

Pope Leo X, *Exsurge Domine* (1520, Excerpts)

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Pope Leo X (pope, 1513-21) had issued a jubilee indulgence in 1517 to finance the construction of St. Peter's Basilica in Rome. The Pope's promotion of the sale of indulgences added to Luther's distress over their sale—something Luther viewed as guaranteeing eternal damnation for people who relied on buying pieces of paper to assure their salvation—and resulted in Luther issuing his Ninety-Five Theses, detailing the abuses in the sale of indulgences. Leo initially dismissed Luther. The latter continued to criticize the sale of indulgences, the popes, and councils and declared, in his Address to the Nobility of the German Nation (1520), "Farewell, unhappy, hopeless, blasphemous Rome! The wrath of God has come upon you, as you deserve. We have cared for Babylon, and she is not healed: let us, then, leave her that she may be the habitation of dragons, spectres, and witches." Luther then issued three pamphlets that seemingly distanced Luther from the teachings of the Catholic church: Address to the Nobility of the German Nation, The Babylonian Captivity of the Church, and On the Freedom of a Christian. In 1520, Leo responded to Luther and issued the bull, Exsurge Domine. The bull censured forty-one statements deemed "heretical, scandalous, erroneous offensive to pious ears, misleading to simple minds, and contrary to Catholic teaching," and gives Martin Luther sixty days to recant or face being excommunicated. The bull's contents indicate that Rome did not understand Luther teachings.

—J. Tanaka, Jan. 2007

Arise, O Lord, and judge your own cause. . . . Rise, Peter, and fulfill this pastoral office divinely entrusted to you as mentioned above. Give heed to the cause of the holy Roman Church, mother of all churches and teacher of the faith. . . . We beseech you also, Paul, to arise. It was you that enlightened and illuminated the Church by your doctrine. . . . Finally, let the whole church of the saints and the rest of the universal church arise. . . . Let all this holy Church of God, I say, arise, and with the blessed apostles intercede with almighty God to purge the errors of His sheep, to banish all heresies from the lands of the faithful, and be pleased to maintain the peace and unity of His holy Church. . . .

For some time by the report of reliable men and general rumor; alas, we have even seen with our eyes and read the many diverse errors. Some of these have already been condemned by councils and the constitutions of our predecessors. . . . These errors have, at the suggestion of the human race, been revived and recently propagated among the more frivolous and the illustrious German nation. . . . In virtue of our pastoral office committed to us by the divine favor we can under no circumstances tolerate or overlook any longer the pernicious poison of the above errors without disgrace to the Christian religion and injury to orthodox faith. Some of these errors we have decided to include in the present document; their substance is as follows:

1. It is a heretical opinion, but a common one, that the sacraments of the New Law give pardoning grace to those who do not set up an obstacle.
2. To deny that in a child after baptism sin remains is to treat with contempt both Paul and Christ.
3. The inflammable sources of sin, even if there be no actual sin, delay a soul departing from the body from entrance into heaven.
4. To one on the point of death imperfect charity necessarily brings with it great fear, which in itself alone is enough to produce the punishment of purgatory, and impedes entrance into the kingdom.
5. That there are three parts to penance: contrition, confession, and satisfaction, has no foundation in Sacred Scripture nor in the ancient sacred Christian doctors.
6. Contrition, which is acquired through discussion, collection, and detestation of sins, by which one reflects upon his years in the bitterness of his soul, by pondering over the gravity of sins, their number, their baseness, the loss of eternal beatitude, and the acquisition of eternal damnation, this contrition makes him a hypocrite, indeed more a sinner.
7. It is a most truthful proverb and the doctrine concerning the contritions given thus far is the more remarkable: "Not to do so in the future is the highest penance; the best penance, a new life."
8. By no means may you presume to confess venial sins, nor even all mortal sins, because it is impossible that you know all mortal sins. Hence in the primitive Church only manifest mortal sins were confessed.
9. As long as we wish to confess all sins without exception, we are doing nothing else than to wish to leave nothing to God's mercy for pardon.
10. Sins are not forgiven to anyone, unless when the priest forgives them he believes they are forgiven; . . .

11. By no means can you have reassurance of being absolved because of your contrition, but because of the word of Christ: "Whatsoever you shall loose, etc." [Matt. 16:19]. . . .
12. If through an impossibility he who confessed was not contrite, or the priest did not absolve seriously, but in a jocose manner, if nevertheless he believes that he has been absolved, he is most truly absolved.
13. In the sacrament of penance and the remission of sin the pope or the bishop does no more than the lowest priest; indeed, where there is no priest, any Christian, even if a woman or child, may equally do as much.
14. No one ought to answer a priest that he is contrite, nor should the priest inquire.
15. Great is the error of those who approach the sacrament of the Eucharist relying on this, that they have confessed, that they are not conscious of any mortal sin, that they have sent their prayers on ahead and made preparations; all these eat and drink judgment to themselves. But if they believe and trust that they will attain grace, then this faith alone makes them pure and worthy.
16. It seems to have been decided that the Church in common Council established that the laity should communicate under both species; the Bohemians who communicate under both species are not heretics, but schismatics.
17. The treasures of the Church, from which the pope grants indulgences, are not the merits of Christ and of the saints. . . .
19. Indulgences are of no avail to those who truly gain them, for the remission of the penalty due to actual sin in the sight of divine justice. . . .
21. Indulgences are necessary only for public crimes, and are properly conceded only to the harsh and impatient. . . .
23. Excommunications are only external penalties and they do not deprive man of the common spiritual prayers of the Church. . . .
25. The Roman Pontiff, the successor of Peter, is not the vicar of Christ over all the churches of the entire world, instituted by Christ Himself in blessed Peter.
26. The word of Christ to Peter: "Whatsoever you shall loose on earth," etc., is extended merely to those things bound by Peter himself.
27. It is certain that it is not in the power of the Church or the pope to decide upon the articles of faith, and much less concerning the laws for morals or for good works.
28. If the pope with a great part of the Church thought so and so, he would not err; still it is not a sin or heresy to think the contrary, especially in a matter not necessary for salvation, until one alternative is condemned and another approved by a general Council.
29. A way has been made for us for weakening the authority of councils, and for freely contradicting their actions, and judging their decrees, and boldly confessing whatever seems true, whether it has been approved or disapproved by any council whatsoever.
30. Some articles of John Hus, condemned in the Council of Constance, are most Christian, wholly true and evangelical; these the universal Church could not condemn.
31. In every good work the just man sins.
32. A good work done very well is a venial sin.
33. That heretics be burned is against the will of the Spirit.
34. To go to war against the Turks is to resist God who punishes our iniquities through them.
35. No one is certain that he is not always sinning mortally, because of the most hidden vice of pride.
36. Free will after sin is a matter of title only; and as long as one does what is in him, one sins mortally.
37. Purgatory cannot be proved from Sacred Scripture which is in the canon.
38. The souls in purgatory are not sure of their salvation, at least not all; . . .
39. The souls in purgatory sin without intermission, as long as they seek rest and abhor punishment.
40. The souls freed from purgatory by the suffrages of the living are less happy than if they had made satisfactions by themselves. . . .

