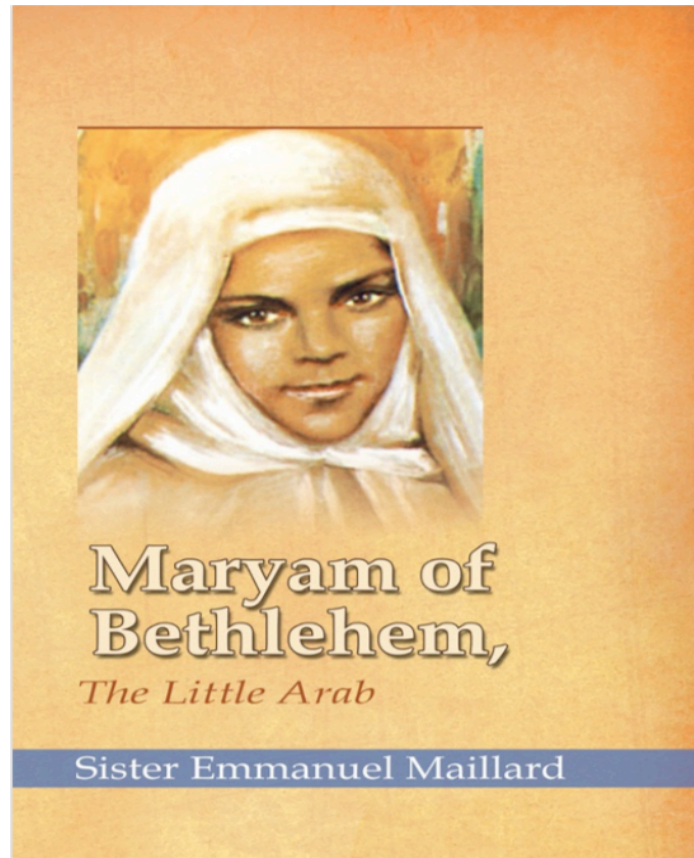


Maryam Baouardy was born on 5th January 1846 in Israel and died 26th August 1878 in Bethlehem. She was **beatified** by Pope John Paul II on 13 November 1983 and was **canonized** on 17 May 2015 by Pope Francis.



(The most basic book on Maryam's life and message is that of her spiritual director, Fr Pierre Estrade, in French. It has not yet been translated into English. Most of our information and quotations have been taken from this source.) - Sister Emmanuel

.....” Cenacle to The Holy Spirit” prayer groups share with you just some important passages from the book ' Maryam of Bethlehem' by Sr Emmanuel Maillard – with her permission and with our sincere gratitude to her for making this precious book available in English language. To learn more about this wonderful Saint and Foundress of the Convent of Carmel in Bethlehem see website <http://carmelholylnd.org/fr/?lang=en>

First consoling words from Our Lord to Maryam:

“ You see everything passes away! If you want to give me your heart, I will remain with you always“

1. The Little Arab

What a joy to know and to make known Maryam of Bethlehem! Commonly called the little Arab, Maryam, whose religious name was Sister Mary of Jesus Crucified, was beatified on November 13, 1983 by Pope John Paul 11. Her life was a true epic. It is a story of the victory of light over darkness, of the Holy Spirit over the evil in the world. A magnificent light, one we need so badly today. Moreover, Maryam is young, imaginative, and original. She has traveled along totally unconventional paths, amazingly without ever having learned to read or write. She is an adventurer of the first order and, as well, a dear friend.

1. John Paul 11 takes her off the shelf.

Maryam led an extraordinary life, a life full of wonders and lessons, but she remained in the shadows for over a century. It took beloved John Paul 11 to bring her out of obscurity for us! If now the Church reveals her to us, it is at the cost of a great struggle against the forces of darkness, a struggle against anonymity. It reminds us of Saint Faustina Kowalska, the first woman canonized in the third millennium, who was first cast aside, along with her writings, before Pope John Paul 11 revealed her to the entire world.

We must pay close attention to the life and the message of Maryam! After that long period in the shadows, what has now emerged with clarity has already nourished and enlightened many of those who are searching at all costs for the truth, especially the youth. We consider it providential that Maryam remained unknown for so long, because her message resonates all the more today.

I speak of victory, because Maryam, during the course of her life, was tormented by terrible struggles. She received wonderful graces from Heaven to sustain her in her battles. Often, she had to confront satan in person, and spiritual combat is one of the most enlightening parts of her teachings.

Extracts from Page 54 :

II. Maryam, the Little Prophet

Maryam's message, are a gold mine, pure illuminations for our times. The Lord permitted this message to remain in the shadows for 100 years, and it is not by chance that it comes into the light of day now, because our generation needs it more than ever!

I can't help but begin with a message from Maryam which concerns the Holy Spirit and is addressed particularly to the Church. We know that in the 19th century, devotion to the Holy Spirit was not predominant in the Catholic Church, far from it! Now, Maryam lived from the Holy Spirit.

43. Come, my Consolation!

According to the testimony of her sisters, she had an extraordinary devotion to the Holy Spirit, and she had this prayer on her lips at all times:

"Holy Spirit, inspire me. Love of God, consume me. Along the right path, guide me. Mary, my Mother, look down upon me. With Jesus, bless me. From all harm, all illusion, all danger, preserve me."

