

Divine
Mercy
Notebook

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Foreword

It is First Friday of August 2002 at 3:00 and I write in anticipation of the work I am about to undertake. I have today acquired a copy of St. Faustina's Diary, *Divine Mercy in My Soul*, and though I have not yet begun to read it, I believe it shall be a marvelous experience.

I plan in this notebook to inscribe my own reflections after each session of reading the saint's diary. I aspire to read the book (save perhaps for the prefatory material) exclusively before the Blessed Sacrament, and to do the writing before the Lord as well.

Jesus, I trust in You.

St. Faustina, pray for me.

Note: All reading and writing has indeed been accomplished before the Blessed Sacrament, but the work soon turned from being a reflection on the diary to a condensation of its contents in quotes, paraphrases, and summaries – and that on each particular entry – with minimal personal reflection. My own thoughts were simply consumed, if not belittled, by the saint's.

Notebook 1

- (1)
1. " a soul all black will turn into snow"
This is me.
(What mercy to know our sin.)
- "May praise of God's mercy pour from every heart."
O that I might join in this chorus.
2. Indeed, all we have is the present moment.
(Let it be of love.)
3. Guide all souls, O Lord, unto Thee.
(2)
4. What garlands I have heretofore woven
I pray shall blossom.
(And here may His heart blossom, too.)
– O my sister, I am with you.
5. "Be adored," always, Lord.
(3)
6. "O God, can a pen write down that for which many a time
there are no words? But you give the order to write, O God;
that is enough for me."
There are no words.
There are no words to express God's NAME
and our silent wonder in His presence.
7. Where shall we all go to find our way in God?
8. At eighteen the wind first blew around me, calling –
(4) still I tend to turn toward creatures, though.
9. "How long shall I put up with you
and how long will you keep putting me off."
- The first words of Jesus.
(Prostrate how often have I fallen?)
10. "Teach through writing."
"Remember My Name."
- At forty years of age...

O to leave, to leave all else behind!
11. How the Mother does guide me now,
always there whenever I call –
and always things are just as she says.

12. To many have I gone,
(5) but always come back home.
(How certainty may escape us.)
13. Ever there has been no room at the inn.
What door shall I knock upon,
but the door of Jesus' heart?
14. "During your Holy Hour, ask the Lord –
listen to His word for your vocation." (Fr. Romano)
Teach through writing.
(Is it here? Do you find it so?)
15. This is now the second year of two
I must spend in my rented room...
and then?
16. Is it but coincidence Faustina makes her vow, finds the Lord in her heart,
(6) on the day the Blessed Mother's messages at Medjugorje would begin?
I vowed to the Lord, prostrate before Him some two years ago...
Why do I yet consider that there may be another path?
(Shall I be now wed to this saint?)
- And the Blessed Sacrament is at this time exposed.
17. The first of August was the day before I acquired this book.
18. Not enough time for prayer –
my own finding and fear in houses I've considered,
and in the house I now dwell.
Anxiously we seek what we think should be.
(Obedience is all. Obedience is all.)
19. To this place He has called me;
(7) here I must remain
Why? Why is my mind distracted?
Why not "happy and content" as this blessed soul?
20. "Only we can come to their aid."
"Their greatest torment was longing for God."
This indeed is Purgatory; this indeed is the pain.
(Shown it much more simply it was enough to instill in me purity,
which I do seem to forget.)
21. Why do we not trust that the Lord, His Mother, the saints,
(8) the angels, are close at hand. Has He not promised to give us
all we ask in His Name? Does not the Blessed Mother love us?
Do the saints not intercede for their brethren?
Are we not in communion?
22. It is to a cross we are all called.
Why is it this we avoid, or ignore,
when it alone brings consolation?

23.
(9) O the pain indeed of this tortured soul,
standing in Jesus' stead upon the cross,
who dies for those who would be damned.
- "I wanted to die but could not."
Once I knew this sense, suffered for my own sins, not others'.
It is hell. It is the eternal death.
She suffers it for how many souls;
how she makes up what is lacking in Jesus' sacrifice.
(Only a drop of this do I know.)
24.
(10) It is the devil who comes to tempt the righteous,
this power of the air to flood our souls with its darkness;
this he did to Jesus,
and His disciples shall not be spared.
But "God is always our Father,
even when He sends us trials."
How this knowledge in His holy ones
makes the devil shudder.
- Nothing shall separate us from the love of God.
Nothing can.
25.
She is with us as She is with Him.
In all things.
"I will suffer silently like a dove, without complaining."
Mother, may we join you with Jesus.
26.
(11) Good Friday is the day of love.
27.
In her pain she is born as His "joy,"
as His "heart's delight."
28.
"I do not demand mortification from you, but obedience."
Here is the greatest lesson.
29.
(12) My own mother has suggested it is but my conscience talking.
But His "love deceives no one,"
and is offered for all.

30. "I absolutely wanted to know and fathom who God is."

And a vision is given,
 which leads to the inexpressible.
(The silent Word – YHWH – the NAME of God
 comes to mind.)
And Jesus is there.
31. Persecution leads to glory,
(13) and the glorious one loves her persecutors.
(I am reminded of a profane example
of those who have risen to the top of the entertainment ladder
thanking those who dismissed them along the way –
 the persecution gave them impetus to go on.)
How Jesus loves all – this is love (love of enemies)!
32. Spend an hour with Me.
33. Dear Mother, pray for us!
34. Still I have no permanent confessor, really;
also undergoing "frequent changes," various hearers.
(Though I have heard the one I am most steady with
say once to me, "What does Jesus want?"
in a kind of vision.)
35. Yes. I do receive such conflicting direction and interpretation
 from many confessors.
36. Oh how much we have to suffer for our sins –
(14) and how willing we should be to suffer for others.
(But how suffering is shunned in this modern society.)
Oh how I would avoid purgatory!
37. "Efforts of will" are so lacking
 in this age of choice.
38. He is the source of all His graces.
(15) (Suffering misunderstanding and discovering that He remains...)
- Why indeed does He lead us in certain ways?
 This is known to Him, and we must trust,
 and like Job, close our mouths.
39. Our prayers can be most powerful –
stopping wars, and the chastising Hand of God.
40. Oh how I have sought this grace of purity!
Oh how the Mother has seemed to have brought it to me!
But with what difficulty I seek it remaining.
(Mother, will you not bring me this grace, too,
and have it stay...?)

41. A thorn in the crown of Christ I myself am...
(16)
42. "Apart from God there is no contentment anywhere."
(17) (And how without guile He calls us to be –
too often I myself make excuses,
do not speak the truth of matters.
Why are we afraid to speak of God?)
43. Does "terrible agony" tear your soul
for those about to commit sin?
44. In love we can hold Him where He is,
keep Him with us always.
45. How "peace return[s] to [our] soul"
when we do as He says,
when the burden of pain and hesitation is lifted.
46. Love is "the Passion of the Lord Jesus."
(How small my own experiences of it
seem beside the saint's.)
- (18)
47. The awe and joy of the Divine Mercy vision.
48. Promises associated with the image.
49. "Paint with a brush," not just your breath –
"that Sunday is to be the Feast of Mercy"...
and so it is.
50. "The flames of mercy are burning Me –
clamoring to be spent."
Why are we so afraid to approach
what He desires so greatly to give?
(Questioned miracles many girls had
when a middle-aged woman was a schoolgirl...
Why could they *not* see the Blessed Mother every day?
Why don't we all?)
51. (19) Graces He will grant.
52. We cannot run from His inspiration.
(He will find us anyway.)
We must speak "absolutely" of them.
(Which I do not do.)
53. Comes "visible help" in the form of a permanent confessor.
(20) (I am usually honest about whatever gifts I have received,
but not so tied to a discerning soul.)
54. Speak. Speak to Him. Speak your fears.
Ask His blessing, and nothing else.

55.
(21) "May your inspiration flow clear as a crystal stream,"
was the good wish once offered me –
it seems my writing is being blessed so.
Oh to remain humble always in the sight of the Lord!
To play as a child before Him!
Never to leave His side.
(Let Wisdom, who is from God, guide all.)
56.
(22) "An abyss of misery" aware of "the immensity of Your mercy" –
how can it be otherwise?
One does not exist without the other.
(Let your mercy flow into my miserable soul, O Lord.)
57.
(23) "Suffering is a great grace;
through suffering the soul becomes like the Savior."
How the saint wishes to "make up in part for the souls
that do not love You," Lord.
And how she would keep her suffering even from You!
This is the love of a saint.
58.
The saint "kept on praying,"
though it seemed nothing could help her suffering sister.
Again, here is "true love for... neighbor."
Here is the heart of a saint.
(And despair is turned to joy.)
59.
(24) Again to pray for her country.
(Does not every country, as every soul, need prayer?)
60.
God looks with mercy upon the earth through the wounds of Jesus.
61.
And how I am struck now
to have no one confessor!
62.
"You have never seen that before, never that way."
- "We are living in a miracle,
living by Christ's blood." ("Miracle", J-K)
63.
(25) God intercedes for His loved ones.
64.
(26) "Arrange things in such a way that Your will may be done."
This trusting prayer we must constantly make.
And as we have faith, He answers,
and brings "many heavenly consolations"
where we may have thought there would be none.

65. (27) "I change such hard work of yours
into bouquets of most beautiful flowers,
and their perfume rises to my throne."
And the saint embraces therefore every laborious task...
what a revelation to maintain.
66. "Purity of intention... makes all our actions
perfect and so pleasing to God!"
67. "You are not living for yourself but for souls";
in Jesus' will we alone must dwell.
68. (28) "My soul was in a state of torture" –
and nothing could bring her from such darkness,
and she did not know from whence it came...
But she trusted her hand to the guide,
and in her blindness alone was led.
69. (29) "Although it seems to me that You do not hear me,
I put my trust in the ocean of Your mercy,
and I know that my hope will not be deceived."
70. "Though thorns wound my feet..."
71. How hard to free ourselves of all attachments,
and bring flowers only for Jesus.
72. (30) "One drop alone would have been enough
for the salvation of all sinners."
(Such is His blood. Such is His immeasurable mercy.)
73. "When I feel the suffering is more than I can bear,
I take refuge in the Lord in the Blessed Sacrament,
and I speak to Him with profound silence."
Amen. He is always there. (YHWH.)
- (31) How can we but believe Him?
74. We are forgetful,
though always He remembers.
75. How many a priest have I found "not at peace with himself"?
(And when shall I open so completely?)
Indeed – priests be blessed!
76. (32) "Speak through my mouth," O Lord,
for how shall I speak?

(The exposed Sacrament is placed in the Tabernacle,
but Jesus remains.)

77.
(33) "The abyss of my misery was constantly before my eyes."
"This is a sign... that God loves you very much."

"Even if you kill me, still I will trust in You."

Do you see?
Do you see how God purifies His perfect souls?
78. "May Your will be done in me, O my Lord and my God."
And so by this submission the torments leave.
And so the graces, which are greater by far than any sufferings
and are always with us "although we are not aware of it"
come.
79.
(34) Place everything in Her [Mary's] hands.
80. O Jesus, always, always let me be with you
in this Blessed Tabernacle before me
and within me. (Now that I have just received Him.)
81. May the song of our souls rise up in silence before Him.
82. (35) Tutor me here at Your feet.
83. In the darkness of the night
through His wounds shall come light.
84. "O Blood and Water, which gushed forth from the Heart of Jesus
as a fount of mercy for us, I trust in You!"
85. "I already had these words written."
The saint writes without knowing,
for by His mercy He calls all into being.
86.
(36) "I do not reward for results,
but for the patience and hardship undergone for My sake."
87. The rays of Jesus' light
shall one day be seen
by all eyes.
88. (37) He is "King of Mercy."
(May it be known.)
89. "All things" come about just as the Lord desires.
(So shall it be with His redeeming mercy.)
90.
(38) "This work is Mine."
This all must know.
(And again: it is the suffering that brings reward.)

91. "When you sustain me, all difficulties are nothing for me."
And the saint witnesses to Holy Communion:
"This Bread of the strong gives me all the strength I need
to carry on my mission
and the courage to do whatever the Lord asks of me."
Without it we would die in the wilderness.
92. "His cloak of mockery must cover me."

(And how I need to beg the Lord to "heal my tongue"
of its great faults!)
93. (39) Daily we must "strive for perfection":
(40) Empty me of all things, O Lord.
(41) May my vow be to love Thee alone –
(42)
(43) In all matters make me obedient to Thy will.
94. (44) Weary I grow now; strengthen me, O Lord.

St. Martha's Chapel, Sarasota, Fl. (Sacrament exposed)
August 14, 2002 - about 10:30 – 11:30

95. The saint's wisdom is marvelous and clear
as she delineates the working of the light of God upon the soul.
96. (45) And the struggle to find it finally,
beyond the imperfections that inevitably arise –
brought to our eyes
to overcome them.
97. "With God's permission, Satan goes even further."
(46) But "God supports the soul in secret."
The saint states only souls having "tasted the divine delights"
are subject to such torments...
perhaps it is these which carry them through.
(And again the need for an experienced confessor.)
98. "the agony of the soul"
(47) the "abandonment"... the cross.
This is what Christ knows in His crucifixion:
"My God, My God, Why hast Thou forsaken Me?"
This darkness, this rejection,
utterly purifies the soul.
99. "O Jesus, give us experienced priests!"
(Who will guide the soul through the "infernally tortures"?)

100. Oh the suffering that moves others to such pity.
(May it be a glass in which they gaze upon their own misery.)
101. "Every recollection of God opened up an unspeakable ocean of suffering."
(48) And "a moan of unadulterated pain" is all that is left to the soul.
(The crucifix we grasp...)
102. "I got up, trembling" – called to obedience –
(49) soul "set free from everything,"
like "a tiny child."
("As a seed, as a babe, though in the body of a man...")
- "Removing the Log from My Eye", J-K
103. "I am with you."
(Fear no longer.)
104. "It seemed to me that I had come back from the other world."
105. "It was only obedience that saved me."
(How the devil hates the word.)
106. Now the saint speaks of what she did not know then:
(50) "God will do a soul no harm,"
whatever torments may be upon it.
107. "I am not of this earth."
108. "Jesus Himself has been my Master
from the days of my infancy up to the present moment."
("God alone could have led me through such great perils unharmed.")
109. "It is precisely because this divine light is so bright
that it is blinded...
God is closer to a soul at such moments than at others."
How else could it survive?
110. "These are your imponderable mysteries."
111. (51) "It is a good thing that you do not understand this."
112. Much has the saint observed about confessors who
(52) "have little knowledge of extraordinary ways,"
(53) become impatient with the striving soul,
or make light of its search for purity.
(I could add to the list myself,
for today especially it seems the graces of confession are neglected.)

(Now, to Confession.)

113. Three words: "sincerity", "humility", "obedience" –
these bring to the confessional.
(And graces will be poured upon you.)
114. (54) With one foot we walk a path of suffering;
with the other we tread in heaven.
115. After trial, the purely spiritual state,
not relegated to the senses,
set free from their delusion.
(Such purity we must all seek,
for such purity is our fate –
union with God is our goal.)
116. (55) "As a little child who cries out loudly as he can"
has the saint cried out to God –
but "the angels and saints hold their peace"...
All is "steeped in His mercy."
117. Do not add undue burden to such a suffering soul –
the burden of the Lord is sufficient.
118. (56) "A religious who does not keep silence will never attain holiness."
Rather, hell will break in upon her.
(How I myself need to heed the saint's warning,
to avoid "irreparable damage,"
to not waste what God has given me.)
119. "Sometimes we kill with the tongue" –
and yet consider it a "small thing."
(Have mercy on me, Lord!)
120. "When a soul has been cleansed, and the Lord is on intimate terms with it,
it begins to apply all its inner force in striving after God."
121. (57) "It really takes a miracle to sustain the soul on these summits."
(The saint has visions and hears supernatural words,
and needs a guide through these gifts and the dangers
inherent in them.
I have only words... what guide must I find?)
122. (58) "The more I became incredulous,
the more Jesus gave me proofs that these things come from Him."
(No one else can help her,
and so Jesus does.)

123. The saint is "regarded as one possessed by the evil spirit,"
but the grace of God continues with her.
(She says women are "not called to discern such mysteries" –
thus the darkness which comes from her fellow sisters.
And though probably blasphemous in this age which determines
no difference between women and men, there is sense in the thought.)
124. Initial fear soon becomes peace (in the presence of Christ).
125. I recall the judgment I endured from all
(59) when I set myself to work on *Songs for Children of Light* –
how the saint endures derogation
for her call to paint the picture of the Divine Mercy.
126. I recall, too, learning it best not to speak of myself or my work,
for only criticism came (or mockery).
- But hold it against none do I.
127. "the uncertainty continued..." as indeed it does with me...
but all into the Lord's hands.
128. When the persecution seems to have ebbed, it begins again
(60) with greater intensity – the Christ-like figure is the outlet
for all the scourges held within the human soul...
And yet the saint is obedient; and yet "superiors are always superiors."

(I ask, and the Blessed Mother tells me it is time to stop for now.)

St. Martha's Chapel, Sarasota, Fl. (Sacrament exposed)
August 19, 2002 - about 12:35 – 1:35

129. "I understood I should not give in to such sorrows."
And the saint has "new courage to suffer,"
despite any misunderstandings.
130. (61) The saint tries to distract herself from her inspirations,
but the Lord pursues her.
(May His will be done.)
131. "All I wanted was the truth
and a decisive answer to certain questions."
And so she resolves to put herself into the hands of a confessor,
and waits.
132. (62) Despite the disposition of the priest, "if the soul is humble,
it will always profit in some little way or other."
"Oh let the soul believe that such words are the words of the Lord Himself!"
Yes, it is true that sometimes the priest
"is saying things that he would rather not say,"
for he is under the power of his office:
"this is how God rewards faith." And humility.

133. One of the Mothers subjects the saint to a “[salutary] humiliation,”
calling her the wretch she is.
This she must realize before He can work through her with His mercy.
134. (63) The things the saint is taught as she abandons her soul to God!
135. “The word of God is living” – a wonderful observation.
And live in the saint it does as she is called by the Lord to be “sacrifice.”
(And even if she should not accept, He would remain intimate with her.)
136. (64) The mystery depended on her “free consent to the sacrifice.”
“Do with me as you please.”
(How like the Blessed Mother, of course, She who is our model.)
137. And by this free giving of self, “God’s presence pervaded [her].”
“Fused with God” the saint becomes.
And can there be any greater promise from the Lord than this:
“From today on, every one of your acts, even the very smallest,
will be a delight to my eyes, whatever you do.”
(May such a reality exist with us all.)
138. (65) “I was ready for that for which I had offered myself.”
The persecution becomes light in the presence of Christ.
139. Yet, the confessor is needed as guide of God.
Yet the soul should distrust itself for the sake of God.
140. “Do even the smallest things out of great love.”
Even “in the toilsome and drab life of each day,
burn like a pure offering.”
141. (66) And now come confessors who understand,
and the saint is set “completely at peace for the first time.”
142. Now her “wings were spread for flight.”
Now the impedance is gone
and the saint can rest for days in God’s illuminated presence.
“Turned towards the Sun” is her spirit.
143. (67) Though the saint had “wasted many of God’s graces”
because of fear of “being deluded,”
now she cannot lose the Lord’s peace if she tries.
144. And under a second confessor
the Divine Mercy devotion is published.
145. (68) A remarkable passage (personally).
The saint confirms the confessor as God’s mouthpiece,
as her fellow warrior in the difficulties that are her “daily bread.”
And she is never frightened; she now “is constantly in battle,”
ever reflecting the light of God – running the race with strength.
“Peace and recollection are needed.”

(Will Songs be produced?)

146. (69) "There is no soul which is not bound to pray."
147. Yes, the light derived from prostrating oneself during adoration...
and the saint's observation that
"less recollected souls want others to be like them,
for they are a constant [source of] remorse to them."
148. (70) Oh to be a "noble and delicate soul" which "sees God in everything"
and puts its trust entirely in Him.
149.
(71) "The best of masters withdraws every created thing
in order that He Himself might act."
And through sickness and abandonment, Jesus comes.
150.
(72) Saint Therese of the Child Jesus comes in a dream
to reassure the saint that all would be well
despite any sufferings,
and that she indeed would be a saint.
151. "My daughter, do not be afraid of sufferings; I am with you."
(During benediction.)
152.
(73) Keep watch, "for your sufferings will not last much longer";
the Lord's will shall be done.
153. Along the narrow path "strewn with thorns and rocks"
there is God's assistance,
and at its end "a magnificent garden."
154. Oh the weight upon the soul who will
"not only have to answer for [herself] on the day of judgment,
but also for the souls of others."
The responsibility is great.
155. (74) The saint knows "when someone is praying for [her]"
and "when some soul asks [her] for prayer."
(Thus it is in the communion of saints.)
156. "Do not omit Holy Communion unless you know well that your fall was serious...
Your minor faults will disappear like a piece of straw
thrown into a great furnace."
(How the Lord wishes to commune with us.)
157. "We need perseverance in prayer
and... our salvation often depends on such difficult prayer."
158.
(75) "This beauty is nothing
compared to what I have prepared for you in eternity."
(Near a garden by a lake, Jesus speaks.)

159. "O Blessed Host... O Blessed Host"!
160. A Host in her hand,
(76) little Jesus in her heart -
prayer for the salvation of all.
161. "O Mary, Immaculate Virgin...
You are my strength, O sturdy anchor!"
(To this humble one do our eyes all turn –
no saint is as She.)
162. (77) "But Jesus remained silent."
(And in such silence is our victory.)
163. (78) Eyes of mercy, ears of mercy, tongue of mercy,
hands of mercy, feet of mercy, heart of mercy...
all of mercy, all of Jesus –
all done and spoken and prayed
in the name of His mercy.
164. (83) The "immense grace" of perpetual vows upon the horizon...
And the word from the Lord,
"Speak to the world about my great and unfathomable mercy."
(And this child will receive "as many graces as [she] can hold.")

St. Martha's Chapel, Sarasota, Fl. (Sacrament exposed)
August 23, 2002 - about 12:30 – 1:30

165. The saint is told by Jesus of her coming probation,
despite her having been told otherwise by a sister:
"People can do very little on their own."
166. "The reason for trials" is "to manifest or develop virtue in a soul."
167. (84) "You must be completely imbued with My mercy..."
Again, against what she had been informed,
the Lord tells the saint she shall attend a retreat beginning the next day –
and in two hours time she is in the city, and ready.
168. (85) And the saint but shows affection for her opposition.
169. The Lord promises the saint peace,
despite any of her efforts to be doubtful or troubled.
170. She begins the retreat with a very special kind of courage,
asking Mary to obtain for her "the grace of fidelity to these inspirations
and of faithfully carrying out God's will."
171. (86) "Struggle to keep silence..."

172. "Mortification and recollection characterize this priest" –
though the saint still struggles to tell him of her graces,
as the Lord has said she shall.
173. (87) "All the sisters know that you are a hysteric."
Satan attempts to keep the saint
from relating her inner life to the priest.
174. (88) "Sister, you distrust the Lord Jesus because He treats you so kindly."
"You must tell your confessor everything...
Pray that you may find a spiritual director,
or else you will waste these great gifts of God."

"Be at peace; you are following the right path."
175. And now "ineffable joy" fills her soul,
and she discerns "the Three Divine Persons dwelling in [her]."
176. She resolves to be faithful to her inspirations,
and consult her confessor about everything.
(How the saint's writings push me to find a spiritual director,
or at least solidify the one I own.)
177. (89) "Souls just don't want to believe in My goodness."
The saint remains "immersed in God's tangible presence"
throughout the day of her renewal of vows.
178. The saint cries out loud at word of the great "grace of the perpetual vows."
"My daughter, all your miseries have been consumed
in the flame of My love.
179. (90) Some sisters complain of every cloth,
others ask for the poorest attire.
180. Advent light – three attributes of God:
Holiness before which all tremble;
Justice which exposes all to "naked truth";
and Love which unites us to Him. (Alleluia!)
181. (91) "It is not work that makes me tired,
but all this talking and excessive demands" –
the complaints of the ungodly,
as the saint slaves.
182. "We shall never comprehend this great self-abasement on the part of God.
The more I think of it..."
(Jesus as a Child in the Host on Christmas Eve.)
183. (92) "Sister, you will accompany the Lord Jesus
when the priest goes to visit the sick" (as Jesus had said).
And for this service she wears an iron belt.

184. "I keep company with you to teach you humility and simplicity."
(And the saint offers all her suffering to her loving Lord,
her Betrothed.)
185. "Amidst the greatest din,
Jesus always found silence in my heart."
(the silence in the city...)
186. "Meditate on My Passion"
(93) and "call upon My mercy on behalf of sinners."
187. The prayer:
"O Blood and Water, which gushed forth from the Heart of Jesus
as a fount of Mercy for us, I trust in You."
188. "How terribly Jesus suffered during the scourging!"
"The meek Jesus moaned softly and sighed."
189. Observing the rule is of the utmost importance.
(Obedience!)
190. An "encounter with reality" in the house,
(94) suffering the Lord asks the saint to bear...
and to which she gives her free consent.
(In the "free act before God" is all its power to save.)
191. Tell Mother because "this thing displeases Me..."
(The sacrifice of rebuking sin.)
192. I often take upon myself the torments of our students" –
in this case, "the temptation of suicide."
193. "No one but Jesus has access" to the saint's heart;
(95) and "transformed into Jesus" she gives herself "completely to souls."
194. Unconcerned that it might shorten her life,
the saint wishes only to give herself to the work
"of saving immortal souls."
195. "Your will is the goal of my existence,"
(96) and the saint is nourished by it
even in the desert.
196. A presumptive person imposes unwarranted penance...
why such twisted souls?
197. "The Church, that best of all mothers."
198. Our confidence and love can even hinder the Lord
from inflicting punishment.

199. Absorbed in thoughts of the Lord –
(97) “How can this be,” that we are to marry?
 “You are God and I – I am Your creature.”
 (The King and the beggar, together...)
200. The saint suffers mistrust, as has her Lord.
201. In “drab little corners,” and even in prisons,
 the Lord’s pure love cuts through
 and infuses the soul.
202. “For no other soul did I bring so many sacrifices and sufferings
(98) before the throne of God” (as for her sister).
 (And oh the power of intercessory prayer.)
203. “All that Jesus suffered” is with the saint.
204. “Your characteristic trait should be faithfulness to the grace of the Lord.”
 (As on she goes along her spiritual path.)
205. The resurrected Jesus, wounds “indelible and shining” –
 in His suffering, and now in His glory is the saint.

St. Anthony’s Chapel, Union City, N.J. (Sacrament exposed)
August 30, 2002 - about 1:00 – 2:00

206. (99) “Gather all sinners from the entire world
 and immerse them in the abyss of My mercy.”
207. “There was no distance” between the saint
 and the soul she prayed for.
208. The “enduring nature” of “small, everyday sacrifices”
 “demands heroism.”
209. “Often it seems that even the Lord does not hear” the saint,
 yet she soars on “into the very heat of the sun.”
210. Let us “not be guided by human dispositions,
 but by those of the spirit,”
 however much the earth may drag us down.
211. (100) “‘What torture’ to question the kindness of the Lord,
 to think perhaps it may be an evil spirit.
212. “Sister, I do not understand you,” says the confessor.
213. “During the retreat” before perpetual vows
 she will find answers to her questions, and be at peace.

214. (101) Tomorrow she leaves for the retreat,
the grace and care of her superiors with her.
215. "Speak to Father Andrasz with the same simplicity and confidence
with which you speak to Me."
216. Joyful return to her novice home.
217. Now she sees herself more on her own with Jesus,
the Directress not so close at hand to help.
- (102) The eight-day retreat begins.
218. "Keep me, Jesus, in a recollected spirit."
219. "Be like a child towards" Father Andrasz.
220. The saint begs Mother Mary that she may,
"worthily praise Your Son's mercy before the whole world
and throughout all eternity."
221. (103) Her spirit "so extraordinarily immersed in God,"
the saint is unable to concentrate on the speaker's meditation.
222. The first of the saint's superiors to confirm
that she is "on the right path."
223. "Blessed be the instant and the moment
when Jesus left us His most merciful Heart."
224. "To forget about myself, to empty myself totally
for the sake of immortal souls – this is my delight."
- (104) "Before I approach the confessional,
225. I shall first enter the open and most merciful Heart of the Savior."
And oh, the most "wonderful and inconceivable miracle of mercy"
that is wrought in the soul by this Sacrament!
226. The saint lists those things she must do
(105) to comport herself properly before God and man;
obeying "even the most minute rules,"
she must "speak little with people, but a good deal with God."
227. Suffering "always faithfully keeps the soul company."
228. Pronouncing her perpetual vows,
the saint becomes a novice of Jesus;
in His tabernacle she trustingly rests.

229. (106) "Jesus, I would give the child all it asked
and a thousand times more."
And so Jesus, with whom is all power and all mercy,
gives to us who beg of Him.

