

CHAPTER VIII

Declaring the Manner in which Our Great Queen Practiced the Doctrine of the Gospel which Her Most Holy Son Taught Her.

84. Already passing his boyhood, Our Savior was advancing in age and works, and in all things fulfilling each of the tasks entrusted to Him by his eternal Father for the benefit of mankind. He did not preach in public, nor did He perform at that time such open miracles as afterwards in Galilee, or before in Egypt, yet under the cover of secrecy He produced great effects in the souls and bodies of men. He visited the poor and the sick; He consoled the afflicted and the sorrowful. By special enlightenment and holy inspirations He led many souls to the way of salvation, inducing them to turn toward their Creator and away from the demon and death. These labors were continuous, and He was frequently absent from the house of his most blessed Mother. Although the persons thus assisted were aware they were moved and renovated by the words and presence of Jesus, yet since they were unaware of the mystery of his assistance they did not speak of it, not knowing to whom to attribute the aid except God himself. The great Lady learned of these wonders by seeing them reflected in the most holy soul of her Son and by other means, and She adored Him and rendered Him gratitude for them prostrate at his feet.

85. The rest of the time her most holy Son passed with his Mother, praying with Her, instructing Her, and conferring with Her regarding his solicitude which as the Good Shepherd (Jn. 10:14) He had for his cherished flock, the merits which He desired to accumulate for the benefit of souls, and the means to be applied for their salvation. The most prudent Mother listened to all his words and cooperated with his divine love and wisdom, assisting Him in his offices of Father, Brother, Friend, Teacher, Advocate, Protector, and Repairer of the human race. These conferences they held either by conversation or by interior communications, for in both ways the Son and the Mother could communicate with each other. Her most holy Son would say: "My Mother, the fruit of my works in which I desire to found the Church is to be one doctrine and knowledge, which if believed and followed shall be the life and salvation of men, an efficacious and holy law, a powerful antidote to the deadly poison which Lucifer poured into human hearts by the first sin. I desire men, by means of my precepts and counsels, to spiritualize and raise themselves to the participation and likeness of Myself, and while living in mortal flesh become depositories of my riches, and afterwards come to the participation of my eternal glory. I desire to give to the world the law I gave through Moses, but so renewed, improved, and with new light and efficacy that it shall include also the precepts and counsels."^{*}

86. All these intentions of the Master of life his heavenly Mother understood with most profound insight and accepted with ardent love, reverencing and thanking Him in the name of the entire human race. And as the Lord was individually manifesting each and every one of these great sacraments, She was growing in knowledge of the efficacy which His Highness would give to all of them, the law and doctrine of the Gospel and the effects in souls if they would keep it, the reward for corresponding with it, and how He labored beforehand in everything as if He had executed it for each one of the creatures. She expressly knew all four Gospels, with the exact words with which the Evangelists would write them, along with the mysteries included therein. She understood in itself the entire doctrine of the Gospels, because her knowledge exceeded that

^{*} cf. Mt. 5:17; *O Antiphon* for Vespers, Dec. 22 [Ed.]

of the Evangelists themselves, and She could have been their teacher in declaring it to them without having their words before Her. Likewise She knew this knowledge was as it were copied from that of Christ, and along with it the Gospels which would be written were as if translated and copied into her soul, to remain there as the tablets of the law in the Ark of the Testament (Heb. 9:4), so they could serve as the original, legitimate and true manuscript of the new law of grace for all the saints and just, for all of them were to copy the sanctity and virtues contained in this archive of grace, most holy Mary.*