Maryam called upon the Holy Spirit in all places and all circumstances. She called upon Him with all her heart. As soon as there was a decision to make, a choice to make, as soon as there was a problem to solve, she invoked the Holy Spirit. She truly called upon Him in every circumstance imaginable. She called Him with the words of a child: "Come, my Consolation, my Joy, come my Peace, my Strength, my Light. Come! Show me where to find the Spring which will quench my thirst." She called Him without ceasing; she truly lived in Him. It must be said that Maryam was very conscious of being the least of the ignorant, so much so that she was actually suspended to the light of the Holy Spirit. Without the Holy Spirit to enlighten her about Jesus and about the mysteries of the faith, she could know nothing. That is why she called upon Him without ever letting up. She said, "The Holy Spirit refuses me nothing, the Holy Spirit refuses me nothing."

44. The Holy Spirit refuses me nothing

So, she gave to the entire Church a model for living from the Holy Spirit. Actually, she received from the Lord a very specific directive that is valid for the whole Church.

Here is the message that Maryam transmits to us (It is Jesus who is speaking to her):

"Whoever invokes the Holy Spirit, will look for Me and find Me. His conscience will be as delicate as a flower in the field. If the person is the father or mother of a family, peace will reign in his family, and his heart will be in peace in this world and in the next. He will not die in darkness, but in peace."

Here is the part of the message intended for priests: "I ardently desire that priests say a Mass each month in honor of the Holy Spirit. Whoever says that Mass or hears it will be honored by the Holy Spirit Himself. He will have light; he will have peace. He will cure the sick. He will awaken those who sleep."

What an awesome message! What a splendid promise from the Lord! Maryam would transmit it to her bishop, asking him on the part of the Lord to transmit it to the Holy Father, who was at that time Pope Pius XI.

45. No one will believe me!

Let's note here an interesting fact: at the dawn of the 20th century, that is, on the night of December 31, 1899 and January 1, 1900, a little after the death of Maryam, Pope Leo XIII consecrated the entire Church to the Holy Spirit. It wouldn't surprise anyone if the prayer of Maryam and her petitions addressed to Rome weren't among the motivations which pushed Leo XIII to make this consecration!(Even before this, Pope Leo XIII in his letter *Provida Mater* (May 5, 1895) and in his encyclical *Divinum illum munus* (May 9, 1897), answered the plea of Maryam, prescribing the novena to the Holy Spirit as a preparation to the feast of Pentecost).

When Jesus confided this message to Maryam, she answered: "But I, Lord, what can I do? If I say that, no one will believe me." But Jesus reassured her: "When the moment comes, I will do it all Myself, and it will have nothing to do with you."What struck Sister Maryam of Jesus Crucified was that this grace was offered to every soul: the grace to allow oneself to be inspired by the Holy Spirit. She loved to repeat: "We have a Holy Spirit!" and she was always pained to see that the world and even certain members of the Church, lived as if the Holy Spirit didn't exist.

For example, in the case of religious communities whose deficiencies she saw, along with the pain that they caused the Lord, she would say: "The world and religious communities are looking for novelties in their devotions and are neglecting the true devotion to the Paraclete; that is why there is error and disunity, and why there is neither peace nor light." Maryam stressed that, in these communities and among Christians, people did not call for divine illumination as much as it ought to be called for. She would say: "It is this light of the Holy Spirit which allows us to know the truth. Even in seminaries, people neglect this devotion to the Holy Spirit."

This essential deficiency was for her a source of great suffering. Every day, she experienced the fact that with the Holy Spirit one had all that was necessary to live in the light, and she never understood how anyone could pass up this gift from God.

46. Why is the world in darkness?

She used to say: "Within religious orders, persecutions reign; jealousy rules among the religious orders, and that is why the world is in darkness." Because the religious, the consecrated souls, the priests, are precisely the ones who have received this call to beckon the Holy Spirit to earth, they bear a great responsibility. If they neglect to invoke the Holy Spirit, the entire world is plunged into darkness. And already, Maryam had the intuition that things were going to degrade further in times to come. Jesus revealed to her that there would be much defection in religious orders, among the priests, and that this would bring darkness over the entire world. Recalling the souls who did not know God, Jesus told her that these souls would be plunged into darkness because of these defections. Maryam suffered immensely over this, in communion with Christ.

She used to say, "No person, in the world or in these communities, who invokes the Holy Spirit and has this devotion, will die in error." In our century, when so many people no longer know which way

to go, when confusion of spirit reigns in so many areas, Maryam shows us a very simple solution, received from the Lord Himself in Scripture: "The Paraclete will remind you of all I have told you." There are not a thousand other solutions; it is the Holy Spirit who will enlighten us, and we received Him on Pentecost. As for the priests, she expresses great hope, "Every priest who preaches this devotion will receive the light while he is speaking to others." These are most precious words!

47. Unraveling the schemes of Satan

Another point in the message of Maryam seems to me very strong, because it touches upon the means used by Satan, about whom our present world is all too silent. In order to bring back a victory in spiritual combat, it is essential to know not only the identity of the enemy, but also his tactics and his way of acting. That permits us to take up the appropriate weapons to defeat him. I found this testimony in the book by Father Estrade, Maryam's spiritual director, who received her confidences. During her stay in the Carmelite convent in Pau, Maryam lived through a trial similar to the one of Job, recounted in the Book of Job. One day, God gave permission to Satan to try His servant Job, who gave Him such beautiful devotion. Satan lost no time in submitting Job to some very difficult trials. He tested his fidelity by cruelly stripping him of everything except his life, in order to push him into blasphemy. But the fidelity of Job to God remained intact, and Satan failed totally in his plan of destruction. Even after this "visit from the Evil One", Job was seven times more blessed than before, in his life, in his worldly goods, as well as in his personal character. Now, Satan did the same for Maryam: he went to God in order to obtain from Him permission to try her very harshly, to tempt her and even to "possess" her for forty days. Happily, we have the account of this trial, thanks to the presence of witnesses around Maryam during those days. That account is infinitely precious to us, because the Lord allowed Maryam to unveil the schemes of Satan. A gripping story!