"My love has taken possession of your soul."
230. "Jesus, living Host, You are my Mother, You are my all!"
231. (107) Re perpetual vows: "a joy beyond description floods my soul."
He has loved her from all eternity
and now she has "just begun to love Him, in time."
Alleluia!
232. Re her confessor: "I will give him light to know your soul."
233. And so... "his answers brought a great peace into my soul."
234. (108) "Since then, I have placed no obstacles in the way of grace working in my soul."
"The priest assured me that what I had experienced was not an illusion,
but the grace of God."
235. "I will burn and be consumed unseen
in the holy flames of God."
(Sacrifice is life for the saint.)
236. "One bleeds, but there are no visible wounds."
237. "Whatever there is good in me is Yours, O Lord."
(The rest is the abyss of her misery.)
238. (109) "My daughter, your heart is My heaven."
("What is it going to be like in heaven
if already here in exile God so fills my soul?")
239. (110) "Today I place my heart on the paten
where Your Heart has been placed."
- "Union with Jesus on the day of perpetual vows."
"Our hearts are joined forever," says the Lord.
"I cast myself as a rosebud at Your feet," says the saint.
240. (111) Requests of the saint upon her perpetual vows,
"the day of God's incomprehensible grace."
And a prayer to the Blessed Mother:
"O Mary, my dearest Mother,
guide my spiritual life in such a way that it will please your Son."
- (112)
241. The saint resolves love of neighbor,
helping, defending, rejoicing...

242. "... how little and weak I am."
But Jesus is close by.
243. "My place is under the feet of the sisters."
244. "It seems to me as though Jesus could not be happy without me,
nor could I without Him."
How He gives Himself, even on the "ordinary day."
245. (113) "O you days of work and of monotony,
you are not monotonous to me at all,
for each moment brings me new graces and opportunity to do good."
246. Monthly Permissions (requests of superior):
for extra prayer and work,
to write, to telephone,
and to pray with arms outstretched...
247. (114) Jesus, our "haven" and "serenity" and healer.
248. The candle and the ring (of perpetual vows):
the "heavenly light" and the sign of betrothal.
- Blue Chapel, Union City, N.J. (Sacrament exposed)
September 4, 2002 - about 9:05 - 10:05
249. "I trust in the ocean of Your mercy."
(How hard to trust sometimes...)
250. In the Jubilee Year of the Lord's Passion, 1933,
the saint takes her perpetual vows.
251. (115) "Wherever you bid me to go, dear Mother [General],
I will know God's pure will for me will be there."
(And the saint finds opportunity to make a thirty-day Jesuit retreat.)
252. "I saw the Lord, all covered with wounds...
Jesus, I love You more when I see You wounded and crushed like this."
(Here she is drawn into His great love.)
253. "I must... look at others with leniency, and at myself with severity."
254. (116) The saint cannot put in words her marriage to the Lord...
255. Like a "tiny violet" crushed underfoot
the saint diffuses her fragrance even to those who crush her.
256. Gratitude for knowing the abyss of her nothingness, and the Lord's mercy.

257.
(117) "Have confidence and walk ahead with courage...
keep this same simplicity and obedience" (Father Andrasz).
258. The saint fears leaving her good confessor,
but the Lord assures her, "I will not leave you to yourself."
259. Weeping as she leaves for her new assignment,
Jesus appears to the saint and says, "I am with you always."
260.
(118) The saint prays six hours before the image of Our Lady of Czestochowa:
"I felt that I was Her child and She was my Mother."
261. Vilnius... "only" eighteen sisters – "small".
But welcomed is she humbly, to this humble place.
262. Here she will be "in close contact with lay persons,"
and is instructed by the Lord how to conduct herself.
263. The saint is blessed with a confessor she had seen in vision,
but does not reveal her soul to him.
Not until she does do graces pour upon her.
264. (119) "Jesus... stand by me constantly
like a mother by a helpless child."
265. Struggle and suffering in a new house with "its own customs."
266. "A great and incomprehensible grace" on the Feast of Our Lady of Mercy.
267. "O eternal and infinite God,
what has love done to You?" (re the Lord's Passion)
268.
(120) Repeated hours of prayer,
seeking to overcome "great dryness and discouragement."
Kneeling for the third hour, without support, the saint presents her ring to Jesus –
and He comes, His "eyes flooded with tears and blood,
His face disfigured and covered with spittle"...
He comes to His bride, like Him in "suffering and humility."
269. "As you will act towards your confessor, so I will act toward you."
- (121)
270. Confessor's advice: "Rejoice in the humiliation,"
for "true works of God always meet opposition."
271. Substitute confessor recognizes the saint's "beautiful gift of a higher interior life":
"Be careful not to waste these great graces of God."
272.
(122) The same priest had previously laughed at the saint,
and stood her up at the confession time he had set...
But she prayed an hour and "took on certain mortifications for him."

273. Annual retreat – “the moment approaches when I will be alone with You.”
And the saint seeks to find what in her displeases the Lord.
274. The saint sees a pride and a speaking overmuch
(123) and not holding to silence...
and resolves to “strive for childlike openness and frankness” with her superior.
(I feel it remarkable how similar the saint's faults are to my own.
Is this diary a mirror?)
275. “A hidden flower is the most fragrant.”
276. Suffering is not suffering for the saint,
for she loves it; it is her food.
277. Not to speak with one who does not profit by it – a certain wisdom.
278. “You forget Yourself and see only us...
(124) Why is Your love not returned?”
- “Love is heaven given us already here on earth.”
279. “True love consists in carrying out God's will.”
And the saint pleases the Lord by her suffering, more and more.
280. The command “to celebrate the Feast of God's Mercy
on the first Sunday after Easter” –
and the saint does so, wearing the belt for three hours and praying for sinners...
The Lord is pleased.
281. Upon her death, the saint's mission of unveiling mercy shall begin.
282. (125) “I give you first place among the virgins” –
for He sees her “torn to shreds”; He sees every “abasement” of her soul.
283. As long as one is alive, one can become a great saint...
It remains only for us not to oppose God's action.”
284. “Tears” for the world's indifference;
a heart bleeding for the “cold soul of a religious.”
285. “Ankle-deep” through mud the tired saint travels
(126) to do a task for a sister:
“Approach each of the sisters with the same love with which you approach Me.”
286. “Bless my native land,” for “the tears of little children”
who suffer “hunger and cold” – “it is they who uphold the world.”
287. “I will not retreat from the battlefield,
even if mortal sweat breaks out on my brow.”
 (“With God's grace a soul can overcome the greatest difficulties.”
– yet so often we are “running away”...)

288. (127) Encouraged to pray for the weakness of her students...
and of her ardent love.
289. "My happiest moments are when I am alone with my Lord."
(Forever I would stay here before His tabernacle; in it I would rest –
this is our home.)
290. "Do not be afraid of the house of your Father."
Remain "always as a little child."
291. Torments to save a soul approaching mortal sin...
(128) How simply and surely the saint tells us
"a little bit of good will in the soul" will bring us to "the highest holiness."
(How piecemeal in this regard is my life.)
292. Let the soul "subject itself to the action of grace."
293. No need for analysis, "it is enough for me to know that I am loved" –
and so the saint acts to do the Lord's bidding.
(And, with the help of her confessor, the saint "understand[s] many mysteries.")
294. Like a beggar for alms, receive all the graces He offers...
(129) Trust in Him.

St. Anthony's Chapel, Union City, N.J. (Sacrament exposed)
September 6, 2002 - about 12:30 – 1:30
(First Friday)

295. "As I was your beginning here,
so I will also be your end."
296. "It is a great thing to know how to make use of the present moment."
297. "Pierce my dark soul with Your light."
298. Close as a mother...
- (130) "The pale ray stands for the Water which makes souls righteous.
299. The red ray stands for the Blood which is the life of souls...
These rays shield souls from the wrath of My Father."
300. "Mankind will not have peace until it turns with trust to My mercy."
301. "Mercy is the greatest attribute of God."
302. (131) O to be a priest and "speak without cease about Your mercy to sinful souls,"
or to be "a missionary and carry the light to savage nations."
"Die a martyr's death" and accomplish all these the saint does.
303. By love, suffering becomes "a delight!"

304. (132) His Passion is the book "opened before [the saint's] eyes,"
teaching of His love and how to love the same.
305. His goodness is our "eternal happiness."
306. "Minor transgressions are like little moths
that try to destroy the spiritual life within us."
The saint would turn her face always to the sun He is.
307. (133) Struggle of light and darkness over house and chapel.
308. "Make an offering of yourself for sinners."
309. An act of oblation, "a voluntary offering of [herself] for the conversion of sinners...
accepting, with total subjection to God's will,
all the sufferings, fears and terrors with which sinners are filled."
And offering them all consolations received from all prayer, sacraments...
(A vow made during Holy Thursday Mass.)
310. (134) Here is "a share in the redemption of mankind."
311. And the saint's "soul became like a stone –
dried up, filled with torment and disquiet."
Frightened at first, she finds peace and purpose in her confession.
312. Her confessor priest breaks and eats the body of Baby Jesus, at the altar.
313. "Who will paint You as beautiful as You are?"
– only in grace is beauty.
314. (135) On her bed of death, a sister speaks to the saint's soul, begging prayer...
she does so two hours before finding respite,
and learns the next day the sister has died (at the time of her praying).
315. Asking the Mother of God that she might love the "sea of bitterness"
into which the saint herself is now plunged.
316. Mary comes sadly, then with "a warm smile"
to tell the saint of her coming illness and further persecutions –
but the saint is "ready for the sufferings" when they come the next day.
317. All trust in God – no disappointment.
318. (136) "God's presence after Holy Communion" remains always with the saint.
319. "How can He convince us of His love
if even His death cannot convince us?"
(May "the whole of heaven" make amends for such ingratitude.)
320. Surrounded by black dogs (demons),
the saint gives herself to the will of the most merciful God:
"tear me to pieces, for I have justly deserved it..."
And the demons vanish like "the noise of the road."
And she continues to her cell, praying.

- (137)
321. The saint describes the pangs of death she experiences as a result of “a sudden illness – a mortal suffering”; and understands “the great power of the priest's words when they are poured out upon the sick person's soul.”
322. “It is sweet to live in you [her Congregation], but it is even better to die in you.”
323. “the last sacraments... a definite improvement... then came another attack... [though] not so strong” – and the sufferings are united with Jesus' for souls, and the angry demons vanish as the saint intones:
“And the Word was made flesh...”
324.
(138) “When I was dying on the cross, I was not thinking about Myself, but about poor sinners, and I prayed for them to return to My Father.”
Soon Jesus will take the saint, but her “love should be more ardent.”
 (“Pure love gives the soul strength at the very moment of dying.”)
325. The Mother of God demands of the saint
“prayer, prayer, and once again prayer” –
for nine days “at all times and places” she will “stand before God as an offering.”
326. “My gaze from this image is like My gaze from the cross.”
327. “Jesus, I trust in You” “must be clearly in evidence”
on this “vessel” of mercy.
328. “O purest love, rule in all Your plenitude and in my heart...”
329. (139) In vision Jesus teaches the saint to “do [her] superior's will,
‘which is My will.’” Do not push away His help.
330. The “Queen of Heaven” and “Mother of Mercy”
covers the saint's confessor with her mantle.
331.
(140) The saint rejoices in the blessed guidance of her confessor,
who on this occasion reminds her, even as does the Lord,
that “willing or not, we must carry out the will of God,” even as Jonah.
332. The Lord reminds the saint “God is pleased with simplicity of soul.”
“I demand of you a childlike spirit.”
(He calls her this day to meditate on the Incarnation rather than the Agony.)
333. And her confessor emphasizes “spiritual childlikeness” to her –
“a child does not worry about the past or the future,
but makes use of the present moment.”
334.
(141) In “the form of a little Child,”
the saint sees “the immortal, infinite Lord of lords,”
whose visage is our eternal happiness.

335. Jesus now comes to the saint "in the form of a small Child,"
and will do so until she learns "simplicity and humility."
336. The two rays appear from the Blessed Host exposed during Mass
and are reflected upon all to varying degrees.
337. Since "God is jealous of our hearts,"
her confessor asks the saint to remove any attachments and "useless chatter."
338. (142) Unable to find any attachment within herself,
she prays before the Blessed Sacrament to die
rather than know any unfaithfulness.
339. "My daughter, your heart is My repose; it is My delight."
(Everything the radiant Lord finds there, and consolation fills the saint.)
340. "The smallest things done by a soul that loves God sincerely
have an enormous value in His Holy eyes."
341. Jesus desires "that every soul may know about" His Feast of Mercy.
342. (143) "In suffering we learn who our true friend is."
343. "True love is measured by the thermostat of suffering,"
and so the saint thanks the Lord for all her "daily crosses"
even unto "the hour of death with its fierce struggle and all its bitterness" –
may every "single drop of blood... burn with love for [Him]."

St. Nicholas Church, Jersey City, N.J. (Sacrament exposed)
September 11, 2002 - about 1:00 – 2:00

- (144) 344. Divine Mercy passes from Jesus in the Sacrament
through the clergy, the religious, the people... through all the Church.
345. In Advent, the Infant Jesus on the altar in a violet tunic.
346. (145) Christmas Eve morning Mass, and the closeness of Jesus...
the Mother of God promises: "I will share with you the secret of my happiness
this night during Holy Mass." And the three hours before are spent in prayer.
347. (146) Midnight Mass: "joy filled my soul."
And Infant Jesus in white upon the altar, blessing all with "His little hands..."
He is raised at the elevation, looking up,
then "broken up and eaten by the priest in the usual manner."
348. The saint forgets her regular hour of adoration,
though aware that something is amiss –
Jesus comes at the end of the Hour,
having waited for her to share His suffering.

349. And she receives the thorn promised her, sharing in His crown.
350. Jesus grants the favor of saving one of her wards
from the sin of impurity:
"Zeal for the salvation of souls should burn in our hearts."
351. (147) The sweetness of suffering "in the most secret recesses of the heart."
352. Jesus desires the faith of the sisters –
"How great is My joy at the faithfulness of My spouse in the smallest things."
353. "Live in the spirit of faith towards the superior."
354. "We religious have God's will set daily before our eyes
from morning till night."
355. (148) Praying on New Year's Eve – four hours...
one for a sister whose soul is pleasing to the Lord,
one for conversion of sinners, another for her confessor's discernment,
and finally, upon the New Year, the Holy Trinity...
356. O Blessed Host...
(149) containing all mercy and "the fire of purest love" ("especially for poor sinners"),
(150) You are "our only hope" –
"I trust in You" even when "black despair creeps into my soul."
357. "The greater the darkness, the more complete our trust should be."
358. "He will not allow those who have placed all their trust in Him
to be put to shame."
359. (151) As the saint begins to doubt the Lord's mercy and her inspirations,
Jesus says, "Language has no adequate expression to extol My goodness" –
and the word is clear light of affirmation.
360. The Most Blessed Eucharist is again the saint's patron,
(152) in answer to her unspoken prayer.
361. "Our nothingness and our misery are drowned in Your greatness."
("Can there be found a soul that understands You in Your love?")
362. The Lord upbraids the saint for disobedience toward her confessor:
"Be especially on your guard against self-willfulness."
363. We can do nothing more of ourselves than offend God.
364. (153) The saint presumes a mortification without permission,
offending in willfulness again.
(It would not be granted her because of her health.)
365. The grace the saint asked is granted by her "act of complete obedience"
in accepting interior mortification, and not her chosen mortification.
"Know that when you mortify your own self-will, then Mine reigns with you."

366. "O Jesus, be patient with me."
The saint promises not to rely on herself, but on the Lord's grace.
367. (154) "I desire to bestow My graces upon souls,
but they do not want to accept them."
There are few who love the Lord dearly,
but "the love and sacrifice of these souls sustain the world in existence,"
while infidelities pierce His Heart.
368. (155) In vision, the Holy Father speaks with Jesus about the Feast of Divine Mercy.
369. "There is more merit to one hour of meditation on My sorrowful Passion
than there is to a whole year of flagellation that draws blood."
(In the coming retreat the saint's self-will will be broken.)
370. The rays shine out from the monstrance again,
"bright and transparent as crystal,"
and ready to warm the coldest heart.
- (156)
371. Eight-day retreat begins,
and the saint prays for the destruction of her self-love.
372. The Lord promises to cancel out the saint's will "absolutely"
and accomplish His "complete will" in her.
373. "The soul must love; it has need of loving,"
and "the stream of its love" must come unto God.
374. (157)
(158) As instructed by Jesus, the saint crosses out her will on one page,
and declares
"the Will of God everywhere, always, and in everything" on the other.
(And the Lord says, "Do not fear God's judgment, for you will not be judged.")
- (159)
375. The denial of the saint's reason, will, judgment, and tongue –
subjecting herself to those who represent God and to the rule.
376. For this emphasis of "the vow of obedience,"
"the essence of the religious life," the saint begs.
377. (160) "Our mind is darkened and does know how to discern its own affairs,"
and so we come to Confession for healing and guidance;
in humility and contrition we are cleansed and led.
378.
(161) The saint prophesies tribulation for her confessor
"at the sight of the destruction of [his] efforts"
to promote the Divine Mercy devotion,
but that this work will finally win out.
(In fact, the devotion was prohibited for some twenty years;
but now our present pope has canonized the saint
and declared the Feast of Divine Mercy for the Sunday after Easter.)

379. "Souls that have recourse to My mercy"
will find "My infinite Mercy at the hour of death."
Do not mistrust: "Believe My wounds."
380. "I make no movement, no gesture after my own liking..."
381. "An obedient soul [is] filled with the power of God."
(Why do we not wish to make this exchange of weakness for power?)
382. (162) "Graces granted me are not for me alone, but for souls."
(And the saint thanks the Lord for her "pieces of the Cross.")
383. "Look with kindness at these three sisters as well,"
the saint begs for those repeatedly under Jesus' severe gaze –
or "let Your severe gaze at these souls be turned to me."
(And they do by her intercession receive the Lord's "merciful look.")
384. (163) Oh the pain of "the ingratitude of souls especially chosen by God."
By it the saint's heart is "torn open," and she cries aloud.
385. With joy the saint speaks of "the bitterness of the cup" she receives daily –
dark clouds she pierces to find "the sun is not dying out."

St. Anthony's Church, Union City, N.J. (Sacrament exposed)
September 13, 2002 - about 9:10 – 10:10

386. "I feel within myself a power greater than human."
(Having hoped against hope,
the saint has "advanced to complete trust in God.")
- (164)
387. "It would be a very ugly thing
for a religious to seek relief from suffering."
388. "Heartfelt repentance immediately transforms the soul,"
like the thief on the cross.
389. "Love must be reciprocal." And so the saint suffers for Him who suffered for her.
390. Forgiveness prepares "many graces from God," and the cross breeds forgiveness.
391. "Through Holy Baptism, we entered into union with other souls,"
and "death tightens the bonds of love."
392. "If we ask God for a grace, He will give it to us;
but let us be willing to accept it."
(Love is "an act of the will... a giving.")
393. (165) "You are a sweet grape in a chosen cluster,"
from which we all now drink.

394. "Put the sword back in its place; the sacrifice is greater."
In vision the saint sees the vows of the religious sisters
outweigh Jesus' terrible sword.
395. The saint resigns "completely to His will" journeying to see her dying mother...
(166) and on her name day receives permission.
396. The saint prays about the suffering she senses in a traveling companion –
and the soul opens to her, and declares pursuit of a neglected vocation.
397. "Together once again in this life,"
(167) there is joy and thanksgiving among her family for the saint's return.
398. The saint sees how "after so many years in the convent"
she is not able "to pray with such sincerity and fervor" as her father.
399. How everything had changed in ten years!
(She is surprised that her brothers and sisters were no longer children.)
400. She prays alone with one brother before the Blessed Sacrament
(and Jesus comes and promises "greater graces" than she had known).
401. The saint's "house was truly the house of God"
(168) as with constant company they all speak always of God.
And the saint is asked to kiss children, most dirty,
but like Francis she embraces the leper and prays for healing.
(And the dirt from two of her own sisters she prays shall fall.)
402. Among tears and blessings the stalwart saint takes her leave,
(169) reminding all of the unity of heaven, where is no tears or parting.
(And the pure soul of her good brother cries the loudest.)
403. Not until alone in the car do the saint's tears burst forth,
in joy for the family's graces.
404. At her home, the saint had made the Lord's "goodness known,"
so He thanks her for "rousing them to love" Him.
405. A delightful time and talk with the Mother General,
who "was ever the same, full of goodness, peace and the Spirit of God."
406. And the Child Jesus comes from the monstrance and rests in the saint's hands.
407. "Unending delight in the silence and peace" of the saint's convent.
- (170)
408. Vision of the crowning and mockery of Jesus –
perhaps the climax of His suffering – where "love and sin have met."
"Behold the man!": "Who can comprehend Him?" Who knows the King's pain?
409. At Mass, His majesty envelops the saint –
"if only all souls knew who is living in our churches."

410. "I feel the greatest joy in my soul when I come to know the truth."
411. (171) At those times when I meet with God deep within myself,
I feel so happy that I do not know how to express it."
And though "such moments are short" the power remains "a very long time,"
in all situations of life
(and even through the devil's rage).
412. (172) "Know, my child, that Satan hates you;
he hates every soul, but he burns with a particular hatred for you,
because you have snatched so many souls from his dominion."
(And through the night the demons attempt to vex her.)
413. The Lord removes Himself from the saint for the three days of the Passion.
And seeing "the suffering Face of Jesus in every Host,"
the saint feels "a more intense yearning in [her] heart."
414. (173) On Good Friday, at three o' clock in the afternoon, in the chapel:
"I desire that the image be publicly honored."
415. Saturday, during Vespers, a radiant Jesus:
"May your heart be joyful."
416. The image is displayed, and Jesus makes a large sign of the cross over the town –
and "a multitude of malicious figures" threaten the saint, but can't touch her.
417. (174) The sermon about Divine Mercy given by the saint's confessor
during the ceremony displaying the image
brings Jesus' grace piercing the hearts of the people.
418. And the saint sees again the demons which have come "out of human hearts."
419. And the saint's Guardian Angel appears
and accompanies her "in a visible manner, right to the very house...
a flame of fire sparkl[ing] from his forehead."
420. (175) The Feast of the Divine Mercy at the conclusion of the Jubilee of Redemption,
and the Lord extends His rays over the whole world,
and the saint sees "a crystal dwelling place"
with "brilliance unapproachable."
421. (176) The saint suffers in silence with her knowledge of the image's blessing,
but finds great joy "to see others returning to the source of happiness,
the bosom of the Divine Mercy."
422. The saint sees that Fr. Sopocko had been prepared by Divine Providence
"to carry out this work of mercy before [she] had asked God for this."
423. (177) "Everything will pass, but His mercy is without limit or end."
And "the greater the sinner, the greater his right to God's mercy."

424. A little child comes and awakens the saint,
pointing out the moon and the stars shining in the sky,
which are "the souls of religious" and "the souls of faithful Christians."
425. A vision of the great torment of a soul dying
"full of the world's applause and honors,
the end of which are emptiness and sin."
426. "O terrible hour, at which one is obliged to see
(178) all one's deeds in their nakedness and misery."
(And the torments of purgatory are like those of hell.)
427. And the little child "of wondrous beauty" who knows "all things," repeats:
"True greatness of the soul is in loving God and in humility."
428. "O human souls, how late you learn the truth!"
"O abyss of God's mercy,
pour yourself out as quickly as possible over the whole world."
429. Frightened by "God's great plans" for her –
(179) "you will prepare the world for My final coming" –
the saint tries to leave the chapel...
but He is "everywhere" and holds her with Him.

Blue Chapel, Union City, N.J. (Sacrament exposed)
September 18, 2002 - about 10:15 – 11:15

430. The saint is told by her confessor
not to "shrink from interior conversation with God."
(I am undergoing a similar question myself at this time.)
431. The saint apologizes to the Lord for running from Him,
and He lifts her from the ground and places her head upon His breast,
where she hears His heart beat, and the blessing she is.
432. "The Lord's gaze piercing [her] through and through,"
"powerless in the embrace of God,"
the saint reiterates how she is "dissolved in Him like a drop of water in the ocean."
433. (180) "The face of the Lord Jesus in the Sacred Host,"
looking out from the monstrance "with kindness at everyone."
434. An ardent desire upon the saint to approach the little Jesus she sees on the altar,
He comes and is beside her, "His two little hands against [her] shoulder" –
returning again to the altar to be broken...
and the saint in recollection says not an unnecessary word all the day.
435. Though "God demands a perfect way of life" of the saint,
(181) she keeps using her "incompetence as an excuse."
(How understandable in the face of the Lord's penetrating light.)

436. "God demands that there be a Congregation
which will proclaim the mercy of God to the world
and, by its prayers, obtain it for the world."
(The call comes to the fore.)
437.
(182) Clear orders: "I desire that there be such a Congregation."
Yet the saint repeats: "I am incapable of it, O my God!"
(I must ask: What of the Divine Name – YHWH?)
438. He desires that the "Congregation be founded as soon as possible,"
that His mercy be known to the world,
that her prayers "mediate between heaven and earth..."
439.
(183) Then at Communion time "an extraordinary light [is] enkindled in [the saint's] soul"
and she is "snatched up by the Almighty" from her body ...
the happiness would have caused her death, were it not for His grace.
And now she has "the strength and courage to do God's will."
440. "O my Creator and Lord, my entire being is Yours!"
"May no soul fear to commune intimately with the Lord" –
unworthiness is no excuse, but an invitation.
441.
(184) The rays of mercy will pass through the saint,
and "go out through all the world."
442. The little Jesus raises the Host and chalice above the altar,
the priest in His heart.
443. "Live according to My will, in the most secret depths of your soul."
(Spoken by both Jesus and the confessor.)
444.
(185) The confessor encourages the saint to the third degree of spirituality –
beyond following the rules, beyond obedience to interior inspirations,
to abandonment to the will of God.
445.
(186) The Lord is scourged for "sins of impurity"
inflicted by "lay people of all ages and walks of life"
and even by "high dignitaries of the Church"...
"a torture greater than [His] death" is their unfaithfulness.
446. The crucifixion, and three multitudes with the Lord:
one crucified as well, another just holding their crosses,
the last dragging them discontentedly:
"Those who are like Me in the pain and contempt they suffer
will be like Me also in glory."
(But of those who are not like Him...)
447. Joy because "although [she] could not go to Mass in [her] own chapel" –
sick as she was –
in vision, the saint "assisted at it in a church which was far distant."
("Jesus has a remedy for everything.")

- (187)
448. "Already here on earth we commune with the saints."
Saint Ignatius responds to the saint's plea for help in founding a Congregation.
449.
(188) On the Feast of Our Lady of Mercy the saint fears leaving her order,
which "enjoys such special protection from Mary."
But the Blessed Virgin comes to comfort her and let her know she is pleasing to Her
because she "faithfully carries out the will of God."
450. "Oh, how sweet it is to toil for God and souls!"
And though the saint collapses in her cell,
"the Passion of Jesus before [her] eyes," she enters the chapel for adoration,
ready to "fight to the last breath for the glory of [her] King and Lord."
("It is the enemy who should fear us, and not we him.")
451. The saint finds herself the "dwelling place" of the Trinity.
452. "If only souls would become recollected,
God would speak to them at once." (YHWH)
453. (189) "Who will dare touch you when you are with Me?"
(We must trust in Him completely, and so find His confidence.)
454. "Inundated with the love of God,"
the saint "abide[s] with Him unendingly" in her "own interior."
455. "I am filled with the peace and equanimity that flow from the knowledge of truth,"
suffering causing her no bitterness, consolations not carrying her away...
- (190)
456. In a three-day retreat and through the words of the priest,
the Lord promises to "strengthen [the saint]
and make her fearless in the face of all the adversities which lie ahead."
457. The priest speaks "about union with God and the obstacles to this union,"
which the saint "had experienced literally in [her] soul
and heard from Jesus."
458.
(191) As the priest speaks of "God's great goodness at every step" of history,
he echoes "exactly what Jesus had said to [the saint]
concerning the Feast of Mercy."
("God's language is clear and distinct.")
459. Holding and turning the pages of the saint's diary,
Jesus encourages her to write "everything in the notebook
about [His] goodness towards mankind."
460. "O Jesus, my heart stops beating when I think of all You are doing for me!"
461. The saint continues to marvel at her absolute understanding
of the priest's teaching:
"Jesus will not leave doubt in any soul that loves Him sincerely."

462. "What unites our soul most closely to God is self-denial."
In "joining our will to the will of God" our soul is free,
our recollection profound, "all life's burdens light, and death sweet."
463. (192) "The mouth of this priest" will take away all the saint's doubts.
464. As the saint begins to doubt her worth, the priest stops his train of thought,
and speaks "about the very thing [she] was having doubts with; namely,
that God chooses the weakest and simplest of souls
as tools for His greatest works...
for it is just in this way that God's works are revealed for what they are,
the works of God."
465. "You are transforming me into Yourself, in the secrecy of my soul."
466. (193) Her confessor asks the saint to speak to Jesus about certain persons.
Though not answering at first, He later says, "Console him on My behalf."
467. "Uninterrupted communion with Jesus" throughout the retreat.
468. The day of renewal of vows,
the Blessed Mother "touched [the saint] with Her hands
and covered [her] with Her mantle," asking prayer for Poland.
469. "I am dying from the desire to possess Him, to be drowned in Him forever."
(She senses His presence, but cannot see Him – how like us all.)

