

PREPARATION FOR TOTAL
CONSECRATION TO THE

HOLY FACE OF JESUS

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HOW GOD DRAWS THE SOUL THROUGH THE
PURGATIVE, ILLUMINATIVE, AND UNITIVE WAYS

Father Lawrence Daniel Carney III

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To the Holy Face of Jesus, who looked upon St. Peter after his denial with a look of love that wounded him and who wounds with love all wretched sinners who are trying to follow the Good Shepherd.

“Fáciem meam non avérti ab increpántibus et conspuéntibus in me. Dóminus Deus auxiliátor meus, et ideo non sum confúsus.”

—Is. 50:6–7

“I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded.”

—Brief Lesson for the Divine Office of Prime during Passiontide

*“Therefore have I set my face as a most hard rock,
and I know that I shall not be confounded.”*

—Is. 50:7

*“O Lord Jesus, raise up someone who will renew
with zeal and love the divine Order of St. Peter, even as
St. Dominic has established his in Thy Church.”*

—Ven. Mons. Olier Founder of the Sulpicians

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INTRODUCTION

The word *interference*, when used by exorcists, means possession, obsession, or oppression by the demonic. The world, the flesh, and the devil constantly interfere with each member of the Church Militant by being a hindrance, impediment, or obstacle.

Jesus taught by parables. Some people understood the message, while others remained blind. Why? The blind, in the spiritual sense, missed the point of the parable. They remained in their sin, hardened of heart. But the apostles and disciples of Jesus understood the story. How? They became little.

Saint Matthew records Jesus: “Who thinkest thou is greater in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, And said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.”¹

Why does one need to become little today? One must be little in order to understand the parable of today, which is still told by Scripture, Tradition, and private revelation. When one becomes little, God can speak to the heart so it can understand what to do today.

Heaven has spoken to mankind through the prophets, evangelists, and Jesus Christ, our Redeemer. That is known as

¹ Matt. 18:1–3.

the deposit of faith, or public revelation. But heaven continues to speak to us, in parable, through private revelation. But care must be taken because there is much interference in the reception of private revelation! In order to receive the message of Our Lady of Fatima and the miracle of the sun, the message to Sr. Marie de St. Pierre in the Archconfraternity of the Holy Face, Our Lady of La Salette, Our Lady of Lourdes, and Our Lady of Revelation, to name a few, the soul must exorcise all interference. Clear understanding of the messages is necessary to recognize the call to live for the triumph of the Sacred Heart, Immaculate Heart, and the Church.

This book is intended to guide the soul on how to live devotion to the Holy Face of Jesus as revealed to Sr. Marie de St. Pierre. It is a follow-up to the previous volume: *The Secret of the Holy Face: The Devotion Destined to Save Society*. That work is the *what* to devotion to the Holy Face. This volume is the *how*. If “reparation is destined to save society,”² devotion to the Holy Face, which is the object of reparation, will make our faces “shine with a brightness surpassing that of many others in eternal life.”³ One cannot love what one does not know. Once the soul knows of the greatness of devotion to the Holy Face and is convinced of the need for it in his life, love for the Face of Jesus grows.

The aim of this book is to prepare the soul to see the Face of Jesus, overcoming interference. Now is a critical time for

² Blessed Pope Pius IX in Janvier, *Life of Sister Mary of St. Peter, Carmel of Tours*, p. 338.

³ Janvier, *Manual of the Archconfraternity of the Holy Face*, p. 86. From the nine promises of devotion to the Holy Face, which are found in the back of this volume.

this devotion because of today's crical mockery against Christians. It is important now to know the evil of blasphemy and its remedy: reparation to the Holy Face of Jesus. St. Thérèse of the Child Jesus and of the Holy Face, once she lived out this devotion, "saw illusions to the Countenance of the Savior scattered on practically every page of the Psalms of David."⁴ Seeing the Face of Jesus through the Archconfraternity of the Holy Face will hopefully aid pagans of good will to desire to enter the Catholic Church, help fallen-away Catholics come back, help lukewarm Catholics become ignited with the fire of the Holy Ghost, and help fervent Catholics overcome the desire to constantly read of the horrible news about the Church and the world and begin to live the life of union with God and grow in the one thing necessary: charity.