Ignatius of Loyola, *Spiritual Exercises*

From the Internet History Sourcebooks Project

Ignatius of Loyola (1491-1556) was a Spanish nobleman who founded the Society of Jesus (recognized as a religious order by papal bull in 1540). He was troubled spiritually as Martin Luther had been, but unlike Luther, Ignatius submitted himself to the will of the Church. He devoted himself to lifelong prayer, pilgrimages, and education, during which time he developed a spiritual program in his Spiritual Exercises. This book, the two versions of which were presented to Pope Paul III in 1548 for approval, was a manual for spiritual development. The Exercises aimed to strengthen human will and lead humans to follow the will of God as manifested in the Catholic Church. Ignatius's Spiritual Exercises offered a systematic program for humans to conquer their selves and regulate their lives in order to serve the Catholic church.

*For a more extensive background on Ignatius of Loyola and the foundation of the Society of Jesus, consult the Catholic Encyclopedia, an invaluable resource, that is available online at: <http://www.newadvent.org/cathen/07639c.htm>. The entire text of Ignatius's Spiritual Exercises is available online from the Christian Classic Ethereal Library (CCEL), a project of Calvin College, at: <http://www.ccel.org/ccel/ignatius/exercises.toc.html>.
—J. Tanaka, Jan. 2007*

To have the true sentiment which we ought to have in the church militant, let the following Rules be observed:

First Rule. The first: All judgment laid aside, we ought to have our mind ready and prompt to obey, in all, the true Spouse of Christ our Lord, which is our holy Mother the Church Hierarchical.

Second Rule. The second: To praise confession to a Priest, and the reception of the most Holy Sacrament of the Altar once in the year, and much more each month, and much better from week to week, with the conditions required and due.

Third Rule. The third: To praise the hearing of Mass often, likewise[40] hymns, psalms, and long prayers, in the church and out of it; likewise the hours set at the time fixed for each Divine Office and for all prayer and all Canonical Hours.

Fourth Rule. The fourth: To praise much Religious Orders, virginity and continence, and not so much marriage as any of these.

Fifth Rule. The fifth: To praise vows of Religion, of obedience, of poverty, of chastity and of other perfections of supererogation. And it is to be noted that as the vow is about the things which approach to Evangelical perfection, a vow ought not to be made in the things which withdraw from it, such as to be a merchant, or to be married, etc.

Sixth Rule. To praise relics of the Saints, giving veneration to them and praying to the Saints; and to praise Stations, pilgrimages, Indulgences, pardons, Cruzadas, and candles lighted in the churches.

Seventh Rule. To praise Constitutions about fasts and abstinence, as of Lent, Ember Days, Vigils, Friday and Saturday; likewise penances, not only interior, but also exterior.

Eighth Rule. To praise the ornaments and the buildings of churches; likewise images, and to venerate them according to what they represent.

Ninth Rule. Finally, to praise all precepts of the Church, keeping the mind prompt to find reasons in their defence and in no manner against them.

Tenth Rule. We ought to be more prompt to find good and praise as well the Constitutions and recommendations as the ways of our Superiors. Because, although some are not or have not been such, to speak against them, whether preaching in public or discoursing before the common people, would rather give rise to fault-finding and scandal than profit; and so the people would be incensed against their Superiors, whether temporal or spiritual. So that, as it does harm to speak evil to the common people of Superiors in their absence, so it can make profit to speak of the evil ways to the persons themselves who can remedy them.

Eleventh Rule. To praise positive and scholastic learning. Because, as it is more proper to the Positive Doctors, as St. Jerome, St. Augustine

and St. Gregory, etc., to move the heart to love and serve God our Lord in everything; so it is more proper to the Scholastics, as St. Thomas, St. Bonaventure, and to the Master of the Sentences, etc., to define or explain for our times[41] the things necessary for eternal salvation; and to combat and explain better all errors and all fallacies. For the Scholastic Doctors, as they are more modern, not only help themselves with the true understanding of the Sacred Scripture and of the Positive and holy Doctors, but also, they being enlightened and clarified by the Divine virtue, help themselves by the Councils, Canons and Constitutions of our holy Mother the Church.

Twelfth Rule. We ought to be on our guard in making comparison of those of us who are alive to the blessed passed away, because error is committed not a little in this; that is to say, in saying, this one knows more than St. Augustine; he is another, or greater than, St. Francis; he is another St. Paul in goodness, holiness, etc.

Thirteenth Rule. To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it, believing that between Christ our Lord, the Bridegroom, and the Church, His Bride, there is the same Spirit which governs and directs us for the salvation of our souls. Because by the same Spirit and our Lord Who gave the ten Commandments, our holy Mother the Church is directed and governed.

Fourteenth Rule. Although there is much truth in the assertion that no one can save himself without being predestined and without having faith and grace; we must be very cautious in the manner of speaking and communicating with others about all these things.

Fifteenth Rule. We ought not, by way of custom, to speak much of predestination; but if in some way and at some times one speaks, let him so speak that the common people may not come into any error, as sometimes happens, saying: Whether I have to be saved or condemned is already determined, and no other thing can now be, through my doing well or ill; and with this, growing lazy, they become negligent in the works which lead to the salvation and the spiritual[42] profit of their souls.

Sixteenth Rule. In the same way, we must be on our guard that by talking much and with much

insistence of faith, without any distinction and explanation, occasion be not given to the people to be lazy and slothful in works, whether before faith is formed in charity or after.

Seventeenth Rule. Likewise, we ought not to speak so much with insistence on grace that the poison of discarding liberty be engendered. So that of faith and grace one can speak as much as is possible with the Divine help for the greater praise of His Divine Majesty, but not in such way, nor in such manners, especially in our so dangerous times, that works and free will receive any harm, or be held for nothing.

Eighteenth Rule. Although serving God our Lord much out of pure love is to be esteemed above all; we ought to praise much the fear of His Divine Majesty, because not only filial fear is a thing pious and most holy, but even servile fear - - when the man reaches nothing else better or more useful -- helps much to get out of mortal sin. And when he is out, he easily comes to filial fear, which is all acceptable and grateful to God our Lord: as being at one with the Divine Love.

Pius IV, Professio fidei Tridentinae

From <http://www.ccel.org/ccel/schaff/creeds1.vi.iv.html>

In 1564, a college of Cardinals, under the directive of Pope Pius IV (1499-1565; pope, 1559-65), prepared a formula of catholic, or orthodox, faith. This formula was called the formula of the catholic faith (or formula of the orthodox faith). Its usual name is the Profession of the faith of Trent (Professio fidei Tridentinae), but is commonly referred to as the Tridentine Creed. The Profession begins with the Nicene Creed, which is followed by eleven articles that summarize the specific doctrines of the Roman faith the Council of Trent established. The Profession also declares that the Roman Church is the mother and teacher of all others and includes an oath of obedience to the Pope. A double bull, the first issued on 13 November 1564 and the second on 9 December 1564, made the Profession binding upon all Roman Catholic priests and teachers at Roman Catholic schools (seminaries, colleges, and universities).

What follows below is the complete English translation of the Professio fidei Tridentinae, which is available at: <http://www.ccel.org/ccel/schaff/creeds1.vi.iv.html>. The editors have arranged the text in its three main parts to show the differences between the ancient Catholic faith (represented by the Nicene Creed), the Tridentine faith, and the oath of obedience to the Pope, the vicar of Christ. I have modified the formatting but not the content of the text.