St. Anthony's Church, Union City, N.J. (Sacrament exposed)
September 20, 2002 - about 9:30 – 10:30

470. (194) "The yearning for God," the inconceivable fire of love for [her] Creator,"
causes the saint to fall prostrate, "humbling [herself] in the dust."
471. Ready to weep aloud again for love of Him,
(195) "a spirit of great beauty,"
"one of the seven spirits who stand before the throne of God day and night,"
comes, and says: "Don't cry – says the Lord."
And she later hears his singing,
with a "voice that was like a thousand voices..."
472. "My soul is in communion with these Three" (Father, Son, and Holy Spirit).
This the saint knows more and more.
473. The Archbishop, in confession: "Arm yourself with great patience;
(196) if these things come from God, they will be realized sooner or later."
And he tells her to remain in the convent.
Then after Jesus tells the saint He will help her understand her call to a new order,
she does not speak as the Lord has instructed her
when asked by the Archbishop if she has something to say.
(Another sister was there.)

474. (197) The saint's prayer when "snatched up before the throne of God" deters the punishment of the Angel of God's divine wrath, who stands with thunder and lightning in hand, ready to strike the earth.
475. The prayer: "Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, our Lord Jesus Christ for our sins and those of the whole world; for the sake of His sorrowful Passion, have mercy on us."
476. And the next morning, upon entering the chapel, the entire Divine Mercy Chaplet is given to the saint.
477. (198) "Silence is a sword in the spiritual struggle. A talkative soul will never attain sanctity," but "a silent soul... lives almost always under the inspiration of the Holy Spirit."
478. "All of my virginal love is drowned eternally in You, O Jesus!" "Your divine blood is circulating in my heart."
479. Again with the Archbishop in confession: "God's will must be done," he says, exhorting her again to patience. ("Patience" was my own word last night with my confessor, who goes away for five weeks, regarding my own inspirations.)
480. (199) "Peace, joy, and amazement" at the saint's growing interior union with God, from which she draws courage against "all adversities." ("God sustains me with His might" – on Feast of St. Michael the Archangel.)
481. "What a joy it is to be a faithful child of the Church!" Love for the feasts and "all who live" in Holy Church – with whom she unites herself in prayer, that all might be in faithful joy.
482. The saint's "mission in the Holy Church": "to plead for mercy for the world," united with Christ, "an atoning sacrifice on behalf of the world."
483. (200) "An unquenchable fire of supplication for [the Lord's] mercy burns within" the saint as she desires all souls to know the unfathomable love of their Creator.
484. Acts without "the stamp of pure intention... incite God to punishment rather than to reward."
485. "I accept joy or suffering, praise or humiliation with the same disposition," for "one and the other are passing." Becoming like Christ on the cross, the saint's "name is host – or sacrifice."
486. (201) "I go everywhere with Jesus; His presence accompanies me everywhere." From Communion on... And each morning she awakes in silent union with God, the mystery of the incarnation repeated, and His Passion before her eyes...
487. In silence the saint gains strength in suffering with the sorrowful Lord.
488. "Prepare yourself for sufferings." And the saint thanks the Lord for His word and takes "little sufferings" now, that she might endure "the greater ones to come."

- (202)
489. "Fear seized me at the sight of my misery and incapability,
and of the greatness of God's work."
As the saint prepares to present her inspiration for a community
to her former confessor.
(But the Lord brings assurance.)
490. The saint's Guardian Angel travels with her
throughout her journey to Krakow for retreat,
leaving her side only when she is safely inside the convent gates.
491. And entering the convent chapel, "the majesty of God" overwhelms her,
and she desires to "go throughout the whole world and speak to souls
about the great mercy of God."
- (203) 492. "Help me, Your feeble child, to do Your holy will as You make it known to me."
493. "Flooded with God's love" after Holy Communion, His will is seen distinctly.
494. The saint comes "open and simple as a child" to her confessor,
and receives "the grace of deep peace and light concerning these matters."
495. "Be with me as You have promised, for without You I am nothing."
496. (204) "The turmoil in [her] soul" more violent than ever
as the saint contemplates "complete abandonment to God."
"Where will this inner voice lead me?"
And the fire grows worse after incomplete confession,
"penetrat[ing] all the faculties of [her] soul like lightning,
piercing [her] to the marrow, and to the most secret recesses of [her] heart."
Though "toward morning, silence set in," she finds herself exhausted.
497.
(205) "Today I am becoming a martyr of Your inspirations...
I will follow Your will insofar as You will permit me to do so
through Your representative."
498. The comfort of Jesus after Communion, and His message to her confessor:
"Tell him I had to let him see your weakness during your confession
to show him what you are of yourself."
499. Courage from a "battle valiantly fought."
500. Feast of Christ the King and prayer for all hearts to receive His grace...
"My daughter, you give Me the greatest glory by faithfully fulfilling My desires."
501. "Oh, how great is Your beauty, Jesus my Spouse!"
"Let me live and die in You."
502. Love "raises up our smallest actions into infinity."
503. "My spirit is welded to You."
(And living in Jesus, one sees Him in others.)

- (206)
504. Resolutions: to do all by the guidance of superiors, to serve the sisters, to suffer in silence, always with Jesus her "trusted Friend" as she prays mercy upon souls.
505. "How ardently I desire that the Feast of Mercy be known by souls!"
- (207)
506. Confessor's spiritual counsel:
Be obedient to superiors and your duties;
"Don't be in a hurry, Sister, until you have received more precise knowledge. The works of God proceed slowly" and certainly.
507. (208) "No greater joy is to be found than that of loving God."
Even here on earth we taste the happiness of "intimate union with God... through simple faithfulness of soul."
508. "There is nothing small in a religious congregation,"
despite the monotony of duties.
509. "The time for doing battle has not yet come to an end" –
face adversities with patience.
510. Probe His spirit and the deeds of Jesus recounted in the undrainable Gospel cup.
511. "Truth will not die; the wounded heart will regain peace in due time."
"Keep asking God for light."

Blue Chapel, Union City, N.J. (Sacrament exposed)
September 25, 2002 - about 9:10 – 10:10

512. (209) Upon renewal of vows: "Your love and your humility
make Me leave the heavenly throne and unite Myself with you."
513. "I am plunged into an ocean of love."
514. "Transform [my heart] into Your own Heart
that I may sense the needs of other hearts."
515. "We are happy in the measure that we have fulfilled God's will."
And the saint ponders long on the words of these departed souls,
as should we all.
516. The saint prays for a soul who comes knocking at her night table.
517. "Old age does not dispense one from combat," says a virtuous elderly sister.
(Always we must prepare for the "last hour.")
518. (210) At the cemetery again, the saint offers her assistance,
and is told, "Do the will of God" (for their reward is already with them).
519. But in the evening of this All Souls' Day, souls come to ask for prayer,
and accompany the sisters back into chapel also to pray.

520. In the night Satan comes in the form of a soul to tempt the saint,
 reminding her how "haughty and vain" she once was
 and asking how she could pray now for other souls,
 still sinning as she does...
 But the saint trusts in the mercy of God and His forgiveness
 and when asked, "Why are you unwilling to recognize my greatness?"
 realizing who is before her she exclaims, "'Begone Satan!'
 And in an instant this soul fell into an abyss, horrible beyond all description."
521. Pleasing but unfinished thoughts before the miraculous picture
 of Our Lady of Czestochowa.

[End of Notebook I]

Notebook II

(The Mercy of the Lord I will sing forever)

- (1)
 522. "All creatures and the whole creation sing out in ecstasy a song of mercy."
 Let none despair; for sinful men
 the fount of His mercy gushes forth.
- (2)
 523. The saint writes only "because of a clear command
 of holy obedience."
524. From S.M. Faustina of the Blessed Sacrament:
 "My heart perceives You though veils hide You."
- (3)
 525. "Honor and glory be to Your holy name forever and ever."
 The saint "rejoice[s] exceedingly that the Lord [she] serve[s] is so great."
526. (4) During nocturnal adoration, the scourged Jesus
 (5) clothes the saint in the garments her congregation shall wear –
 "My life from birth to death on the Cross will be the rule for you."
527. "Do you think that I will not have enough omnipotence to support you?"
 (After much time, as I began to outline a website on the Divine NAME (YHWH),
 I felt the Lord's guidance and blessing.)
528. "Every approach to God is brought about by Jesus, in Him and through Him."
529. (6) "The Blessed Mother was telling me to accept all that God asked of me
 like a little child, without questioning."
 This upon the end of a novena,
 as the Infant Jesus blessed the congregation from the monstrance.
- (7)
 530. Mother Superior finds a way to enable the saint to fast unnoticed,
 assigning her as portress at the gate during mealtime;
 (8) and so the saint is granted her request (for a week only) of bread and water.
531. First day of fast and the saint is commanded to pray particularly
 (9) for "the souls of priests and religious," uniting her sufferings with Jesus' own.
532. "I take pleasure, not in large buildings and magnificent structures,
 but in a pure and humble heart."

533. (10) "On the Cross, I see the summit of His poverty."
"Has there ever been a soul as abandoned as You were on the Cross, Jesus?"
(Though "Lord of all things, [He] possessed nothing," and so showed us the way.)
534. "Your chastity should be greater than that of the Angels,
for I call no angel to such intimacy as I do you."
("A pure soul has inconceivable power before God.")
535. (11) "I obeyed My parents, I obeyed My tormentors
and now I obey the priests."
(Obedience "includes not only external performance,
but also the reason, the will, and judgment.")
536. (12) The saint begins to set down the form of her community,
"small communit[ies] of not more than ten,
closely united by the rule, the vows, and the spirit..."
537. (13) "Separate cell[s]" but communal "prayer, meals, and recreation."
Entirely cloistered, strictly limited conversation – "as if dead,"
"begging God constantly for mercy on the world" and especially priests:
"no room for cowardly or effeminate souls."
538. (14) "No distinctions between sisters, no mothers..."
the humblest will lead the others.
(And they shall share His robe and "the marks He bore: suffering and scorn.")
539. "By prayer and mortification,
we will make our way to the most uncivilized countries,
paving the way for the missionaries,"
holding "great love for each soul" in "an apostolic spirit."
540. (15) While writing, the saint is asked not to leave her Congregation –
"have mercy upon yourself, such great sufferings are in store for you."
Upon their threats the "ugly monsters" she sees
(oh the tortured souls under Satan!),
and dismisses them with a mental sign of the cross.
541. Rejoicing at His words: "Nothing will happen to you against My will."
542. (16) On the postulant: "She must despise the world and herself"
and must be a courageous and "cheerful giver."
None melancholy or otherwise unstable to enter:
"one ill-fitting member is enough to throw the whole convent into confusion."
543. (17) A year to determine suitability.
544. A year (now two) of novitiate,
with the novices "free to devote themselves to their own perfection,"
in particular the "practice of humility."

545. (18) Yearly profession for three (now five) years,
now given "duties of responsibility" but yet a novice,
leading finally to solemn (now simple) profession.
546. (19) "No meat": "not even the poor will have any reason to envy us."
"Food [and furnishings] should be the same for all," except those fallen ill.
547. Horarium to come, but prayers of the life listed.
(Remarkable to read of this now, for at this time I begin to lay down the life
I have managed to form in writing, for website...)
548. The Lord assures the saint of a "permanent income":
"If your trust is great, then My generosity will be without limit."
549. (20) "The nuns themselves will do all the work in the convent,"
each "taking a turn at every chore" that none become attached to any.
550. (21) Pure intentions, and if not, penance;
and "love should be the special characteristic of this little community,"
hearts "embrac[ing] the whole world" and "rendering mercy to every soul."
551. (22) "As a good child prays for the mother it loves,
so also every Christian should pray for the Church, its Mother."
And so, how much more so these religious...

St. Anthony's Church, Union City, N.J. (Sacrament exposed)
September 27, 2002 - about 9:40 - 10:40

552. (23) The saint's first rule: silence.
"Silent lips are pure gold and bear witness to holiness within."
553. (24) And an immediate second rule: speech.
"Keeping silent when one ought to speak is an imperfection
and sometimes even a sin."
(Particular encouragement to speak in love during half-hour recreation time.)
554. The cloistered life is to be strictly protected –
no one may enter without specific permission, in special circumstances.
555. (25) Use of the parlor also only with special permission –
only short, curtained, infrequent conversations with those outside the walls.
556. (26) Rare letters, handed unsealed to the superior for her discretion.
"Let us help people by prayer and mortification, and not by correspondence."
557. (27) Weekly confession with a regular confessor,
and an extraordinary confessor to come every three months.
Confession through a locked grille, as are to be conferences.
(The sisters are not to talk about the confessors, but pray for them.)

558. (28) No talking about others' frequency in Communing (with confessor's permission),
and "the superior should never dare to enter
into the domain of the sisters' consciences,"
though she may speak of availability of confession to them...
(Daily Communion in purity of soul should be the goal.)
559. Vision of a ruined building –
"This is where the convent will be."
560. (29) In self-will the saint, without realizing it, held to her own opinion in confession –
"Do only what you receive permission to do," Jesus tells her.
And after throwing herself "in the dust," she soon returns to His blessing.
("My spirit communicates with God without any word being spoken.")
561. (30) From vision of the image in a small chapel
to "the Mother of God with the Infant in Her arms" in a marvelous temple.
Then Jesus Crucified and the Mother's word
that "even when joyful" to "always keep [her] eyes fixed on the cross."
562. The Infant Jesus at Mass is now often joyful, particularly with the confessor/priest.
563. (31) The saint's vision of her confessor helping to prepare the saint's convent –
which occurred before having met him.
564. (32) During Holy Mass on the Feast of the Immaculate Conception,
a vision of the Mother of God.
She is pleased at the saint's adoration of the Trinity
for the graces our Mother has received.
565. (33) Fasting on "a piece of bread and some water, once a day"
each Wednesday, Friday, and Saturday (as well as special fast days).
Fridays at 3:00 the discipline of the whip.
(And none to enter another's cell without special permission.)
566. (34) Vision of the Infant Jesus at her kneeler
brings both "awe and fear" and "unspeakable love" to the saint.
567. (35) "Respect the superior as the Lord Jesus Himself... with childlike trust."
Speak with "sincerity" and "childlike simplicity" to your Mother
and never dare judge her who is in the stead of God.
- (36) And of the superior's "humility and love toward each sister,"
568. leading by example of self-denial, always patient
(37) and always asking for light to "know how to deal with each sister."
(38) "Each soul is a world of its own" and should be encouraged in reprimand
and its words held in confidence.
The superior "should take upon herself all burdens
so as to ease the burdens of the sisters."
569. (39) "A strange ardor has been lit in my heart, urging me to action,
and I cannot stop": the saint's "secret martyrdom."
And to Jesus, "My weakness... forces You to be with me constantly."

570. Jesus promises great blessings on the convent of the saint's new order,
(40) averting punishments, inclining His heart to her requests –
she is to be His "administrator of mercy."
(And the Image is to be displayed permanently in the church
that all might have access to the grace that comes through it.)
571. The saint fears only to offend her Lord.
572. (41) In thanks for Jesus' living with them even in their convent
each religious "should burn like a pure sacrifice before the majesty of God."
573. The saint's confessor leads her to the ruined house she had seen in vision,
(42) which was to be her convent.
And the saint is strengthened and joyful at such blessing.
- (43) Christmas Eve and the saint's spirit is "immersed in God,"
574. as she spiritually shares the wafer of Christ with those far away.
575. I am always in your heart;
(44) not only when you receive Me in Holy Communion, but always."
576. "Love has brought Me here, and love keeps Me here" (on earth).
(45) And Jesus invites the saint to love so humbly as He,
for "one act of pure love" for Him would cause us all to "die of joy."
577. "Quite frequently, I am unwittingly enveloped by God's omnipotence,"
(46) the saint states as she relates her inability to get through a penitential "Glory Be"
for becoming united with God –
it continues even after the confessor suggests she say it right in the confessional,
even as she repeats it after him... (Most remarkable!)
578. "The days of suffering always seem longer, but they too will pass...
and then will come endless and inconceivable joy."
("Eternity! Who can understand this one word which comes from You,
O incomprehensible God, this one word: eternity!")
579. "I always rejoice at the good of other souls as if it were my own."
580. (47) "I am more deeply wounded by the small imperfections of chosen souls
(48) than by the sins of those living in the world."
Ingratitude as constant food from them,
what can the Lord do but spit them out for their lukewarmness.
"The loss of these souls plunges Me into deadly sorrow."
581. "In the depths of [the saint's] heart" Jesus "rest[s] as in a garden enclosed."
(And there He tells her most.)
582. "Except for God, no one is allowed" into the interior of the saint's soul.
(49) "No one will understand what I experience in that splendid palace of my soul
where I abide constantly with my Beloved."

583. (50) Jesus thirsts in His Passion.
584. "When you reflect upon what I tell you in the depths of your heart,
you profit more than if you had read many books." (Here is holiness found.)
585. (51) The Archbishop again tells the saint to have patience
regarding her religious community – "If it is God's will, it will be done" –
but the saint is joyful at his words, which encourage peace.
586. (52) Though Jesus "speak[s] through [His] representatives" "to confirm [the saint's] spirit,"
it shall soon be so that "they will oppose [her] in many things" –
the trial will be from the Lord, and regardless, "all creatures... always fulfill [His] will."
587. (53) The saint rejects Jesus' offer of a new, "more beautiful" world,
asking ardently only to love Him and nothing more...
And so with pangs of His Agony He unites Himself to her more closely
than any other soul, for her great love and humility.
588. (54) "Every movement of your heart is known to me."
"One glance of [hers] directed at someone else" wounds Him so deeply...
589. "Love casts out fear," for "God is love, and His Spirit is peace,"
and how wonderful deeds of love are.

St. Nicholas School Chapel, Jersey City, N.J.
October 1, 2002 - about 12:40 – 1:40

590. May the Savior heal all our tongues in Holy Communion – may we only love.
591. (55) The saint wishes again to be "a tiny violet,
hidden in the grass, unknown in a beautiful enclosed garden."
592. (56) "In heaven itself there is a heaven,"
where "souls are penetrated by His Divinity and pass from brightness to brightness."
593. (57) "When the soul recognizes that, of itself, it is only wretchedness and nothingness,
and that whatever it possesses of good is a gift of God...
this is what sustains it in a continual act of humble prostration
before the majesty of God."
And so He "pursues it with His graces."
(The saint's essential philosophy – humility.)
594. (58) The saint understands
"how closely the three stages of a soul's life are bound together;
that is to say, life on earth, in purgatory and in heaven,"
after being visited again by a deceased sister now come to heaven.
595. (59) Of an Archbishop "opposed to the cause and distrustful of it" –
"God is very displeased with lack of trust in Him,
and this is why some souls lose many graces."
(But the saint prays and finds relief for him.)

596. The saint takes the great sufferings of her confessor upon herself –
 (60) first, repeated unwarranted accusations; second, lack of recollection;
 (61) third, pain seizing her soul...
 But joy there is to know that this suffering is for those He intends for heaven.
597. (62) In vision the Infant Jesus clings to the saint's confessor at the altar,
 and Mary comes to shield and bring her son courage.
598. "All you souls, praise the Lord's mercy
 (63) by trusting in His mercy all your life, and especially at the hour of your death."
 ("God is the first to stoop to the sinner,")
599. "I bestow special graces on those souls for whom you intercede."
600. "Wondrously Jesus defends me" – a longtime grace.
601. (64) The saint banishes evil spirits surrounding a dying sister
 with the sprinkling of holy water.
602. "Without You I will not budge for any cause,
 but with You I will take on the most difficult things."
603. (65) "A great light and a dark gray cross high up within the light";
 (66) then Jesus alone "sitting in a great light" and telling the saint,
 "the most perfect and holy soul is the one that does the will of My Father."
 ("Even a mother and her truly loving child
 do not understand each other so well as God and I do.")
604. Again the saint asks why of the severity of suffering her confessor must endure –
 (67) and again is told it is for the crown that awaits him.
 ("Pure and innocent souls... are the victims who sustain the world
 and who fill up what is lacking in the Passion of Jesus.")
605. Of "the various degrees of glory to which souls attain."
 (68) Oh, what a great difference of depth in the knowledge of God
 there is between one degree and another!"
 And the saint offers to "suffer all the torments of the martyrs"
 "to attain one more degree..."
606. "I begin my day with battle and end it with battle.
 (69) As soon as I conquer one obstacle, ten more appear."
 But "this is a time for struggle, not peace,"
 and "God's grace abounds in the worst misery."
607. "Patience in adversity gives power to the soul."
608. Cold water to overcome drowsiness, distracted in meditation and prayer,
 (70) "but when Mass began, a strange silence and joy..."
 And Our Lady and St. Joseph entrust the Infant Jesus into the saint's arms.

609. (71) "I know You are my Lord and Creator even though You are so tiny" (to the Infant).
And after Communion: "I am in your heart, I whom you had in your arms."
610. Tranquility and strength from conversation with the Lord.
611. (72) "May Your wounds be our shield against Your Father's justice."
("His compassion is inexhaustible.")
612. (73) After the saint refrains from Communion for an offense committed:
"Know, My daughter, that you caused Me more sorrow by not uniting yourself
with Me in Holy Communion, than you did by that small transgression."
613. (74) The saint calls out to the Lord as He begins to walk past her –
"You must stay with me and bless me..." and He does.
614. Vision of Him scourged, at adoration with the girls in the sisters' care.
615. (75) "I had such a clear understanding of the things the Lord was asking of me
(76) that truly if I were to say that I do not understand what God is demanding from me,
(77) I would be lying."
(78) "What I'm about to go through is no secret to me,
but with full knowledge I accept whatever You send me, O Lord."
(And sickness comes, which only Confession can alleviate,
for there she hears it shall not be long before she can act.)
616. "In the Host is your power; it will defend you."
617. (79) I want to shine in the crown of Your mercy
as a tiny gem whose beauty depends on the ray of Your light."
618. Lenten mortification: "while eating, to meditate on
how the Lord Jesus, on the Cross, accepted vinegar and gall."
619. (80) "Told to do everything with the pure intention of reparation for poor sinners."
- "Everything I do is done for immortal souls."
620. "Mary is my Instructress, who is ever teaching me how to live for God."
621. Sometimes our prayers are directed to other souls than those for whom we pray;
"our prayer is not lost."
622. (81) To the soul in intimate communion with God,
He comes "in a sweet and gentle manner,"
granting graces, sharing His thoughts and His plans.
623. Father Andrasz confirms the goodness of the call to pray for mercy upon souls,
and this brings the saint "extraordinary light."
624. (82) In agony over the delay of founding her community,
(83) the saint seeks an external sign, a help to leave her Congregation.
But for now the wait continues.

625. "Your lives must be like mine, quiet and hidden, in unceasing union with God,
pleading for humanity
and preparing the world for the second coming of God" (Mary).
626. "All the adversities will be shattered at My feet" – no fear.
627. (84) Anxious about leaving to another house (not new community) and losing her help,
the saint complains and He brings her "deep peace."
628. An elderly sister with doubts that "the Lord Jesus had forgiven her"
(85) despite her confessor's entreaties that she be at peace,
(86) begs the saint to pray to Jesus for her, refusing to let her go
until she promises.
"Tell her that her disbelief wounds My heart more than the sins she committed,"
and these words from the Lord finally bring her consolation.
629. On the eve of leaving, the saint thanks the Lord for "all the graces
(87) He had bestowed on [her] in this house,"
and is again reassured that He is always with her.
630. "One of the seven spirits" remains near the saint,
guarding her all along her journey to Warsaw.
And on each church they pass, a lesser spirit stands and bows to this archangel.
(Remember, we all have a guardian angel.)

St. Nicholas Church, Jersey City, N.J.
October 3, 2002 - about 10:00 – 11:00

631. "Damnation is for the soul who wants to be damned,
(88) but for the one who desires salvation,
there is the inexhaustible ocean of the Lord's mercy to draw from."
632. Upon the saint's departure a certain sister who had
(89) "tried to make things difficult" for her
and even "sometimes succeeded in spoiling what had been done well,"
apologizes much – the saint looks upon her as a benefactress.
633. The saint remarks about the jealousy of others,
particularly when joy at others' good comes so easily to her.
634. (90) Arriving at Warsaw, the saint enters the chapel
to thank the Lord for a safe journey and ask His graces in this new place.
635. The Mother of God comes to encourage the saint to follow her inspirations,
(91) that while there is time all might find the Lord's mercy –
for "determined is the day of justice, the day of divine wrath,"
and "terrible" it is.
636. The saint is welcomed at Walendow by a simple sister,
"pleasing to the Heart of Jesus,"
who believes she shall be a blessing to the house.

637. (92)
(93) The saint asks for a word from her new confessor (unaware of her call),
and in the midst of her confession he begins to speak forcefully about mercy –
“Do you know that the mercy of the Lord is greater than all His works.”
(How the Lord answers prayers and speaks through His representatives.)
638. “Nothing now binds me to this earth but this work of mercy.”
639.
(94) All the saint’s sacrifices must be practiced with the confessor’s permission,
thus they are in God’s will, and only then blessed.
640.
(95) A “thousand living hosts” inside a ciborium a week before Good Friday:
“the souls for whom you have gained the grace of true conversion
during this Lent.”
641. “What joy it is to empty myself for the sake of immortal souls!”
 (“The grain of wheat must be destroyed and ground between millstones
in order to become food.”)
642. (96) Vision of Jesus on Palm Sunday “riding on a donkey’s foal,
and the disciples and a great multitude with branches in their hands
joyfully accompanying the Lord Jesus.”
(But the saint sees only Jesus, “whose Heart was saturated with ingratitude.”)
643. (97)
(98) Priest in quarterly confession shouts, “All this is an illusion.
You are inventing some sort of heresy!”
and tells the saint not to follow her inspirations
(particularly the community she had mentioned with urgency).
She vows to “try to be obedient.”
644.
(99) The saint’s “interior is torn asunder,” fearing some inner voice she should not hear,
and dying “of longing for God”...
(100) The suffering intensifies the next day, Holy Thursday,
(101) as she fears she may have to leave the Congregation
or even fall away from the Church –
But at Communion “God’s presence enveloped” her.
645.
(102) When Jesus tells the saint, “tell the confessor that this work is Mine,”
she says she cannot because her confessor forbade her to listen to Him.
He looks upon her with “kindness and satisfaction”
and instructs her to tell everything He says to the confessor,
and “do only that for which you obtain permission.”
(And the saint finds “courage and certitude.”)
646.
(103) While undergoing Jesus’ sufferings on Good Friday,
the saint confesses to the same priest, and finds him “quite different”;
he states he was only warning her and being careful of illusions,
and that she may continue as she has, in her simplicity and openness.
647.
(104) The saint resolves to “pray much for each of [her] confessors,”
and especially to approach the confessional in fervent prayer.

648. (105) "Good Friday. At three o'clock, I saw the Lord Jesus, crucified,
who looked at me and said, 'I thirst.'
And the rays issue from His side, and the saint longs to pour herself out for souls.
649. "Mass of Resurrection... His presence flooded me."
650. (106) "I expect no help from people; all my hope is in You."
"O Jesus my Lord, help me.
Let what You have planned before all ages happen to me."
651. (107) "O incomprehensible God, how great is Your mercy!
It surpasses the combined understanding of all men and angels."
("Even God's... justice flows from love.")
652. The Word of God is the saint's "daily food."
"My whole soul listens intently to God's wishes."
653. (108) The saint experiences her most severe suffering of soul to date,
but can find no comfort in confession with a priest who is afraid.
654. (109) "It is in My Passion that you must seek light and strength."
(None of our suffering is anything "compared to the Savior's Passion,"
and in there we find His mercy upon our souls...)
655. (110) Father Andrasz promises answer to the saint on the Feast of the Most Sacred Heart,
(111) but she determines to leave the Congregation before then...
then, losing God's presence, is unable to carry it out.
656. Mother General: "Sister, I am locking you in the tabernacle with the Lord Jesus,
wherever you go from there, that will be the will of God."
657. Again the rays coming from the Sacred Host (during procession).
- (112) Father A. gives the saint freedom to take action:
658. "Your real director is the Holy Spirit."
659. (113) The Infant Jesus insists that she "depend on him [her confessor] for everything."
660. "O my Jesus, on the day of the last judgment,
You will demand from me an account of this work of mercy."
"Help me to do Your will. O mercy, O divine virtue!"
661. A "whole night in prayer," meditating "upon the Lord's Passion."
662. (114) "How much adversity" and "how much reproach" the saint finds in this matter –
"how painfully an ironic smile wounds."
663. "Do not allow me to daydream,
but give me the courage and strength to fulfill Your holy will."
"If you wish to leave me in uncertainty, even to the end of my life,
may Your Holy Name be blessed." (These words are as my own...)