The method to achieve the aims of charity and union is the three conversions or ages of the spiritual life as described in the patrimony of spiritual theology: the purgative way, the illuminative way, and the unitive way.⁵ The narrative will prepare the soul to make total consecration to the Holy Face of Jesus and to know the value of this consecration. For example, an infant receives baptism, which removes Original Sin. When he reaches the age of reason, he receives instruction on what mortal sin is and how to avoid it, which is the purgative way. Later, he is confirmed, showing that the Holy Ghost strengthens him, and receives an increase of the Gifts of the Holy Ghost, which is the illuminative way. Then one receives Holy Matrimony or enters

⁴ Scallan, *The Whole World Will Love Me*, p. 199.

⁵ Theologians have compared the purgative way to childhood 7–14; the illuminative way to youth 15–20, and the unitive way to adulthood 21–35.

Consecrated Life or Ordination to the priesthood;⁶ this could be a symbol of the last age in life, where eventually, as they mature, they will arrive in the unitive way. Or one can see in the journey of the apostles. Jesus calls them to leave their former life and follow Him—the purgative way. They are taught and sent out to preach and heal—the illuminative way. They receive the Holy Ghost at Pentecost—the unitive way. What is clear is that the soul must always be moving toward the unitive way, or its growth will be impeded.

Excerpts from the *Month of the Holy Face*, written by a member of the Priests of the Holy Face,⁷ will include biblical devotion to the Holy Face, different scenes of Jesus's Face in the Gospels, and apostles⁸ of the Holy Face. The theme of progression through the various stages of the spiritual life is woven through these Holy Face excerpts. Prayers from the Archconfraternity of the Holy Face are included to stir fervor in the soul.

In the current mystical combat, souls of the lay faithful must practice meditation in silence for at least one quarter of an hour.⁹ This *minimum*, along with a proper spiritual life, will bring one out of mortal sin and move him beyond into the

⁶ St. Thomas mentions that growth in charity can be considered to a certain likeness to human growth, i.e., infant, puberty, adult. So, charity grows in degrees, avoiding sin—beginners; secondly, man aims at the progress of good—proficient; and thirdly, man aims for union with God—perfect. *ST* II-II, q. 24, a. 9.

⁷ In 1891.

⁸ Apostles of the Holy Face are those who have promoted devotion to the Holy Face of Jesus to the faithful in an exceptional way, either by preaching, miracles, or private revelations.

⁹ Priests and religious should meditate for at least one hour.

higher regions of the spiritual life.¹⁰ The fruit of the individual spiritual combat can not only save society but also make the greatest saints the world has ever seen. If there is to be a triple triumph (of the Sacred Heart, the Immaculate Heart, and the Catholic Church), would it not include the greatest body of saints? Devotion to the Holy Face is an exalted devotion since the Holy Face represents the divinity of God and is reserved for the saints in the latter times.

If the aims and means of this book are achieved, then faithful readers will not only receive the reward of heaven but will be in her highest mansions! But souls must be small here on earth in order to share copiously in the divine nature. Pick up this book and be little.

The Gospel for the Mass of Saint Michael the Archangel,¹¹ patron of the Archconfraternity of the Holy Face, taken from the same verses concerning being a little child in Saint Matthew's Gospel, concludes, "for I say to you, that their angels in heaven always see the face of my Father who is in heaven."¹² Also, the Mass of Saint Thérèse of the Holy Face uses the same Gospel (although shorter). Is it providential that Saint Michael, one of the three patrons, and Saint Thérèse, one of the first to enroll in the Archconfraternity of the Holy Face, have this Gospel for their respective Masses concerning being little and always seeing the Face of Jesus's Father? Renounce the world with all its interference and engage in the spiritual life before it is too late.

¹⁰ If possible, it is even better to make meditation before the Holy Sacrament of the Altar.

¹¹ His feast is September 29. Incidentally, the same Gospel selection is used for the Guardian Angels (October 2).

¹² Matt. 18:10.

