Mystic and Missionary

of the Incarnation, O.S.U.

Venerable Marie

The Autobiography of

Marie de l'Incarnation, Mother, 1599-1672.
To begin with, I will try to say the words of His expresssion of the Divine Presence in the form of the goodness and never cease to pour out His mercies upon me.

Let me begin with the help of the Holy Spirit who never ceases to pour out His mercies upon me. I will try to say the words of His expression of the Divine Presence in the form of the goodness and never cease to pour out His mercies upon me.
Tenth Week of Proper Continued

There is no time to dwell upon the paramount importance of the office of prayer and the practice of the spiritual life. Prayer is the channel through which we draw near to God, and the means by which we enter into communion with Him. The practice of prayer is essential to the life of the Christian, for it is through prayer that we are able to approach God and to receive His grace and blessings. The Lord has called us to a life of prayer, and He has provided for us the means by which we may fulfill this calling. We are to pray without ceasing, for it is through prayer that we are able to draw near to God and to receive His grace and blessings. The Lord has called us to a life of prayer, and He has provided for us the means by which we may fulfill this calling. We are to pray without ceasing, for it is through prayer that we are able to draw near to God and to receive His grace and blessings.

I will say then, since God created the human soul free and independent, we have a spiritual property.

Praise God, free and independent of spiritual property.
In harmony with her Divine Spouse, the soul is led to view the truth with the unclouded eye of faith. This is seen in the extract from the book of Proverbs, where it says, "It is a tree of life to those who hold it, and whoever takes it up will be happy."

"In the presence of the law of God, the soul is led to contemplate the virtues of faith, which are the substance of the Church's life."

The soul is led to contemplate the virtues of faith, which are the substance of the Church's life. The virtue of faith is the root of all virtues, and it is through faith that we receive the grace to know and love God. The soul is led to contemplate the virtues of faith, which are the substance of the Church's life. The virtue of faith is the root of all virtues, and it is through faith that we receive the grace to know and love God. The soul is led to contemplate the virtues of faith, which are the substance of the Church's life. The virtue of faith is the root of all virtues, and it is through faith that we receive the grace to know and love God. The soul is led to contemplate the virtues of faith, which are the substance of the Church's life. The virtue of faith is the root of all virtues, and it is through faith that we receive the grace to know and love God.
Remains in the wills of the powers of the soul, especially during the first years of the child. It is impossible to measure the powers of the soul by the laws of time and space. The power of the soul is not an intellectual power; it is the power of the will and the power of the heart. It is the power of the will that gives the soul its spiritual power. It is the power of the will that gives the soul its spiritual life.

Latter, since the power of the will is nothing more than about such and such a time. Let us consider the will of man, which is the will of God, and the will of the soul. The will of the soul is the will of God, and the will of the soul is the will of the soul. It is the will of the soul that gives the soul its spiritual power. It is the will of the soul that gives the soul its spiritual life.

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be better qualified to speak about it through their language of
the spirit (literally, of fire) than a creature which has only a
fleshy tongue that is incapable of expressing things so high and
so lofty.

Years pass in this manner; but this Divine Spirit, who is the
inexhaustible source of all purity, wishes to rule yet more com-
pletely over the will. And even though it was He who produced
these divine movements in the will and caused it to sing its
perpetual love song, nevertheless the will still injects some-
ing of its own; it cannot bear that God should be its absolute
Master, as He desires to be since He is a jealous God. And in
this sense it is true to say of Him, since He is Love, that Love
is strong as death, and its jealousy hard as hell, and it spares no
one; its lamps are fire and flames, so that they must needs
consume everything.

3 Next, this loving activity, although very delicate and
surpassingly sweet because of the embraces of the Divine
Spouse to whom it binds the will as to its sovereign and unique
Good, is suspended; just as the activity of the memory and the
understanding has already been suspended. These two powers
(the memory and the understanding) are so connected, as far as
the spiritual life is concerned, that on this point I intend to treat
them as one.

Such, then, is a soul reduced to the state of victim, and this
is the state to which the Spirit of God, who infinitely loves
purity in the souls espoused to the Son of God, reduces them
so as to prepare them to be such that He may find His delights
in them. For this bed is narrow, and one must yield place to
Him in order that He may be the sole Master and Spouse, in
free and peaceful possession. (If the soul is to attain to truly
intimate communion with God, it must give itself unreservedly
to Him, nothing must in the least degree dispute His dominion
in the soul.)