664. (115) The saint rejoices at assurance that "the Congregation will come into being."
And these sisters of divine mercy "will work like bees
to feed their neighbors' souls with honey,
while the wax will flame for the glory of God."
665. (116) A novena of ardent prayer, and inner light of assurance comes –
"nothing could resist or nullify the will of God,"
no "obstacles, persecutions and sufferings" will stand in the way.
666. (117) "All striving for perfection and all sanctity consists in doing God's will."
We must put God's light into practice.
667. A letter carrying suffering from the saint's primary confessor.
668. "Let Him [the heavenly Father] do as He pleases with me."
669. (118) "Learning how to be good from Jesus,"
accepting the suffering from hurt feelings and uniting her will to God's.
670. "It is only with You [Jesus] that I can converse."

St. Nicholas Church, Jersey City, N.J.
October 7, 2002 - about 11:10 – 12:10

671. "In my spiritual life, I will always hold on to the priest's hand."
672. (119) "His justice pervades me to the marrow;
outwardly I lose strength and consciousness."
In two hours of agony,
the saint's "soul perceives its deeds to be not without blemish.
Then the strength of trust is awakened in [her] soul,
which longs for God with all its might."
673. (120) "Terrible temptations all day; blasphemies" and "a feeling of aversion
and discouragement"; then a terrible pain at the thought
of not receiving Communion... and the saint tries to get away, to "cry out loud."
674. To Jesus standing by, the saint pours out her sorrow...
and in a moment, at His Word, the saint's peace returns.
675. (121) (122) "Flashes of light and fire... from the tips of confessors' pens" –
Divine Mercy pamphlet is published... but still the saint has suffering to undergo.
676. The saint is happy to know how much Jesus loves her confessors.
677. (123) As the Blessed Mother entrusts Jesus into the priest's hands at the altar,
the saint is "to entrust [her] soul and be like a child to him"
(though it be broken and bleed as His).
678. (124) "He who does the will of God faithfully, practices all the virtues."
"The holy will of God is the object of my love." In it even torments are sweet.

679. "Good night, my Beloved; I rejoice at being one day closer to eternity."
680. (125) To speak not of interior experiences, but conceal nothing from spiritual director – to whose words the saint attaches greater importance than all interior lights.
681. "Amid the greatest torments, I fix the gaze of my soul upon Jesus Crucified."
682. "The more I feel that God is transforming me,
the more I desire to immerse myself in silence."
(Here the mission begins.)
683. (126) The saint's Guardian Angel leads her past "great hosts of saints" to the "place destined for [her], close to God," in inaccessible light.
684. (127) During Holy Hour, a vision of the Last Supper:
"At the moment of Consecration love rested satiated –
the sacrifice fully consummated.
Now only the external ceremony of death will be carried out."
685. (128) Seeing the great sin of a certain person,
for two hours "in tears, and prayer and flagellation,"
the saint prevents the sin and gains God's mercy.
("Oh, the price of one single sin!")
686. (129) "The Mother of God...
breast bared and pierced with a sword... shedding bitter tears
and shielding us against God's terrible punishment."
And so the saint prays for Poland –
"a drop before a wave of evil," but with Jesus...
687. "Say unceasingly the chaplet I have taught you."
It brings "mercy at the hour of death" and grace to the "most hardened" sinner.
688. "Guide every step of my life" – to "Jesus, Life and Truth, [our] Master."
689. (130) Three Polish saints intercede for their homeland,
and the saint is given a book written in Jesus' merciful blood.
690. (131) Two sisters grumble interiorly about a superior's order –
"How sad it is, O Jesus, when we ourselves are the cause of the loss of graces."
691. Tired and unable to pray or kneel, during Holy Hour the saint unites herself
"in prayer with those who are already worshipping God in the perfect way."
"Your prayer is extremely pleasing to Me" – what joy at Jesus' words!
692. (132) "Make my heart so big that there will be room in it
for all the souls living on the face of the earth," and those in purgatory.
693. (133) The Archbishop again counsels patience in God
and prayer "for a clearer outward sign."
694. (134) After doctor's appointment, in hospital chapel, a word bringing great joy of a call:
"My child, just a few more drops in your chalice; it won't be long now."

695. Of traitorous friendship – “how strange is human frailty!”
696. (135) Three hours of intense suffering – the saint cannot even swallow saliva for the pain.
(136) “If after such suffering death does not come,
then how great the sufferings of death must be.”
697. “A slight shudder and fear” at the suffering,
(137) but “trust in the infinite mercy of God [is] awakened”
and all retreats “like a shadow... before the sun’s rays.”
698. Bemoaning ingratitude of “a miserable particle of dust” scorning God’s infinite love.
699. “The Feast of Mercy emerged from My very depths of tenderness.”
(138) “I pour out a whole ocean of graces
(139) upon those souls who approach the fount of My mercy.”
The soul by Confession and Communion that day
“shall obtain complete forgiveness of sins and punishment.”
700. Told she should “get used to suffering,”
the saint finds no comfort for her pain from Mother Superior.
701. Suffering sickness yet working on a hot day, the saint asks the Lord with trust,
(140) “Jesus, cover up the sun, for I cannot stand this heat any longer.”
“At that very moment a white cloud covered the sun and...
the heat became less intense.”
702. “Oh, how the greatness of God overwhelms me!”
(141) The torment of knowing one’s nothingness
is enveloped by the sweetness of God’s ocean of love.
703. Examen of the saint’s union with the Merciful Christ gives her “unusual strength.”
704. “I spend every free moment at the feet of the hidden God.”
(142) Enclosed in the tabernacle with Jesus,
the saint learns everything in conversation with Him.
705. Great pain in hands, feet, and side, “the places where Jesus’ body was pierced,”
particularly when meeting a soul “not in the state of grace.”
706. St. Michael the Archangel: “The Lord has ordered me to take special care of you.”
Fear not, “Who is like God!”
707. (143) “Now I know that it is not for the graces and gifts that you love Me,
but because My will is dearer to you than life.”
708. “Immersed in God” all day,
then at evening “into a faint and a strange sort of agony...”
Only Jesus could sustain such communion.
709. (144) Again a ciborium filled with hosts that are souls converted by the saint’s prayers.

710. (145) "The doctor has separated [the saint] from the sisters to prevent them becoming infected, and yet [she] is judged" well and refused food by the cook. ("But that's good; all this is for You, my Jesus.")
711. The saint's confessor "intends to publish a holy card of the Merciful Christ" with the prayer given her on the back. Great joy has she at this work and at the prospect of the Feast of Mercy.
712. (146) Vision of Fr. Andrasz – "He will lead you through; do not fear."
713. (147) Satan begins "to attack [the saint] openly and with such great fury and hate, but he does not disturb [her] peace for a moment."
714. Jesus tells the saint He desires a novena of the chaplet from the sisters and wards, for Poland, but, having resolved to ask Fr. Andrasz, does not have opportunity at his first visit.
715. (148) So displeased is God with the saint's hesitation He removes His presence from her, and she does not receive for four days, till the priest returns and she speaks to him. "God's grace must be received just as He sends it."
716. "A firm and eternal resolution" – "fidelity to the tiniest grace of [His]."
717. (149) Soul "flooded with love and repentance," the saint can only think of Holy Communion.
718. Though He states: "If I were to reveal to you the whole misery that you are, you would die of terror," yet, after Communion, Jesus assures the saint of His graces and her power over Him.
719. (150) "For your sake I grant blessings to this whole vicinity," though they are ungrateful.

Blue Chapel, Union City N.J. (Sacrament exposed)
October 9, 2002 - about 10:45 – 11:45

720. Of the "misunderstandings and misconceptions" of community life – "that is your mystery, O Lord" (which we shall know in eternity).
721. "Great is the power of a priest." (Thanks for a spiritual director.)
722. (151) "You see how weak you are, so when shall I be able to count on you?" "Jesus, you know what little children do."
723. "He who trusts in My mercy will not perish, for all his affairs are Mine."
724. (152) "Faithful submission to the will of God, always and everywhere... gives great glory to God."
(This the saint learns as she stops her prayer for health to take part in a retreat and simply trusts herself "completely to His holy will.")
- (153) 725. Eight-day retreat: "I am going into the wilderness today to speak only with You."
726. "Be entirely transformed into love and... burn ardently as a pure victim of love."

727. (154) "Give me a ray of your light that I may come to know You, O Lord."
728. Saint Claude de la Columbiene and Saint Gertrude as patron saints for the retreat.
729. (155) In meditation on creation, the saint sees the "purpose and destiny" of her life:
"to become closely united to God through love" and "praise and glorify [His] mercy."
("God-who-is-Spirit" meets "soul-who-is-creature.")
730. "I shall keep you continually close to My Heart – that you may better know My mercy."
731. (156) "Even [some] souls that are chosen and well-advanced in the religious life...
do not have the courage to entrust themselves completely to God."
(Re a doubting sister's coming perpetual vows.)
732. The majesty of God brings "the fear of respect" not "the fear of a slave";
though the soul tremble for its offenses against God, it is not troubled,
for "there, where love is in charge, all is well."
733. (157) "In one moment I learn more than during long hours of intellectual inquiry,"
as a simple word brings sudden light illuminating all things.
734. "Lifted up above earth and heaven into the inner life of God."
735. (158) "I will enclose myself in the chalice of Jesus so that I may comfort Him continually."
736. Jesus in His Passion, eyes raised to the Father, "praying for us."
737. "I give great graces to souls who meditate devoutly on My Passion."
738. "You know who you are." (On our incapability of accepting His graces.)
739. (159) "My daughter, don't be exerting yourself so much with words.
Those whom you love in a special way, I too love in a special way."
740. "I join all my sufferings with Yours and deposit them in the treasury of the Church."
741. (160) "I, Sister Faustina, by the order of God, have visited the abysses of hell,
so that I might tell souls about it and testify to its existence."
(161) And she enumerates the terrible tortures all souls suffer there,
and "the special tortures destined for particular souls," for their particular sins.
(Doubt not that souls suffer terribly, and eternally, in this "extensive" chasm.)
- (162) "You should be the first to distinguish yourself by this confidence in My mercy."
742. In deed, word, and prayer the saint is encouraged to show mercy always...
(163) "With my heart I encompass the whole world."
743. (164) Resolutions to observe silence and follow "interior inspirations" faithfully –
and the saint gives her illness "to glorify the will of God."
744. Light from God regarding a matter the saint had reflected on for twelve years.
(It is often difficult to find guidance, clarity, from others.)
745. (165) "All aflame" the saint "fight[s] all evil with the weapon of mercy."
"Through prayer and sacrifice" she travels "the world's length and breadth."

746. (166) "I have understood that at certain and most difficult moments I shall be alone...
But I am not alone, because Jesus is with me" (in all suffering).
747. "Renewal of vows" and "God's presence pervades [the saint's] soul" and body.
748. All Souls Day, in the cemetery a sister asks the saint to go to the chapel and pray;
during Mass the next day, "three white doves" fly from the altar to heaven.
749. (167) Confessor answers the saint's questions "so clearly and with such assurance
that it was as though he were experiencing it all himself."
750. (168) Mother General asks that the Lord should give her some sign
that it is His will for the saint to leave the Congregation.
751. (169) "And so you see, Jesus, that everything is now up to You...
(170) only grant me the grace of loving You more and more ardently."
"It matters not what I will suffer, in the one instance or the other."
752. (171) Mother General says it would be difficult to "introduce new prayers" – the chaplet –
without proper approval... perhaps if a pamphlet were published.
753. "The mercy of the Lord is praised by the holy souls in heaven."
754. The promise of mercy accompanying the chaplet.
755. "Teach me to open the bosom of mercy and love to everyone who asks for it."
756. (172) Though ill herself the saint is led to the room of a sick sister, to bring comfort.
"We should take great heed of our interior inspirations...
faithfulness to one grace draws down others."
757. (173) Jesus is pleased with the saint, and provides another vision of the Last Supper.
758. (174) Oh "the depth of His meekness and humility," to which she is called.
"I felt the gaze of God in my soul."
759. (175) Of the intense, though brief, pains of the wounds of Christ,
suffered first after temporary vows
and repeated now each Friday.
760. "For what I cannot accomplish by physical strength, love will compensate."
761. (176) "The number of souls I am to bring to You is not yet complete."
"I will not stop singing my song of love until the choir of Angels picks it up."
762. (177) Though separated from him, the saint often sees her confessor in vision.
763. "Accomplish faithfully everything that Jesus asks of you, despite the difficulties...
pay no attention to human opinion" (a confessor not known by the saint).

764. (178) In letter from confessor the saint sees "God Himself is conducting this whole affair."
"Difficulties will not suppress the works of God, but show that they are God's."
765. (179) Vision of convent to be found after the saint's death, which catechizes children –
children seek the saint's protection; Jesus: "You are to defend them from evil."
766. (180) Seeing Jesus in others and doing acts of pure love for them,
yet "a creature is poor in itself, so what can one expect from it?"
767. (181) The saint cannot describe what the soul experiences in union with God –
"There, in that union, the senses are not active."
And returning to this world, it is but "dreamlike confusion,
an infant's swaddling clothes."
768. (182) "A soul united with God in this way easily recognizes a similar soul,"
and this "spiritual kinship" is also known not in words.
769. The two purposes of such grace: "to do some great work"
and "that kindred souls might be guided and set at peace."
770. (183) The grace first received when the saint made her personal vow
of perpetual chastity.
(184) Then after a few years of purgatorial torment,
the "extraordinary grace of union" returned,
and now continues without interruption –
"in one moment I come to know the entire essence of God."
- St. Anthony's Church, Union City, N.J. (Sacrament exposed)
October 11, 2002 - about 2:00 – 3:00
771. (185) "In that same moment, the soul drowns entirely in Him
and experiences a happiness as great as that of the chosen ones in heaven."
(Though a thin veil yet exists, the soul becomes "divinized" by this union.)
772. (186) And "when the soul leaves its concealment,
the senses get a taste of what the soul has delighted in."
773. Yet "the soul must follow the advice of an enlightened confessor" on these matters.
774. "Suffering is the thermometer which measures the love of God in a soul."
775. Nothing can disturb the saint's happiness in finding God
and "accomplishing His will."
776. "I will not leave you in this community much longer" (Jesus).
777. (187) "Today I was in heaven, in spirit, and I saw its inconceivable beauties
and the happiness that awaits us" – praise ever new resounds among all to God.
778. (188) "Love, love, and once again, love" –
the "one thing that is of infinite value in His eyes."

779. "The sight of this great majesty of God...
did not cause my soul to be stricken with terror."
The saint is but ever more joyful that "He is as He is."
780. "How I pity those people who do not believe in eternal life," and she prays for them.
781. "O love, O queen! Love knows no fear.
(189) It passes through all the choirs of angels that stand on guard before His throne."
782. "I am very weak today. I cannot even make my meditation in the chapel."
783. "Becoming over-sensitive to everything," the saint prays for grace in battle.
784. (190) "I thank God for this illness, and these physical discomforts,
because I have time to converse with the Lord Jesus" (where time disappears).
785. For Advent the Blessed Mother encourages the saint
(191) to "strive after silence and humility."
"Adore Him in your heart; do not go out from your inmost being,"
even when performing external duties.
786. On the "mixture of suffering and grace" and the suffering that follows grace,
(192) Our Lady instructs the saint not to defend herself, but to remain humble:
"Although I was raised to the dignity of the Mother of God,
seven swords of pain pierced my heart."
787. "No one can release one from the duty of doing the known will of God."
(193) Even through "a great lack of health" she must be "just a tool in His hands."
788. Instruction from God not to build up fear of difficulties:
"I bring about the difficulties, and I overcome them."
789. "Yield the first place to others"; "listen quietly" and do not foster curiosity.
790. (194) Again, resolution to unite "with the Merciful Christ" (and to silence).
791. To hide in Jesus and "let my neighbor judge as he pleases."
792. "My concern is to accept everything with a humble inner disposition"
(195) (as the Mother of God has directed her).
793. "With great longing I am waiting for the Lord's coming" (still in Advent).
"I would like to prepare all nations for the coming of the Word Incarnate."
794. (196) Leaving for three months of medical treatment.
795. "I will spend Christmas there among strangers, but with Jesus, Mary, and Joseph."
"I do not desire a return to health more than death." (All in His hands.)
796. (197) A novena of the chaplet of Divine Mercy (before the Feast).
797. "I am bringing you into seclusion so that I myself
(198) may form your heart according to My future plans."
(And He is pleased she confides her fears so simply, as a child.)

798. Alone in her own room in the hospital to which she comes,
the saint prays and entrusts herself to the Mother of God, who “is always with [her].”
799. But Jesus is there, too: “My Heart watches over you.”
- (199)
800. “One must not act with an uncertain conscience” or worry if we do not good –
“God looks at the intention with which we begin, and will reward us accordingly.”
801. “A short visit to the Lord,” where the saint finds light
as to how to behave toward the good people around her.
802. (200) Holy Mass and a blessed Communion, but then sickness all the day.
803. The jokes and laughter of the chattering men in their ward nearby make it difficult
(201) to pray – but not “when the grace of God takes complete possession” of the saint.
804. How little people talk about Jesus – all else interests them but Him.
805. Immaculate Conception,
(202) and a vision of the beautiful Queen of heaven and earth at Mass,
who presses the saint to Her heart.
806. Vision of a priest “surrounded by the light which flowed from Her.”
807. “When will the veils be lifted for me as well?”
(203) The saint’s “soul aspires for God with all its might... to see Him face to face.”
808. Assisting somewhat at Mass,
then a return to solitude, and a short union with the Lord.
809. Awakened in the night by a soul asking for prayer.
810. The next day the saint finds a patient who had begun the agonies of death
(204) at the time she had prayed.
At the Lord’s instruction she prays the chaplet at her bedside – the woman
opens her eyes to look at the saint briefly, then dies in extraordinary peace.
“That was the first soul to receive the benefit of the Lord’s promise.”
811. “At the hour of their death, I defend as My own glory every soul that will say
(205) this chaplet; or when others say it for a dying person, the indulgence is the same.”
812. “A battle with the spirits of darkness over one soul.”
813. “O most merciful Heart of Jesus, opened with a lance,
shelter me at the last moment of my life.”
814. (206) Only able to receive Holy Communion and remain for a “few moments of the Mass.”
815. “Love fills up the gap” between “the Creator and the creature.”
816. (207) “First open-air rest” and a visit from one of the sisters.

817. (208) More than three weeks without confession
causes the saint to weep for her sinfulness.
Then Fr. Andrasz comes and sits to hear her confession, without a word before.
In "a great light" his figure becomes that of Jesus as he stands to give absolution.
818. (209) A day of prayer for Russia, "which has banished God from its borders!"
Jesus: "I cannot suffer that country any longer. Do not tie My hands."
819. "O inexhaustible spring of Divine Mercy, pour Yourself out upon us!"
820. "The Lord Jesus makes it known to me in a special way when someone is in need
of my prayer," especially "a dying soul" (as this day by her Guardian Angel).
821. (210) "A soul who lives in accordance with the will of God" is "very pleasing to Him."
822. "All works are nothing more than a tiny drop before Him.
It is love that has power and meaning and merit."
("Even if He called me to Himself today, the work would not suffer at all.")
823. (211) A day offered for priests causes more suffering "than ever before":
"the bitterness of the Garden of Gethsemene"; "unassailable walls."
824. "In this seclusion, Jesus Himself is my Master."
(And the "one mystery which unites [the saint] to the Lord,"
of which not even angels know.)

Blue Chapel, Union City, N.J. (Sacrament exposed)
October 16, 2002 - about 2:00 - 3:00

825. (212) "O day so eagerly desired, the last day of my life!
(213) I look forward with joy to the last stroke the Divine Artist will trace on my soul,
which will give my soul a unique beauty that will distinguish me
from the beauty of other souls."
826. (214) Watch having stopped, the saint goes very early to chapel, so as not to miss Mass...
"Know, my daughter, that the ardor of your heart is pleasing to me."
827. "Isn't it enough for you that I visit you every day?" (Jesus)
828. (215) Again the saint is led to pray for a soul whose agony she later learns
"had started at just that time" and continued with the saint's prayer.
829. "Awaiting Christmas with great yearning... with the Most Holy Mother."
830. (216) "Strengthen my will that I may not give up in times of great affliction.
May Your light dissipate all the shadows of doubt." (Faithful as Jesus...)
831. Though "yearning for the days of trial," the saint prays Jesus not leave her alone.
832. (217) O the blessing of the Holy Sacrifice of the Mass!
"Let Your pure and noble Blood throb with all its might in my heart."

833. "O soul, you will find no beauty outside of God."
834. (218) The saint prays the chaplet for souls she feels in need, until she is "at peace."
835. (219) The saint explicates how while now in the hospital, she finds
 (220) "an inner communion with the dying who ask [her] for prayer as their agony begins."
 (221) She verifies it repeatedly by checking the time she begins and ends
 against the person's agonies...
 And space is no obstacle; houses or kilometers away do not matter –
 and so the saint praises the "unfathomable mercy" of God.
836. "The Blood and the Water" of Christ's Heart the saint scatters "all over the globe."
837. (222) Of the "ceaseless talk and noise" – "nothing disturbs me now."
 "When I am praying I do not even know where I am."
838. (223) Of her confessor and others who bear "many humiliations and sufferings" alone.
 "They stand firmly in the face of all the storms that beat upon them."
839. (224) Scratchy pen, smearing ink, and interrupted writing time –
 but the words are set down.
840. "The Mother of God is instructing me in the interior life of the soul with Jesus."
841. (225) "All that is on earth seems to me like a pale shadow."
 And the Lord's visits but make the saint "long all the more" for union with Him.
842. "Delighted" with a sister's visit and her simple presents...
 and "tears like a little child" that she will be able to go home for Christmas.
 (But the same sister notes the saint's suffering and that she probably "will die"...
 all for "the souls of sinners!")
843. (226) "The more I imitate the Mother of God, the more deeply I get to know God"
 and "the pain of incomprehensible delights."
844. (227) The journey home, like the Virgin's travel to Bethlehem...
 Christmas Eve, and such joy!
845. (228) Spiritual Communion (in chapel) with those "dear to [her] heart."
 "Enclose them all in the ocean of Your incomprehensible Mercy."
846. (229) Midnight Mass, and before Elevation the Mother gives the Infant to the saint
 (though He is soon shown to be awful in His suffering).
847. Confessor: for "now, try to recover completely." (No talk of the work.)
848. (230) "Take refuge now in the fount of God's mercy."
 "It is a sign for the end times."
849. (231) The saint prays for a baby placed in her arms during ride back to hospital.
 ("A beautiful paper angel" in her room...)
850. Holy days over, the saint still longs for her Creator.

851. Novena for Archbishop (for approval of chaplet and image) and confessor – second day the image comes alive “adorned with numberless votive lamps” and “great crowds of people coming there... filled with happiness.”
852. (232) “The Lord’s gaze” reveals “the tiniest specks in [the saint’s] soul” – “These extraordinary flashes... educate my soul” and repentance brings “greater love and boundless trust.”
853. (233) “Jesus, Eternal Love, I live for You, I die for You, and I want to become united with You.”
“I lived for you, I died for you, and I created the heavens for you.”
854. (234) “My daughter, stand ready, for I will come unexpectedly.”
“Come as You like and when You like” – the saint waits longingly for fulfillment of His love.
855. (235) An hour of “adoration and thanksgiving, contemplating, one by one” a year of “benefits [she] had received from God.”
856. “A martyrdom beyond description”: “repugnance for all created things... desire only [for] God Himself, yet I must live.”
“Everything is totally saturated with bitterness, and thus is totally pure,” pure love.
857. (236) A few hours of prayer running “the length and breadth of the whole world.”
858. With a sweet and profound look, inspiring great courage and trust:
“My daughter, have patience; it won’t be long now” (Jesus).
859. (237) With “fear and trembling” the saint welcomes the New Year – but Jesus rescues her from fear with confidence in her “work of mercy.”
860. “There are times in life when the soul finds comfort only in profound prayer.”
- (238) Resolutions for new year – particularly to unite “with the Merciful Christ”;
861. generally: silence, love, faithfulness (especially in Confession);
(239) prayers for the dying, the Congregation, the girls (students)...
(240) and the question: “What if He were to call me today?”
862. (241) “Your Name is the sun whose rays give light and also warmth, and under their influence the soul becomes more beautiful and radiant.”
863. “On this day the Divine Mercy received special external honor for the first time.”
864. (242) Pleasing conversation with an ascetic Mother Superior; and prayer offering all her own joy to comfort
“a poor orphan with a soul plunged in bitterness and pain.”
865. Tears at such strong urging to act...
866. Thrown out of other hearts by sin, Jesus finds repose in the heart of the saint.

867. (243) "There is on this earth no nourishment for either my heart or my soul."
(Even the Sacred Host but enkindles greater longing for union with God.)
868. Fervent prayer for priest in need...
869. "Embrace the whole world and press me to Your Heart."
870. (244) "Unwittingly absorbed in the infinite majesty of God" –
"What am I... that You would commune thus with me?"
(And "this special grace continued very vividly throughout the entire day.")
871. (245) "Everyone dumps his pain into [the saint's] heart":
"everyone has a place in my heart and I, in return,
have a place in the Heart of Jesus."
872. "A soul should be faithful to prayer despite torments, dryness and temptations;
because oftentimes the realization of God's great plans
depends mainly on such prayer."
("And being in anguish, He prayed the longer.")
873. (246) After dissipating a horrible vision with "a whisper of the name of Jesus,"
(247) the saint asks (in such "pure love") "that all the souls who will die today
escape the fire of hell, even if they have been the greatest of sinners."
874. Prayer for protection and purity from Mary, Immaculate Virgin.

St. Anthony's Church, Union City, N.J. (Sacrament exposed)
October 18, 2002 - about 1:50 – 2:50

875. "I learned of something that hurt me terribly... tearing my heart apart."
876. (248) "I want to suffer all day and all night – but please...
(249) strengthen me for the one moment when I am to receive Holy Communion."
The next morning she felt "perfectly well,"
though coming from chapel sickness returns.
877. But the saint is happy to have such a Friend as Jesus in the Host.
878. (250) Then the doctor instructs her not to go to Communion
(251) as long as she has a temperature.
Unable to bear the thought of being without Jesus, she prays...
and the next morning her temperature is not one degree above normal.
879. The Infant Jesus particularly merry at a Mass Fr. Andrasz says.
880. "I try to be at the side of every dying person whenever I can."
881. (252) Jesus "resplendent with great majesty" comes to dispel the saint's fear.
(253) "You are very miserable," He says, and so He has chosen her.
He instructs her to do what is in her power, and He will accomplish all else.

882. "I more often commune with the Lord in a more profound manner."
"Not in a visible way," but more clearly than eyes can see.
883. "Nothing disturbs my union with the Lord...
(254) My Spirit is with God" in a "consciousness of union."
884. "Oh how beautiful is the world of the spirit! And so real."
885. "I always remain in holy amazement when I sense You are approaching me...
(255) You descend to this miserable exile and visit this poor beggar...
Only love makes it possible to understand these incomprehensible intimacies."
886. "Although the desert is fearful,
I walk with lifted head and eyes fixed on the sun;
that is to say, on the merciful Heart of Jesus."
887. (256) "I do not look for happiness outside the depths of my soul
in which God dwells."
888. "Silence is so powerful a language that it reaches the throne of the living God."
889. "A soul's greatness consists... not in great deeds but in great love."
890. (257) With "no slavish compulsion" love "transforms everything" into beauty.
(258) "A soul in love with God... approaches her duties
with the same dispositions as she does Holy Communion."
891. Speaking with the hospital chaplain, for a moment, in union with God,
(259) the saint could not understand him... though she "could hear his voice."
892. "A great spirit" in the Convent of Divine Mercy, though all was poor.
893. Friday, and "soul in a sea of suffering.
Sinners have taken everything away from me. But that is all right."
894. Told by doctor and confessor not to go to Mass, only Communion.
(260) And the saint's obedience is pleasing to the Lord, and to herself.
895. Encouraged by Jesus that she must write, for the benefit of souls.
(261) (Free to ask confessor if she needs confirmation.)
896. "Steeped in bitterness" from all, but Jesus gives strength.
897. (262) "Considerable improvement" in health – "almost completely well."
So close to death, yet "we must fulfill the will of God on earth."
898. "O my Jesus, You are giving me back my health and life."
899. (263) "I have desired death so much!" even to "swoon[s] for Him."
900. "How drab and full of misunderstanding is this life!
My patience is exercised, and after it comes experience."
(So many lessons yet to learn.)