In conclusion, the soul will profit much if it learns from the ancient rite of infant baptism. The rite calls for three exorcisms: one over salt and two over the infant. This happens before the blessing of the baptism. Note how the demonic is driven from the child before the baptism. The theme applies to the soul. By way of analogy, she must exorcise herself of all interference from the world, the flesh, and the devil before she can receive the blessings of union with God. Thus, the purgative way, rooting out mortal sin, is a prerequisite to the last two stages: the illuminative way and the unitive way.

*“Thou shalt hide them in the secret of thy face,
from the disturbance of men.”*

—Psalm 30:21

DAILY EXERCISES

Seven Suggested Schedules for Consecration

Consecration day with various dates include Shrove Tuesday (Tuesday before Ash Wednesday), Good Friday, and Easter Sunday. Directions: From the consecration day, count from the preceding day backwards thirty-three days. See the following table for: March 25 Annunciation, June 29 St. Peter, July 12, St. Veronica, August 6 Transfiguration, St. Louis August 25, St. Michael September 29, St. Martin of Tours November 11. Other dates: Saint Thérèse, October 3 start August 31; Saints Louis and Zélie Martin, July 12 start June 9 (same as Saint Veronica).

Part 1: (11 Days) Purgative Way—

	I.	II.	III.
1st Day	Feb. 20	May 27	June 9
2nd Day	Feb. 21	May 28	June 10
3rd Day	Feb. 22	May 29	June 11
4th Day	Feb. 23	May 30	June 12
5th Day	Feb. 24	May 31	June 13
6th Day	Feb. 25	June 1	June 14
7th Day	Feb. 26	June 2	June 15
8th Day	Feb. 27	June 3	June 16
9th Day	Feb. 28	June 4	June 17
10th Day	March 1	June 5	June 18
11th Day	March 2	June 6	June 19

Part 2: (11 Days) Illuminative Way of the Proficients—

12th Day	March 3	June 7	June 20
13th Day	March 4	June 8	June 21
14th Day	March 5	June 9	June 22
15th Day	March 6	June 10	June 23
16th Day	March 7	June 11	June 24
17th Day	March 8	June 12	June 25
18th Day	March 9	June 13	June 26
19th Day	March 10	June 14	June 27
20th Day	March 11	June 15	June 28
21st Day	March 12	June 16	June 29
22nd Day	March 13	June 17	June 30

Part 3: (11 Days) Unitive Way of the Perfect—

23rd Day	March 14	June 18	July 1
24th Day	March 15	June 19	July 2
25th Day	March 16	June 20	July 3
26th Day	March 17	June 21	July 4
27th Day	March 18	June 22	July 5
28th Day	March 19	June 23	July 6
29th Day	March 20	June 24	July 7
30th Day	March 21	June 25	July 8
31st Day	March 22	June 26	July 9
32nd Day	March 23	June 27	July 10
33rd Day	March 24	June 28	July 11
Consecration Day	March 25 Annunciation	June 29 St. Peter	July 12 St. Veronica