87. Her divine Teacher also instructed Her in her obligation of practicing this holy doctrine in its entirety so the high purposes which He had in view in making Her partake in such exalted blessings and favors could be attained. If we were to here relate how properly and exactly our great Queen and Lady fulfilled this commission, it would be necessary to describe her whole life in this chapter, for it was a complete summary of the Gospel, copied from her own Son and Teacher. We can see what this doctrine has worked in the Apostles, Martyrs, Confessors, Virgins, and in all the just and the saints who have lived and shall live to the end of the world; no one except the Lord himself could narrate it, much less comprehend it. Yet we must consider that all the saints and the just were conceived in sin and all of them placed some obstacle to grace, and because of this could have grown in virtue, sanctity and graces, yet left a certain void regarding this (Rom. 5:12; I Jn. 1:8). But our heavenly Lady did not suffer from these defects or diminishing of sanctity; She alone was a subject adequately disposed, without defect repugnant to the activity of the powerful arm of God and his gifts. She was the one who without hindrance or resistance received the impetuous torrent of the Divinity (Ps. 45:5) communicated to Her by her own Son and God. From all this we may understand that only in the eternal happiness of the beatific vision shall we be able to estimate how much is due to this wonder of his omnipotence.

88. Speaking in general of such great matters, whenever I desire to manifest something of that which has been manifested to me I am at a loss regarding what terms to use, for our great Queen and Lady observed the precepts and doctrines of the Gospel according to the measure of her profound understanding of them, and no creature is capable of reaching the limits of the science and intelligence of the Mother of Wisdom in these teachings of Christ; moreover, that which I understand of it exceeds the capacity of human words and speech. Let us take for example the doctrine of that first sermon which the Teacher of life gave on the mountain to his disciples and which is recorded by St. Matthew in chapter V (1ff.). In it is contained the sum of Christian perfection upon which the Church is founded, and which makes those blessed who observe them.

89. *Blessed are the poor in spirit*, says our Lord and Teacher, *for theirs is the kingdom of heaven* (Mt. 5:3). This was the first and solid foundation of all evangelical life. Although the Apostles, and with them our Father St. Francis, understood it in a most exalted manner, yet most holy Mary alone penetrated and fully weighed the greatness of this poverty in spirit, and just as She understood it so She practiced it to the ultimate limit of her capability. Into her Heart the image of temporal riches found no entrance, nor did She feel the inclination toward them; but while loving created things as the handiwork of the Lord, She at the same time detested them insofar as they were a hindrance or a burden to the love of God. She made use of them in moderation and only insofar as they were useful for divine love. This admirable and most perfect poverty entitled Her to possess all things as Queen of heaven and earth. What I have said here in regard to poverty, though strictly true, is but little in comparison to what our great Lady really understood and practiced in regard to this poverty of spirit, the first beatitude.

* cf. Eccclus. 24:32; Apoc. 20:12 [Ed.]

90. The second beatitude is: *Blessed are the meek, for they shall possess the land* (Ib. 4). By her most sweet meekness most holy Mary excelled in the practice of this beatitude not only all mortals, just as Moses excelled all men of his time, but She surpassed the Angels and Seraphim themselves, for this most sincere Dove, being yet in mortal flesh, was interiorly and exteriorly no more exposed to disturbance and excitement of her faculties than these pure spirits who are not endowed with senses. In this inexplicable degree was She mistress of all her faculties and bodily operations, as well as of the hearts of all with whom She conversed. She possessed the land in every way, subjecting all to her gentle obedience. The third beatitude is: *Blessed are they that mourn, for they shall be comforted* (Ib. 5). Most holy Mary understood more than any tongue can explain the value and excellence of tears (Ps. 125:5), and at the same time the foolishness and danger of laughter and worldly merriment (Prov. 14:13); for while all the children of Adam, though they are conceived in original sin and afterwards incur many other actual sins, give themselves over to laughter and delights, this heavenly Mother, being without sin at her Conception and ever after, was aware that this mortal life should be consumed in weeping over the absence of the supreme Good and over the sins which have been and are committed against God. For the sake of all men She wept over their sins and merited by her most innocent tears the great consolations and favors of the Lord. Her most pure Heart was in continual distress at the sight of the offenses committed against her Beloved and her God. Her eyes distilled incessant tears (Jer. 9:1), and her bread day and night was to weep over the ingratitude of sinners toward their Creator and Redeemer (Ps. 41:4). No mere creature, and not all of them together, wept more than the Queen of Angels, although there is abundant cause of wailing and weeping for men due to their sins, while in Her there was cause only for joy and delight because of her treasures of grace.