48. The 40 day trial

Satan, the adversary par excellence, was furious to see all the souls whom this "little Arab" (He called her that) snatched away from him. By the thousands, she snatched these souls out of darkness to offer them to God. We are going to witness a truly gripping confrontation between the Evil One and Maryam. Satan imposed a real torture on Maryam. But she got through all these interior and corporal sufferings with great faithfulness to God, and through constant prayer. Here are several bits of dialogue overheard by the sisters at the convent and by a few priests who were present during this trial. Right from the start, Satan explained his rage by saying, "This wretched Arab, I will break her! The older she gets, the more my rage builds up, especially because of those marks." (When Satan says "those marks", he means the stigmata that Maryam bore on her body). Then God compelled Satan to uncover the schemes he used to ruin religious souls. Let's be attentive to these revelations; we'll profit from them a great deal!

49. How many religious souls we take into our ranks!

Satan began to boast, saying, "There! I just brought down a nun in England! She's been ours since the day before yesterday." Then he explained his tactics, his usual tactics. "When we lay siege to a soul consecrated to God, we begin by tempting her in little things. Then we get her to believe that she is not loved by her superior to the same degree as the others. She begins to feel jealousy, and that leads her to write letters in secret. Then she ends up wanting to leave." Oh, how many souls in religious life we take into our ranks by suggesting to them the thought that no one thinks they are good at anything! That no one loves them! Then we win others through the desire to see and to know everything." Then Satan adds these words heavy with meaning: "Triumphing over a soul who has pronounced the three bad words (meaning the three vows), is for us more than being mayor of an entire city." That explains the capital interest the Evil One has in ruining in particular those souls consecrated to God. As a matter of fact, the spiritual stakes entrusted to the consecrated life are enormous for all the other souls. As a small aside, here are some words from the Lord to Maryam which clarify this idea: **"If, in a city, even one completely perverted, I find one soul, a single soul who is faithful to his vows, I will save the entire city."** We can see what hinges on a single soul who is faithful to God! That isn't something new, it's a biblical truth. A beautiful example is given to us in the book of Genesis during the compelling dialogue between God and Abraham. Abraham intercedes with God so that He will not destroy the city of Sodom, as He has planned. Abraham tells Him that there are, perhaps, some righteous in the city, and that He couldn't, therefore, destroy the righteous with the sinners.(Gen.18:16-33) Do you also remember the episode recounted by Jeremiah (Jer.11:13)? God is complaining to his prophet because of Jerusalem:

"For your gods have become as many as your cities ...and as many as the streets of Jerusalem are the altars you have set up to shame, altars to burn incense to Ba'al." A little later, the Lord says that if He found in Jerusalem a single just soul, He would save the entire city. What a monumental lesson for us! If we are faithful to our commitments, to our total gift of self to the Lord, the Lord will save many souls, and even entire cities!

50. To offer oneself to the point of martyrdom

Maryam adds on the part of Jesus, that "He who follows the Rule in full has the crown of martyrdom." Because to be faithful to one's vows, to be faithful to the Rule of the community and to its spirit, is truly to offer oneself to the point of martyrdom. The person is already a martyr inside. It is through this martyrdom of love that the Lord can save multitudes of souls. The Evil One explains clearly his rage against consecrated souls and his desire to triumph over them. So, in this battle that the Evil One undertook against Maryam, his goal was to push her to complain just a single time of the suffering he made her endure, and he declared loudly: "I'm going to get one single complaint out of her." You see the heroism of Maryam during those forty days! In her extreme charity, she accepted suffering all those tribulations, all that suffering, in order to offer them to Christ, in union with His own, for the redemption of souls. It is in that, more than in anything, that we see how much Maryam burned with charity. It is only charity, the fire of true charity that could have enabled her to undergo and to offer up all those sufferings without complaining.

The Evil One, as hard as he tried in every way during those forty days, didn't obtain a single complaint, not a single one! He didn't even succeed in getting her to say simply, "I'm suffering, I can't do it anymore." On the contrary, each time she "came to" (She was rendered mute most of the time because of this possession), what did she say? "Lord, I offer you all this pain for the Church, for the holiness of priests, for souls in distress, for souls who are lost", etc.

51. Weapons to conquer Satan

This succession of uninterrupted victories by the young novice always diminished the forces of Satan and covered him with confusion. Understanding that he was losing in every way, he began to beg the Lord to be able to stop the fight. He regretted having proposed this "deal", and he wanted to renege on his decision. But what did the Lord reply to him? "You asked me to put her body to the test for forty days: you will not get out of it until after the 40 days." The devil found himself obliged to go to the very end of those forty days, even though he was losing more each day. Every person present could hear the peaceful voice of Maryam: "I unite myself to Jesus and Mary. I offer my suffering for those who are against the Church. Blessed be my God!" Instead of complaints, it was blessings that Maryam addressed to God.