901. (264) "The inner light concerning [a certain person] had not misled" the saint – she was correct in her conviction that she was being lied to.
902. (265) Though waking late, the saint makes good effort, through knee-deep snow, to get to chapel in time to receive Holy Communion.
903. "Coming to know God's greatness more and more and to rejoice in Him."
904. "You give Me most glory by patiently submitting to My will."
"I take great pleasure in it; there is power in it."
905. (266) To unite to the Merciful Christ and practice interior silence continue as resolutions.
906. To fix her gaze upon the silent Heart of Jesus in difficult times,
and let the exploding flames of His merciful Heart flow down upon her.
907. "In winter a canary comes to [her] window and sings beautifully."
908. (267) "I want to become a sacrificial host for sinners," "hidden under the veil of the body."
"Do not be afraid... trust in Him, for He is good, and His mercy is everlasting."
909. Now the saint receives the Lord "in the dwelling of [her] heart,"
but soon she shall reside in His "dwelling place" forever.
910. (268) Led "into a world unknown" and a grace unknown,
the saint is afraid and in need of assurance from her spiritual director.
911. (269) Vision of the Most Holy Trinity and their absolute Oneness –
when One Person "communicates with a soul," all Three do.
And "the happiness that streams from the Most Holy Trinity makes all creation happy."
912. (270) "I want you to be My spouse" – and fear pierces, but peace follows
as the saint "reflect[s] on what this could mean."
When united to Him she faints from happiness,
but her "mind is bright and clear and free from all shadows."
913. "Divine absorption" all day, and Crucified Jesus at Mass instead of the Infant.
914. (271) "Oh, what awesome mysteries take place during Mass!"
But do we have the devotion? And what of souls that wither away?
915. The saint begs courage from the Virgin whose soul is pierced by "a terrible sword."
916. (272) (273) The saint prays for Baptism for a dying Jewish lady,
and she and another sister find a moment alone with her to do so
as the woman's family scatters in a panic at her fainting...
And she sees "her soul ascending to heaven in wondrous beauty" after death.
917. (274) The saint is so happy for this "second great grace"
received from prayer before the image."
"O my Jesus, that soul for all eternity will be singing You a hymn of mercy."

918. "When will I find myself in the House of our Father,
delighting in the happiness that streams from the Most Holy Trinity."
But the saint is resolved to stay "here on earth as long as [He] wish[es]."
919. (275) The saint chastises a young lady for dallying long with the men;
then the men, and others, listen attentively to her advice.
(Some even pressing their ears to the wall to hear.)
920. A former student tests the saint's patience – "how poor souls are!"
921. (276) The Lord exhorts the saint to tell Him about everything in childlike simplicity,
though He knows it all, for "her words are dear to [Him]."
922. An insect sustained in winter by the Lord serves to remind the saint
that she should "always be a child" before Jesus, trusting in Him for all.
923. (277) "I demand of you a perfect and whole burnt-offering;
an offering of the will."
Her holocaust shall be carried out unto death; He will accomplish all.
924. (278) Mother Superior forbids the saint "to go to the bedside of the dying."
"I will send to the dying obedience in place of self."

St. Nicholas Church, Jersey City, N.J.
October 22, 2002 - about 9:55 – 10:55

925. Prayer for Holy Father and three priests re Divine Mercy.
926. From "knowledge of the sins committed" during carnival the saint faints for fright.
"When the number of the chosen ones is complete, the world will cease to exist."
927. (279) The saint receives Communion in reparation, and asks,
"Let the blows of Your justice fall on me,
and the sea of Your mercy engulf the poor sinners."
928. (280) "My daughter, do not weep, for I cannot bear your tears.
I will grant you everything you ask for, but stop crying."
929. (281) The saint "enumerates the pains of [her] heart" to a pensive Jesus –
that many do not know Him, and the others do not love Him as He deserves.
(But the chaplet shall help.)
930. Though happy in the Lord, the saint "cannot forget about humanity"
and its need for Divine Mercy.
931. (282) Ash Wednesday: "the Passion of Jesus in [her] members"
(and a prayer for priests).
932. (283) The saint asks "permission for some little mortifications during Lent,"
and finds her "interior knowledge was in agreement
with [her] spiritual Father's opinion."

933. "Anything, no matter how small it be,
that has the seal of obedience to My representative
is pleasing to Me and great in My eyes."
934. (284) Still "under the strict surveillance of the doctor," only small mortifications possible:
"sleep without a pillow," staying "a little hungry," prayer "with arms outstretched."
935. Still in close "contact with the dying."
936. (285) A patient in agony three days, the saint unable to go to her (by obedience)
prays for the soul to "stop suffering and pass on,"
and it is quickly and peacefully so.
937. (286) A word about spiritual direction and the importance of the "little things,"
concern for which builds a beautiful temple; and neglect, serious trouble.
938. (287) A soul must pray ardently for the Lord to choose a spiritual director for it,
and then pray fervently that "he might have the divine light to know it well"
(only leaving the director through just such intense prayer).
939. (288) There are souls whom "God Himself directs,"
(289) but the director will recognize this,
and still the soul must be obedient to his judgment.
940. The saint knows well of what she speaks.
941. "Much has been given you, O priest, but much will also be demanded of you..."
942. (290) Pain in hands, feet, and side during a Friday Mass.
943. Inexplicable desolation: "I would like to hide from people and cry endlessly."
("No one understands a heart wounded by love... [or] can comfort it.")
"O soul of sinners, you have taken the Lord away from me,
but all right, all right; you get to know how sweet the Lord is."
944. (291) Mistrust of self endured "only by trusting in the infinite mercy of God.
Patience, prayer, and silence – these are what give strength to the soul."
945. "Rest on My Heart; I see that you have worked hard in My vineyard."
946. (292) "Eternal love touching my heart, and my littleness cannot bear it"...
but "the purer and more fervent does its love become."
947. (293) Hours "lost in wonder" and "interior astonishment" that He is "pleased in [her]."
(294) Though nothing in herself, yet she loves, with a love that does not die,
and knows that "in pure love, there is room for everything:
the highest praise and the deepest adoration,
yet the soul is immersed in Him in deepest peace through love" –
a peace which passes the understanding and expression of words.
948. Vision of Jesus
"tortured and crowned with thorns and holding a reed in His hand" –
great pain, great hatred for sin, great mercy in His Passion.

- (295) Litany in praise of Divine Mercy,
949. which brings hope and peace and delight to all souls,
(296) "lifting us out of every misery" and giving us "happiness and joy"...
(297) that which encompasses "the whole universe," yet remains incomprehensible to all
even as it gushes forth for the cleansing of all sins, for the salvation of all souls.
O Divine Mercy, I trust in You.
950. "Eternal God, in whom mercy is endless... in difficult moments...
[may we] submit ourselves to Your holy will, which is Love and Mercy itself."
951. Who can extol His "incomprehensible and limitless Mercy Divine,"
to which "stars, earth, and sea... fervently sing"?
952. (298) "The greatest storms do not disturb my peace;
(299) the will of God dwells in my conscience."
(The saint again submits herself to God's will, particularly regarding her work,
though He fills her "soul with enthusiasm" yet makes it impossible "for [her] to act.")
953. Increased physical pain, which the saint suffers for souls, especially priests.
954. The Lord takes "special delight" in the saint, for she lives His will.
(300) "O my sweet Guest, I am prepared for all sacrifices for Your sake."
955. "The entire Trinity finds Its special delight in you."
(The saint is a "host pleasing" to God.)
956. The saint "now see[s] everything from a higher point of view
and accept[s] all things and events... with love."
957. "The least of Your desires, O Lord, is more precious to me than heaven."
(301) (The saint finds refuge "deep in the open wound of the Heart of Jesus.")
958. The saint refuses to pray for an intention she detects comes from vengeance,
(302) but her general prayer for the person reaps the woman's repentance.
959. The saint's interior knowledge of her confessor's state proves true,
and he seems to know she has not underlined Jesus' words (in her diary)
as he'd asked.
960. (303) "Thinking too much about creatures," the saint moves close to Jesus' heart.
961. The saint asks for the conversion of as many souls as her stitches while crocheting,
(304) and what can He do but grant a request made in such simplicity.
962. The saint's vision of the closeness of her confessor to God,
though he himself is "almost always in Gethsemene."
963. "If only the suffering soul knew how it is loved by God,
it would die of excess of joy and happiness!"
964. (305) Passion of the suffering Jesus "imprinted on [the saint's] body" during Mass.

965. The Feast of Mercy as "the last hope of salvation."
966. "My daughter, it is time for you to take action."
967. The saint is instructed to underline Fr. Andrasz' words as well,
(306) "because these words are Mine" – his lips are borrowed by Jesus.
968. The grace of a blessed spiritual director exempts the saint
(307) from having to speak of her relationship with Jesus in detail to superiors.
969. Before Blessed Sacrament: "My daughter, all that exists is yours."
"My heart wants nothing but You alone."
"You are already tasting now what other souls will obtain only in eternity."
970. And the saint's soul is "flooded with the light of the knowledge of God";
(308) and the doctor finds her pulse is remarkably rapid...
"I only know that I am dying of yearning for God."
971. Of the dying: "They ask me for prayer, and I can pray."
972. (309) The saint is told she must remain in hospital another month or two.

St. Nicholas Church, Jersey City, N.J.
October 24, 2002 - about 10:00 – 11:00

973. Visited by one of the sisters even before being told about her death.
974. Retreat for hospital attendants in which the saint takes part –
"the greater the knowledge, the stronger the love."
975. "Relieve My deathly sorrow; dispense My mercy." ("Pray for souls.")
976. (310) "Today during Holy Mass, I saw the dying Jesus"... the sufferings with her.
977. Tears "during the singing of the Lenten Lamentations."
(How she would like to hide somewhere and give herself "freely to the sorrow.")
978. Realizing how pleasing he is to God, she looks upon Fr. Andrasz as a saint.
979. Reassured re director: "His word is My will for you."
(311) ("Reveal the state of your soul to him" with candor and simplicity.)
980. "Pray for priests," and, "for your sake I am blessing the earth."
981. "Two years of interior suffering" have advanced the saint
(312) further than previous ten years.
(Unimaginably tortured by knowing God's will
yet having to be obedient to superiors.)
982. With the Lord's guidance, the saint's sister ardently seeks to enter the convent!

983. "Completely drowning in [God's] greatness...
dissolving and disappearing entirely in Him."
984. (313) "All my love is drowned, not in Your works, but in You Yourself!"
985. (314) The saint prays earnestly for the Lord to take a soul suffering for two weeks...
"and, after a short while," she received notice of the answer to her prayer.
(I prayed earnestly police would apprehend a sniper,
and this morning hear that it is so.)
986. The saint prays for strength for confessor, until he receives it from Jesus.
987. She prays against God's anger for an offending family member in "peril of death."
988. (315) The saint prays for her confessor, "who, like Jesus,
is also stretched upon the cross."
989. "I would be completely at peace" –
even if nothing made known to her is accomplished...
990. "You have no need of our works; You demand love." (Love is everything!)
991. (316) Vision of a passing storm (Communism?) which brings the Mass into private homes
and puts out all lights but that which comes from the Blessed Sacrament.
992. Through life with head held high; "the blood of Jesus is circulating in my veins."
993. Her sister comes, according to the saint's prayer,
and she tries to form her in sacrifice...
994. (317) A hymn on the radio brings union with the heavenly Father.
995. (318) "When the soul is in the shadows of Gethsemene...
It ascends toward the heights of Jesus."
996. "I am being completely transformed into prayer... to beg God's mercy."
997. (319) Swept away in God's love again by a hymn...
"Happy the soul that knows how to love unreservedly,
for in this lies its greatness."
998. (320) A priest speaks at a retreat of the need for God's mercy,
and the saint's own call and the blessings Jesus is offering are confirmed.
999. (321) "Last night I was in such pain that I thought it was the end."
Though doctors are baffled, the sufferings pass... all for sinners.
1000. "In the terrible desert of life... protect souls from disaster."
"And you who have received this grace, serve Jesus."
("Steep is the great highway I must travel, but I fear nothing.")

[End of Notebook Two of the Diary]

Notebook III

- (1)
1001. "You have transformed me entirely into Yourself...
accompany me through life's toils and labors."
1002. At the Lord's Supper: "About to leave you, love holds Me in your midst."
"Love hides beneath the appearance of bread,
Departing, He remains with us."
- (2)
1003. "O Divine Will, You are my nourishment...
Hasten, O Lord, the Feast of Mercy."
1004. "O will of the Omnipotent God, You are my delight, You are my joy."
"I place no obstacles, I make no reservations."
- (3)
1005. "Let the glory and praise of the Divine Mercy
rise from every creature throughout all ages and times."
1006. Without "clear command from [her] confessors,"
the saint would not "write a single word."
1007. May His mercy "protect us from [His] just anger," and let His praise resound.
1008. The Lord finds "no rest" in a "talkative soul."
1009. Continued conversation with and signs about a soul and her vocation.
1010. (4) The Passion in her body "for a long while."
1011. "Rest, My little child. I am always with you." (Pressed to His Heart.)
1012. Again how intimate with and pleasing to God is Fr. Andrasz.
1013. Great enthusiasm "to begin this work," driven by "a mysterious force"...
Oh "that the souls of this Congregation present themselves"
as continual offering to God.
1014. Again, vision of confessor's hard and difficult [but fruitful] road."
1015. Again, prayer for a dying soul in "great need of prayer."
(May others follow the saint.)
1016. (5) Suffering spiritually the Passion of the Lord Jesus,
the saint sees how horrible sin is.
1017. "Few there are who want to receive all the graces My love has intended for them."
(But if one "does not accept it, another soul takes it.")
1018. The saint frequently is aware that others are praying for her.
1019. Aware of the grace given her,
for which to impart the Lord even suspends the laws of nature.

1020. "The spiritual espousal of a soul with God... a purely interior act."
1021. (6) "I would like to live as though I did not exist...
to hide myself as deeply as possible... to be known only to the Heart of Jesus."
1022. Outward adversities do not disturb the saint's "inner silence";
love will always find the Lord.
1023. The saint is told to eat "out of obedience" oranges given her in Lent
is more pleasing to the Lord
than "fasting and mortifying" herself by her own will.
1024. (7) I would not know how to live without the Lord" and His instruction.
1025. Struggle and success in uniting herself with Adoration at her convent.
1026. Thanks for a tasty breakfast, but greater desire for the "food of [God's] love."
1027. Drawn to act, but this force must be resisted.
1028. Palm Sunday Mass, "steeped in the bitterness and suffering of Jesus."
1029. (8) Not allowed to go to Passion Service, the saint gives service to a sick person...
which gives the Lord greater pleasure and service than long prayers.

St. Nicholas Church, Jersey City, N.J.
October 28, 2002 - about 9:55 - 10:55

1030. "O my Jesus, give me wisdom... that I may know You better...
[that] the more ardently I will love You."
1031. The saint sees the temptation troubling and torturing a soul,
who goes away soothed by the saint's insight.
1032. "The Lord Jesus nailed upon the cross... a soft moan issued from His Heart."
1033. (9) When burdened beyond her strength the saint runs to Jesus,
who "can do all things" – and there she "keep[s] silent" and waits, in love.
1034. The saint asks the Lord to "experience in soul and body... His bitter Passion."
1035. The saint prays the chaplet for a dying young man,
then places her crucifix on his chest, begging for and finding his peaceful death.
1036. (10) How we need God's mercy, especially at death (and find help in the chaplet).
1037. "So weak that were it not for Holy Communion [she] would fall continually."
1038. So many prayers for Poland, her "beloved native land."

1039. The saint carries the sufferings of others, to the point of exhaustion.
1040. "My lips are silent, while my ears are satiated with derision."
(Though a storm gathers, the saint accepts all.)
1041. (11) "An ardent desire for this Feast is burning up my whole soul."
(And so the saint prays a novena for its promulgation.)
1042. Promised she will be present "at the celebration of this solemn Feast."
1043. Tuesday of Holy Week – many graces.
1044. Vision of simultaneous celebration of the Feast in convent chapel and in Rome.
(12) The saint takes part with many others; Saint Peter gives a word to the Pope.
1045. The saint's writings humiliated (in vision) by clergy... but Jesus defends.
1046. In continuing vision, rays from the Host cover the whole world –
and a great crowd fills the chapel all day, in joy.
1047. "The living Lord Jesus just as He is depicted in the image" smiles upon all present.
1048. Culmination – the saint joins Jesus at the altar, He asks her desire,
(13) she requests all gathered venerate His "infinite mercy,"
and, making the sign of the cross, He grants it.
("Engulfed in His love" absolutely and given
"extraordinary understanding of many things.")
1049. "I would not want to change places even with a Seraph."
1050. Wednesday. "My heart is languishing for God."
1051. "I have felt great sufferings in my body"; but the Lord upholds her.
1052. "Give power to the words of priests" to bring "hardened hearts" to repentance.
And "shatter and bring to naught all that might tarnish the sanctity of priests."
1053. (14) Holy Thursday. The answer to her prayer to share the Lord's Passion.
"Do not be afraid... do not seek relief" – lean on Him.
1054. "All the bitterness of His Divine Heart was imparted to me."
(15) In three hours she experiences what He "suffered during the whole night."
"Not a single one of His movements or looks escaped my notice.
I came to know all the omnipotence of His love and of His mercy toward souls."
1055. The five wounds come Friday morning, and stay until 3:00.
1056. "My heart was espoused to His Heart in a loving union,
and I could feel the faintest stir of His Heart, and He, of mine."

1057. And now the heart of the saint is "in ceaseless ecstasy"
and her soul filled with "an ocean of light" beyond her dreaming.
(Yet nothing disturbs her, for her grace is hidden "from detection by people.")
1058. (16) The saint is solace to the Lord even as He dies upon the cross.
1059. A novena leading to Divine Mercy Feast for praise of His goodness
and trust in Him.
1060. "The One whom my heart had come to love has died.
Will anyone understand my grief?" (Only tears bring some relief.)
1061. Hymns sung by priests bring abundant tears and no appeasement from pain.
Then a voice: "Do not cry; I am not suffering any more."
And tears subside, replaced by thanksgiving for Redemption.
1062. (17) "Thanksgiving for the graces which had been granted [her] and for [her] illness."
(Not a minute of the four months is wasted.)
1063. Bid to "comfort and reassure" a soul who had told her about her difficulties.
1064. The saint opens her heart to the Lord "like a rosebud to the freshness of dew."
1065. (18) I have nothing for my defense but only Your mercy; in it lies all my trust."
1066. The saint returns, yet sees struggle ahead as she comes into the chapel.
1067. During Mass of Resurrection: "My daughter, peace be with you."
1068. Fr. Andrasz recommends caution regarding the Lord's sudden appearances.
1069. (19) "Tell your confessor that I commune with your soul in such an intimate manner
because you do not steal My gifts... you will not hoard them for yourself."
(Upon His next appearance "in great beauty"
and hearing the saint's desire to be obedient.)
1070. "Tell the superior I want adoration" to implore mercy for the world.
1071. The saint is sustained only by the Lord's "singular grace."
1072. The saint conveys message to priest asking for a sermon on the Feast
"about [the Lord's] fathomless mercy." (His reluctance is in the Lord's hands.)
1073. (20) Feast of Mercy: the saint's soul is united to the Trinity after Communion,
and she comes to know "how many souls are glorifying God's mercy."
1074. The Lord has an ardent desire to pour "the flames of mercy" upon souls,
and calls the saint to do all in her power "to spread devotion to [His] mercy."
1075. (21) "Happy the soul that during its lifetime immersed itself
in the Fountain of Mercy, because justice will have no hold on it."

1076. All is enclosed in His mercy, and how painfully distrust wounds Him.
1077. "A beautiful hymn about the mercy of God" at Mass,
and a prayer for the sister who played it.
1078. While saying good night: "Host, dear to My Heart, for your sake I bless the earth."
1079. A soul not in God's grace causes pain in the saint's hands, feet, and side.
1080. Vision of the Holy Father reflecting on the matter of the Feast.
1081. An article in a Catholic weekly on Divine Mercy, written by confessor,
and with a reproduction of the image and quotes by Jesus to the saint.
1082. Taking the article in her hands, "an arrow of love pierced [her] soul.
(22) – For the sake of your ardent desires, I am hastening the Feast of Mercy."
1083. The confessor pleases God "by his deep humility."
1084. "Before every major grace... a test of patience," in waiting.
1085. "In bed all day" after "a violent fit of coughing" –
unable to penetrate His actions. "Do with me as You please."

Blue Chapel, Union City, N. J. (Sacrament exposed)
October 30, 2002 - about 10:30 – 11:30

1086. Strong temptations, waves of doubt, discouragement...
but the Lord "strengthens [her] will."
1087. Resolving virtue, and lapsing into vice...why?
"You were counting too much on yourself and too little on Me."
1088. (23) "Very ill," racked by coughing... seems near the end.
1089. Worse than when having gone for treatment, the saint barely makes it to Mass.
But after receiving Communion
and praying Jesus' "healthy body transform [her] weak body,"
the wheezing and rattling in lungs cease...
and she is "completely well" and ready for the work.
1090. "If the Lord demands something of a soul, He gives it the means to carry it out."
(24) ("This is the sign by which it can be known that the Lord is with that soul.")
1091. "I asked for this health as evidence of God's will" and not for relief from suffering
(and it matters not how long it lasts).
1092. "The more a soul humbles itself,
the greater the kindness with which the Lord approaches it."
1093. "Shield me with Your mercy and also judge me leniently"...
or all would be damned.

1094. (25) God "protects in a special way, even in a miraculous way,
a soul that loves Him sincerely."
1095. "Inner knowledge that [she] had never lost [her] innocence" or virginity of soul.
1096. For some time she has "not experienced
the rebellion of the senses against the soul."
And ever "a fresh flame of love and gratitude bursts forth from [her] heart."
1097. And the saint lives "under the virginal cloak of the Mother of God."
1098. Though this virtue is confirmed in her, the saint is ever on the watch.
1099. (26) And the grace is given by God because of her weakness.
1100. The saint "can sense every major grace in advance" – the longing is great
and the presentiment distinct... but the time is set and she must wait,
often "utterly destitute in mind, will, and heart."
1101. Jesus speaks through the retreat priest, removing doubt.
(27) (We have "the duty of carrying" out the will of God, whatever it might be.)
1102. Of "divine Illuminations," direct "inner knowledge" from God.
1103. "The quintessence of love is sacrifice and suffering...
Truth wears a crown of thorns."
1104. "Beautiful teaching... on the goodness and mercy of God" –
"God's word is a living word."
1105. Examen the same: "union with the merciful Christ, and silence."
(Her silence a flower "at the feet of the Mother of God for May.")
1106. (28) "Virtue without prudence is not virtue at all."
1107. "Intimate union of the soul with God" makes it perfect,
not the "ornaments" of graces, revelations, raptures, and gifts.
1108. Words about "the happiness that flows from the three vows"
(29) but fill the saint with bitterness and pain for her "misery and unworthiness."
1109. Promise of "complete pardon"
for souls going to Confession and receiving Communion on Feast of Mercy.
1110. Understanding of disputes at Vatican re the Feast,
and a future pope's favor for it.
1111. Angels' delightful singing of "Holy, Holy, Holy" at profession of vows.
1112. A walk and a talk with Superior, her former Directress of Novices:
(30) "it is impossible for a religious to live without the cross."
(And the saint gratefully remembers how she was saved from the abyss
by obedience.)
1113. "There is no human being who can understand these torments."

1114. "Before every Holy Communion I earnestly ask the Mother of God to help me prepare my soul for the coming of Her Son."
1115. (31) Mother General grants the saint freedom to leave the Congregation if she wishes. As she thinks to write the Holy Father for release from vows, again "darkness invades [her] soul." Mother General says the work she is called to must be great "since Satan opposes it so much."
1116. "There can be no sufferings greater than this" – "death would be a relief."
1117. A confessor says perhaps it is not time, but certainly sufferings are in store.
1118. (32) And Fr. Andrasz is away... so the saint must beg Jesus, "Guide me Yourself."
1119. "Eternity will reveal many things about which I am now silent..."
1120. In the garden, "everything was breathing with the joy of spring," but the saint's "soul remains in torment and darkness," for her Beloved is hidden from her.
1121. (33) Ascension – a day of "uninterrupted ecstasy of love," "touched by God" and assured her soul is pleasing to Him.
1122. In His mercy is "not only justification, but all the sanctity that a soul can attain." (And none will ever be able to thank Him enough...)
1123. How sweet is love in the soul, which answers all questions and overcomes all obstacles.
1124. (34) "A strange darkness sometimes invades my intellect... against my will."
1125. The saint wonders which is better service – in sickness or in health.
1126. Of the sisters: "I must not forget these angels are in human bodies."
1127. Satan confesses to the saint he finds easiest access in "lazy and idle souls." (There are none at present at the convent.)
1128. (35) The saint says chaplet for three hours for much-needed rain for thirsting souls and plants, and "a heavy rain fell on the earth." (How like Elijah.)
1129. Again the indescribable union with the Holy Trinity (at Mass).
1130. "Tell the Superior General to count on you as the most faithful daughter of the Order."
1131. All is before God and "He condescends toward us in the abyss of His mercy."

1132. "All things will have an end in this exile" but love for the Lord.
1133. (36) "Outward greatness dwindles like a speck of dust
before one act of a deeper knowledge of God."
1134. The "depth of peace" in the saint's soul cannot be disturbed.
1135. "What happiness it is to have the consciousness of God in one's heart."
1136. A voice from the Host in procession: "Here is My repose."
1137. (37) "O Jesus, when will the longed-for moment come?"
1138. "My tormented soul finds aid nowhere but in You, O Living Host."
1139. Great pain at seeing a nun's spirit "inflated with pride and self-love."
1140. "A flame issued from the Host and pierced [her] heart" at first altar of a procession.
1141. "Everything that appears great disappears like smoke," and gives only weariness.
"Happy the soul [who]... with only one foot touches the earth."
1142. (38) Sacred Heart Feast – and the saint is again encouraged to proclaim His mercy,
despite difficulties, which sanctify her and show the work is His.
1143. "A deeper knowledge of matters connected with this work" during Adoration.
1144. Asking pardon for all offenses committed in the Order's convents.

St. Anthony's Chapel, Union City, N.J. (Sacrament exposed)
November 1, 2002 - about 10:10 – 11:10
(All Saints Day, First Friday)

1145. "Whatever You do with me, Jesus, I will always love You, for I am Yours."
1146. (39) "I cannot punish even the greatest sinner if he makes an appeal to My mercy."
But "he who refuses to pass through the door of My mercy
must pass through the door of My justice..."
1147. "Why do you attach such importance to the teaching and the talk of people?"
1148. "We resemble God most when we forgive our neighbor."
(Our lives must reflect His mercy.)
1149. (40) Troubled again that some "defend their own glory"
under the pretext of concern for God.
1150. Lies spread about the saint cause her to wonder at others' abuse.
For weeks she bears the storm about her before praying for actual grace...
and "the foam of the storm fell on those who raised it."
1151. (41) "When the cup of bitterness brims over... [in] the Garden of Olives,
Jesus Crucified, in You is my defense."

1152. (42) "It is no easy thing to bear sufferings joyfully, especially those which are unmerited. Fallen nature rebels, and... the emotions raise a lot of noise" and must be "curbed by the intellect and will."
1153. After physical sufferings ceased suddenly:
"You see, I can give you everything in one moment."
(And with such light all seemed
"so simple that even a little child could carry it out.")
1154. The saint sees "the convent of the new Congregation... observing everything... God's providence had provided for all that was necessary."
1155. (43) Three aspects: one, separated souls beg for mercy for the whole world before Jesus' coming.
1156. Two, "prayers joined to the act of mercy," particularly the defense of children. Only prayer and merciful deeds required, and all may be admitted.
1157. Three, no obligation to take vows. Everyone in the world can belong.
1158. An act of mercy each day – three ways: merciful words, prayers, or deeds.
1159. Let us take advantage of God's floodgates of mercy before the Day of Judgment.
1160. (44) The saint should also beg the grace of mercy for sinners.
1161. The saint complains: "You have taken my confessor away,
and You Yourself are hiding from me" (begging Fr. Andrasz' return).
1162. No priest suitable for her, she must wait, and tell all to Jesus for now.
1163. (45) Jesus refuses to give any other priest the grace to understand her – she should not "tell everybody about the gifts" He's granted her.
1164. "Rise above human scorn and follow faithfully in My footsteps. Be silent when they do not want to acknowledge your truth," as He before Herod.
1165. By this striving for perfection, souls will be sanctified.
1166. "Remain faithful only to My grace."
1167. Satan has great hatred for the mercy of God and she who speaks of it.
1168. (46) Fr. Andrasz returns and speaks to all of his visit to Rome, for two hours – no private time.
1169. Again, "In one moment I can give you more than you are able to desire."
(Is this not what He does in the end?)
1170. Too much pride in the Congregation for Jesus to exalt it.
1171. Agreement with another sister to pray for each other and their work.
1172. (47) "He lifts us up to His very Godhead. His only motives are love and fathomless mercy" (re the Angelus).