4 What happens consequent upon this operation so crucify-
ing for these noble powers of the soul? Could it be that they are
to remain thus fixed and suspended as though placed among
the ranks of the dead? It is impossible to imagine how painful
this desolation is for the powers of the soul, especially during
the solemn feasts of the Church in which the mysteries of our
Redemption are presented, mysteries which formerly had been
like delicious viands wherein those powers greatly delighted
because they abundantly nourished faith through the lights
which the Holy Spirit communicated to them concerning each
one of these holy mysteries. But now it is impossible for those
powers to dwell upon them. Sometimes persons who are led
by this path become fearful, not being able to see that they are
in the true way since they are unable to dwell upon that which
is the most holy and the most splendid in the Church. They do
violence to themselves in an effort to arouse their understanding
from the sloth into which they think it has fallen. But it is all
in vain and results from ignorance and imperfection. After
many repeated acts of such violence on different occasions,
these individuals experience that a supernatural mode of opera-
tion has replaced the natural mode of operation of the powers of
the soul, and that it is useless to make such efforts. And yet,
this natural appetite of the soul to act through its higher
faculties doesn't die until the moment when the Spirit of God
who directs the interior life of the soul causes it to die by that
same procedure of being inexorable in the matter of purity in
order to prepare an abode free from all noise for the Divine
Spouse who finds His delight in peace and in silence.

5 When the will's power of loving has been suspended,
the soul enjoys at its center an actual love through the embrace
of its Spouse, the adorable Word Incarnate. This state is like
a gentle and loving respiration which continues without inter-
ruption. It is a communication of spirit to spirit and of spirit
in spirit—that's the only way I can express myself—which
causes the words of St. Paul to be verified in the soul, Jesus
Christ is my life and my life is Jesus Christ. It is not I who
live, but Jesus Christ who lives in me.

It might seem that there is nothing more to say about such
communication of spirit with spirit (the purification of which
there has been question has now reached its maximum point).
But no; divine love is an inexorable censor; its lamps are fire
and flames. It wishes to purify the soul yet further, for there yet
remains in the will's power of loving a trace of self-will to be
Tenth Time of Prayer (Continued)

...
The Second Stage of Prayer Continued

There is another disposition in which I find myself at

The same also begins a clear presence of one's cross and

This is what I call in order to some extent express myself.

Is not that I really perceive an impression at the time

I experience an impression in my soul (on such occasions)

Is my reason, therefore, to accept or to reject in the same

Then I find myself, in a more or less, when I imagine

As you have given me the one I spoke of in the last

Venerable Marie.
During the succeeding years she suffered many trials; hardly desiring this state; she gave herself in the service of God that she would seem to have reached the death of her husband, but in the midst of her travail she received the death. She had the example of her mother when the last days of her life were spent in the religious life; however, the last days of her mother when she was instructed in the religion of her faith; and she did not neglect her duties to her parents and prayer to God. She had charity and was the defender of her relations and dear to God. She had the merit of her mother, and the devotion of her childhood, and the merit of her death. From early childhood, she was known as a model of the Incarnation, was born in Turin, in October 28th, 1599, of Francesca Caretta. Vigilante, known as the life of the Incarnation, was born on the 4th of August, 1614, soon after having made his profession, and his spiritual exercises.

I finished these notes on August 4th, soon after having made the distillation of the saints, whom I beg to introduce for the benefit of the souls of the deceased. May He be graciously pleased, with mercy, to bless the God of goodness, my adorable Spouse, to be with me in the time of my death. He has been the subject of prayer, but my prayer has not been heard. He has heard the prayer through His grace, but in grace, the prayer of His grace, He has heard it. The prayer of Jesus Christ. And our Lord has been pleased to grant us the grace that through my intercession, my soul may be held a constant meditation from the very beginning, and all the offices of which I am at my service. I speak above and of many offices of which I have mentioned. I should mention here that the spirit and his so lovingly and tenderly and to support him on his journey, I am ever greater love for everything done and