–J. Tanaka, Jan. 2007

The Nicene Creed of 381 (with the Western Changes)

1. I, —, with a firm faith, believe and profess all and every one of the things contained in the symbol of faith, which the holy Roman Church makes use of, viz.: I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; He was crucified for us under Pontius Pilate; suffered and was buried; And the third day he rose again, according to the Scriptures; And ascended into heaven; sitteth on the right hand of the Father; And he shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end. And in the Holy Ghost, the Lord, and Giver of life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And one holy catholic and apostolic Church; I acknowledge one baptism for the remission of sins; And I look for the resurrection of the dead; And the life of the world to come. Amen.

II. Summary of the Tridentine Creed (1563)

2. I most steadfastly admit and embrace the apostolic and ecclesiastical traditions, and all other observances and constitutions of the same Church.
3. I also admit the holy Scriptures according to that sense which our holy Mother Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers (*juxta unanimum consensum Patrum*).
4. I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, to wit: baptism, confirmation, the eucharist, penance and extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, baptism, confirmation, and ordination can not be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of the aforesaid sacraments.
5. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.
6. I profess likewise that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead (*verum, proprium, et propitiatorium sacrificium pro vivis et defunctis*); and that in the most holy sacrament of the eucharist there is truly, really, and substantially (*vere, realiter, et substantialiter*) the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a change of the whole essence (*conversionem totius substantiæ*) of the bread into the body, and of the whole essence of the wine into the blood; which change the Catholic Church calls transubstantiation.
7. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.
8. I firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.
Likewise, that the saints reigning with Christ are to be honored and invoked (*venerandos atque invocandos esse*), and that they offer up prayers to God for us; and that their relics are to be held in veneration (*esse venerandas*).
9. I most firmly assert that the images of Christ and of the perpetual Virgin, the Mother of God, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them.
I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

III. Additional Articles and Solemn Pledges (1564)

10. I acknowledge the holy Catholic Apostolic Roman Church as the mother and mistress of all churches, and I promise and swear (*spondeo ac juro*) true obedience to the Bishop of Rome, as the successor of St. Peter, prince of the Apostles, and as the vicar of Jesus Christ.
11. I likewise undoubtingly receive and profess all other things delivered, defined, and declared by the sacred Canons and oecumenical Councils, and particularly by the holy Council of Trent; and I condemn,

reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

12. I do at this present freely profess and truly hold this true Catholic faith, without which no one can be saved (*extra quam nemo salvus esse potest*); and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those the care of whom shall appertain to me in my office. This I promise, vow, and swear—so help me God, and these holy Gospels of God.

The Life of St. Teresa of Jesus, of the Order of Our Lady of Carmel
Written by Herself.
Translated from the Spanish by David Lewis.
Third Edition Enlarged, with additional Notes and an Introduction by
Rev. Fr. Benedict Zimmerman, O.C.D.
London: Thomas Baker; New York: Benziger Bros: 1904.

Chapter XVIII.

The Fourth State of Prayer. The Great Dignity of the Soul Raised to It by Our Lord.
Attainable on Earth, Not by Our Merit, but by the Goodness of Our Lord.

1. May our Lord teach me words whereby I may in some measure describe the fourth water. [1] I have great need of His help--even more than I had while speaking of the last; for in that the soul still feels that it is not dead altogether. We may thus speak, seeing that to the world it is really dead. But, as I have said, [2] it retains the sense to see that it is in the world, and to feel its own loneliness; and it makes use of that which is outward for the purpose of manifesting its feelings, at least by signs. In the whole of the prayer already spoken of, and in all the states of it, the gardener undergoes some labour: though in the later states the labour is attended with so much bliss and comfort of the soul, that the soul would never willingly pass out of it,--and thus the labour is not felt as labour, but as bliss.

2. In this the fourth state there is no sense of anything, only fruition, without understanding what that is the fruition of which is granted. It is understood that the fruition is of a certain good containing in itself all good together at once; but this good is not comprehended. The senses are all occupied in this fruition in such a way that not one of them is at liberty, so as to be able to attend to anything else, whether outward or inward.

3. The senses were permitted before, as I have said, [3] to give some signs of the great joy they feel; but now, in this state, the joy of the soul is incomparably greater, and the power of showing it is still less; for there is no power in the body, and the soul has none, whereby this fruition can be made known. Everything of that kind would be a great hindrance, a torment, and a disturbance of its rest. And I say, if it really be a union of all the faculties, that the soul, even if it wished,--I mean, when it is in union,--cannot make it known; and if it can, then it is not union at all.

4. How this, which we call union, is effected, and what it is, I cannot tell. Mystical theology explains it, and I do not know the terms of that science; nor can I understand what the mind is, nor how it differs from the soul or the spirit either: all three seem to me but one; though I do know that the soul sometimes leaps forth out of itself, like a fire that is burning and is become a flame; and occasionally this fire increases violently--the flame ascends high above the fire; but it is not therefore a different thing: it is still the same flame of the same fire. Your learning, my fathers, will enable you to understand the matter; I can go no further.

5. What I undertake to explain is that which the soul feels when it is in the divine union. It is plain enough what union is--two distinct things becoming one. O my Lord, how good Thou art! Blessed be Thou for ever, O my God! Let all creatures praise Thee, Who hast so loved us that we can truly speak of this communication which Thou hast with souls in this our exile! Yea, even if they be good souls, it is on Thy part great munificence and magnanimity,--in a word, it is Thy munificence, O my Lord, seeing that Thou givest like Thyself. O infinite Munificence!--how magnificent are Thy works! Even he whose understanding is not occupied with the things of earth is amazed that he is unable to understand these truths. Why, then, give graces so high to souls who have been such great sinners? Truly, this passeth my understanding; and when I come to think of it, I can get no further. Is there any way at all for me to go on which is not a going back? For, as to giving Thee thanks for mercies so great, I know not how to do it. Sometimes I relieve myself by giving utterance to follies. It often happens to me, either when I receive these graces, or when God is about to bestow them,--for, in the midst of them, I have already said, [4] I was able to do nothing,--that I would break out into words like these.

6. O Lord, consider what Thou art doing; forget not so soon the great evils that I have done. To forgive me, Thou must already have forgotten them; yet, in order that there may be some limit to Thy graces, I beseech Thee remember them. O my Creator, pour not a liquor so precious into a vessel so broken; for Thou hast already seen how on other occasions I allowed it to run waste. Lay not up treasure like this, where the longing after the consolations of this life is not so mortified as it ought to be; for it will be utterly lost. How canst Thou commit the defence of the city, and the keys of its fortress to a commander so cowardly, who at the first assault will let the enemy enter within? Oh, let not Thy love be so great, O King Eternal, as to imperil jewels so precious! O my Lord, to me it seems that it becomes a ground for undervaluing them, when Thou puttest them in the power of one so wretched, so vile, so frail, so miserable, and so worthless as I am, who, though she may labour not to lose them, by the help of Thy grace,--and I have need of no little grace for that end, being what I am,--is not able to win over any one to Thee,--in short, I am a woman, not good, but wicked. It seems to me that the talents are not only hidden, but buried, when they are committed to earth so vile. It is not Thy wont, O Lord, to bestow graces and mercies like these upon a soul, unless it be that it may edify many.