1173. Though in peace, a struggle still to be ever “faithful to inner inspirations.”
1174. (48) Prayer in particular to the Holy Spirit for His light and guidance.
1175. To be like Jesus in His “goodness, kindness, and understanding” to all,
 even His enemies.
1176. And the Lord is pleased and delighted with her efforts.
1177. Examen the same –
 “I must probe the depth of my being and thank God for everything.”
1178. (49) Thanks for His “wealth of graces” today and “at every moment.”
1179. In doubt, “when the soul is weak, let it ask Jesus Himself to act.”
1180. Told plans she foresees for her transference “will be thwarted.”
1181. Asked why she has not begun Jesus’ work, she asks why He then leaves her alone.
 But only awareness of His presence is gone;
 “only mortal sin drives Me out of a soul.” (She must trust.)
1182. (50) “The greater the misery of a soul, the greater its right to My mercy.”
 (“Nothing will stop Me from granting you graces.”)
1183. “to live as if this were the last day of my life...” – every moment in God’s will...
1184. His Most Sacred Blood is poured out “for the salvation of souls”
(51) and the saint’s “silent day-to-day martyrdom... ushers many souls into heaven.”
 (“Meditation on My Passion will help you rise above all things.”)
1185. A deceased sister asks for a day of fasting, and all spiritual exercises.
1186. The next day she does so and has an understanding of
 “the longing of the souls in purgatory.”
1187. Though prevented from fasting, her obedience helps the soul more quickly to grace.
1188. The saint prays persistently for Poland, though God is angry
 “because of its ingratitude.” (“My country, how much you cost me!”)
1189. (52) “The Lord always sets His hand to a task
 when He removes all human means” (St. Vincent de Paul).
 (I knew this in the founding of a soup kitchen.)
1190. Mercy from His Heart greater than His wounds – the “unfathomable mercy.”
1191. “As long as we live, the love of God grows in us” (especially simple souls).
1192. At fourteenth station, “strange feeling that Jesus is going into the ground.”
 (The saint would trust “even if the ground were to give way under [her] feet.”)

1193. "You bind My hands with your love."
(No punishment can He take because of the saint.)
1194. (53) To be on guard re a prying sister.
1195. Even if all things she must brave, the saint will trust in God's mercy.
1196. The state of the soul of an approaching sister causes the saint severe suffering.
1197. (54) "Sudden calming of a storm" after exhausted prayer
and the throwing of a "window wide open."
1198. Granted sooner leave to a vacation house after earnest petition.
1199. About to leave, "silence and darkness" in her soul.
"A tiny ray of light," quickly gone, leads the saint on...
The beauty of the countryside and the sisters' warmth increase her soul's torment.
1200. (55) But she remains silent and finds comfort in submitting to the will of God.
("My communing is with angels.")
1201. The saint's health sharply deteriorates at Rabka – constant pains, bedridden.
1202. No Mass, no Communion –
only a repeated prayer, and an angel singing her life history.

St. Nicholas Church, Jersey City, N.J.
November 4, 2002 - about 9:55 – 10:55

1203. St. Joseph urges the saint to say prayers for his protection each day.
- (56) 1204. "A retreat of suffering... The oppression of my body and soul has increased."
1205. Priest discerns the saint's unspoken Confession, and the state of her soul:
she is "on the way to salvation"
though "darkness and obscurity" may remain until death.
"Abandon yourself to the will of God."
1206. Three intentions of novena: to see confessor, that God hasten the work,
and for Poland.
1207. Returning to Cracow, though "shrouded in suffering."
1208. In trust, "I press my lips to the chalice You offer me."
1209. (57) The Novena to the Divine Mercy, beginning Good Friday,
each day a different group of souls brought to the Lord's mercy
and housed by the Father.
(All the saint brings, in this life and the next, will be accepted –
pray for me, St. Faustina.)

1210. First Day: "all mankind, especially all sinners."
1211. "Receive us all into the abode of Your Most Compassionate Heart."
(58) "You are a sea of mercy and compassion"... "Show us Your mercy."
1212. Second Day: "the souls of priests and religious," His channels of mercy.
1213. "Increase Your grace in us"; let His chosen guide others to salvation.
(59) "The fountain of God's love dwells in pure hearts."
1214. Third Day: "all devout and faithful souls,"
who've consoled Him on the Way of the Cross.
1215. "May they never fail in love or lose the treasure of the holy faith,
but rather, with all the hosts of Angels and Saints,
may they glorify Your boundless mercy for endless ages."
- (60) Fourth Day: "pagans and those who do not yet know Me":
1216. "their future zeal comforted [His] Heart" "during [His] bitter Passion."
1217. "You are the light of the whole world."
"May the light of Your love enlighten the souls in darkness."
1218. Fifth Day: "the souls of heretics and schismatics," to heal disunity.
1219. "Even for those who have torn the garment of Your unity,
(61) A fount of mercy flows from Your Heart" to "lead these souls... out of error."
1220. Sixth Day: "meek and humble souls and the souls of little children,"
who as "earthly Angels" at His altar "most closely resemble [His] Heart."
1221. (62) "These souls send all heaven into ecstasy,"
by "unceasingly sing[ing] a hymn of love and mercy."
1222. "The air of paradise breathes" already "in the fragrance of her humble heart."
1223. "By the love You bear these souls... bless the whole world."
1224. Seventh Day: "souls who especially venerate and glorify My mercy,"
who "sorrowed most over My Passion and entered most deeply into My Spirit."
1225. (63) "In the midst of all affliction and adversities they go forward...
carry[ing] mankind on their shoulders" and praising God's mercy.
1226. Eighth Day: "souls who are in the prison of Purgatory."
(64) "Let the torrents of My Blood cool down their scorching flames."
1227. "Manifest Your mercy to the souls who are under Your just scrutiny."
1228. Ninth Day: "souls who have become lukewarm."
(65) For them His "soul suffered the most dreadful loathing in the Garden of Olives."
1229. "Let these tepid souls... like corpses... be once again set aflame."
Though "fire and ice cannot be joined,"
"draw them into the very ardor of Your love."

1130. (66) The saint awaits the “day most beautiful,” the “day of delight,”
“of eternal bliss” of which she has “dreamed all [her] life.”

[End of Notebook Three]

Notebook IV

- (1)
1231. “Today Jesus came to live in my heart... in the form of bread,”
descending “from His throne on high” to unite with “wretched man.”
- (2)
1232. “O sweet Mother of God ... bright dawn;
In you I lose myself enraptured” (and am protected).
1233. “O Sacred Host... who took flesh of the Virgin, You come to my heart, in secret.”
- (3)
1234. “I desire to adore Your mercy with every beat of my heart and...
encourage souls to trust in that mercy.”
1235. “A dark night... an impenetrable wall that hides God from [the saint].”
1236. (4) Return from Rabka, very ill, and having to explain her sickness to the other sisters...
“During these days, I have very much resembled Jesus Crucified.”
1237. “What darkness is enveloping me and what nothingness is penetrating me.”
1238.
(5) Great joy at short visit from confessor –
“a great soul, entirely filled with God.” (Glory to God.)
1239. “Listening and waiting,”
astonished He can hide Himself and restrain His love so long.
(“I trust the time will come when You will unveil Your countenance.”)
1240. (6) Clear knowledge “to what extent” the Lord has shared
His “power and mystery” with priests.
(And she must “give priority to their opinion.”)
1241.
(7) “What great will power is necessary to love a soul” who “exhibits kindness...
and then lays snares at [her] feet at every step.”
1242.
(8) “Divinize me so that my deeds may have supernatural value...
I desire to reflect Your compassionate heart, full of mercy.”
1243.
(9) Fr. Andrasz tells the saint she is learning to “appreciate God's graces”
and that even in this dryness she must be faithful to her duties.
She then asks for intimacy with Jesus again, but He must draw her...
1244.
(10) The Mother of God appears and assures the saint her love is pleasing.
She covers all the Congregation with Her mantle
(11) and promises exception from purgatory for the faithful –
and the saint later gleans from this “a deep understanding of the will of God.”

1245. "I accept sweetness and bitterness with the same equanimity."
1246. (12) "The Lord Jesus in all His majesty": "I was more profoundly united to you...
(13) when you neither saw Me nor felt My presence."
(And uttering His Name brings light to her soul for three solid days.)
1247. Again feeling the Lord's wounds,
and receiving knowledge of a soul's displeasing condition.
1248. The saint makes reparation to "obtain the grace of repentance for that soul,"
(14) and for others as well, in the manner appropriate to the sin.
1249. "Many souls are calling out to us, 'Give us God.'"
And the saint will shed her blood "to the last drop for immortal souls."
1250. "Peace has returned to me...
(15) Divine light can do more in one moment" than all we amass.
1251. St. Barbara, with a crown of stars and a sword in her hand,
radiating her own "distinct beauty,"
asks the saint to offer Communion for nine days for Poland.
1252. (16) Confessor comes to stay for several days; glad for the sake of the Work.

Blue Chapel, Union City, N.J. (Sacrament exposed)
November 6, 2002 - about 9:15 - 10:15

1253. Light from the Wound of Jesus' right hand
touches the confessor's arm during Mass...
he will be given "strength to carry out this work despite difficulties and opposition."
1254. (17) Longer conversation with confessor –
"although there are difficulties, the work is moving ahead."
1255. Remain "in a state of holy indifference
(18) in everything that pertains to the will of God."
(The chaplet, litany, and novena are to be printed with the image.)
1256. "He is a priest after My own heart...
(19) Through him it pleased Me to proclaim the worship of My mercy,"
and "he will be laboring till the end of the world."
1257. The grace of seeing him came before the saint had finished a novena for such.
1258. "How poorly I took advantage of this grace."
1259. "I came to know his anguished soul."
("God strips the soul He especially loves.")
1260. (20) "Be always like a little child before those who represent Me."

1261. King Jesus "looking down upon our earth with great severity"...
but the Blessed Mother's intercession prolongs His mercy.
1262. "Even the smallest thing does not happen on earth without His will."
(Be at peace.)
1263. (21) "Though without shedding a drop of blood,"
great torments the saint suffers, deciding then being unable to act.
1264. (22) Act of oblation: "I offer myself to the heavenly Father as a sacrificial host."
(23) "With submission, peace, and joy," she accepts all –
(24) health or pain, work or not, stay or go... in all "be blessed," O Lord.
1265. "Grant me the grace to forget myself that I might live totally for souls" (as He has).
1266. (25) Mother Superior defends the saint (and is remembered).
1267. "Opportunity to practice deeds of mercy" in assignment as keeper of the gate.
1268. (26) "In a suffering soul we should see Jesus Crucified,
(27) and not a loafer or burden on the community" (as she is taken).
(Great blessings are drawn down by the submissive suffering of these souls –
"Poor indeed is a convent where there are no sick sisters.")
1269. "When shall we look upon souls with higher motives in mind?"
1270. (28) "The poorer a soul, the greater her communion with God." (Love in spirit.)
1271. A Cherub the Lord sets over the gate to guard it from any evil person.
1272. (29) "Even devout souls... zealous for God's glory are opposing" the saint's confessor.
1273. "What you have written is but a drop" in the ocean of "My mercy."
1274. "The more God has pursued a soul with His mercy,
(30) the more just He will be towards it" (that is, with His punishment).
1275. "I am more generous toward sinners than toward the just."
(For them He bleeds.)
1276. "Convulsed with pain for three hours," joining His Agony in the Garden,
(31) "for the souls murdered in the wombs of wicked mothers."
(32) (Third time, always 8 p.m. – 11 p.m.;
no doctor understands, and no medicine helps...)
1277. Day after, "pervaded with true knowledge" of souls' "disposition toward God."
1278. "Holy Communion in the manner of the angels" ("spirit over nature") –
(33) "My soul is filled with God's light and nourishes itself from Him."
1279. Understanding of "inconceivable favors" leads to "a long act of thanksgiving,
lying face down on the ground and shedding tears of gratitude,"
unable to rise for the graces... until He lifts her.

1280. (34) The "aversion with which the Lord comes to a certain soul in Holy Communion."
(But the saint keeps praying for her.)
1281. It is made known to the saint her brother would visit her.
1282. (35) "When the same poor people come to the gate a second time,
I treat them with greater gentleness," as her Master would –
not as another sister who "slams the door in their faces."
("Sometimes more is given when giving nothing,
than when giving much in a rude manner.")
1283. Having knowledge of one soul, she delicately lets her know her condition,
to the soul's benefit.
1284. (36) The saint gives thanks for "so much beauty scattered around" her,
but sees "that some souls are like stone," coldly staring at their feet alone.
1285. "You have surrounded my life with Your tender and loving care."
1286. (37) Song of Thanksgiving for the graces lavished upon her throughout life:
(38) for having been created "from nothingness," for the blessings of the Sacraments,
for her vocation and the "union of pure love" in perpetual vows,
and "for all the inspirations," she will "sing to [His] glory" eternally.
1287. (39) Though in peace, "a continuous battle with the enemy" –
and so she keeps watch against his great fury, taking refuge in the Heart of Jesus.
1288. Oh the religious souls who "receive the Sacrament of Love merely out of habit" –
it pains Him greatly, and He wishes they would not receive.
1289. "How greatly I desire to be wholly transformed into You, O Lord!"
1290. (40) Visited by her brother, whom God "is drawing ... to His love" in vocation.
She sees "how pleasing his soul [is] to God"
and promises to pray a novena for his struggles re entering religious life.
1291. (41) Waking repeatedly in the night, the saint thanks God for His graces.
1292. "Jesus, I thought about You so many times last night."
"And I thought of you before I called you into being."
1293. (42) Coming before the Lord for a small imperfection, He is pleased
and promises always to pour out His graces and wipe away her imperfections.
("I see only your love and your humility.")
1294. Another soul immediately receives graces spurned by an ungrateful one.
1295. (43) "Jesus, don't You see how they are hindering Your work?"
"Be at peace so long as you do all that is in your power."

1296. As she opens the gate for her, the saint knows interiorly
Mother Superior is "going to town on business
regarding the work of the Divine Mercy."
1297. (44) After first imprudently asking "two poor children if they really had nothing to eat,"
the saint brings them back and gives them all she can.
1298. "Your compassion is without measure.
And so I trust in the sea of Your mercy." ("Be glorified.")
1299. (45) The saint goes with Mother Superior to a print shop to see
the holy cards of the Divine Mercy "which have already received approbation."
1300. (46) Pierced with a "lively love for God" as she looks at the image;
and thanks for being able to see how this veneration is spreading.
1301. (47) From Vilnius to Cracow the Lord has directed circumstances
under the protection of Mother Irene, who is most pleasing to God.
1302. "Holy Communion remains in me until the next Holy Communion."
1303. "I long without cease to be eternally united with my God."
- (48) The saints' words: "Patience, Sister, soon the fetters will break," do not console,
1304. (49) for "into the sapphire of fathomless firmaments" she gazes with longing,
her soul "enamored of Him [and her homeland] alone."

St. Anthony's Chapel, Union City, N.J. (Sacrament exposed)
November 8, 2002 - about 9:40 - 10:40

1305. For three days the saint suffers the Passion of Jesus
for a prospective student she must turn away at the gate.
("My Jesus, You know how much I grieve over every straying sheep...")
1306. (50) O humility, so beautiful, and yet "so difficult to attain,"
(51) your "pleasing fragrance... reaches God Himself,"
who pursues you with His graces.
("So few souls are deeply humble," and so there are "so few saints.")
1307. God's "bosom is full of love" and He "scorn[s] no one."
1308. Jesus is "replacing [Himself] with [the saint's] spiritual director."
1309. (52) Ever "deeply moved at the twelfth station" of the Way of the Cross;
and ever does she "enclose all poor humans" in His wound as she walks.
1310. (53) "The day starts with a struggle and ends with a struggle.
When I go to take my rest, I feel like a soldier returning from the battlefield."
"So terribly unwell" does the saint feel,
as she makes effort to measure up in her duties.

1311. During meditation the sister kneeling beside her
 (54) "keeps coughing and clearing her throat,
 sometimes without a break,"
 so the saint thinks perhaps to move... but does not wish to offend.
 She offers it as an "act of patience to God"
 and receives a flood of consolation she would otherwise not have known.
1312. Jesus comes to the gate "under the guise of a poor young man...
 (55) emaciated, barefooted... in tatters... [and] frozen" on this cold day,
 "to taste the fruits of [the saint's] mercy," of which the poor so often speak.
1313. The saint asks "what sort of a poor man is this who radiates such modesty"...
 (56) and sees that ardent love finds "constant opportunities to share itself."
 ("Oh how happy I am that my superiors have given me such a task.")
1314. "What great efforts [she] must make to carry out [her] duties" in such poor health!
1315. "God never abandons a soul"
 unless the soul itself breaks the bond of love by its unfaithfulness"...
 "All creatures depend on... and are maintained by His omnipotence."
 And the saint is "not frightened at all by [her] apparent abandonment."
 (How much can we trust in Him? How great may our graces be?)
1316. (57) "I need sacrifice lovingly accomplished... that alone has meaning for Me."
 (The world's enormous debts may be paid by the sacrifice of pure souls.)
1317. We must "exercise mercy somehow or other" to obtain His mercy for our souls,
 and if you have not material means by which to do so,
 know that "spiritual mercy, which requires neither permissions nor storehouses,
 is much more meritorious and is within the grasp of every soul."
1318. (58) "My daughter, you have not offered Me that which is really yours."
 (59) Unable to see what she has not offered, she inquires, and is told,
 "Daughter, give me your misery, because it is your exclusive property."
 "The sins of all the damned" cannot cause doubt of God's mercy.
 (How He takes all our miserable sin upon Himself!)
1319. "You expired, Jesus, but the source of life gushed forth for souls."
1320. "At three o'clock, implore My mercy, especially for sinners;
 and, if only for a brief moment, immerse yourself in My Passion,
 particularly in My abandonment at the moment of agony.
 This is the hour of great mercy," when no request is refused.
- (60)
 1321. "Hail, most merciful Heart of Jesus, Living Fountain of all graces."
 From this open Wound of Love "the rays of mercy issued forth";
 "With the vessel of trust alone," there we sinful men "draw life."
 (In "faith profound" we humble ourselves before His throne.)

[End of Notebook Four]

Notebook V

- (1)
1322. "The barque of my life sails along / Amid darkness and shadows of night,
And I see no shore; I am sailing the high seas."
But the saint "sail[s] peacefully, trustingly," gazing like a child upon Jesus.
- (2)
1323. "O my God, I love You.
Sister Faustina of the Blessed Sacrament."
1324. "I bow down before You, O Bread of Angels...
And from the depths of my soul I worship You."
- (3)
1325. "With every beat of my heart I want to praise Your unfathomable mercy...
and encourage [souls] to trust in [it]... in this life and in the life to come."
1326. Last eight-day retreat: "I desire to come out of this retreat a saint,
(4) even though human eyes will not notice this."
1327. First day. Jesus promises "uninterrupted contemplation," "a spiritual banquet,"
and meditation "on all the graces [her] heart has received" in "a deep peace."
1328. "Everything You have said is true. I am experiencing a profound peace."
(5) Her conscience witnesses that she is "always doing [His] will."
1329. "I know why I was created." "God is my ultimate goal."
1330. "I am in the wilderness with my Beloved."
1331. "You Yourself have deigned to lay the foundations of my sanctity...
(6) Cut away whatever might hold me back from the path of love."
(The fruit of her "times of sorrow" she realizes now.)
1332. Second day. Why had the Angels "been punished as soon as they had sinned"?
"Because of their profound knowledge of God" (which no person has).
1333. "Profound silence engulfs my soul. Not a single cloud hides the sun from me."
(7) "Entirely open to its rays, that His love may effect a complete transformation,"
she resolves "to go on fighting like a holy soul" to sainthood.
1334. "I feel within my soul a great aversion for even the smallest sin."
(8) Undisturbed, she "experience[s] an extraordinary equilibrium" –
even Communion "causes no feeling," only "a depth of union" with God.
1335. She must "pray for the sisters who are making the retreat."
1336. "Better able to judge the condition of her soul,"
(9) the saint clearly sees "both [her] misery and the vastness of God's graces."
1337. "A torrent of graces... a foretaste of heaven"
as she greets the five wounds of Jesus before the Blessed Sacrament.

1338. Satan, "howling with fury": "Do not write about the goodness of God!"
1339. You "lavish Your graces upon us continuously,"
(10) enabling us to "fill the places vacated by the ungrateful angels."
1340. The need to "struggle with many faults" until our nature is "completely stilled."
1341. "Constant occasions for sacrifices" (and graces) in a soul "ill, but not in bed."
1342. "Let my sacrifice burn before Your throne in all silence" and love.
1343. (11) Third day. Prepared "for real death" in meditation on death...
Conscience examined, gratitude to God, greater resolution to serve Him.
"My body was lowered into the grave" – "a heap of dust... is your inheritance."
1344. "And with that, my heart was renewed,
(12) and I began a new life while still here on earth."
1345. [Note: pen ran out of ink at end of previous note – J-K]
Fourth day. "Feeling extraordinarily well, close to [His] Heart."

Blue Chapel, Union City, N.J. (Sacrament exposed)
November 13, 2002 - about 9:20 – 10:20

1346. "As you see Me in this chalice, so I dwell in your heart" (Infant Jesus).
1347. Confession, and permission to wear bracelet and belt. "Sister, persevere."
1348. (13) Fifth day. Learns Mother Superior "had some trouble on [her] account,"
and so she offers all her consolations from Jesus for her.
1349. She can't bear causing another's suffering, but Jesus says both benefited.
1350. "O white Host, You preserve my soul in whiteness."
1351. "I will go through life in Your footsteps, adapting nature to grace."
- (14) "Because I am united to Jesus,
1352. I must be faithful always and everywhere."
1353. Actual chart of interior victories and defeats, month by month.
1354. In hesitation, she asks love – "It advises best."
1355. More detailed chart of victories and defeats from General Examen of Conscience,
(15) including performance re particular matters (vows, virtues, attitudes, etc.)
1356. (16) Sixth day. The saint accepts the Lord's will with her "whole heart and soul,
taking no account of what [her] corrupt nature tells [her]."

1357. The Lord doesn't always give the saint awareness of the condition of souls, only when He wishes to use her "as the instrument of their conversion."
1358. "Where there is genuine virtue, there must be sacrifice as well... because everything is concentrated in this love and takes its value from it."
1359. (17) After retreat, "I shall be dealing with you as a perfect [pliant] soul."
1360. "I desire You alone and long only for the fulfillment of Your holy will."
1361. "This firm resolution to become a saint is extremely pleasing to Me... lose no opportunity that My providence offers you," but if you should, "humble yourself profoundly" and "gain more than you have lost."
1362. (18) Seventh day: "an inward certainty that [she] will attain sanctity."
1363. (19) "Pure love" now the guide, her soul "is beginning a new life... although outwardly [her] life will not change."
(He "will change this drabness into [her] personal sanctity.")
1364. She will "bear good fruit" for the benefit of "the whole Church."
1365. Prayer to Love that all intended for souls through her will be accomplished. ("Nothing any longer holds me back, nothing ties me to this earth.")
1366. (20) "Although so many things occupy me" with "this work at heart"... yet nothing disturbs her profound peace.
1367. (21) "Calling to mind all [the Lord's] blessings," she resolves a constant "prayer of thanksgiving for seven days and seven nights."
1368. Permission for said prayer from spiritual director (except re waking at night).
1369. "With what great joy I returned to the convent!" – "one single flame of gratitude" from her soul, with sufferings as fuel.
1370. (22) "I have never made a retreat like this before" – soul "profoundly strengthened" and "thoroughly transformed" by God's peace and love.
1371. "Deify my actions so that they will merit eternity."
1372. (23) So long she has "wanted to be a great saint," to love God as no other... and now she must shout, "Love God, because He is good and great is His mercy."
1373. "O humdrum days, filled with darkness, I look upon you with a solemn and festive eye."
(For here is "the chance to gather merits for eternal heaven!")

1374. "My daughter, I have not released you from taking action" –
"never withdraw your efforts";
"joined with My right hand you will accomplish everything."
1375. (24) Though unable (by duties) to process to the cemetery (on All Saints Day),
the saint prays for souls, and senses their presence upon the procession's return.
1376. "Occasion to practice patience" with a slow and tedious person.
1377. (25) The saint is inspired by Jesus to speak sweetly with men banging at the gate –
and they speak sweetly in return... "and they went away peacefully."
1378. (26) The saint goes to Superior to ask "permission to go to bed" because of illness –
but returns to gate strengthened by "the power of holy obedience"
when Mother first asks her to remain alone at the gate all day.
1379. Already many souls are drawn to God's love
by chaplet, litany, novena, and image.
1380. Of Mother Superior's "heavy cross to bear," which will not last long.
1381. (27) Instructed to take her medicine fully, as given, and not conserve it.
1382. (28) Upon her death, a fellow sister visits the saint, who prays fervently for her.
Later realizing she is still in purgatory, the saint "redoubles her prayers,"
but omits a day of prayer, which she must then make up for, and more...
1383. Some sisters, and the saint, put a mirror to the dead sister's mouth
to be sure she is dead;
she thus displeases the Lord by going "against [her] inner convictions."
1384. (29) The saint prays for patience for confessor with those who oppose him,
"whom God loves greatly, but Satan hates terribly."
1385. (30) "My great delight is to unite Myself with souls,"
especially in Holy Communion when "My hands are full of all kinds of graces."
To make up "for the coldness of so great a number of souls,"
the saint offers her heart as "a beautiful garden" in which He may dwell.
1386. "Very many opportunities for sacrifice" throughout a dutiful day.
1387. Sometimes the saint cannot "seem to understand human speech,"
and "nothing but ardent prayer will put [her] at ease."
1388. (31) "Divine sonship shines forth so clearly" in Fr. Andrasz, for his devotion to Mary.
1389. Though with "very strong impulses," the saint must "act on them slowly."
1390. (32) Confessor toils to "present the wishes of God to the officials of the Church."
And he will find joy, for "a new light will shine in the Church" by his efforts.

1391. "God's gaze in the depths of my heart,"
a "vivid... sweet [transcendent] presence," even in the refectory during supper.
1392. "All the good that is in me is due to Holy Communion."
- (33) "I gaze with assurance at the heavens thrown open for me,
1393. And death will shame-facedly go away, empty handed."
(Though it shall come, yes, and bring her to eternal life.)
- (34) The will of God "will be fulfilled in us in exactly the same way [as His Son]:
1394. by suffering, persecution, abuse, disgrace."
(35) (But though her "tears flow profusely," her "soul is filled with profound peace.")
1395. O the joy of solitude with God! – "as a dewdrop in a flower blossom."
1396. "Tell sinful souls not to be afraid to approach Me."
1397. "The loss of each soul plunges Me into mortal sadness.
(36) The prayer most pleasing to Me is prayer for the conversion of sinners."
1398. Advent approaching, the saint desires to prepare with the Blessed Mother
in Her silence.
1399. "A terrible thorn in [her] head," causes it to drop onto the Communion rail.
1400. Living "one hour to the next,"
making "the best possible use of the present moment."

St. Anthony's Chapel, Union City, N.J. (Sacrament exposed)
November 15, 2002 - about 9:30 – 10:30

1401. (37) Letter from confessor – "God's work is progressing, however slowly."
And she must but participate by "prayer and sacrifice."
1402. Often "those who have expended most effort in accomplishing some work
(38) do not enjoy its fruits here on earth; God reserves all their joy for eternity."
(How this word pierces my soul.)
1403. "O my Jesus, may You be blessed for everything!"
1404. "When [she] was seven years old... before the Lord Jesus in the monstrance,
the love of God was imparted to [her] for the first time" – and has grown.
1405. (39) Satan: "Think no more about this work. God is not as merciful as you say."
But the sign of the cross causes this false angel to vanish in "racket and fury."
1406. "The Lord gave me to know interiorly that He would never abandon me."
(40) (And the better she knows her own misery, the stronger her trust in His mercy.)
1407. Because of her faith, the saint receives a Living Host in Communion.
("Not every soul receives Me with the same living faith as you do.")

1408. The Infant Jesus, with His finger to her confessor's forehead: "His thought
(41) is closely united to Mine, so be at peace about what concerns My work."
1409. "Strength for suffering and self-denial"
from awareness of the Lord's love and His ways.
1410. "God gave me to know the greatness of my destiny,"
on eve of Immaculate Conception.
("His closeness... for all eternity will not be taken away from me.")
- (42) "O Divine Spirit... Dwell ever in my soul by Your divine grace."
1411. "You invigorate my thirsting heart..."
"Thus united to You, I will live a life without end."
1412. (43) "Great zeal" for Feast of the Immaculate Conception –
"recollected in spirit," heart "completely drowned" in Our Lady.
1413. "A thousand 'Hail Marys' for nine days" in novena preparation.
(44) (Third time for this exercise – never has it distracted from duty.)
"Nothing is too much when it comes to honoring the Immaculate Virgin."
1414. On Feast, "the Blessed Mother inconceivably beautiful," tells the saint
She is to be her special Mother, and the saint must be Her special child.
1415. The saint must "especially radiate" humility, purity, and love of God,
(45) "the three virtues that are dearest to" the Blessed Mother.
1416. "A great day," "in unceasing contemplation" and thanksgiving
for the grace of these virtues.
1417. She rejoices at the Lord's limitless power, and her own littleness.
1418. "As Your bride, I must resemble You. Your cloak of ignominy
(46) must cover me, too... Grant that Your entire Passion may be my lot."
1419. Waking in the night, this ill saint is called to join her sisters in adoration.
1420. "Transported in spirit to the chapel," she sees in reality in the monstrance
what the others see in "their great faith": the glorious face of the Lord.
1421. Mother Superior's prayer "had moved heaven"
(47) to bring the saint into chapel with these few sisters.
1422. The next day she asks who had been in chapel at the time of her vision –
but falls silent at the sisters' questions...
1423. A sister seeks bishop as confessor, but the saint sees it would not be profitable.
1424. Jesus rebukes the saint for joining in the joy of the sister's answered prayer,
(48) and she must tell her the truth, at great cost to herself.
1425. "The pain of the crown of thorns" while praying for a certain soul at Tabernacle.
1426. "Let anything You like happen to me, but give me souls in return."
(All she gives for souls, to stand empty-handed before Him on judgment day.)