So Satan continued, under orders from the Lord, to reveal to Maryam and to her whole community his sordid tactics and things about himself. He said, for example: "The three most powerful things against us are charity, humility, and obedience." He added, "I am the Tempter. I sow division everywhere. I do what I want." We see here the dangers of self-will, as opposed to Jesus who said to His Father: "Not My will, but Your will be done." Another thing: Satan takes off the veil of a sister, saying: "I am taking off this veil, because I do not like modesty. It irritates me."

Another example: He publicly accused Maryam of her sins. You know, the Evil One is the Accuser (This is how St. John defined him in the Book of Revelation). So he accused Maryam, but what did she reply? "Yes I am nothing but sin, but I hope in the mercy of God." Then the devil cried out: "A little nobody will triumph over us, that's impossible!" Maryam explained to him that even if he had the power to torture her and break her temporarily, he did only what the Master permitted. We find here the very words of Sister Faustina Kowalska, forty years later: She was walking towards her convent when demons barred her path. "They were threatening me with terrible tortures," she wrote, and voices were heard: "She has taken away all that we worked for, for so many years!" "Seeing their terrible hatred towards me, I called upon my Guardian Angel right away for help, and immediately his clear and radiant appearance stood near me. And he said to me, "Have no fear, Spouse of my Lord; without His permission, these spirits will do nothing bad."

Immediately the evil spirits disappeared and my faithful Guardian Angel accompanied me in person up to the house." (Diary, §419). Satan could do nothing without the permission of God. He was obliged to obey!

52. She carries off victory after victory

So the devil was forced to reveal the cause of his defeat: "Do you know why the little Arab speaks this way? Why she is strong? Because she walks in the footsteps of the Master." Let's remember the words of Jesus, who says, "I am the light of the world. He who follows Me will not walk in

darkness but will have the light of life.” That is really the bond Maryam has with Jesus. It is her conforming to the Lord Jesus which permits her, in all serenity, to carry off victory after victory over Satan. She walks in the footsteps of the Master and that is why she is strong.

In fact, all possible temptations passed through her, one after the other, because Satan was taking advantage of the situation. At one particular moment, Maryam said, “Satan, are you tempting me against the Church? I love the Church. She is my mother; she will crush your head. My Mother the Church will not fall. It is you, Satan, who will fall. You fell once from Heaven, and ever since then you have continued to fall.” She added, “If men saw you, they would never follow you. You miserable wretch, people don’t see you until death. If they could only see your face, the whole world would run from you.” She added, also, “Satan, you fell in full light: we fall from weakness. Whoever follows the light has a righteous heart. You seek to trick souls. Jesus seeks to lift them up. Me, I am nobody. Through Jesus, I will be above you. Jesus will be my light. Jesus chose the weak. Because I am weak, He has chosen me.” Each time Maryam regained her spirits in the middle of her suffering, she would say: “Glory to Jesus!

Glory to Jesus!” The furious demon would say, “What is she saying, this Arab? Is it possible? No, no, glory to me! Glory to me!” Then Maryam would say: “When the Spirit of God comes down into a soul, He brings calm, peace, joy. When it is you, Satan, you bring only anxiety, pain, and trouble.” She would add, “When God wants something, you can’t do anything to change it. You have to obey Jesus, trembling in your boots.”

53. High places where eternity is at stake

You see this kind of trial and this extraordinary dialogue between a child of light and the Prince of Darkness? It gives us a keen understanding of the dimension of spiritual combat, which is in the process of flaring up, and of its stakes. What are these stakes? Each of our souls, and all the souls of all time! In this crucial episode of her life, Maryam seemed to become the target of a desperate persecution by the one who works day and night to ruin us. But it is absolutely clear that, at that moment, she did her job as a Carmelite. She stayed true to her consecration. For those who think that behind the walls of a Carmelite convent, nothing ever happens, that this existence behind the grilled screens is only time wasted, energy lost, what a mistake! In reality, these Carmelites and all religious communities faithful to their vocations, are high places where eternities are played out. We must give thanks for this almost indiscreet peek into the tiny cell of Maryam, so well hidden in her convent, because this revelation comes at the right time, at an hour when, more than ever, The Evil One is increasing his devastation. In fact, we are almost relieved to see that all the evil that happens in the world does not come from our psyches or from our deficient natures, but that it comes from a real enemy, and that this enemy is a person who has a name.

54. It is Satan who is afraid of us

Yes, this is really a question of someone who comes to attack us, an angelic person, with his own personality, and not a sort of negative energy which floats in the air, without personality, as some dubious spiritualities of our time suggest. It is of utmost importance to understand that this someone, in fact, is the person who is afraid! It is Satan who is afraid of us when, in order to defeat him, we take up the weapons of Jesus; that is, humility, obedience, love. It is he, Satan, who

trembles with fear in front of a soul who abandons himself to love! A person who lives with Jesus in truth has not the tiniest fear of Satan. This is the example and the lesson that Maryam delivers to us through her life. We see, then, that to bring back victory in spiritual battle, Maryam used three weapons in particular: first of all, that of humility. With regard to humility, she emphasized several essential points. I would like to cite some of them in the hope that our lives can be enlightened. She used to say, "Pride, everything infuriates it, everything annoys it, everything angers it, brings it down. Pride, everything revolts it, everything distresses it. It has anguish in this world and in the next. Humility has joy in this world and in the next." Do you remember those words of the Blessed Mother when she took care of Maryam, lying lifeless in the grotto with her throat slit? When Our Lady nourished her with a mysterious and delicious soup and taught her about the spiritual life? At that moment, she gave her this priceless advice: "Always be content!"