7. Thou, O my God, knowest already that I beg this of Thee with my whole will, from the bottom of my heart, and that I have done so more than once, and I account it a blessing to lose the greatest blessings which may be had on earth, if Thou wouldst but bestow these graces upon him who will make a better use of them to the increase of Thy glory. These, and expressions like these, it has happened to me often to utter. I saw afterwards my own foolishness and want of humility; for our Lord knoweth well what is expedient, and that there is no strength in my soul to be saved, if His Majesty did not give it with graces so great.

8. I purpose also to speak of the graces and effects which abide in the soul, and of that which the soul itself can do, or rather, if it can do anything of itself towards attaining to a state so high. The elevation of the spirit, or union, comes together with heavenly love but, as I understand it, union is a different thing from elevation in union itself. To him who

may not have had any experience of the latter, it must seem that it is not; and, according to my view of it, even if they are both one, the operations of our Lord therein are different: there is a growth of the soul's detachment from creatures more abundantly still in the flight of the spirit. [5] I have clearly seen that this is a particular grace, though, as I say, it may be the same, or seem to be so, with the other; but a little fire, also, is as much fire as a great fire--and yet there is a visible difference between them. Before a small piece of iron is made red-hot in a little fire, some time must pass; but if the fire be great, the iron very quickly, though bulky, loses its nature altogether in appearance.

9. So, it seems to me, is it with these two kinds of graces which our Lord bestows. He who has had raptures will, I am sure, understand it well; to him who has not had that experience, it must appear folly. And, indeed, it may well be so; for if a person like myself should speak of a matter of this kind, and give any explanation at all of that for the description of which no words ever can possibly be found, it is not to be wondered at that I may be speaking foolishly.

10. But I have this confidence in our Lord, that He will help me here; for His Majesty knoweth that my object in writing--the first is to obey--is to inspire souls with a longing after so high a good. I will speak of nothing that I do not know by great experience: and so, when I began to describe the last kind of water, I thought it more impossible for me to speak of it at all than to speak Greek. It is a very difficult matter; so I left it, and went to Communion. Blessed be our Lord, who is merciful to the ignorant! Oh, virtue of obedience! it can do everything! God enlightened my understanding--at one time suggesting the words, at another showing me how to use them; for, as in the preceding state of prayer, so also now, His Majesty seems to utter what I can neither speak nor understand. [6]

11. What I am saying is the simple truth; and therefore whatever is good herein is His teaching; what is erroneous, clearly comes out of that sea of evil--myself. If there be any--and there must be many--who, having attained to these states of prayer whereunto our Lord in His mercy has brought me--wretch that I am!--and who, thinking they have missed their way, desire to treat of these matters with me, I am sure that our Lord will help His servant to declare the truth more plainly.

12. I am now speaking of the water which cometh down from heaven to fill and saturate in its abundance the whole of this garden with water. If our Lord never ceased to pour it down whenever it was necessary, the gardener certainly would have plenty of rest; and if there were no winter, but an ever temperate season, fruits and flowers would never fail. The gardener would have his delight therein; but in this life that is impossible. We must always be careful, when one water fails, to obtain another. This water from heaven comes down very often when the gardener least expects it.

13. The truth is that, in the beginning, this almost always happens after much mental prayer. Our Lord advances step by step to lay hold of the little bird, and to lay it in the nest where it may repose. He observed it fluttering for a long time, striving with the understanding and the will, and with all its might, to seek God and to please Him; so now

it is His pleasure to reward it even in this life. And what a reward!--one moment is enough to repay all the possible trials of this life.

14. The soul, while thus seeking after God, is conscious, with a joy excessive and sweet, that it is, as it were, utterly fainting away in a kind of trance: breathing, and all the bodily strength, fail it, so that it cannot even move the hands without great pain; the eyes close involuntarily, and if they are open, they are as if they saw nothing; nor is reading possible,--the very letters seem strange, and cannot be distinguished,--the letters, indeed, are visible, but, as the understanding furnishes no help, all reading is impracticable, though seriously attempted. The ear hears; but what is heard is not comprehended. The senses are of no use whatever, except to hinder the soul's fruition; and so they rather hurt it. It is useless to try to speak, because it is not possible to conceive a word; nor, if it were conceived, is there strength sufficient to utter it; for all bodily strength vanishes, and that of the soul increases, to enable it the better to have the fruition of its joy. Great and most perceptible, also, is the outward joy now felt.

15. This prayer, however long it may last, does no harm--at least, it has never done any to me; nor do I remember, however ill I might have been when our Lord had mercy upon me in this way, that I ever felt the worse for it--on the contrary, I was always better afterwards. But so great a blessing, what harm can it do? The outward effects are so plain as to leave no doubt possible that there must have been some great cause, seeing that it thus robs us of our bodily powers with so much joy, in order to leave them greater.

16. The truth is, it passes away so quickly in the beginning--at least, so it was with me--that neither by the outward signs, nor by the failure of the senses, can it be perceived when it passes so quickly away. But it is plain, from the overflowing abundance of grace, that the brightness of the sun which had shone there must have been great, seeing that it has thus made the soul to melt away. And this is to be considered; for, as it seems to me, the period of time, however long it may have been, during which the faculties of the soul were entranced, is very short; if half an hour, that would be a long time. I do not think that I have ever been so long. [7] The truth of the matter is this: it is extremely difficult to know how long, because the senses are in suspense; but I think that at any time it cannot be very long before some one of the faculties recovers itself. It is the will that persists in the work; the other two faculties quickly begin to molest it. As the will is calm, it entrances them again; they are quiet for another moment, and then they recover themselves once more.

17. In this way, some hours may be, and are, passed in prayer; for when the two faculties begin to drink deep, and to perceive the taste of this divine wine, they give themselves up with great readiness, in order to be the more absorbed: they follow the will, and the three rejoice together. But this state of complete absorption, together with the utter rest of the imagination,--for I believe that even the imagination is then wholly at rest,--lasts only for a short time; though the faculties do not so completely recover themselves as not to be for some hours afterwards as if in disorder: God, from time to time, drawing them to Himself.

18. Let us now come to that which the soul feels interiorly. Let him describe it who knows it; for as it is impossible to understand it, much more is it so to describe it. When I purposed to write this, I had just communicated, and had risen from the very prayer of which I am speaking. I am thinking of what the soul was then doing. Our Lord said to me: It undoes itself utterly, My daughter, in order that it may give itself more and more to Me: it is not itself that then lives, it is I. As it cannot comprehend what it understands, it understands by not understanding. [8]

19. He who has had experience of this will understand it in some measure, for it cannot be more clearly described, because what then takes place is so obscure. All I am able to say is, that the soul is represented as being close to God; and that there abides a conviction thereof so certain and strong, that it cannot possibly help believing so. All the faculties fail now, and are suspended in such a way that, as I said before, [9] their operations cannot be traced. If the soul is making a meditation on any subject, the memory of it is lost at once, just as if it had never been thought of. If it reads, what is read is not remembered nor dwelt upon; neither is it otherwise with vocal prayer. Accordingly, the restless little butterfly of the memory has its wings burnt now, and it cannot fly. The will must be fully occupied in loving, but it understands not how it loves; the understanding, if it understands, does not understand how it understands--at least, it can comprehend nothing of that it understands: it does not understand, as it seems to me, because, as I said just now, this cannot be understood. I do not understand it at all myself.