- (49)
1427. "Nothing will stifle Your love in my heart."
"It is You, O Host, who empower me to love forever."
1428. (50) "For a month now, I have been feeling worse.
Every time I cough, I feel my lungs disintegrating.
It sometimes happens that I feel the complete decay of my own corpse."
1429. Spicy food having caused her great pain,
her confessor decides she should ask for milder food.
1430. (51) Doubting that "it was possible to feel this decaying of the body
and at the same time to be able to walk and work,"
the Lord allows one sister to "smell a corpse," the saint, proving the pain real.
1431.
(52) Having difficulty bearing "the frequent suspicion" of "being fussy" about her food,
the saint takes strength, where else but before the Tabernacle.
1432. A confessor instructs the saint to be faithful to God's grace and beg His mercy.
1433. The words "Tomorrow is the Birth of Jesus Christ" bring light to the saint.
1434. "The world's existence is maintained" by the religious, who allay the Lord's anger.
- (53)
1435. "No deed undertaken for God will perish..."
Though constantly smelling her own corpse,
the saint tries to take part in community life, "for souls' salvation."
1436. (54) The Lord's anger "vanishes before lowly souls." (O to see true humility!)
1437. The delightful anxiety of awaiting the Lord on Christmas Eve permeates her day.
("Such fragrance of abandonment to the will of God" fills her soul.)
1438. (55) Again, spiritual Communion and prayer for those far away, but dear (in chapel).
1439.
(56) During reading in refectory, her "whole being found itself plunged in God."
O that all souls could contemplate the Trinity for all eternity!
1440. Sincere communion and great love shared amongst all the sisters,
except one proud soul, who but harms her communion with the Lord.
1441. (57) Tired and weak before Midnight Mass... but very ready despite sickness.
1442. Steeped "in deep recollection" from the very beginning of Mass,
she sees "the stable at Bethlehem filled with great radiance":
the Virgin wraps the Child as Joseph sleeps; then the saint takes Jesus in her arms.
1443. (58) Though having to leave early, the saint languishes "with joy" –
to gain "divine comforts" we must "forsake human comforts."
1444. Senses the spiritual union of certain souls praying for her this Christmas Season.

1445. (59) Alone in torments, but for Jesus – none understands her heart.
But she has come to accept being “condemned and wrongly interpreted”
by those who judge only by the body, not the Spirit of God.
1446. “It should be of no concern to you how anyone else acts”;
even if they “take advantage of [your] goodness,” “be always merciful.”
1447. (60) “Souls so seldom unite themselves to Me in Holy Communion” –
His Heart “full of love and mercy” is treated as “a dead object”...
as the most loving of mothers spurned by her children is He.
1448. We must come to the Tribunal of Mercy, to the Sacrament of Reconciliation,
where “the greatest miracles take place.” (Take advantage of His mercy!)
- (61) “Welcome to you, New Year, in the course of which my perfection
1449. will be accomplished.” Thanks for the daily “cup of suffering”
and “the graces that flow down... imperceptibly.”
1450. (62) “I submit myself completely and with loving consent to Your holy will”;
though she cannot always fathom His ways,
He steers her ship according to His wishes.
1451. Beginning and ending the year(s) in suffering, writhing in agony until midnight,
but united with her fellow sisters in prayer.
- St. Nicholas Church, Jersey City, N.J.
November 18, 2002 - about 10:00 – 11:00
1452. (63) At midnight, “soul immersed... more deeply in recollection,” and a voice:
“Do not fear, My little child, you are not alone. Fight bravely.”
1453. (64) Able to go “neither to Mass nor to confession” –
only Communion in infirmary on New Year.
(65) Additional suffering from the disdain and irritation of a couple of sisters...
one asking why she did not drink the “milk with butter in the oven,”
she answering “that there was no one to bring it to [her].”
1454. (66) “Night and suffering. The solemn silence of the night
made it possible for me to suffer freely.”
“My body was stretched on the wood of the cross,” writhing “in terrible pain”...
but going “in spirit to the Tabernacle”
she experiences “the sweetness of this suffering”
as Jesus gives her “love toward those through whom these sufferings come.”
1455. Also this day she feels “the prayer of a beautiful soul”
and his priestly blessing – and returns her own prayer.
1456. Wisdom that the Lord “judge[s] each one according to his conscience
and his discernment, and not according to people's talk.”
1457. (67) Jesus asks the saint to write more, especially about external matters.

1458. When the priest brings Communion after "that night of suffering," she has such fervor she feels Jesus might have "leaped out of his hand" to her.
1459. Jesus would have come to her Himself "under the same species" had the priest not come; she "obtained the grace of mercy for an immense number of souls" the night before.
1460. (68) Jesus is displeased the saint did not ask for Fr. Andrasz to come to her room for Confession "because of the sisters' murmuring."
(This made them murmur more.)
1461. "O my Jesus, when I am misunderstood and my soul is in anguish, I want to stay a while alone with You" (and not with vain consolers).
1462. "Light issue[s] from the Host... striking [her] heart" and calling her to subtle vigilance.
1463. (69) Knowledge of bishops considering the Feast and questioning her superiors. Belief or disbelief "the result was great glory for the work of God" – about the work there was no doubt, but questions there were about the saint.
1464. (70) Feeling better, but told she will not be well and should confess – in the night pains do come, and she resolves to call a priest the next day.
1465. Satan has no power over her as he tries to stop her prayer for sinners. ("My suffering and prayer shackled Satan and snatched many souls from his clutches.")
1466. (71) "Jesus, lover of human salvation, draw all souls to divine life."
"Your mercy runs through our life like a golden thread," keeping us united to God. Needing nothing Himself, "everything is solely the work of His mercy."
1467. First Friday vision of "the suffering Savior... peaceful amidst His great sufferings," as she should show herself to be.
1468. Pain in hands, feet, and side for a certain sinner.
1469. Confession, and comfort from Mother Church, who is so understanding.
1470. (72) Jesus is "full of goodness in the very act of judgment."
1471. All free moments are used for writing, "for the comfort of souls," despite weakness and tiredness, according to Jesus' wishes.
1472. "United by a common goal" with far away confessor – "great glory is being given to God through our mutual efforts."
1473. (73) Desiring fervor in Communion, but finding dryness – yet her "faith grows in power," to the abundant fruit of heaven.
1474. She often asks for an intellect to "understand [Him] better," for "capacities and aptitudes" that come by His "special grace" alone.
1475. (74) Even the smallest actions have an effect on "the souls of others," so the saint seeks perfection "in order to be useful to the Church."

1476.
(75) The saint expresses appreciation for the strict silence
the rule requires in common bedrooms,
particularly after having to listen all day to two fellow nuns doing knitting
while she is sick in bed – “O rule, how much love there is in you...”
1477. The words “He has shown the strength of His arm” bring profound recollection
and trust that “the Lord would soon accomplish His work in [her] soul.”
1478. “Why are You sad today, Jesus?” “Chosen souls who... have placed
the letter above My spirit, above the spirit of love.”
- (76) “O my Jesus, in this wilderness and terror which surround me,
1479. My heart still feels the warmth of Your gaze.”
(Even in the “last hour” may His “grace be poured upon [our] soul.”)
1480. (77) “Hide me in Your mercy and shield me,” and “judge me leniently.”
1481. Jesus comes in vision as “such a little baby” to teach the saint “spiritual childhood.”
(As the saint holds Him close to her heart, so does He for us “when [we] are little.”)
1482. (78) “O truth, so often oppressed, you nearly always wear a crown of thorns!”
(Yet she desires Truth even if it means death, even in the face of hypocrisy.)
1483. And so her eyes are “fixed firmly” on Jesus.
1484. And may the Host support her faithful walk with Christ...
 (“I want to drink the cup of bitterness to the dregs.”)
- (79) Conversation of the Merciful God with a Sinful Soul.
1485. “Be not afraid of your Savior, O sinful soul. I make the first move...
(80) Be willing to talk openly with your Lord of mercy
(81) who waits to speak words of pardon.”
“But I have neither the strength nor the courage.”
But He is our strength and His mercy we should not fear:
“My mercy is greater than your sins and those of the entire world.”
And we come, in humility, and our misery disappears in His mercy;
and He says, “Speak no more of your misery; it is already forgotten.”
- (82) And with a Despairing Soul:
1486. “O soul steeped in darkness, do not despair. All is not yet lost.”
(83) He calls once, and again, and again, but “the soul remains deaf and blind.”
(84) And so, final grace He brings to the soul so doubtful of His mercy...
(85) and will it turn, or remain in despair for all eternity?
“Is it possible?” Yes, “you have a special claim on My mercy...
Let the rays of grace enter your soul.” (Nothing wounds Him like lack of trust.)
“O Lord, save me Yourself, for I perish.” And He raises the soul,
and offers it all it needs: “Hide nothing from Me.”
Now, “strive for meekness and humility; be merciful to others” –
for He protects us “a thousand times” from “the horrors of hell.”

1487. And with a Suffering Soul (seems the saint's conversation):
(86) "Do not lose heart or give in to despondency.
(87) But tell Me, My child, who has dared to wound your heart?"
(88) "Let us talk in detail." "I do not know what to speak about first..."
(89) "Talk to Me simply." And so she speaks of poor health, uselessness,
(90) humiliation of others – "nobody believes I am sick" – and persecutions.
And "neither [her] superiors nor [her] confessor understand [her] interior trials."
Of course, He understands "all [her] troubles and misery," and tells her,
"I am giving you a share in [My] sufferings because of My special love for you,"
letting her know "no one will understand a soul entirely"
and that she should "never rely on people" –
"Entrust yourself completely to My will."
(Here is "the summit of sanctity," and in Communion it is strengthened.)

1488. And with a Soul Striving after Perfection:
(91) "Why do I see you so often sad and depressed?"
(92) "I fall again into the same faults."
"You see, My child, what you are of yourself." (But His mercy is limitless.)
But "great temptations assail me... various doubts awaken... everything irritates..."
"The greatest obstacles to holiness are discouragement
and an exaggerated anxiety..."
Make My love reign in place of your self-love."
"My child, life on earth is a struggle indeed" (for the kingdom).
But He is always forgiving and He is always supportive...
"I go, Lord, at Your command. I go to conquer souls."

Blue Chapel, Union City, N.J. (Sacrament exposed)
November 20, 2002 - about 3:25 – 4:25

1489. Conversation of the Merciful God with a Perfect Soul.
(93) The Soul begins, seeking conversation. "Speak, My beloved child."
(94) "First let me pour out my heart at Your feet in a fragrant anointing of gratitude."
(95) "Your thanksgiving opens up new treasures of graces." Now, "let us talk."
(96) "There are secrets in my heart which no one... will ever know except You."
(97) Thanks for "the loving care of Your Church, that tender mother,"
(98) especially for Penance,
(99) and in Communion "lies the whole secret of my sanctity";
here "there are no more secrets, because all that is Yours is mine."
Under this mystery, "in silence I tell You everything, Lord."
O Lord, how great is Your forgiveness and the grace of guidance in my life.
"I desire that all hearts would beat for You alone."
"My beloved child...your words...are more pleasing to Me than the angelic chorus.
Take from this Heart all that you need for yourself and for the whole world...
In a soul that lives in My love alone, I reign as in heaven."
"Go, fortified by My grace, and fight for My kingdom in human souls."
"Jesus, do not leave me alone in suffering... beyond all abandonment I trust."
Whether in "the brightness of visions," or "the darkness of night... I trust in You."

1490. (100) "I entrust myself to You as a little child does to its mother...
I will sing of my pain to You by my silence,
and You will understand me beyond any utterance."

1491. "My daughter, do not be afraid of what will happen to you."
(And so, "a deeper understanding of the action of His grace.")
1492. Jesus' instruction not to share herself with a sister who is of "cunning and malice" –
(101) "her intentions were something quite different from the words on her lips."
1493. "What can I do, O Lord, to please You"?
1494. (102) The saint refrains from speaking openly with the proscribed sister,
but she stays an hour...
Then the Lord quickly sends promised relief of two more sisters.
1495. "Oh, how good it is to call on Jesus for help during a conversation" –
and how important, "both for the other person's soul, and for one's own."
1496. (103) "In darkness," unable to "ascend to Jesus" – feeling "forsaken."
"The struggle is becoming more and more desperate."
1497. Going in thought to Vespers with sisters, "even greater darkness" comes.
(104) Satan tempts: "See how contradictory everything is that Jesus gives to you."
(105) But she does not speak "with the Spirit of Darkness," only, by will, prays...
"Ask for death for yourself, tomorrow after Holy Communion" –
"silence all around. The sisters were all asleep in their cells."
"Why should you bother about other souls?...
Do not encourage sinners to trust in God's mercy...
they deserve a just punishment."
And don't speak with your confessors, he says.
1498. She remains silent, with God, "although a moan escaped from [her] heart."
And "finally, the tempter went away."
The next morning she renews her "act of submission" to God's will.
1499. "You gave Me great glory today by fighting so faithfully" in silence.
(106) "I am always with you, even if you don't feel My presence."
1500. "Today, the love of God is transporting me into the other world...
so vivid in the soul, so powerful and... so sweet."
1501. Unable to sleep nights, she "visits all the churches and chapels"
and "make[s] an act of adoration before the Blessed Sacrament."
1502. (107) "Although I consider myself the least in the whole convent...
I enjoy the honor of being the bride of Christ."
1503. Early in religious life, "the humiliations that God sent" not enough,
in "excessive zeal" she "looked for them on [her] own,"
knowing not of real miseries, nor "that humility is only the truth."
1504. (108) "I have always sought Your will"
and "always tried to carry it out."
1505. "Constant efforts in practicing virtue"
placed "in the treasury of God's Church for the common benefit of souls."

1506. (109) "Everything begins with Your mercy and ends with Your mercy."
(And what joy is in it!)
1507. "Let no one doubt concerning the goodness of God" –
only "set ajar the door of [your] heart... to let in a ray of God's merciful grace."
1508. "How truly dreadful it would be to suffer if it were not for You."
1509. (110) When one is ill, "there are fewer friends about."
(111) And when the illness lasts long, these few "slowly begin to desert us."
Holy Communion is the saint's "true and only Friend."
1510. The saint sees an order from a sister to go out to the gate in the rain, though ill,
as an example of others' insensitivity to her lasting illness.
1511. "At such times, God Himself comes to our rescue," helping us bear the cross.
1512. (112) "Meditate on my Sorrowful Passion"
and "nothing of what you suffer will seem great to you."
1513. "Do not forget... that you are the disciple of a crucified Master."
1514. "The greatest power is hidden in patience"; it "always leads to victory."
1515. (113) "I spent this whole night with Jesus in the dark dungeon,"
and united in spirit with the sisters in adoration in the chapel.
1516. Jesus is "bearing the just anger of [His] Father" for us.
1517. His Feast of Mercy, from His "very depths," is for the consolation of all.
1518. The saint begs Jesus for a sister's interior change, and her perfection.
1519. (114) The Lord instructs the saint to talk openly with her Superior about the Work.
She does come by, and shows she is doing all she can
"to spread the Work of Mercy."
1520. (115) His Heart is "a living fountain of mercy" where "sinners will attain justification,
and the just will be confirmed in good" – all who trust will have peace in death.
1521. "To priests who proclaim and extol My mercy, I will give wondrous power"
to turn "hardened sinners" to repentance.
1522. Community life is made more difficult by "proud souls,"
so the saint prays to see God's image in every sister.
1523. (116) "Everlasting love, pure flame, burn in my heart ceaselessly..."
(117) Oh how wonderful that He stoops down to us "out of pure love"
and in "His unfathomable goodness" lavishes His gift of love upon us!

1524. "My Jesus, how good and patient You are!"
(Especially when like little children we do not accept what we ask for in prayer.)
1525. To a fickle sister who changes her mind after prayers are answered:
(118) "Yes, I will pray, but that God's will be done in you, Sister,
and not what you want."
1526. "Protect us from the just anger of God," O Merciful Heart.
1527. Of a sister who persecutes the saint for her intimate communion with God –
(119) the insignificant human brain cannot "easily scrutinize the gifts of God."
1528. "Jesus, how can this person pass judgment?"
"Do not be surprised. That soul does not even know her own self."
1529. The saint sees Fr. Andrasz interceding in prayer for her.
1530. "Steeped in prayer" and "entreating God... to hasten this great gift,"
though seeming to keep the work of God in the background.
1531. (120) The saint asks the Lord if He sees the difficulties in the work's recognition –
"In spite of the murmuring and hostility of the sisters, My will shall be done."
1532. The unfaithfulness of chosen souls hurts Him, especially "their distrust after a fall."

St. Anthony's Chapel, Union City, N.J. (Sacrament exposed)
November 22, 2002 - about 10:05 – 11:05

1533. "I saw the anger of God hanging heavy over Poland,"
(121) for which "the greatest chastisements" would be mercy
against "eternal annihilation."
1534. Again, confessor's pleasing prayer like that of Jesus in the Garden of Olives.
1535. Locked in His heart "as in a fortress,
impregnable against the missiles of [her] enemies."
1536. Supporting a dying person in home neighborhood with prayer and suffering.
1537. (122) "In return for My blessings, I get ingratitude," Jesus complains.
1538. And so, the saint offers herself "for ungrateful souls," and suffers with Him.
1539. Ready for His will to be fulfilled, she asks, "When will You take me to Yourself?"
(123) But the hour of her death she cannot know "just now."
1540. (124) No "terror at the hour of death" for those who glorify and spread His mercy.
1541. "Encourage souls to say the chaplet"; and, to "distressed souls":
(125) do not despair of the "abyss of your misery" "displayed before [your] eyes";
"throw [yourself] into the arms of [His] mercy."

1542. "I want you to unite yourself more closely to Me... I thirst for your love."
(Only with Him can her heart be satisfied.)
1543. (126) In death, by trust... "I will present you to My Father as My bride."
1544. Continue to "unite yourself with Me." (This He asks of her examen.)
1545. Health "improved somewhat" she is able to sew in her cell...
(127) "There are no indifferent moments in my life" – all of "prayer, suffering, and work."
If given a second life, "I do not know whether I would make better use of it."
1546. "Your sincere love is as pleasing to My Heart
as the fragrance of a rosebud at morningtide."
1547. Confessor's heart "beginning to taste [the ingratitude] which filled God's Heart..."
1548. (128) "I must always strive to spread the Kingdom of God on earth."
1549. "I will accept with submission and gratitude everything that God sends me."
(129) All done for God's glory and her and other souls' good – never from self-love.
1550. In doubt, she seeks "clarification from the priests" and her director;
she listens patiently to others, but bears reproaches silently.
1551. (130) "Profound gratitude" at assurance of a peaceful "moment of death."
1552. "As you are united with Me in life,
(131) so will you be united at the moment of death."
(And so "great trust in God's mercy [is] awakened in [her] soul.")
1553. At last hour, "I do not count on any merits of my own, but only in Your mercy."
(132) (And now but to meditate on and swoon over His "incomprehensible mercy.")
1554. Feeling worse, but common life continues...
though eating causes "extreme pain."
1555. Advice not to repeatedly ask the sick person what hurts,
(133) or to compare her with others...
1556. Some "seraphic souls" are called to greater love and holiness.
(134) And this mark stays with them – in heaven bringing greater blessings,
and in hell or purgatory causing greater pain.
1557. "Keep me in holy fear, so that I may not waste graces."
1558. Dark soul, hidden from God, alone and in "frightful temptations"...
(135) she believes even Fr. Andrasz would not understand in confession.
(136) "Nothingness: that is the reality. O Jesus, save me!...
Where are You, Lord?... I believe..." But only a greater darkness.
1559. "At that moment I saw Jesus, and... all my torments vanished."
(137) "Jesus is giving me a lesson in deep humility and... total trust in Him."

1560. Directions from Jesus re temptation: disclose the temptation to a confessor,
and it will "lose all its force"; keep your peace and pray;
remember He is supporting you,
and do not fear but fight bravely, which gives Him glory and shows your fidelity.
1561. Reminded to take advantage of her spiritual director,
(138) and be completely sincere with him.
"It is a great grace when I give a spiritual director to a soul."
1562. "Crushed to dust" by His reprimands, the saint begs Jesus,
"Allow me to see contentment on Your face as a sign of reconciliation with me."
1563. And suddenly she finds herself seated beside Jesus in "some kind of palace":
(139) "My bride, you always please Me by your humility."
1564. "Hide me from human eyes" as You are hidden "under the form of the white Host."
"In silence, all unseen, I will empty myself before You."
1565. (140) Jesus asks the saint to say the chaplet for a dying sinner;
then with the rays of His Heart covers him,
and causes "the powers of darkness" to flee.
1566. The saint apologizes for an imperfect act,
(141) but the Lord commends "the purity of [her] intention."
1567. Jesus blesses the saint's writing because it "bears the seal of obedience":
"Devote all your free moments to writing about My goodness and mercy."
1568. (142) Mother Superior confirms the order by asking her "to write more about [His] mercy."
1569. Jesus hides Himself in the Host to give Himself "whole and entire" to our soul,
"and in order not to terrify it with [His] greatness."
1570. (143) "With its mighty voice of misery" mankind cries out –
reject not our prayer and let Your mercy grow in us unto heaven, O Lord.
1571. (144) Since entering the convent she has been charged with being a saint.
(And soon the name will be pronounced with love, and not scoffing, as now.)
1572. "As often as you hear the clock strike the third hour,
(145) immerse yourself completely in My mercy," and invoke it upon the world.
(Try to make the Stations then, or take a moment before the Sacrament.)
1573. "How strongly I feel this exile, how very prolonged it is for me!"
1574. (146) "May the last days of my exile be spent totally according to Your most holy will."
1575. Glorifying Jesus for emptying Himself "to assume the insignificant form of bread."
(147) "Your love is purer than a lily," and pure souls become blood of His blood.
1576. Though "a bottomless abyss" exists between Him and us, He fills it with His mercy.

1577.
(148) "My mercy works in all hearts which open their doors to it."
All have need of His mercy, whether for conversion or perseverance.
1578. Souls seeking perfection particularly need to trust in His mercy,
and they will receive it.
"It is My desire to give much, very much." (Ask and trust.)
1579. (149) "It is when I meet with hypocrisy that I suffer most."
1580.
(150) "I have gone through all the stages of my life following You...
I have willingly allowed myself to be crucified,"
and now "I want to drink the cup to the last drop."
1581.
(151) Listing of desires to be united "to the desires [He] had on the cross":
for souls, the Church, the Feast, the Congregation,
for family, for spiritual director, for Superiors..."
1582. When His "holy will has been completely accomplished,"
she will "commit [her] soul into the hands of the Heavenly Father."
(But she will remember souls on earth, for whom she will sing a song of mercy.)
1583.
(152) "As I write this, I hear Satan grinding his teeth.
He cannot stand God's mercy, and keeps banging things in my cell."
(But she quietly writes on, undisturbed.)
- St. Nicholas Church, Jersey City, N.J.
November 26, 2002 - about 9:55 - 10:55
1584.
(153) The saint rejoices in the miracle of Jesus' becoming "a brother to humans":
"how good God is to us wretched and ungrateful people."
And, "gentle and hidden," His "mercy is at work in the justification of the sinner."
1585.
(154) "A vision of the Mother of God" as "the Mother of God of Priests"...
after lowering the Infant Jesus to the ground
and calling blessing upon Poland and priests, She says,
"Tell the priests what you have seen"; and the saint resolves to tell Fr. Andrasz.
1586. Saint's gratefulness to confessor who "has faithfully responded to the call of God."
1587.
(155) Instructed not to speak of a "sister's negligent service" in the infirmary:
"Bear it patiently; someone else will tell her." And all eventually do.
("He has His ways and knows when to speak out.")
1588. "In the Old Covenant I sent prophets wielding thunderbolts to My people.
Today I am sending you with My mercy," wishing to heal rather than punish.
("Before the Day of Justice I am sending the Day of Mercy.")
- (156)
1589. "A pure heart will sense You from afar... in calm and silence,"
coming at an hour "unexpected" to take our "thirsting heart" to heaven.

[End of Notebook Five]

Notebook VI

- (1)
1590. "Praise, O my soul, the incomprehensible mercy of God.
May all be for His glory."
1591. "My heart is drawn there where my God is hidden,
Where He dwells with us day and night,
Clothed in the White Host."
1592. (2) "Knowledge of the joy of heaven and of the saints on our arrival"...
"It is from the face of God this joy flows out upon all."
1593. "Ready-formulated words of praise of God's mercy enter my mind,"
and she is urged by God to write them down.
1594.
(3) "Oh, now I understand how the saints acted," says a fellow sister,
thanking the saint after a short conversation "on the subject of obedience."
1595. "One word from a soul united to God
effects more good in souls than eloquent discussions" from the imperfect.
(It is Jesus who spoke to the sister while the saint was in "deep recollection.")
1596.
(4) Rejoicing for the enlightenment come from an understanding Fr. Andrasz –
she celebrates the "grace which lifts the soul to greater heights."
1597. Her "struggle will last until death," but she "shall conquer by meekness."
1598. "I enter into certain hearts as into a second Passion," unwillingly in Communion.
1599.
(5) "Do not pay so much attention to the vessel of grace
as to the grace itself which I give you" (lest you be displeased).
1600. "Your every approach arouses new raptures of love in my soul,
but also a new agony," for it is "still not the complete and eternal union."
1601.
(6) "Chosen souls are, in My hand, lights which I cast into the darkness of this world
and with which I illumine it."
1602.
(7) "The Blood and Water which come forth from My heart
always flows down upon your soul and ennobles it" in Confession.
("If [our] trust is great, there is no limit to [His] generosity" in graces there.)
1603. "Pray for one of the students who has great need of My grace." (She does.)
1604.
(8) Vision of "how the Angels and the Saints of the Lord give glory to God" –
"eye has not seen..." and what "a tiny drop" our own praise is.
1605.
(9) Instructed to write whatever comes to [her] mind," everything she can,
though able only to sing "in small measure the praises of His [infinite] goodness."

1606. "My soul is struggling through a terrible thicket of all kinds of difficulties."
1607. (10) Prayer for confessor brings "knowledge of his goodness"
and promise from Jesus he will not be tested "beyond his strength."
1608. (11) "The work [is] undergoing a trial," but the saint finds peace
that it is not she who causes sufferings to one promoting the work.
1609. "Vinegar and gall touch my lips, but it is good..." (with Him).
1610. (12) "If I allow them [His enemies] to seem to triumph,
I do this for the sake of My impenetrable decrees."
("All things are determined by the Lord.")
1611. Priest tells the saint there is no need to confess
the specks she sees so clearly upon her soul before every Communion:
"Holy Communion takes away these things."
1612. (13) "I have need of your sufferings to rescue souls" –
after a night when she "would not have been able to bear a drop more."
1613. (14) "Almost all night... violent pains" – passed out with head bowed,
her whole body "pressing on [her] head and face, and... covered with vomit."
(But "Jesus demanded suffering, and not death.")
1614. (15) A sister feels compelled to ask the saint to pray for her before she dies.
"I will remember you, Sister, before His throne."
1615. Another sister asks the saint to come to her after her death
to help with a secret problem –
"He never betrays to anyone a secret that is between Him and a soul" (she answers).
1616. (16) "Thank you for conforming me to Yourself through immolation...
this earthly vessel is beginning to crumble. I rejoice in this..."
1617. Simplicity in confession brings light and blessing from the Lord.
1618. Fr. Andrasz encourages the saint "to be a good religious right here,"
to live by faith even while praying for the work.
1619. (17) "Crown of thorns'" pain as she unites "closely with the suffering Savior
during the last two days of carnival..."
1620. "You give me strength always to strive forward and to gain heaven by force."
1621. (18) "I should hide myself as deeply as possible in the Heart of Jesus...
which is full of mercy for sinners."
1622. "Demand anything You like," especially "when souls are at stake."

1623. The "whole months' Masses and Holy Communion
for the intention of Father Andrasz."
1624.
(19) "Humility, purity, and love of God" to be practiced this Lenten month,
"accepting [everything] with profound submission to the will of God."
1625. "I cannot practice any greater mortifications..."
"When I meditate on His Passion, my physical sufferings are lessened."
1626. "I want to teach you how to suffer" ("through the whole of Lent").
1627. (20) "The Passion of Jesus in my whole body..."
1628. "My pupil, have great love for those who cause you suffering."
(Though feelings cannot always be controlled,
prayer for their peace should follow.)
- (21) "I am a host in Your hand..."
1629.
(22) "May Your eyes alone measure my love and devotion."
"I burn on the altar of holocaust" – "lead me to my goal."
1630.
(23) "I am weakness itself."
"Fortify the powers of my soul that the enemy gain nothing."
1631. "Hide me in Your depths as a drop of Your own blood." (Such intimacy!)
"You Yourself form my soul that it may be capable of returning Your love."