Renouncement of the World

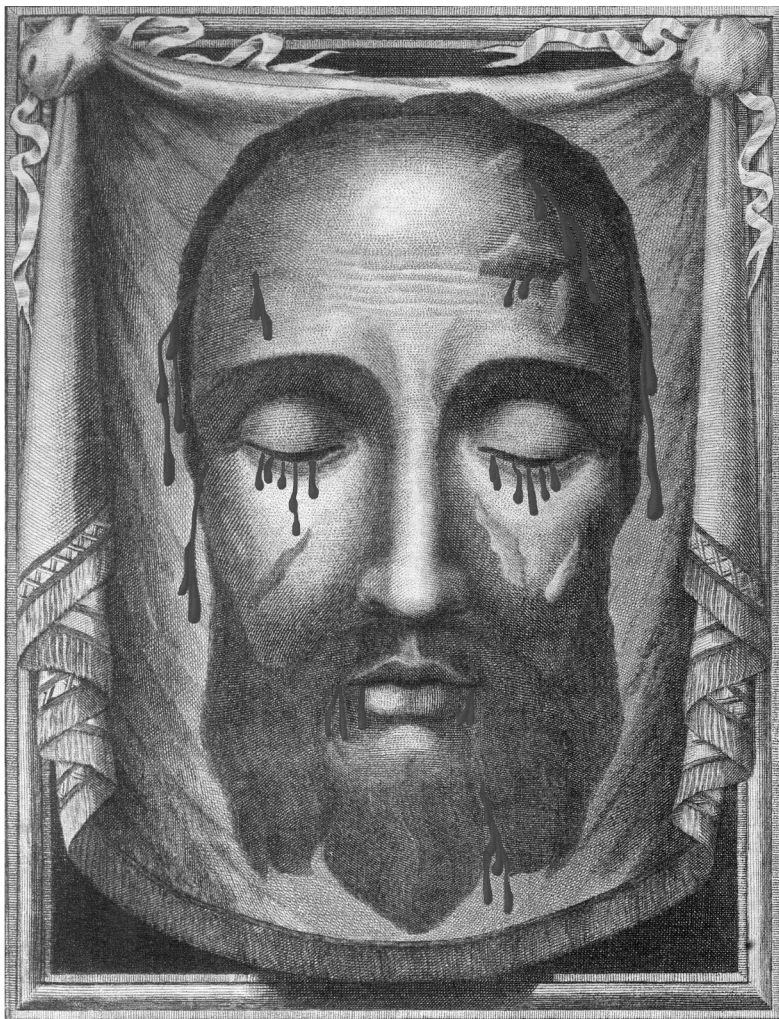
IV.	V.	VI.	VIII.
July 4	July 23	Aug. 27	Oct. 9
July 5	July 24	Aug. 28	Oct. 10
July 6	July 25	Aug. 29	Oct. 11
July 7	July 26	Aug. 30	Oct. 12
July 8	July 27	Aug. 31	Oct. 13
July 9	July 28	Sept. 1	Oct. 14
July 10	July 29	Sept. 2	Oct. 15
July 11	July 30	Sept. 3	Oct. 16
July 12	July 31	Sept. 4	Oct. 17
July 13	Aug. 1	Sept. 5	Oct. 18
July 14	Aug. 2	Sept. 6	Oct. 19

Know the Holy Face of Jesus

July 15	Aug. 3	Sept. 7	Oct. 20
July 16	Aug. 4	Sept. 8	Oct. 21
July 17	Aug. 5	Sept. 9	Oct. 22
July 18	Aug. 6	Sept. 10	Oct. 23
July 19	Aug. 7	Sept. 11	Oct. 24
July 20	Aug. 8	Sept. 12	Oct. 25
July 21	Aug. 9	Sept. 13	Oct. 26
July 22	Aug. 10	Sept. 14	Oct. 27
July 23	Aug. 11	Sept. 15	Oct. 28
July 24	Aug. 12	Sept. 16	Oct. 29
July 25	Aug. 13	Sept. 17	Oct. 30

Heaven Begins to Dwell Within

July 26	Aug. 14	Sept. 18	Oct. 31
July 27	Aug. 15	Sept. 19	Nov. 1
July 28	Aug. 16	Sept. 20	Nov. 2
July 29	Aug. 17	Sept. 21	Nov. 3
July 30	Aug. 18	Sept. 22	Nov. 4
July 31	Aug. 19	Sept. 23	Nov. 5
Aug. 1	Aug. 20	Sept. 24	Nov. 6
Aug. 2	Aug. 21	Sept. 25	Nov. 7
Aug. 3	Aug. 22	Sept. 26	Nov. 8
Aug. 4	Aug. 23	Sept. 27	Nov. 9
Aug. 5	Aug. 24	Sept. 28	Nov. 10
Aug. 6 Transfiguration	Aug. 25 St. Louis, King	Sept. 29 St. Michael	Nov. 11 St. Martin of Tours



VERA EFFIGIES SACRI VULTUS D.N. JESU CHRISTI
quae, Romae, in Sacrosancta Basilica S. Petri in Vaticano religiosissime asservatur, et colitur.

PRACTICAL SUGGESTIONS

Baptism is required, and Confirmation is strongly suggested. If one is not going to confession regularly, make a firm commitment to do so before the end of part 1: the purgative way. Mass must be attended every Sunday and on holy days of obligation, but try to attend Mass more often, even daily. It is recommended to make the Total Consecration to Mary before Total Consecration to the Holy Face because it is more humble to approach Jesus through Mary. God gave Jesus through Mary, so it is proper to go to Jesus through Mary.