20. In the beginning, it happened to me that I was ignorant of one thing--I did not know that God was in all things: [10] and when He seemed to me to be so near, I thought it impossible. Not to believe that He was present, was not in my power; for it seemed to me, as it were, evident that I felt there His very presence. Some unlearned men used to say to me, that He was present only by His grace. I could not believe that, because, as I am saying, He seemed to me to be present Himself: so I was distressed. A most learned man, of the Order of the glorious Patriarch St. Dominic, delivered me from this doubt; for he told me that He was present, and how He communed with us: this was a great comfort to me.

21. It is to be observed and understood that this water from heaven,--this greatest grace of our Lord--always leaves in the soul the greatest fruits, as I shall now show.

1. See ch. xi. section 11.

2. Ch. xvi. sections 7, 8.

3. Ch. xvii. section 5.

4. Section 3.

5. See ch. xx. section 10; and Relation, viii. section 10.

6. See ch. xiv. section 12.

7. See Anton. a Sp. Sancto, Director. Mystic. tr. iv. section 9, n. 72.

8. Thomas a Jesu, De Contemplatione Divina, lib. v. c. xiii.: "Quasi dicat: cum intellectus non possit Dei immensam illam claritatem et incomprehensibilem plenitudinem comprehendere, hoc ipsum est illam conspicerere ac intelligere, intelligere se non posse intellectu cognoscere: quod quidem nihil aliud est quam Deum sub ratione incomprehensibilitatis videre ac cognoscere."

Philip. a SS. Trinitate, Theolog. Mystic. Disc. Proem. art. iv. p. 6: "Cum ipsa [S. Teresa] scire vellet, quid in illa mystica unione operaretur intellectus, respondit [Christus] illi, cum non possit comprehendere quod intelligit, est non intelligere intelligendo: tum quia prae claritate nimia quodammodo offuscatur intellectus, unde prae altissima et supereminentissima Dei cognitione videtur anima potius Deum ignorare quam cognoscere."

9. Ch. x. section 1, and ch. xviii. section 16.

10. See Inner Fortress, v. ch. i. section 11.

Chapter XX.

The Difference Between Union and Rapture. What Rapture Is. The Blessing It Is to the Soul. The Effects of It.

1. I wish I could explain, with the help of God, wherein union differs from rapture, or from transport, or from flight of the spirit, as they speak, or from a trance, which are all one. [1] I mean, that all these are only different names for that one and the same thing, which is also called ecstasy. [2] It is more excellent than union, the fruits of it are much greater, and its other operations more manifold; for union is uniform in the beginning, the middle, and the end, and is so also interiorly. But as raptures have ends of a much higher kind, they produce effects both within and without. [3] As our Lord has explained the other matters, so also may He explain this; for certainly, if He had not shown me in what way and by what means this explanation was in some measure possible, I should never have been able to do it.

2. Consider we now that this last water, of which I am speaking, is so abundant that, were it not that the ground refuses to receive it, we might suppose that the cloud of His great Majesty is here raining down upon us on earth. And when we are giving Him thanks for this great mercy, drawing near to Him in earnest, with all our might, then it is our Lord draws up the soul, as the clouds, so to speak, gather the mists from the face of the earth, and carries it away out of itself,--I have heard it said that the clouds, or the sun, draw the mists together, [4]--and as a cloud, rising up to heaven, takes the soul with Him, and begins to show it the treasures of the kingdom which He has prepared for it. I know not whether the comparison be accurate or not; but the fact is, that is the way in which it is brought about. During rapture, the soul does not seem to animate the body, the natural

heat of which is perceptibly lessened; the coldness increases, though accompanied with exceeding joy and sweetness. [5]

3. A rapture is absolutely irresistible; whilst union, inasmuch as we are then on our own ground, may be hindered, though that resistance be painful and violent; it is, however, almost always impossible. But rapture, for the most part, is irresistible. It comes, in general, as a shock, quick and sharp, before you can collect your thoughts, or help yourself in any way, and you see and feel it as a cloud, or a strong eagle rising upwards, and carrying you away on its wings.

4. I repeat it: you feel and see yourself carried away, you know not whither. For though we feel how delicious it is, yet the weakness of our nature makes us afraid at first, and we require a much more resolute and courageous spirit than in the previous states, in order to risk everything, come what may, and to abandon ourselves into the hands of God, and go willingly whither we are carried, seeing that we must be carried away, however painful it may be; and so trying is it, that I would very often resist, and exert all my strength, particularly at those times when the rapture was coming on me in public. I did so, too, very often when I was alone, because I was afraid of delusions. Occasionally I was able, by great efforts, to make a slight resistance; but afterwards I was worn out, like a person who had been contending with a strong giant; at other times it was impossible to resist at all: my soul was carried away, and almost always my head with it,--I had no power over it,--and now and then the whole body as well, so that it was lifted up from the ground.

5. This has not happened to me often: once, however, it took place when we were all together in choir, and I, on my knees, on the point of communicating. It was a very sore distress to me; for I thought it a most extraordinary thing, and was afraid it would occasion much talk; so I commanded the nuns--for it happened after I was made Prioress--never to speak of it. But at other times, the moment I felt that our Lord was about to repeat the act, and once, in particular, during a sermon,--it was the feast of our house, some great ladies being present,--I threw myself on the ground; then the nuns came around me to hold me; but still the rapture was observed.

6. I made many supplications to our Lord, that He would be pleased to give me no more of those graces which were outwardly visible; for I was weary of living under such great restraint, and because His Majesty could not bestow such graces on me without their becoming known. It seems that, of His goodness, He has been pleased to hear my prayer; for I have never been enraptured since. It is true that it was not long ago. [6]

7. It seemed to me, when I tried to make some resistance, as if a great force beneath my feet lifted me up. I know of nothing with which to compare it; but it was much more violent than the other spiritual visitations, and I was therefore as one ground to pieces; for it is a great struggle, and, in short, of little use, whenever our Lord so wills it. There is no power against His power.

8. At other times He is pleased to be satisfied when He makes us see that He is ready to give us this grace, and that it is not He that withholds it. Then, when we resist it out of

humility, He produces those very effects which would have resulted if we had fully consented to it.

9. The effects of rapture are great: one is that the mighty power of our Lord is manifested; and as we are not strong enough, when His Majesty wills it, to control either soul or body, so neither have we any power over it; but, whether we like it or not, we see that there is one mightier than we are, that these graces are His gifts, and that of ourselves we can do nothing whatever; and humility is deeply imprinted in us. And further, I confess that it threw me into great fear, very great indeed at first; for when I saw my body thus lifted up from the earth, how could I help it? Though the spirit draws it upwards after itself, and that with great sweetness, if unresisted, the senses are not lost; at least, I was so much myself as to be able to see that I was being lifted up. The majesty of Him who can effect this so manifests itself, that the hairs of my head stand upright, [7] and a great fear comes upon me of offending God, who is so mighty. This fear is bound up in exceedingly great love, which is acquired anew, and directed to Him, who, we see, bears so great a love to a worm so vile, and who seems not to be satisfied with attracting the soul to Himself in so real a way, but who will have the body also, though it be mortal and of earth so foul, such as it is through our sins, which are so great.