Throughout the spiritual battles of Maryam, it is precisely on this point that Satan would attack her. He would do anything to force her to complain, to rebel against her suffering, against her fate, and even against the will of God for her. In short, he wanted to communicate to her his own feelings of frustration.

55. Humility is happy in everything Now Our Lady taught Maryam the opposite attitude: "Always be content!" That is, welcome everything as coming from the hand of God, accept everything! That is what humility is. "Humility", says Maryam, "doesn't get upset about anything; it is content with everything." In order to mold His little spouse, the Lord spoke to her in parables. "Look at the earthworm. As long as it stays underground, it is safe: but if it shows itself, it will be crushed." Maryam tells us, "Humility is the kingdom of God's heart. Humility is satisfied with everything. Humility carries the Lord everywhere in his heart. It is God who gives the sincere humility of the heart. But you have to act. When there is true humility, you don't worry about the esteem, the judgment, or the regard of others." Then, Jesus showed her Hell and said, "There are in Hell all kinds of virtues, but there is no humility. In Heaven, there are all kinds of faults, but no pride." Maryam also described humility in this brilliantly concise way: "Happy the little ones! There is room for them everywhere. But the big ones, they get in everyone's way." She declared that nothing pleased the Lord more than humility. The Lord said to her, "Give me a priest or religious who has humility, and I will refuse him nothing." That's a powerful phrase to remember: "I will refuse him nothing!"

On the subject of sin in the world, let's listen to this dialogue between Jesus and Maryam:

The Lord says,

- Give me a priest, find a single one, who is seeking only Me and who seeks nothing for himself. Who doesn't go out of his way to make beautiful speeches simply for the effect those speeches might have.
- But Lord, answers Maryam, there are still holy priests on this earth!
- If there could be found a single one, completely disengaged from himself, who looks only for the glory of God, that priest would do prodigious things. Miracles would spring from his hands. That's the promise that Jesus gave Maryam, and surely to each of us! Oh, the power of humility!

The second weapon that Maryam proposes, and that she uses herself in this battle against darkness, is obedience. She practices obedience to the point of heroism. How can we not think here of Jesus and His agony at Gethsemane? He was assailed by anguish, distress, mortal sadness and by terrible interior suffering. All of Hell was in league against Him, exteriorly and interiorly. Now, it was at that precise moment that He pronounced the words of obedience par excellence: "Father, not my will but Thine be done." (Luke 22:42)

56. Two candles to light up the soul in darkness

At the heart of her battles in following Christ, Maryam would use this effective weapon of obedience to win victory after victory. We know that among the Carmelites, obedience constitutes an essential part of the Rule; it is even one of the three vows that all religious pronounce. Maryam speaks to us, therefore, very forcefully about obedience as a pathway of light for the consecrated life. She states: "One has to always obey, submit his will to that of his superiors. One must not make remarks. God does not like a soul who doesn't obey, who doesn't submit his own judgment. You must not bargain with Jesus. If you do anything for Him, do it completely. He doesn't like halves. A soul who does not give everything is a lukewarm soul, and Jesus vomits it from His mouth." In a moment of ecstasy, Maryam told a sister who was a little fearful:

"Practice only obedience to authority. Obedience and submission are two candles which light up the soul in darkness. It is in the dark times, in the terrible times, that one must allow himself to be guided by obedience." Maryam received from Heaven another piece of advice. She said: "The Blessed Mother let it be known to me that obedience always preserves us from every misfortune and from all the snares of Satan."

Among the confessions of Satan, this one is worth mentioning:

"Six years ago we began to attack a Carmelite sister in Spain," said the demon. The first two years we did everything to inspire antipathy in her towards one of her companions; we pushed her not to talk to her, and not even to look at her: she did the opposite. The Master permitted that the two of them be placed by their superior in the same job; then, we tried in a special way to make her grow impatient; but she showed only the greatest support, the most perfect charity. We tempted her against purity, against mortification, against humility, and always without success. We suggested that she see her superiors more often, especially the confessor; she went to them even less; we exalted her solid virtue, implying she didn't need frequent direction; she turned more often to the prioress and to the priest. When we prompted her to ask for extraordinary penances, she was content with those of the Rule. If we tried to convince her of her holiness, she confessed her pride in the presence of all the sisters. That wretch always crushed us." Satan made Maryam sometimes deaf, sometimes mute. But the person in authority had only to say, "In obedience, speak: in obedience, hear," and the novice spoke and heard.

From Chapter 57: The great majority of saints obeyed persons who did not reach one quarter of their spiritual level. Behind the person who exercises authority, the obedient one sees the hand of the Father, who directs events according to His divine wisdom. To obey authority is to obey God. If, on the other hand, you argue, convinced of your own human wisdom or logic, you only delay the accomplishment of the Father's designs.

One day, Jesus said to Maryam; "My daughter, obedience is to a soul what wings are to a bird".