Enrollment in the Archconfraternity or Confraternity of the Holy Face is optional but worth discernment. There are two consecration prayers: one for members of the (Arch)confraternities and one for non-members.

Get an image of the Holy Face of Jesus. It must be a copy of the Veil of Veronica, not the Shroud of Turin. The former is an object of the Face of the Passion; the latter is the object of His Death. Make a prayer corner or chapel in the house and have a candle or olive oil lamp burning night and day. The warm glow of the light calms the soul in these troubled times. Also, see “Consecration Day (Day 34)” (p. 221) to help you prepare ahead of time.

Become a defender of the Holy Name of God by keeping Holy the Lord’s day. Make a commitment to no shopping on

Sunday—make it a day of rest. Consider a family dinner prepared the day in advance. Make an hour of reparation. If blasphemy is heard—memorize the Golden Arrow prayer and say it in reparation. St. Alphonsus Liguori said that blasphemy is one of the worst sins possible.

BEGINNING THEME: PURGATIVE WAY OF BEGINNERS

Prayers to Be Recited During Each Day of the Purgative Way

Salutation to Our Lord Jesus Christ

*In Order to Repair the Blasphemies Committed against
His Sacred Name*

In union with the whole Church, by the hearts of Mary and of Joseph, all burning with love, and in the name of all men, I salute Thee, I adore Thee, and I love Thee, O Jesus of Nazareth! King of the Jews, full of meekness and of humility, of grace and of truth. Mercy and justice are with Thee; love is Thy substance; Thou art the Christ, the only Son of the living God, and the blessed fruit of the womb of the glorious Virgin Mary.

O Jesus! Good Shepherd, who hast given Thy life for Thy sheep, by all Thy sacred wounds, Thy precious blood, Thy divine tears and beloved sweat, by all the sighs, the groans, the sorrows, the love, the merits of the thirty-three years of Thy holy life, enclosed in the ineffable sanctuary of Thy holy life, have pity on us, poor and miserable sinners; convert all the blasphemers and profaners of the holy day of Sunday, and give

us a share in Thy divine merits, now and at the hour of our death. Amen.

Affectionate Aspirations to Our Lord

In Order to Repair the Blasphemies

O Jesus, eternal truth and wisdom, who wast treated as a seducer and madman, I adore Thee and I love Thee with all my heart.

O Jesus, in whom are all the treasures of divine knowledge, but who wast looked upon as an ignorant man and the son of a carpenter, I adore Thee and I love Thee with all my heart.

O Jesus, fountain of life, who didst hear the Jews say to Thee: *Will he kill himself*, because Thou saidst to them: *You cannot come where I go*, I adore Thee and I love Thee with all my heart.

O Jesus, the divine Word, who wast called a man possessed by the devil and a Samaritan, I adore Thee and I love Thee with all my heart.

O Jesus, model of sobriety, whom Thy enemies accused of loving wine and of feasting, I adore Thee and I love Thee with all my heart.

O Jesus, enemy of sin, but full of mercy towards the guilty, who wast called the friend of publicans and

sinner, I adore Thee and I love Thee with all my heart.

O Jesus, the splendour of the Father and the image of His substance, who wast represented as a flagitious man, and a false prophet, I adore Thee and I love Thee with all my heart.

O Jesus, enemy of lies, who didst hear the Jews cast doubts upon the veracity of Thy words, when they ironically exclaimed: *Thou art not yet fifty years old, and Thou hast seen Abraham!* I adore Thee and I love Thee with all my heart.

O Jesus, God all powerful, who, in order to render Thyself conformable to our nature, with which Thou wast clothed, didst hide Thyself and leave the Temple, to avoid being stoned by Thy enemies, I adore Thee and I love Thee with all my heart.

O Jesus, only Son and faithful worshipper of the living God, who wast accused by the High Priest of having blasphemed and wast judged by him to be worthy of death, I adore Thee and I love Thee with all my heart.

O Jesus, King of Glory, who, full of meekness and of humility, didst allow Thy eyes to be blindfolded, Thy Face to be spit upon, and wounded by blows and buffets, I adore Thee and I love Thee with all my heart.