10. Rapture leaves behind a certain strange detachment also, which I shall never be able to describe; I think I can say that it is in some respects different from--yea, higher than--the other graces, which are simply spiritual; for though these effect a complete detachment in spirit from all things, it seems that in this of rapture our Lord would have the body itself to be detached also: and thus a certain singular estrangement from the things of earth is wrought, which makes life much more distressing. Afterwards it causes a pain, which we can never inflict of ourselves, nor remove when once it has come.

11. I should like very much to explain this great pain, and I believe I shall not be able; however, I will say something if I can. And it is to be observed that this is my present state, and one to which I have been brought very lately, after all the visions and revelations of which I shall speak, and after that time, wherein I gave myself to prayer, in which our Lord gave me so much sweetness and delight. [8] Even now I have that sweetness occasionally; but it is the pain of which I speak that is the most frequent and the most common. It varies in its intensity. I will now speak of it when it is sharpest; for I shall speak later on [9] of the great shocks I used to feel when our Lord would throw me into those trances, and which are, in my opinion, as different from this pain as the most corporeal thing is from the most spiritual; and I believe that I am not exaggerating much. For though the soul feels that pain, it is in company with the body; [10] both soul and body apparently share it, and it is not attended with that extremity of abandonment which belongs to this.

12. As I said before, [11] we have no part in causing this pain; but very often there springs up a desire unexpectedly,--I know not how it comes,--and because of this desire, which pierces the soul in a moment, the soul begins to be wearied, so much so that it rises upwards above itself, and above all created things. God then so strips it of everything, that, do what it may, there is nothing on earth that can be its companion. Neither, indeed,

would it wish to have any; it would rather die in that loneliness. If people spoke to it, and if itself made every effort possible to speak, it would be of little use: the spirit, notwithstanding all it may do, cannot be withdrawn from that loneliness; and though God seems, as it were, far away from the soul at that moment, yet He reveals His grandeur at times in the strangest way conceivable. That way is indescribable; I do not think any one can believe or comprehend it who has not previously had experience of it. It is a communication made, not to console, but to show the reason why the soul must be weary; because it is far away from the Good which in itself comprehends all good.

13. In this communication the desire grows, so also does the bitterness of that loneliness wherein the soul beholds itself, suffering a pain so sharp and piercing that, in that very loneliness in which it dwells, it may literally say of itself,--and perhaps the royal prophet said so, being in that very loneliness himself, except that our Lord may have granted to him, being a saint, to feel it more deeply,--"Vigilavi, et factus sum sicut passer solitarius in tecto." [12] These words presented themselves to me in such a way that I thought I saw them fulfilled in myself. It was a comfort to know that others had felt this extreme loneliness; how much greater my comfort, when these persons were such as David was! The soul is then--so I think--not in itself, but on the house-top, or on the roof, above itself, and above all created things; for it seems to me to have its dwelling higher than even in the highest part of itself.

14. On other occasions, the soul seems to be, as it were, in the utmost extremity of need, asking itself, and saying, "Where is Thy God?" [13] And it is to be remembered, that I did not know how to express in Spanish the meaning of those words. Afterwards, when I understood what it was, I used to console myself with the thought, that our Lord, without any effort of mine, had made me remember them. At other times, I used to recollect a saying of St. Paul's, to the effect that he was crucified to the world. [14] I do not mean that this is true of me: I know it is not; but I think it is the state of the enraptured soul. No consolation reaches it from heaven, and it is not there itself; it wishes for none from earth, and it is not there either; but it is, as it were, crucified between heaven and earth, enduring its passion: receiving no succour from either.

15. Now, the succour it receives from heaven--which, as I have said, [15] is a most marvellous knowledge of God, above all that we can desire--brings with it greater pain; for the desire then so grows, that, in my opinion, its intense painfulness now and then robs the soul of all sensation; only, it lasts but for a short time after the senses are suspended. It seems as if it were the point of death; only, the agony carries with it so great a joy, that I know of nothing wherewith to compare it. It is a sharp martyrdom, full of sweetness; for if any earthly thing be then offered to the soul, even though it may be that which it habitually found most sweet, the soul will have none of it; yea, it seems to throw it away at once. The soul sees distinctly that it seeks nothing but God; yet its love dwells not on any attribute of Him in particular; it seeks Him as He is, and knows not what it seeks. I say that it knows not, because the imagination forms no representation whatever; and, indeed, as I think, during much of that time the faculties are at rest. Pain suspends them then, as joy suspends them in union and in a trance.

16. O Jesus! oh, that some one would clearly explain this to you, my father, were it only that you may tell me what it means, because this is the habitual state of my soul! Generally, when I am not particularly occupied, I fall into these agonies of death, and I tremble when I feel them coming on, because they are not unto death. But when I am in them, I then wish to spend therein all the rest of my life, though the pain be so very great, that I can scarcely endure it. Sometimes my pulse ceases, as it were, to beat at all,--so the sisters say, who sometimes approach me, and who now understand the matter better,--my bones are racked, and my hands become so rigid, that I cannot always join them. Even on the following day I have a pain in my wrists, and over my whole body, as if my bones were out of joint. [16] Well, I think sometimes, if it continues as at present, that it will end, in the good pleasure of our Lord, by putting an end to my life; for the pain seems to me sharp enough to cause death; only, I do not deserve it.

17. All my anxiety at these times is that I should die: I do not think of purgatory, nor of the great sins I have committed, and by which I have deserved hell. I forget everything in my eagerness to see God; and this abandonment and loneliness seem preferable to any company in the world. If anything can be a consolation in this state, it is to speak to one who has passed through this trial, seeing that, though the soul may complain of it, no one seems disposed to believe in it.

18. The soul is tormented also because the pain has increased so much, that it seeks solitude no longer, as it did before, nor companionship, unless it be that of those to whom it may make its complaint. It is now like a person, who, having a rope around his neck, and being strangled, tries to breathe. This desire of companionship seems to me to proceed from our weakness; for, as pain brings with it the risk of death,--which it certainly does; for I have been occasionally in danger of death, in my great sickness and infirmities, as I have said before, [17] and I think I may say that this pain is as great as any,--so the desire not to be parted, which possesses soul and body, is that which raises the cry for succour in order to breathe, and by speaking of it, by complaining, and distracting itself, causes the soul to seek means of living very much against the will of the spirit, or the higher part of the soul, which would not wish to be delivered from this pain.

19. I am not sure that I am correct in what I say, nor do I know how to express myself, but to the best of my knowledge it comes to pass in this way. See, my father, what rest I can have in this life, now that what I once had in prayer and loneliness--therein our Lord used to comfort me--has become in general a torment of this kind; while, at the same time, it is so full of sweetness, that the soul, discerning its inestimable worth, prefers it to all those consolations which it formerly had. It seems also to be a safer state, because it is the way of the cross; and involves, in my opinion, a joy of exceeding worth, because the state of the body in it is only pain. It is the soul that suffers and exults alone in that joy and contentment which suffering supplies.