58. One day, something clicks

The third weapon in this spiritual battle to belong to the light is charity. Maryam demonstrated all her life a profound charity towards those around her and certainly a great love for the Lord. I'd like to ask you this question: what is it that saved Maryam from sinking during those battles she had to take on? What sustained her was the immense love of souls that Jesus communicated to her. The Savior, who went as far as death for each one of us, sees our souls clearly and the state of sin they are in. Maryam received this gift of seeing the offences against God in souls, and she felt them deeply. She burned with desire to save these souls, in union with her spouse, Jesus the Savior. I have noticed that, for many saints, there came a particular day when something clicks inside them, and they reach a superior degree of charity. The love of the Lord burns so fiercely in the holy soul that it welcomes torment, suffering and pain no longer as misfortunes that they must flee, but, on the contrary, as welcomed and blessed tools that can be used for the sake of redemption. At that moment, when the click occurs, it is God who is taking the initiative. The sign of it is that, for the soul, the hardships become smooth. The suffering becomes a gentle joy. Not the suffering in itself that would be masochism, and therefore, a perversion. As a matter of fact, suffering in itself is always an evil. But these people burn so much with the love of Jesus that everything that is part of God's work becomes a joy for them, precisely because of their loving union with Him. To follow Jesus in everything, on Mount Tabor as well as at Golgotha, that is their joy. Such is true love, pure love!

59. The heart of Christ beats in her chest

I believe that this union is the essence of the charity of Maryam! She lived within her soul the suffering of the passion of Christ, and she sustained in her heart His wounds; she endured His tortures in her body, and she lived all of that in thanksgiving! She loved Jesus so much! All of her crosses brought her into communion with the redemptive love of Christ. So we are not surprised to see that, given this source of love, it is the heart of Jesus Himself which beats in her chest. Attached to this source of love, she spent herself to the point of exhaustion in the service of her sisters, in the service of souls. Here are some of her words about charity, marvellous words of simplicity and profundity: "Have a great deal of charity. Just as you prepare the way for your brother, the Lord will prepare for you. If you see stones along his path, remove them without his seeing it. If you see a hole, fill it without his seeing it. Make his path smooth. If you are thirsty and if someone gives you water, give this glass to your brother who is thirsty; although you may be thirstier than he, you are sure that the Lord will give you to drink from His hand." She also repeated to her sisters without ceasing, "Love your sisters more than yourselves!" When she was speaking

under the inspiration of her Angel or that of the Holy Spirit (even a few saints who came to visit her), she would say to her superior, "Love the lambs which are entrusted to you; love them more than yourself!" Maryam was visited supernaturally by certain saints, by certain angels, and by the Mother of God herself, who instructed her throughout her life. She was formed in her heart by the Blessed Mother and nourished by her wisdom.

61 Here are several stories which she liked to tell her sisters:

"In order to enter Contemplative prayer, you must have weapons." So a sister asked her: "But what are these weapons for Contemplative prayer?" In response Maryam said :

" No prayer without a little hatchet!"

"When there are things which come to us, for example, distractions, thoughts outside of prayer, we have to arm ourselves with a little hatchet." So the sister said to her:

"But what is this little hatchet?"

"It's the hatchet of good will. Good will, that's the little hatchet which allows us to cut off at the root everything that sprouts and which is not of God, and which comes to bother us during prayer."

Regarding sin, Maryam recounts this magnificent parable, one to remember, because it is the cure for the tormented soul: "In Heaven, the most beautiful trees are those which had sinned most on earth. Why? Because they used their sins like manure, which they deposited at the foot of the tree." What a beautiful insight into God's mercy!

The teachings of Maryam overflow with hope! Maryam is not out to accuse or threaten the worst of sinners, but, on the contrary, wants to encourage his trust in Divine Mercy. Then the sinner understands that even his sin, can be changed by God into something positive in the service of the light. He puts his sin at the foot of the tree as one uses manure to fertilize the tree and help it bear beautiful fruit."

62. Give hope to sinners!

Even about pride Maryam speaks in a language of hope. "Those who are very proud by nature", she says, "are given a grace."

Why? She explains that because of it, they are obliged each day to discipline themselves against pride. They have to perform certain deeds to fight this evil tendency. Through this battle against pride, the Lord makes them grow precisely in humility. They will have to fight all their lives against their pride. But thanks to that combat, they will be glorified in humility in a very particular way. This is just another way of saying that each of the stubborn defects in our nature is a sign that the Lord wants to elevate us to a high degree in the opposite virtue! Magnificent! Only Jesus could find a way to use an evil to make us grow in goodness!

Maryam took as an example pride, but you could also say the same thing about egotism, impurity, or avarice. You see, Maryam transformed everything in the light of the Holy Spirit in order to encourage her sisters, to give hope to sinners, to give joy back to broken hearts, to sustain those in pain.

63. Oh, if only I was in good health!

For people who were afflicted by disease, Maryam has words to restore peace. She observed in her sisters certain thoughts which made them lose their peace when they were in the throes of illness. When one says, "Oh, if only I was in good health! I would do this thing for the Lord, I would do that good work for God, for my soul!" But Maryam shows us how those thoughts are pure illusions; because, in the very midst of illness, the Lord has us live out something important. If someone asks for a cure, let it be only for the Glory of God. "My God, if the cause of your glory demands it, if it is your will, if the good of my soul requires it. Please, heal me!"

Maryam was entirely oriented towards God and occupied with His glory. Nothing in her even resembled a focus on herself, quite the contrary! The Lord even permitted her to be unaware of the graces which passed through her. She saw herself as the least of the sisters, the worst of sinners, and she considered it a great charity on the part of her sisters that they welcomed her into the heart of the monastery.