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- (24) "Even the most beautiful things, gathered from all over the world"
1632. cannot fill "the desires of my heart."
(25) And so she looks "into the world of eternity..."
"And suddenly the eye of my soul came to rest upon You,
O Lord Jesus Christ, stretched upon the Cross," my Love.
1633. (26) "Continuous physical suffering. I am on the cross with Jesus."
(27) (Pains in intestines not "caused by food," but rather "a visitation of the Lord.")
Though she suffer "violent and severe" pains, though she "lose consciousness,"
though she break out "in cold sweat" three hours at a time...
She "accept[s] with love these sufferings"
as she accepts "the delights and raptures of love."
1634. Two doctors. First doctor informs only the Sister Infirmarian of her condition;
(28) she tells the saint he said "the patient was just sulking."
After a night of violent pain,
another doctor ascertains the seriousness of her condition.
She cannot recover, but may be "patch[ed] up" at his hospital.
1635. Ordered to write "for the consolation of other souls
(29) who will often be exposed to similar sufferings."

1636. Companion for trip to hospital attempts to worry the saint by saying they have not "enough money to pay for the cab" and such unhappy complaints... and she must pray for the sister, as the saint's peace "was getting on her nerves."
1637. Upon returning she was "so very tired that [she] had to lie down right away."
(30) And in confession she had to attend later, she was so weak
(31) she "could not give an account of the condition of [her] soul."
1638. The saint suffers for a secret she cannot reveal to her superior.
1639. "In spirit," she obtains "trust in God's mercy" for a dying, despairing soul.
1640. A night of scourging offered "for poor obdurate sinners."
1641. (32) "Involuntary offenses of souls do not hinder My love for them."
1642. "Everything is dependent on His will." (The thought brings peace.)
1643. All are "exposed to great suffering," though none as He.
(33) "If your soul is filled with the fire of My pure love,
then all difficulties will dissipate like fog before the sun's rays."
(Adversaries sense such a soul "is stronger than the whole world.")
1644. "Do as much... as obedience allows," with confessor's approval.
1645. "My daughter, help Me to save sinners," whispered in her ear.
(34) And so, "a burning desire to save souls entered [her] soul."
1646. And "suffering increased"... the wounds and hostility endured "with patience."
1647. "high fever"... no food possible – and no water in her pitcher to drink...
(35) (She indicates other refusals of refreshment "difficult to believe.")
But today a novice comes, unasked, several times with an orange.
1648. Superior declares something must be done,
(36) she must get "treatment or something"...
and should she ask "for health or for death?"
Giving it to His will, temptations come; prayer brings peace and success in this test.
1649. Her room is neglected, not cleaned or heated at times (cough worse) –
but when Mother Superior asks, she answers it is "getting warmer outside."
1650. She longs greatly for a saint for the Congregation.
(37) Jesus: "Don't cry. You are that saint."
(Though it is not for her to know "how this will come about," except by suffering.)
1651. A sister complains about the fussiness of another sister patient,
but the saint evokes sympathy for the sick sister's plight.
- (38)
1652. "Adore, my soul, the mercy of the Lord...
for this you have been chosen by Him."
("Every soul that approaches Him experiences" His goodness –
let all come and find "the peace of love.")

- (39)
1653. "I hasten on to the other world, to God alone,
Into the incomprehensible light, the very fire of love."
(40) "Your virgin agonizes for You in her exile."
(41) "Even now I draw nigh to the eternal nuptials."
"The earth can no longer hold back my pure heart."
(Though "in eternal happiness, [she] will not forget those on earth.")
1654. For the battle of truth, this "thorny life,"
(42) we weak children need "to lean on You, O Christ."
But our "heart will not rest from its efforts and struggle
Until You Yourself call [us] from the field of battle."
1655. Only because she has "been given to drink a drop at a time"
(43) has the saint been able to empty the cup –
otherwise she "would have died of terror."
("Although the sufferings are severe, You sustain me.")
1656. "There are times when He Himself allows terrible sufferings,
(44) and again there are times when He does not let me suffer..."
"It is for us to submit ourselves completely to His holy will."
(His mysteries the human mind will fathom only in eternity.)
1657. "Inundated by a sea of bitterness" this Palm Sunday at Mass in the choir loft,
her own heart pierced with the Lord's at "each Hosanna."
1658. (45) The saint receives two hosts to delay
the Lord's "coming into a soul who resists [His] grace."
(And a flash of inner light gives her to understand "the workings of mercy.")
1659. (46) "The glory of the Divine Mercy is resounding," despite Satan's efforts,
and even "when the work seems to be completely destroyed,"
yet it "is being all the more consolidated" for resurrection and accomplishment.
1660. "a peace much deeper than anything I had experienced before,
(47) a divine reassurance which nothing can efface..."
1661. A whole day of gratitude and thanksgiving –
"I have done nothing to deserve even the least of Your graces"!
1662. "Prolong my sufferings to infinity,
(48) that I may give You proof of my love."
1663. "Strong enough to take part in [Holy Thursday] ceremonies of the Church."
(And during Mass she "lives through the whole Passion of Jesus in [her] own heart.")
1664. Her "ardent love" and "compassion" "were a consolation to [Him] in the Garden."
1665. (49) His "mercy for sinners... is revealing itself in all its power."
(And she has written "only a single drop" about it.)
1666. Good Friday, a tortured Jesus: "Speak to sinners about My mercy."

1667.
(50) Holy Saturday, during adoration: "This Work of mercy is Mine."
"I learned that not a single word was mine...
I have always, always, fulfilled His will."
1668. Resurrection Mass... she receives asked for strength for procession.
1669. At procession, "Jesus in a brightness greater than the light of the sun":
"Heart of My Heart, be filled with joy."
1670. (51) During Easter Mass, thanksgiving for "that greatest of all gifts;
namely, His love in Holy Communion; that is, His very own Self,"
brings indescribable immersion in the Trinity.
1671. "The happiness of other souls fills me with a new joy" –
after praying for "a certain soul" and learning the soul is dear to Him.
1672.
(52) Discussion among sisters about her imminent death and potential sainthood –
"some malicious remarks"; she manages silence...
1673.
(53) And letters from fellow sisters who look forward to her death
that she might pray for them.
She is amused, but answers only that without God's mercy
she would die as any other sinner.
1674. To hospital, perhaps for a long stay, she worries about being in a ward...
After a talk with Jesus: "a private room [is] to be prepared for you."
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1675.
(54) Surprisingly, the saint is welcomed warmly to her private room by the sisters...
for which grace she thanks the Lord.
1676.
(55) The saint is told, for her tiredness, "Tomorrow you will not receive the Lord Jesus."
She is hurt by the sister's words, but calm and trusting.
The next morning she prepares anyway for Communion;
and a Seraph brings her the Lord.
This occurs thirteen consecutive days, though on no day did she expect it.
1677.
(56) Doubting her readiness to receive once,
she asks if the angel could hear her confession;
he answers that no spirit "has that power"... and the Host she finds on her lips.
1678. On the Sunday after Easter she begins to receive the Lord regularly from a priest.
1679.
(57) A grave prognosis. But "a deep joy and peace flooded [her] soul,"
for her life is surrendered "totally to His most holy will."
1680.
(58) "Accept my death in union with You as a holocaust" –
for "the work of [His] mercy" to be spread and realized as He wishes,
for sinners, and for her confessor.

1681. And so, light penetrates her being, with unprecedented spiritual freedom,
and she sees "an infinite multitude of saints" praising God's Divine Mercy.
1682. (59) "If souls would put themselves completely in My care,
I myself would undertake the task of sanctifying them."
(He hurries to the aid of sinful souls whenever they turn to Him.)
1683. (60) The Lord delights to come to the hearts of the religious in Holy Communion –
but there must be no one else present there, or He flees.
1684. "Let our judgment of souls cease,
for God's mercy upon them is extraordinary" (even at their time of dying).
1685. (61) Jesus: Value My words, not external things; care not what people say
(62) and make no excuse – let them take everything from you, and be at peace.
1686. "How good it is to obey," and find "power and strength to act."
1687. "Precious pearls and diamonds" pour forth from His wounded Heart,
"but not all souls know how to take advantage of [His] generosity."
(She gathers many gifts, for herself and others.)
1688. She is called to reflect His own compassion to the world.
1689. (63) She and another sister plant "two enormous pillars" in the ground
by "the power which came from above."
And from these the image shall hang,
and on this foundation a temple shall be built.
(Perhaps much like the Cathedral recently dedicated in Poland.)
1690. (64) "It is your mission to win souls for Me by prayer and sacrifice,
and by encouraging them to trust in My mercy."
1691. "Oh how greatly I desire the glory of Your mercy –
for me, bitterness and suffering!"
1692. (65) "Although You have hidden Yourself and concealed Your beauty,
my eye, enlightened by faith, reaches You";
(66) "Your mercy abolishes the chasm which separates the Creator from the creature.
To converse with You, O Lord, is the delight of my heart."
In such conversation "the mystery of His mercy... embraces each soul separately."
1693. (67) To His question: "I am writing about You, Jesus,
about Your being hidden in the Blessed Sacrament,
about Your inconceivable love and mercy for people."
(Hers is an "exclusive intimacy" with Him; and always she must write of His mercy.)
1694. (68) The saint remembers God's mercy before a person who has caused her sorrow
by her many lies... She speaks to her gently,
turning her eyes upon the sinful state of her soul when they are alone.
1695. (69) "Love everyone out of love for Me, even your greatest enemies,
so that My mercy may be fully reflected in your heart."

1696. "Although much effort is required, all things can be done with Your grace."
1697. "When your mind is dimmed and your sufferings are great,
it is then that you take an active part in My Passion."
(Re the saint's regrets about not being able to pray during Holy Hour, for her pain.)
1698. (70) "God's mercy sometimes touches the sinner at the last moment
(71) in a wondrous and mysterious way."
Though some reject the grace,
God always gives a "vivid moment" to turn to Him...
and some do so, in an imperceptible fashion.
1699. Ode to Solitude, to "moments of supreme companionship,"
when the saint is alone at the Heart of the Lord.
1700. (72) The saint's only desire "is to be united with [Him] forever." (Soon...)
1701. The Lord's teaching re the interior life: "Never claim your rights.
(73) Bear with calm and patience everything that befalls you."
("I Myself will speak up for you when it is necessary.")
1702. Scathing chastisement of religious: "love has been banished from convents,"
(74) and for this He will deliver them unto destruction.
"How can they sit on the promised throne of judgment to judge the world,
when their guilt is greater than the guilt of the world."
1703. And the saint cannot defend them... she can only weep "bitterly."
(75) But the Lord brings comfort in speaking of those who are faithful,
and the hope that the rest will turn by His warning.
1704. "Struggle with a certain temptation" – a man accosts the saint with flattering words,
(76) repeatedly blocking her path to entice her...
When once "overcome with fear," Jesus stands by her,
and she exclaims, "Praised be Jesus Christ."
The man (and a partner) responds in kind,
and from then on runs from the sight of the saint.
1705. (77) "Meditating on the blessings of God" alone in the garden after morning Mass,
heart burning... Jesus comes, seeking a soul to "lavish new graces" upon.
1706. Jesus is pleased "with a pure and free heart."
(But to have such a heart is "a constant battle.")
1707. (78) "You shall experience My goodness, already in this life
and then, to the full, in the life to come."
1708. "With every drop of my blood, with every beat of my heart,
I glorify Your mercy..." (even to "the last beat").
1709. (79) Called to a three-day retreat, which He alone shall direct:
"Your task is to listen attentively to My words."

1710. (80) She ascends with the Lord Jesus "into heaven,"
 where He sends out a great crowd of disciples into the world to teach.
 (Mary longs for Jesus, but is united, peacefully, to God's will.)
1711. "The soul's true greatness is in loving God and in humbling oneself in His presence,
 completely forgetting oneself and believing oneself to be nothing" (Mary).
1712. (81) Her lying friend returns, and the saint speaks straightforwardly –
 "I uncovered before her everything that was in her heart."
 (She then gave her snack to prove her love for this enemy.)
1713. (82) A request to see ears of grain is overheard
 and a man picks some for her, from a faraway field.
1714. Jesus cannot take the cross of a flu epidemic from her convent
 "until they recognize its meaning."
1715. (83) The saint's struggle with doubt of the priest's power, before confessional...
 But she cries out to the Lord,
 and disclosing these temptations from the outset, they flee.
1716. Disappointed in sister directress' ignorant judgment of lay sisters.

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1717. (84) The Lord's lament over the poor souls of the religious
 who are "continuously observing others, but know nothing" of themselves.
 "They sense their emptiness but do not recognize their own guilt...
 They are jealous of My gifts in other souls,
 but they themselves are unable and unwilling to accept them."
1718. (85) "To stay at your feet [in "silent conversation"], O hidden God,
 (86) Is the delight and paradise of my soul."
 "I live on earth in constant rapture" (particularly by Communion).
1719. Of a poor, ineffective priest who "thinks about himself and so is alone."
1720. When in "complete forgetfulness of self," Jesus gives a knowledge and a power,
 so that "everything that exists on earth is at (our) service."
1721. (87) "My Love, reign in the most secret recesses of my heart...
 and may everything I do exteriorly take its origin in You."
1722. "My daughter, your look disarms My anger."
 (By her silence "all heaven is moved.")
1723. (88) "The soul of a certain young lady" comes from purgatory begging for prayer.
 (The saint must ask her to leave her be, promising indulgences the next day.)

1724. "The Lord's Passion... more than at any other time" (for a dying soul).
1725. Re Penance: "The person of the priest is, for Me, only a screen...
(89) open your soul in confession as you would to Me, and I will fill it with light."
1726. Frightful precipices, yet "I am at peace as I nestle close to Your Heart."
1727. "Snares laid for [her] by souls who should not do so," she lets God defend.
1728. (90) "I am Thrice Holy, and I detest the smallest sin."
(91) Yet for the repentant, "there is no limit to [His] generosity."
(He pursues souls; "when will [our hearts] beat for Him?")
1729. "Despite the diligent care of my superiors and the efforts of the doctors,
(92) my health is fading and running out.
But I rejoice greatly at Your call, my God, my Love,
because I know that my mission will begin at the moment of my death."
1730. "It has never been heard of, nor do heaven or earth remember,
that a soul trusting in Your mercy has been disappointed."
(He will justify her contrite heart.)
1731. (93) "Say the chaplet I have taught you, and the storm will cease."
Before she finishes, the "great storm" "suddenly cease[s]."
("Through the chaplet you will obtain everything... compatible with My will.")
1732. The Lord promises to bless Poland, "if she will be obedient to [His] will."
"From her will come forth
the spark that will prepare the world for My final coming."
(May we think of our holy pope, as well as the saint?)
1733. (94) The saint welcomes her "hidden Love, life of [her] soul!" in the Eucharist.
1734. "All that is beautiful is a grace from God...
and the grace of visitation is not slow in coming to the humble heart."
1735. (95) "O virgin, your flower of paradise eclipses all the splendors of this world."
(96) "Even the angels do not comprehend what the virgins sing to God."
Oh "what awaits a virgin in heaven"! she who has bravely endured her thorns.
1736. (97) The saint gives light and peace to a soul
troubled with doubts about the secrecy of Confession.
1737. Jesus wisely instructs her to "speak little with a certain religious sister."
1738. "Enter into purgatory often, because they need you there."
(98) ("But first let me enter the treasury of Your mercy.")
1739. "I am mercy itself for the contrite soul."
"A soul's greatest wretchedness does not enkindle Me with wrath" (but mercy).

1740. Let me "not make a wry face when I drink the cup of bitterness.
Help me Yourself to make my sacrifice pleasing to You."
- (99) Though "the fullness of love" Himself, the Lord deigns to "call creatures into being"
1741. to share in His happiness, in His life...
(100) And for this grace of love the angels "glorify [Him] without end,
humbling themselves at the feet of [His] majesty," and chanting His praise.
1742. What can the angels do but sing "Holy"? for they gaze upon Him "face to face";
(101) they have withstood the "fiery test" of Satan's rebellion,
and now are "plunged into the ocean of Divinity... drown[ed] in His mercy."
1743. And now on "God's Infinite Goodness in Creating Mankind."
(102) God has called man "from nothingness into being" by His mercy,
and given him even "everlasting life."
And when we failed Him, He "restore[d] our salvation":
and so we praise His mercy forever.
1744. Yes, "at the instigation of the evil one" we offended God greatly,
(103) but He gave us "the promise of a Redeemer" to fill the gaping chasm between us.
(104) "Humanity calls out to You unceasingly, O Lord of lords...
O great Yahweh, grant that we may make atonement."
1745. And of His "Sending Us His Only-Begotten Son": "Mercy has moved You
(105) to deign to descend among us and lift us up from our misery."
Through His "tabernacle," "the Blessed Virgin," "the Word becomes flesh,"
absolving guilt and bestowing grace... making us His blessed children.
1746. "Through Her, streams of grace flowed down upon us."
(106) And so we join Her praise of His mercy, that He has come to her "virginal womb,"
(107) "for it is not the angels, but man who needs mercy."
1747. "Your self-abasement is solely the work of Your mercy
(108) and Your inconceivable love." "To You, O living spring of mercy, all souls
are drawn." O Redeemer, from Your wounded Heart "all grace flows to us."
1748. "In terrible torment Your work came to an end,
(109) Hanging stretched out on the wood of the Cross,
(110) And all this for the love of souls."
(And now "in the Blessed Sacrament, You left us Your mercy" –
let all approach God's "living fire of great love" and find their sins cleansed.)
1749. "The seal of [His] mercy... embraces all creation"...
(111) may all creation praise this beauty in our midst.
1750. "O universe, humbly glorify your God."
(112) "Come, all you lovely things of all the earth";
"Come, beautiful radiant sun" ; "Come, you too, O fathomless sea,"
"And with great humility adore your Creator...
With one mighty voice all things cry out; how great is the mercy of God."
(And most pleasing is "a soul innocent and filled with childlike trust.")

1751.
(113) "Blessed Sacrament of the Altar, my only love and mercy,
I commend to You all the needs of my body and soul."
- (114) On "the three days preceding Pentecost," a retreat commanded by Jesus.
1752.
(115) She obtains permission from her confessor and Mother Irene,
(116) but awaits permission from Mother Superior as retreat is to begin...
Jesus calls for the retreat to begin,
promising her Superior's permission the next morning.
(And the call from the Superior had come this evening,
though delivered late to the saint the next morning.)
The retreat is started "according to the Superior's wish."
1753. The First Day.
Fear and joy at first, but after pressing herself "close to His Heart"
"only joy remained."
"Fear nothing. What has been forbidden to others has been given to you."
1754.
(117) "Consider, My daughter,
Who it is to whom your heart is so closely united by the vows."
(Before He made the world, today, and ever... He loves us.)
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1755. An hour passes "like a minute" in profound recollection of her Beloved;
and as she "looked up at the heavens,
a new flame of love flooded [her] heart."
1756. "O Infinite Majesty, eternity will not be enough for me to come to know You...
What a paradise it is for a soul
when the heart knows itself to be loved by God."
1757. (118) Told to read chapter fifteen of John's Gospel "very slowly."
1758. "Consider the life of God which is found in the Church"
for "salvation" and "sanctification."
"Consider the use that you make of these treasures of grace,
of these efforts of My love."
1759.
(119) She confesses failure "to profit from these priceless gifts"
for focusing too much on the vessel and not enough on the grace itself...
and promises now to "put [His] gifts to the best use of which [her] soul is capable."
1760.
(120) Of spiritual warfare:
(121) "Never trust in yourself, but abandon yourself totally to My will."
Bring doubts and temptations to director, and only him, and listen.
"Do not fear struggle... prepare for great battles...
You are on a great stage where all heaven and earth are watching you,"
but "I am with you." Fight on.

1761. Second Day. "Consider My Sorrowful Passion in all its immensity... as if it had been undertaken for your sake alone."
1762. "The great worth of the human soul and all the great evil of sin" revealed to her, and she realizes she must "unite herself more closely" to the Lord's Passion, for as it is she does "not know how to suffer."
- (122) Second Meditation on "the rule and the vows" –
1763. "all the graces that I have for the souls of religious are connected" with them.
1764. She must be guilty of imperfections in this, and, though unaware of any, asks the Lord to guard her.
1765. "Chapter nineteen of St. John's Gospel": read it "with your heart."
1766. "Deep repentance" while reading – "protect me from spiritual blindness."
1767. (123) "You will save more souls through prayer and suffering
(124) than will a missionary through his teachings and sermons alone."
"Living as if you were dead in the most secret depths of your being... I will find in you a pleasing sacrifice."
Be hidden and humble; "accept all sufferings with love."
(And any repugnance only adds to "the value of the sacrifice.")
1768. Third Day. "Is your love for your neighbor guided by My love?
(125) Do you pray for your enemies?" (To all souls as if to Him.)
1769. Only a short while has she "acted toward [her] neighbor guided solely by [His] love."
1770. Second Meditation: "My love in the Blessed Sacrament."
1771. "I desire to love You" as no soul ever before, my Betrothed...
(126) "You flood me with the honey and milk of Your Heart."
1772. In this retreat her "mind is like lightning," penetrating all mysteries.
1773. John 21: "Let it feed your heart more than your mind."
1774. (127) She was on His mind in His leaving Himself "in the Blessed Sacrament."
1775. She "burst[s] into tears," at such "a loss for words" – "offer Me your misery and this very helplessness."
1776. "A living flame of divine love entered my soul," nearly consuming her.
- (128) "My Heart is mercy itself," and she must radiate that mercy.
1777. "Pray as much as you can for the dying," so in need of His mercy
(129) and yet so lacking trust. (Souls' salvation depends on her.)
1778. Resolution the same: "to unite myself to Christ-mercy."

1779. Conclusion of the Retreat – final Conversation.
She thanks Him, He recommends “humility, purity of intention, and love”...
“Strive for a life of recollection so that you can hear My voice,
which is so soft that only recollected souls can hear it.”
1780. (130) Unable to sleep till midnight, so “stirred by tomorrow's renewal of vows.”
1781. Up early this Pentecost, Communing with God in silent renewal of vows –
the Holy Spirit's “breath filled [her] soul with delight.”
1782. (131) The Lord calls the saint from a walk, to her room, to write.
1783. (132) “A thousand souls” receive grace through the saint's mediation,
as she calls for mercy while uniting herself with all the Masses of the world.
1784. (133) In long conversation: “How very much I desire the salvation of souls!”
How He longs to pour His grace upon souls, and lead all to sanctity.
1785. (134) The beauty surrounding the saint in the sanatorium – or of the whole earth –
“does not lessen [her] sacrifice, which God alone can see.”
1786. Spitting up much blood on the Friday after Corpus Christi –
temperature drops, weak... but “it was not yet the moment.”
1787. (135) “You show me the open gate of heaven, and again You leave me on earth.”
But in heaven she will rejoice to see as many of these days as possible...
though her “vigilance pleases” Him.
1788. The worldly conversations of the place wear her out to exhaustion.
1789. (136) She sees many souls receiving graces from the image,
though “they do not speak of it openly.”
“The efforts of Satan and of evil men are shattered”; “Divine Mercy will triumph.”
1790. “In order for God to act in a soul, it must give up acting on its own.”
1791. (137) An angel “cannot approach in [a] storm,
because the light which comes from [the saint's] mouth drives back both.”
(“This chaplet [is] most powerful.”)
1792. Rejoicing at a soul's being clothed “in a new and higher dignity,”
despite persecutions.
1793. Both most pleased while conversing “with the Lord at the center of [her] being.”
1794. (138) “Let every beat of my heart be a new hymn of thanksgiving to You.”
1795. The saint gladly accepts all her “great and protracted” sufferings:
“You can come to me with everything, my Jesus; I will refuse You nothing.”

1796. (139) "The Sacred Heart of Jesus in the sky,"
brilliant rays "issuing from [His] Wound..."
1797. Jesus asks the saint to help Him save a dying, despairing soul, with the chaplet.
1798. "In a strange cottage," "a multitude of demons" surrounding the bed
of a dying old man...
She prays, and they flee; and the soul rests with the Lord.
1799. (140) "There is a power which is defending me and protecting me
from the blows of the enemy."
1800. "You alone are good." And she cannot express His goodness in writing.
1801. "Enormously happy" at "a deeper knowledge of His holiness and His majesty"
(141) and her "own misery."
1802. "You see, God is so holy, and you are sinful."
(142) But the Lord keeps the saint from saying all but two of the sins
she'd amassed for confessional.
so we must not let Satan exaggerate sins which are not sins in God's eyes.
1803. Calling down His mercy on her "poor soul" before Communion...
(143) His mercy is so much greater than our misery – let us take strength.

[Here ends the sixth and last notebook]

St. Nicholas School Chapel, Jersey City, N.J.
December 9, 2002 - about 7:50 – 8:50
(Celebration of the Solemnity of the Immaculate Conception)

My Preparation for Holy Communion

- (1) "The most solemn moment of my life is the moment I receive Holy Communion."
1804. (2) (Two things the angels could envy us for: Holy Communion and suffering.)
1805. 1. Our Bridegroom is He whom "the heavens cannot contain,"
to whom the Angels bow and sing praise.
(“He is coming and is already at your door.”)
1806. She invites Him humbly into "the dwelling place of [her] heart,"
(3) and He lifts her up and seats her beside Himself, where they speak.
And after her needs and those of the Church and sinners are expressed,
she is off to her duties with a final gaze – but they never really part.
1807. 2. Of a brief but penetrating preparation, aflame with "interior understanding" –
(4) and at reception her soul is "completely lost in God"
and strengthened for all the situations of the day.
1808. 3. "You are Love itself... And so my soul covets You as a flower yearns for the sun."

1809. At His coming, "everything in [her] soul trembled with life and with warmth."
("Take the love from my heart and pour it into Your love"!)
1810. (5) 4. The King of kings "is coming to [her] heart today," and she faints with reverence...
But He reassures her: "I have left My heavenly throne to become united to you."
(And oh "when we see Him in all [His] glory..."!)
1811. "Eternal life must begin already here on earth through Holy Communion."
(6) "Remain forever the King of my heart" (as I approach You in this Sacrament).
1812. Renewing submission to her King by "faithfulness to interior inspirations."
1813. 5. No "special preparation" today, only longing and sorrow... and commitment.
1814. 6. This day, "a strong and living faith nearly tears away the veil of love."
(7) And "amazement and admiration" and gratitude that He stoops to our misery.
1815. 7. "My soul falls as if into a swoon because of my longing for God."
1816. When finally she receives Him, she sees Him... and He acknowledges her love.
1817. 8. And "Holy Communion as a fountain of mercy," in which to drown our misery.
1818. (8) 9. "I unite myself to God as a child to its father."
1819. "I thank God that He has deigned to adopt us as His children, through grace."
1820. 10. "I want to be transformed, whole and entire, into the love of Jesus."
1821. And after Communion: "I felt the beating of the Heart of Jesus in my own heart."
(And throughout this day He continues "physically" present.)
1822. (9) 11. "Little matter that the hand, or rather the heart, bleeds..."
all difficulties she will throw as fragrant rosebuds at His feet.
1823. 12. He rescues from torments and fortifies for struggle, and speaks:
(10) "Let nothing drive you away from me, not even your falls."
1824. 13. Today, with joy alone. And Jesus listens to and approves
the "outpourings of [her] love."
1825. (11) 14. And this day "preparing very carefully"
for Him "who can make [her] perfect and holy."
1826. And upon receiving: "Jesus, transform me into another host!"
"You are a living host, pleasing to the Heavenly Father... A sacrifice."
(And she fears only "the day on which [she] would not receive Holy Communion.")
1827. (12) 15. The "wedding feast,
wherein all the participants are resplendent with unspeakable beauty."
(Seeing only misery in herself, she but begs crumbs from His table – and He gives.)
1828. 16. This last day, "thoroughly enwrapped in God," unable "to prepare better."
"I only know that I love and am loved." (And she is faithful...
in particular to "interior silence in order to hear His voice.")

Afterword

The saint's faith, founded so firmly in Holy Communion, is all that Jesus requires of her; and all she gives. How much there is to learn from her holy example.

First we see that life is a struggle, filled with suffering, and for this battle we cannot rely on ourselves and our miserable weakness, but on God's strength alone. For if in our weakness we trust, we cannot but collapse. But if to His merciful Heart we come, in His strength we shall stand tall through all trials and pain.

Second, it should be clear that it is indeed our will alone that He requires; no act itself does He seek. With the saint He continually drew out her intention, forming it into His own, until nothing was left of herself... until all was united with Him. Through the darkness He teaches us this: Trust in Me, He says. And acts of pure love will follow; and our offering will be fragrant in His presence.

And finally, of course, is His mercy, is the blood He pours out for the sake of us sinners. Ever He calls us to repentance, ever He calls us to His love – always His arms are open to receive the most miserable soul. And the more we see our misery, the more He washes us clean... and draws us to our heavenly reward.

On this Solemnity of the Immaculate Conception, I have tears when the priest speaks of Mary's "Yes" as offered not only for herself but for all Israel, for all humanity. The saint follows in her dearest Mother's steps, and so, beautifully mirrors Jesus.

(Pray for me, Sister. Pray for us all.)