O Jesus, who dost search our hearts and our reins, and from whom nothing is hidden, who without complaint didst allow those insulting words to be

addressed to Thee: *Prophesy unto us, O Christ, who is he that struck Thee?* I adore Thee and I love Thee with all my heart.

O Jesus, pacific King, accused of perverting the nation, of hindering the payment of tribute, of exciting the people to rebel, and of calling Thyself King and Messiah, I adore Thee and I love Thee with all my heart.

O Jesus, King of kings, despised by Herod and by his court, and clothed, in derision, with a white robe as a madman, I adore Thee and I love Thee with all my heart.

O Jesus, full of love, who didst hear the people cry out: *Put this man to death, and give up to us Barabbas. . . . May his blood fall on us and upon our children*, I adore Thee and I love Thee with all my heart.

O Jesus, King of heaven and earth, crowned with thorns, insolently struck and cruelly outraged by the words: *Hail King of the Jews*, I adore Thee and I love Thee with all my heart.

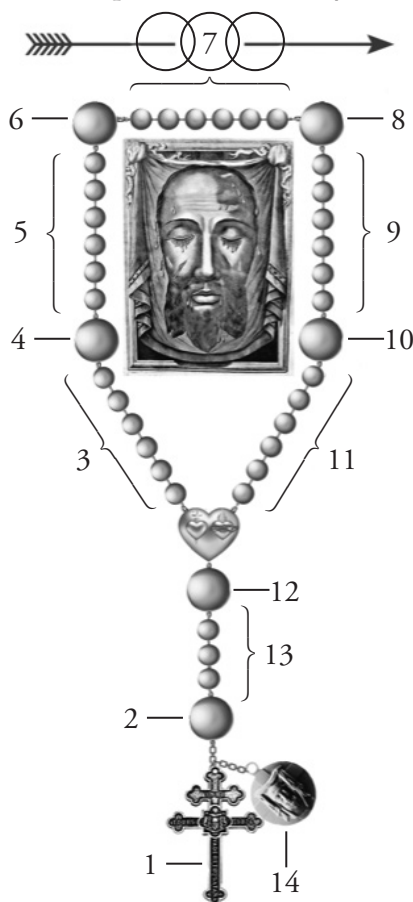
O Jesus, infinite goodness, the source of all creation, the sovereign master of the world, who didst listen to that sentence of death: *away with Him; away with Him; crucify Him; we have no king but Caesar*, I adore Thee and I love Thee with all my heart.

O Jesus, worthy of all praise, who wast blasphemed on the Cross by the passersby, by the bad thief, by the

chief priests, by the ancients of the people, by the cries and by the soldiers, I adore Thee and I love Thee with all my heart.

O Jesus, holy victim of sinners, who didst hear Thy enemies say: *He saved others, Himself He cannot save. Let Christ the king of Israel come down now from the cross, that we may see and believe*, I adore Thee and I love Thee with all my heart.

O Jesus, full of love, of confidence, and of reverence for Thy divine Father, who wast wounded with the most poignant anguish when the people cried out at the sight of Thee expiring: *He confided in God; let Him now deliver Him if He will have Him; for He said: I am the Son of God*, I adore Thee and I love Thee with all my heart.

The Chaplet of the Holy Face¹³

1. Make the Sign of the Cross. O God, come to my assistance; O Lord, make haste to help me. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

¹³ To be prayed each day of the consecration.

2. My Jesus Mercy. In honor of the sense of **touch**.
Glory be. . .

3. Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee from before Thy Face. (*Repeat 6 times*)

4. My Jesus Mercy. In honor of the sense of **hearing**.
Glory be. . .

5. Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee from before Thy Face. (*Repeat 6 times*)

6. My Jesus Mercy. In honor of the sense of **sight**. *Glory be. . .*

7. Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee from before Thy Face. (*Repeat 6 times*)

8. My Jesus Mercy. In honor of the sense of **smell**.
Glory be. . .

9. Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee from before Thy Face. (*Repeat 6 times*)

10. My Jesus Mercy. In honor of the sense of **taste**.
Glory be. . .

11. Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee from before Thy Face. (*Repeat 6 times*)

12. My Jesus Mercy. Let us recall to mind the public life of the Savior and let us honor all the wounds of His adorable Face. *Glory be. . .*

13. Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee from before Thy Face. (*Repeat 3 times*)

14. (*On the Holy Face Medal*) God, our Protector, look on us, and cast Thine eyes upon the Face of Thy Christ. Amen.