64. The 'Ego' leads the world into oblivion

Maryam had no air of self-satisfaction about her. On this point she gave a lesson which is very striking in its clarity, and she had some succinct words to say about the "I." Regarding the "I," the infamous "Ego" which dies five minutes after we do, she said: "The Ego leads the world into oblivion. Those who have the 'I' carry sadness, anguish within them. You cannot have the 'I' and God together. If you have the 'I,' you don't have God, and if you have God, you don't have the 'I'. You don't have two hearts, you have only one. Everything succeeds for the one who has no ego. Everything makes him happy. Where there is the 'I', there is no humility, gentleness, no virtue. You pray, you plead, and the prayer doesn't rise, doesn't reach God." All of these reflections are words of wisdom.

65. The knowledge of hearts

Maryam was also blessed by the Lord with a gift that people call "the knowledge of hearts." How can we not think of the Curé of Ars or of Padre Pio? When they welcomed sinners into their confessionals, they saw in the depth of souls certain sins which people didn't dare confess! "The knowledge of hearts" is a charism in the service of the mercy of God. In the course of her life, Maryam had the opportunity to practice on numerous occasions this charism in the service of her sisters. As a matter of fact, she exercised it not only for her sisters, but also for people close to the Carmelites. She even used it for the pope and certain prelates of the Church. Let's cite several cases. A novice in her community was showing signs of spiritual uneasiness and anxiety; in short, she was not well, and no one was successful in finding the cause of her troubles. One day, the Lord said to Maryam, "Go see Sister so and so, and speak to her!" The Lord revealed then to Maryam that this sister had a sin which had not been confessed, a serious sin from her past. Maryam went straight to the sister and asked her:

"Have you truly confessed all the sins of your past?"

"Yes," answered the novice, in all sincerity. At least I didn't conceal any." Maryam said to her,

"And this particular sin, did you confess it?"

The novice experienced a shock and realized that she had been concealing this sin for many years. Quickly, she called a priest for confession and her peace was restored immediately. The sister explained then to Maryam that she had repressed this sin even to the point of forgetting it. Now it was that sin which was the root of her profound spiritual uneasiness. On numerous occasions, Maryam was able to render service in this way to her own community.

66. Explosives under the Vatican? Visions and Prophecies

I am reminded of certain visions that Maryam received. She saw wars in the times to come and she asked her community to pray very hard. She also saw certain priests fall. She saw some of them seized by terrible temptations. She saw the descent of certain souls. In a very precise and concrete way, she saw, also, that in Rome, evil people were placing explosives under the Vatican to blow up certain parts of the buildings. So, with the permission of her superior, she managed to warn some of those concerned in Rome. Investigations revealed that she was right. A great misfortune was avoided. This particular deed attracted the attention of the pope himself, so much so that, later on, when she was delivering other messages from the Lord, she was very much listened to in Rome, as well as in the Carmelite Order. There had been proof that her inspirations truly came from the Lord. Here I would like to point out the spirit which inspired the practice of this charism of knowledge in Maryam. She never wanted to know the future. She never intended to discover, through curiosity, the events to come or the mysteries of God. Certain lights were given to her without her asking for them. Besides, she did not accept it when people consulted her the way someone would consult a soothsayer, an astrologer, a fortune teller, a tarot card reader who claim to know the future. She was not an intermediary "sibyl" who would have uttered oracles as in the time of the ancient Greeks. Maryam's gift was, utterly and completely, an overflowing love in the service of the glory of God. If she sometimes delivered words of foreknowledge, it was to help souls. To help them do what? To help them be faithful and belong all the more to God. After having delivered the word she received, Maryam would withdraw herself entirely, like the prophets of the Bible. The prophet is someone who receives and transmits a word which comes from God. The message goes through the prophet and reaches the people. The prophet is only the messenger, the obedient servant of that message.

67. They suffer like fatherless orphans

That's very different from this modern mentality which consists in wanting to know everything about the future in order to be able to make plans accordingly, or just to satisfy curiosity. I believe this greediness for every bit of information comes from the fact that people don't believe they have a Father. Many of our contemporaries behave like orphans. They suffer like orphans! A child who has a father doesn't feel the need to know the plan of what's going to happen to him; he has confidence. The father, little by little, step by step, introduces his child to the things of life, to the realities that he will have to face. Maryam teaches us how to abandon ourselves to our Father in Heaven, who knows what we need, as Jesus tells us in Scripture. In this, Maryam is actually a forerunner of St. Thérèse of Lisieux, (France). The whole way of abandonment and of trust which Thérèse taught several years later, the "little way," as she would call it, was already prepared by this message of Maryam. (See footnote: Clarke, John. *Story of a Soul: The Autobiography of St.*

Therese of Lisieux. Washington,
D.C: ICS Publications, 1975).

68. Lebanon and Jerusalem

In addition, Maryam practiced this gift of prophesy for certain particular countries. Let's take the example of Lebanon. Maryam was very close to Lebanon because she had family roots there. She was na daughter of the Middle East, a pure-bred! The Lord showed her in advance the many and numerous sufferings which were waiting for Lebanon. I'd like to quote several passages, because it's remarkable to see today how these prophesies have been proven correct.