20. I know not how this can be, but so it is; it comes from the hand of our Lord, and, as I said before, [18] is not anything that I have acquired myself, because it is exceedingly supernatural, and I think I would not barter it for all the graces of which I shall speak further on: I do not say for all of them together, but for any one of them separately. And it

must not be forgotten that, as I have just said, these impetuosities came upon me after I had received those graces from our Lord [19] which I am speaking of now, and all those described in this book, and it is in this state our Lord keeps me at this moment. [20]

21. In the beginning I was afraid--it happens to me to be almost always so when our Lord leads me by a new way, until His Majesty reassures me as I proceed--and so our Lord bade me not to fear, but to esteem this grace more than all the others He had given me; for the soul was purified by this pain--burnished, or refined as gold in the crucible, so that it might be the better enamelled with His gifts, and the dross burnt away in this life, which would have to be burnt away in purgatory.

22. I understood perfectly that this pain was a great grace; but I was much more certain of it now and my confessor tells me I did well. And though I was afraid, because I was so wicked, I never could believe it was anything wrong: on the other hand, the exceeding greatness of the blessing made me afraid, when I called to mind how little I had deserved it. Blessed be our Lord, who is so good! Amen.

23. I have, it seems, wandered from my subject; for I began by speaking of raptures, and that of which I have been speaking is even more than a rapture, and the effects of it are what I have described. Now let us return to raptures, and speak of their ordinary characteristics. I have to say that, when the rapture was over, my body seemed frequently to be buoyant, as if all weight had departed from it; so much so, that now and then I scarcely knew that my feet touched the ground. But during the rapture itself the body is very often as if it were dead, perfectly powerless. It continues in the position it was in when the rapture came upon it--if sitting, sitting; if the hands were open, or if they were shut, they will remain open or shut. [21] For though the senses fail but rarely, it has happened to me occasionally to lose them wholly--seldom, however, and then only for a short time. But in general they are in disorder; and though they have no power whatever to deal with outward things, there remains the power of hearing and seeing; but it is as if the things heard and seen were at a great distance, far away.

24. I do not say that the soul sees and hears when the rapture is at the highest,--I mean by at the highest, when the faculties are lost, because profoundly united with God,--for then it neither sees, nor hears, nor perceives, as I believe; but, as I said of the previous prayer of union, [22] this utter transformation of the soul in God continues only for an instant; yet while it continues no faculty of the soul is aware of it, or knows what is passing there. Nor can it be understood while we are living on the earth--at least, God will not have us understand it, because we must be incapable of understanding it. I know it by experience.

25. You, my father, will ask me: How comes it, then, that a rapture occasionally lasts so many hours? What has often happened to me is this,--I spoke of it before, when writing of the previous state of prayer, [23]--the rapture is not continuous, the soul is frequently absorbed, or, to speak more correctly, our Lord absorbs it in Himself; and when He has held it thus for a moment, the will alone remains in union with Him. The movements of the two other faculties seem to me to be like those of the needle of sun-dials, which is never at rest; yet when the Sun of Justice will have it so, He can hold it still.

26. This I speak of lasts but a moment; yet, as the impulse and the upraising of the spirit were vehement, and though the other faculties bestir themselves again, the will continues absorbed, and causes this operation in the body, as if it were the absolute mistress; for now that the two other faculties are restless, and attempt to disturb it, it takes care--for if it is to have enemies, the fewer the better--that the senses also shall not trouble it: and thus it comes to pass that the senses are suspended; for so our Lord wills it. And for the most part the eyes are closed, though we may not wish to close them; and if occasionally they remain open, as I said just now, the soul neither discerns nor considers what it sees.

27. What the body then can do here is still less in order that, when the faculties come together again, there may not be so much to do. Let him, therefore, to whom our Lord has granted this grace, be not discouraged when he finds himself in this state--the body under constraint for many hours, the understanding and the memory occasionally astray. The truth is that, in general, they are inebriated with the praises of God, or with searching to comprehend or understand that which has passed over them. And yet even for this they are not thoroughly awake, but are rather like one who has slept long, and dreamed, and is hardly yet awake.

28. I dwell so long on this point because I know that there are persons now, even in this place, [24] to whom our Lord is granting these graces; and if their directors have had no experience in the matter, they will think, perhaps, that they must be as dead persons during the trance--and they will think so the more if they have no learning. It is piteous to see what those confessors who do not understand this make people suffer. I shall speak of it by and by. [25] Perhaps I do not know what I am saying. You, my father, will understand it, if I am at all correct; for our Lord has admitted you to the experience of it: yet, because that experience is not very great, it may be, perhaps, that you have not considered the matter so much as I have done.

29. So then, though I do all I can, my body has no strength to move for some time; the soul took it all away. Very often, too, he who was before sickly and full of pain remains healthy, and even stronger; for it is something great that is given to the soul in rapture; and sometimes, as I have said already, [26] our Lord will have the body rejoice, because it is obedient in that which the soul requires of it. When we recover our consciousness, the faculties may remain, if the rapture has been deep, for a day or two, and even for three days, so absorbed, or as if stunned,--so much so, as to be in appearance no longer themselves.

30. Here comes the pain of returning to this life; here it is the wings of the soul grew, to enable it to fly so high: the weak feathers are fallen off. Now the standard of Christ is raised up aloft, which seems to be nothing else but the going up, or the carrying up, of the Captain of the fort to the highest tower of it, there to raise up the standard of God. The soul, as in a place of safety, looks down on those below; it fears no dangers now--yea, rather, it courts them, as one assured beforehand of victory. It sees most clearly how lightly are the things of this world to be esteemed, and the nothingness thereof. The soul now seeks not, and possesses not, any other will but that of doing our Lord's will, [27] and so it prays Him to let it be so; it gives to Him the keys of its own will. Lo, the

gardener is now become the commander of a fortress! The soul will do nothing but the will of our Lord; it will not act as the owner even of itself, nor of anything, not even of a single apple in the orchard; only, if there be any good thing in the garden, it is at His Majesty's disposal; for from henceforth the soul will have nothing of its own,--all it seeks is to do everything for His glory, and according to His will.

31. This is really the way in which these things come to pass; if the raptures be true raptures, the fruits and advantages spoken of abide in the soul; but if they did not, I should have great doubts about their being from God--yea, rather, I should be afraid they were those frenzies of which St. Vincent speaks. [28] I have seen it myself, and I know it by experience, that the soul in rapture is mistress of everything, and acquires such freedom in one hour, and even in less, as to be unable to recognize itself. It sees distinctly that all this does not belong to it, neither knows it how it came to possess so great a good; but it clearly perceives the very great blessing which every one of these raptures always brings. No one will believe this who has not had experience of it, and so they do not believe the poor soul: they saw it lately so wicked, and now they see it pretend to things of so high an order; for it is not satisfied with serving our Lord in the common way,--it must do so forthwith in the highest way it can. They consider this a temptation and a folly; yet they would not be astonished, if they knew that it comes not from the soul, but from our Lord, to whom it has given up the keys of its will.

32. For my part, I believe that a soul which has reached this state neither speaks nor acts of itself, but rather that the supreme King takes care of all it has to do. O my God, how clear is the meaning of those words, and what good reason the Psalmist had, and all the world will ever have, to pray for the wings of a dove! [29] It is plain that this is the flight of the spirit rising upwards above all created things, and chiefly above itself: but it is a sweet flight, a delicious flight--a flight without noise.