15. (*On the crucifix*) Make the Sign of the Cross.

Additional Prayers

Eternal Father, I offer Thee the Cross of Our Lord Jesus Christ and all the other instruments of His Holy Passion, that Thou may put division in the camp of Thine enemies, for as Thy beloved Son has said, "A kingdom divided against itself shall fall."

May the thrice Holy Name of God overthrow all their plans.

May the Name of the Living God split them up by disagreements.

May the terrible Name of the God of Eternity stamp out all their godlessness!

Lord, I do not desire the death of the sinner, but I want him to be converted and to live. Father, forgive them for they know not what they do.

Day 1

The Face of the Word of God

Let us adore the Holy Trinity! All happiness is contained within Himself. Each person, Father, Son, and Holy Ghost, gives to the others so perfectly and completely in love that each empties Himself for the others, making the Three-in-One Uncreated Being. He is so humble that He gives divine maternity to the Blessed Virgin Mary and even shares His divine nature with mere man!¹⁴ Perfect humility and perfect generosity exist in God. Since perfection remains in God, He has no need to create or to add to this perfection, because God is perfection, truth, goodness, and beauty itself. Creation does not add to His perfection, but it exemplifies His generosity. God is love, and He freely shares by creating out of nothing. His Word cannot be doubted, but it is creative.

God sees and contemplates Himself and sees not past or future but the eternal now. His greatness is that He exists without beginning or end. He gave mankind beginning, creating him out of nothing, as *imago Dei*.¹⁵ God's divinity is recognized in His Face, and mankind is made in this image. This Holy Face of the Word of God beholds "the brightness of his glory, and the figure of his substance."¹⁶

What an ineffable mystery that there exists a good God whose mysteries neither the angels nor mankind can penetrate. Let us contemplate this inaccessible light, the divine essence, as

¹⁴ Those who follow the Ten Commandments and die in the state of grace will also share the divine nature.

¹⁵ The image of God.

¹⁶ Heb. 1:3.

the angels contemplate His Face with holy trembling and great generosity, veiling their faces with their wings, saying, *Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth*.¹⁷ If you lack this desire, ask God to place this desire in your heart.

O my God, place upon my heart the desire to walk upon the road of suffering, that the virtues of humility and generosity may grow in my soul like wings of the eagle, spiraling upwards toward the Face of the Word of God on the ardent wind of the Holy Spirit. Place the Word in the very essence of my soul, so that I will have the determination to walk in this valley of tears which leads to union with Thee, now and in eternity. Amen.

The Spiritual Age of Beginners

Theologians classify the three ages of the spiritual life as the purgative, illuminative, and unitive. The first eleven days of the Consecration to the Holy Face deal with the purgative way. The goal is to leave mortal sin forever.

Saint Teresa of Avila wrote that it takes *determined determination* to reject mortal sin and to freely progress through the spiritual life. In other words, the soul must be *generous* and never look back. “No man putting his hand to the plough, and looking back, is fit for the kingdom of God.”¹⁸ To be holy does not mean to be well-read, or a priest, or religious, but it means to be penetrated by the Gospel, to be aware of the Face of the Word of God looking into the very essence of one’s soul.

Beginners have an “initial knowledge of themselves; little by little they discern the defects they have,” moving in and out

¹⁷ Holy, holy, holy, Lord God of armies!

¹⁸ Luke 9:62.

of mortal sin or deliberate venial sin. They persevere until the dross of sin is removed by means of generosity and humility. But their humility is not mature as they see themselves in a superficial way and do not value the treasure of Baptism. They are unconscious of their egoism, which often reveals itself in a sharp reproach. They are taken by the world and have their minds filled with a thousand and one things,¹⁹ making them unaware of the diamond embedded in the rough at his baptism. He is unaware of the great degree to which God loves him, sometimes thinking it best not to pray for himself. This is the height of pride! For the great command requires one to pray for oneself, "Love the Lord . . . and your neighbor as *yourself*."²⁰

The beginner has a sensible love of God, reflecting on the parable: like the prodigal son or the woman caught in adultery. His love has not progressed to consider the various mysteries of salvation, like the four last things: death, judgment, heaven, and hell. Nor has he become like the eagle looking at the sun as he spirals upward and, on a fair sunny day, catches the rising heat pockets from the sun warming the earth.