Maryam speaks first about Beirut. "Over Beirut", she says, "I also see something, a cloud which hovers over the city. It is red, green, and black." Note that at this time this flag didn't exist. Today, we know that it's the flag of Syria. She continued, "I smell blood, everywhere the odour of blood around me, as if there were a corpse." She goes on to say, "I see cisterns of blood." She adds, "In spite of all that, deep down I feel a joy which I cannot define." In spite of all those revelations about Lebanon, over and above the tribulations and extreme distress which this country would have to endure, Maryam experienced a profound spiritual joy, which was a sign that a victory was being prepared for Lebanon and that the Lord was going to save this country.

Maryam speaks also of Jerusalem.

"I see over Jerusalem, in the air, a ball of fire. It seems to me that it is ready to fall. Prayer alone can stop it."

69. France, ask forgiveness, ask forgiveness!

Then Maryam speaks about France. Ever since her stay at the Carmelite convent of Pau and her trip to Marseille, the Lord had put into her heart an immense love for France. She compares France to a rose bush in the garden of the Lord. Jesus had spoken much about this rose bush to her. Maryam says that the rose bush is going to be trimmed by three pruning shears. There will remain only one branch, and it will be through this branch that God will do great things. She says that France has to be purified. She says on behalf of the Lord: "France, ask forgiveness, ask forgiveness!" "France has done too much good in the missions, for God to abandon it. France will be holy, but it doesn't deserve it yet! If the people pray and convert, its trial will be small. If not, it will plunge lower and lower." Maryam says of the Lord: "He will do wonderful things in the heart of France." But Jesus told her that before it occurs, "a purifying filter must pass through, and France must be reduced to nothing, so that I may be at the head of the armies, so that all nations might say to one another: 'Truly, it is the Most High who is at the head of France!' Everyone will cry out as from one mouth, with one voice, in the same one, even the impious ones." To put it simply, in order to save France completely, God is waiting until it cries out to Him with all its heart. I believe that Maryam expressed through that message what other prophets have expressed: that France has a very privileged place in the plan of salvation for humanity. Maryam was aware of that great mission, and she was very demanding of France. She wanted it to belong truly to God because, as

the Lord said to her, "All that does not belong to God will be swept away." Of course, that is true for France just as it is for the rest of the world. We can find that in Scripture: "Every plant that my Father has not planted will be rooted up" Jesus tells us (Matt. 15:13). France can begin doing a serious examination of conscience before the coming of the pruning shears!

70. A caress from God in the midst of her pots and pans

I give thanks to John Paul II for having raised up on the altars this little humble peasant girl from Galilee, who comes to remind us, with her childlike language, that mysteries are revealed to the little ones. A soul which is totally abandoned to God, knows God. From her first moment in this world, Maryam had knowledge of supernatural realities; she understood intuitively the spiritual life. Maryam lived with God, and her life was like a laying on of hands from Heaven to Earth, a caress from God. All of this in the midst of her pots and pans, of her tools, in the middle of the most humble, the most hidden, even the most painful, work. Maryam is truly the little child, who, in her natural poverty, welcomed the mysteries of God. She became for us a witness of the invisible. She leapt forward a century to speak to us, and I believe she landed in our century precisely because our century wants to separate itself from the mysteries of God and to do without Him. Our society wants to explain everything through science; it wants to explain man through psychological mechanisms. It is fixed on the search for well-being, which throws it into the agony of ill-being. Or worse yet, it wants to plunge man into dubious spiritualities, like those of New Age, which denies the incarnation of God as a basic principle. So Maryam arrives like a bomb, a most pleasant bomb, to talk to us about things from on high and to remind us of our final destination. Maryam lived with the angels. She lived with the Blessed Mother, and she allowed herself to be instructed from on high. On numerous occasions, when I've had the opportunity to speak about her to religious communities as well as to the young, to adolescents, I was always struck by one thing: Maryam goes straight to the heart!

71. She opens the windows of our prisons

Her words are very simple; that is why they reach deep into the hearts of people (All the translators of this booklet have fallen in love with her!). I remember certain adolescents in front of whom I would say to myself, "It's too bad I will have to go quickly through the mystical graces of Maryam. It's a language that they can't understand; they are not going to get it, and they're going to blow it off!" But, on the contrary, to my great surprise, it's precisely that which triggers a thousand questions! These young people are victims of a real conspiracy of silence on the part of adults about these realities of our faith, in particular about the meaning of our lives on earth and its finality. As a matter of fact, they have an infinite thirst for learning the truth – the unvarnished truth –and they appreciate the fact that Maryam doesn't mince words!

In the West, we no longer want to speak about God, about the things of God, about the Word of God, and still less about the spiritual combat which we must take on, lest we be defeated by the Evil One. We are afraid of the opinion of others. The Evil One has succeeded in strangling us with fear, the fear of not doing everything like everyone else, the fear of appearing different. Pure slavery! The young are thirsty, more than ever, to know these realities of the life of God, because

they are being raised without that. They are cruelly deprived of that. They gradually wilt by a lack of spiritual perspective. As a result, they are dying. I give thanks to God for having revived Maryam, for having revealed her in our era after more than a century of silence. She opens the windows of our prisons. She breaks down our leaden doors. In her clear little voice of child-prophet, it's as though she was telling us today, "But as for God, it's simple! He is there! Listen to His voice, you will not die! You will live!" Maryam, our thanks to you! When we look at your life, we see that what you say is true. But know this: your work is not yet finished. From the highest Heaven, please, pray for us and come to help us, as you helped your Carmelite sisters and the poor who knocked at the door of your heart! Nothing less!