33. Oh, what power that soul possesses which our Lord raises to this state! how it looks down upon everything, entangled by nothing! how ashamed it is of the time when it was entangled! how it is amazed at its own blindness! how it pities those who are still in darkness, especially if they are men of prayer, and have received consolations from God! It would like to cry out to them, that they might be made to see the delusions they are in: and, indeed, it does so now and then; and then a thousand persecutions fall upon it as a shower. People consider it wanting in humility, and think it means to teach those from whom it should learn, particularly if it be a woman. Hence its condemnation; and not without reason; because they know not how strong the influence is that moves it. The soul at times cannot help itself; nor can it refrain from undeceiving those it loves, and whom it longs to see delivered out of the prison of this life; for that state in which the soul itself had been before neither is, nor seems to be, anything else but a prison.

34. The soul is weary of the days during which it respected points of honour, and the delusion which led it to believe that to be honour which the world calls by that name; now it sees it to be the greatest lie, and that we are all walking therein. It understands that true honour is not delusive, but real, esteeming that which is worthy of esteem, and despising that which is despicable; for everything is nothing, and less than nothing,

whatever passeth away, and is not pleasing unto God. The soul laughs at itself when it thinks of the time in which it regarded money, and desired to possess it,--though, as to this, I verily believe that I never had to confess such a fault; it was fault enough to have regarded money at all. If I could purchase with money the blessings which I possess, I should make much of it; but it is plain that these blessings are gained by abandoning all things.

35. What is there that is procurable by this money which we desire? Is it anything of worth, and anything lasting? Why, then, do we desire it? A dismal resting place it provides, which costs so dear! Very often it obtains for us hell itself, fire everlasting, and torments without end. Oh, if all men would but regard it as profitless dross, how peaceful the world would be! how free from bargaining! How friendly all men would be one with another, if no regard were paid to honour and money! I believe it would be a remedy for everything.

36. The soul sees how blind men are to the nature of pleasure--how by means of it they provide for themselves trouble and disquietude even in this life. What restlessness! how little satisfaction! what labour in vain! It sees, too, not only the cobwebs that cover it, and its great faults, but also the specks of dirt, however slight they may be; for the sun shines most clearly; and thus, however much the soul may have laboured at its own perfection, it sees itself to be very unclean, if the rays of the sun fall really upon it. The soul is like water in a vessel, which appears pellucid when the sun does not shine through it; but if it does, the water then is found to be full of motes.

37. This comparison is literally correct. Before the soul fell into the trance, it thought itself to be careful about not offending God, and that it did what it could in proportion to its strength; but now that it has attained to this state, in which the Sun of Justice shines upon it, and makes it open its eyes, it beholds so many motes, that it would gladly close them again. It is not so truly the child of the noble eagle, that it can gaze upon the sun; but, for the few instants it can keep them open, it beholds itself wholly unclean. It remembers the words: "Who shall be just in Thy presence?" [30] When it looks on this Divine Sun, the brightness thereof dazzles it,--when it looks on itself, its eyes are blinded by the dust: the little dove is blind. So it happens very often: the soul is utterly blinded, absorbed, amazed, dizzy at the vision of so much grandeur.

38. It is in rapture that true humility is acquired--humility that will never say any good of self, nor suffer others to do so. The Lord of the garden, not the soul, distributes the fruit thereof, and so none remains in its hands; all the good it has, it refers to God; if it says anything about itself, it is for His glory. It knows that it possesses nothing here; and even if it wished, it cannot continue ignorant of that. It sees this, as it were, with the naked eye; for, whether it will or not, its eyes are shut against the things of this world, and open to see the truth.

1. See Inner Fortress, vi. ch. v.; Philippus a SS. Trinitate, Theolog. Mystic. par. iii. tr. i, disp. iii., art. 3; "Haec oratio raptus superior est praecedentibus orationis gradibus, etiam

oratione unionis ordinariae, et habet effectus multo excellentiores et multas alias operationes."

2. "She says that rapture is more excellent than union; that is, that the soul in a rapture has a greater fruition of God, and that God takes it then more into His own hands. That is evidently so; because in a rapture the soul loses the use of its exterior and interior faculties. When she says that union is the beginning, middle, and end, she means that pure union is almost always uniform; but that there are degrees in rapture, of which some are, as it were, the beginning, some the middle, others the end. That is the reason why it is called by different names; some of which denote the least, others the most, perfect form of it, as it will appear hereafter."--Note in the Spanish edition of Lopez (De la Fuente).

3. Anton. a Spirit. Sancto, Direct. Mystic. tr. 4, d. i. n. 95: "Licet oratio raptus idem sit apud mysticos ac oratio volatus, seu elevationis spiritus seu extasis; reipsa tamen raptus aliquid addit super extasim; nam extasis importat simplicem excessum mentis in seipso secundum quem aliquis extra suam cognitionem ponitur. Raptus vero super hoc addit violentiam quandam ab aliquo extrinseco."

4. The words between the dashes are in the handwriting of the Saint--not however, in the text, but on the margin (De la Fuente).

5. See Inner Fortress, vi. ch. v. "Primus effectus orationis ecstatae est in corpore, quod ita remanet, ac si per animam non informaretur, in frigidatur enim calore naturali deficiente, clauduntur suaviter oculi, et alii sensus amittuntur: contingit tamen quod corpus infirmum in hac oratione sanitatem recuperat." Anton. a Spirit. Sancto, Direct. Mystic. tr. iv. d. 2, section 4, n. 150.

6. This passage could not have been in the first Life; for that was written before she had ever been Prioress.

7. Job. iv. 15: "Inhorruerunt pili carnis meae." (See St. John of the Cross. Spiritual Canticle, sts. 14, 15, vol. ii p. 83, Engl. trans.)

8. See ch. xxix.

9. See ch. xx. section 21.

10. Section 9, supra.

11. Section 10.

12. Psalm ci. 8: "I have watched, and become as a sparrow alone on the house-top."

13. Psalm xli. 4: "Ubi est Deus tuus?"

14. Galat. vi. 14: "In cruce Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo."

15. Sections 9 and 12.

16. Daniel x. 16: "In visione tua dissolutae sunt compages meae." See St. John of the Cross, *Spiritual Canticle*, st. 14, vol. ii. p. 84, Engl. trans.; and also *Relation*, viii. section 13, where this is repeated.

17. Ch. v. section 18.

18. Section 12.

19. The words from "I have just said" to "our Lord" are in the margin of the text, but in the handwriting of the Saint (De la Fuente).

20. See section 11.

21. See *Relation*, viii. section 8.

22. Ch. xviii. section 16.

23. Ch. xviii. section 17.

24. Avila.

25. Ch. xxv. section 18.

26. Section 9.

27. "Other will . . . Lord's will." These words--in Spanish, "Otra voluntad, sino hacer la de nuestro Senor"--are not in the handwriting of the Saint; perhaps it was Father Banes who wrote them. The MS. is blurred, and the original text seems to have been, "libre alvedrio ni guerra" (De la Fuente).

28. St. Vincent. Ferrer, *Instruct. de Vit. Spirit. c. xiv. p. 14*: "Si dicerent tibi aliquid quod sit contra fidem, et contra Scripturam Sacram, aut contra bonos mores, ahhorreas earum visionem et judicia, tanquam stultas dementias, et earum raptus, sicut rabiamenta"--which word the Saint translates by "rabiamientos."

29. Psalm liv. 7: "Quis dabit mihi pennas sicut columbae?"

30. Job iv. 17: "Numquid homo Dei comparatione justificabitur?"