The only beginners who will advance decide once and for all to root out mortal sin and voluntary sin. They must have a deep, voluntary love. "Love rendered everything savory to [Jesus]: labors and watchings, insults and mockeries, scourging and thorns, the Cross, and whatsoever things were prepared by the divine Will for the blissfulness of man."²¹ The beginners who fail always want to take a shortcut. Instead of moving at

¹⁹ Tanqueray, Very Rev. Adolphe, *The Spiritual Life*, no. 638, quoting St. Teresa of Avila, *Interior Castle*, 1st Mansion.

²⁰ Mark 12:30–31.

²¹ Arnoudt, Rev. Peter J., S. J. *Imitation of the Sacred Heart of Jesus*, p. 270.

the speed of spiritual progress, as God has set, they run ahead of the Holy Ghost and fall flat on their faces. On the contrary, the true beginner is generous and abandons himself to Divine Providence, practicing the spiritual life in obedience, shunning excessive mortification,²² and knowing the consolations of God will not last, because spiritual maturity desires only the God of all consolations, not just a spiritual happy place. But almost all beginners get complacent with spiritual consolations, falling into spiritual gluttony²³ and spiritual pride, comparing themselves as greater than others.

How does a beginner advance? He must endure the purification of the senses and accept suffering to the degree that God desires. When this happens, the beginner moves slowly from concerns of the flesh to those of the spirit. And God, who wishes us to progress more than the soul does, aids by placing the Passion of Jesus deepening the grove He traced at Baptism, showing the vanity of the world. Because it is “[t]hrough Baptism that we have been incorporated into Christ, and since we share His life we are to share His sentiments.”²⁴ Then the soul begins a new life as when a child grows into an adolescent. The clue is this. During the crisis when God weans the soul of spiritual consolations, most souls are not generous enough and become stunted souls, whereas the generous souls are led by the

²² Mortification is good, but if one does penance to oneself only to be noticed, it is secret pride. On the other hand, exterior penance and mortification driven by charity can help develop the habit of interior mortification with regard to the choice of sin (one thing that modern spiritual theology misses).

²³ Spiritual gluttony rather seeks the pleasures of the spirit instead of purity of soul and devotion to God.

²⁴ Tanqueray, Very Rev. Adolphe, *The Spiritual Life*, no. 737.

gift of the Holy Ghost of counsel. Thus, “He keeps us from all precipitation, from all levity, but above all, from all presumption so dangerous in spiritual ways.”²⁵

So, what level of generosity is required? At the soul’s particular judgment,²⁶ how will the Face of the Word of God look upon her? Again, one must have a determined determination to please God no matter what the cost. Generosity must start at the very first moment, now. For when this becomes the known truth—that the way is narrow²⁷—the intellect of the soul accepts or rejects the known truth. When one rejects what one knows as true, the intellectual power is damaged, and if repeated, the soul’s thirst for truth is damaged forever. But the soul who accepts the known truth should eventually reach intimate union with the Face of God and, through hope, will see a benevolent Face at the particular judgment.

In conclusion, how does one arrive at the necessary level of generosity? Ask the Face of the Word in God to consider everyone greater than oneself because of one’s hidden faults and another’s hidden virtue.²⁸ This is humility; although not the most exalted virtue, it is the gateway through which the other virtues come.

Now, turn to the prayers to be recited during the *purgative* way and the Chaplet of the Holy Face (p. 15, 20).

²⁵ Marmioin, Bl. Columba, *Christ the Life of the Soul*, p. 121.

²⁶ Everyone has a particular judgment after his body and soul separate. This is where Jesus assigns him to heaven, purgatory, or hell. Then, at the general judgment, this sentence will be confirmed to the universe.

²⁷ See Matt. 7:13–14.

²⁸ *Summa Theologica* II–II, q. 161, a. 3.