91. In the fourth beatitude, *blessed are they that hunger and thirst after justice, for they shall have their fill* (Ib. 6), our heavenly Lady attained the understanding of the mystery of this hunger and thirst, and She suffered it more than all the repugnance the enemies of God have had and shall have for it. Having arrived at the pinnacle of justice and sanctity her desire for it increased in proportion, while the plenitude of graces, poured out upon Her in a continual stream from the treasury of the Divinity, satiated her longing desires. As for the fifth beatitude, *blessed are the merciful, for they shall obtain mercy* (Ib. 7), She possessed it in such a high degree that She alone deserved to be called the Mother of Mercy, just as the Lord alone is called the Father of mercies (II Cor. 1:3). Being most innocent and without any guilt for which to ask God for mercy, She was merciful in the highest degree toward the entire human race, and by her mercy She helped to remedy it. Since She knew by her exalted science the excellence of this virtue, She never has denied and never shall deny mercy to anyone who solicits Her for it, imitating in this most perfectly God himself, while also anticipating the needs of the poor and needy, advancing to meet them in order to offer them her help.

92. In the exercise of the sixth beatitude, *blessed are the clean of heart, for they shall see God* (Ib. 8), She was without comparison, for She was elect as the sun (Cant. 6:9), a true imitation of the real Sun of justice and an image of our material sun, which is not defiled by things beneath it. Into the Heart and mind of our most pure Princess no touch of defilement has ever found entrance; rather, this was as it were impossible due to the purity of her most chaste thoughts, and because from the first moment of her existence She was favored with the vision of the Divinity, and many times afterward as referred to in this History, though being in the state of a viator these visions were given in passing and were not perpetual. The seventh beatitude, *blessed are the peacemakers, for they shall be called the children of God* (Ib. 9), was conceded to Her with

admirable wisdom as being necessary for Her in order to preserve the peace of her Heart and faculties in the tumults* and tribulations of her life, and in the Passion and Death of her most holy Son. On all these occasions She was the living image of pacification. Never was She inordinately disturbed, and She knew how to accept the greatest sufferings with supreme peace of mind, being in all things a perfect Daughter of the heavenly Father. Yea, it was especially by the exercise of this beatitude that She deserved to be called the Daughter of the eternal Father. The eighth beatitude, *blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven* (Ib. 10), brought most holy Mary to the highest perfection possible, since suffering the taking away of the honor and life of her most holy Son and Lord of the world, by declaring justice and teaching it to men, and by the conditions with which this injury was consummated, only Mary and God himself could suffer this with a certain equanimity, for She was the true Mother of her Onlybegotten, just as the Lord was his true Father. Only this Lady imitated His Majesty in suffering this persecution, and knew to this extreme must be executed the doctrine which her divine Master would teach in the Gospel.

93. In this manner I am able to declare something of what I know regarding the science of our great Lady in comprehending the doctrine of the Gospel and putting it into practice. What I have declared regarding the Beatitudes could similarly be related of the other precepts and counsels of the Gospels, as well as the parables contained therein; for example, the precepts of loving enemies (Mt. 5:44), pardoning injuries (Lk. 17:4), doing good works in secret and without vainglory, and avoiding hypocrisy (Mt. 6:1-6), along with all of the counsels of perfection and the teachings contained in the parables of the Treasure (Mt. 13:44), the Pearl (Ib. 45-46), the Virgins (Mt. 25:1ff), the Seed (Mt. 13:18ff.), the Talents (Mt. 25:14ff.), and all the other parables in the four Gospels. All of them She understood together with the doctrines which they inculcate and the high ends which the Master had in view. She knew all things in the most holy and perfect manner, and thus She also accomplished them to the last point. We can say the same of this Lady that Christ our Good said of Himself, that He came not to destroy the law, but to fulfill it.

INSTRUCTION OF THE QUEEN OF HEAVEN, MARY MOST HOLY.

94. My daughter, for the true teacher of virtue it is proper to teach what he does and do what he teaches (Mt. 5:19), since speaking and doing are two parts of the office of teaching, so the words instruct and the example moves and gives credit to what is taught so it is accepted and executed. All this my most holy Son did (Jn. 12:36), and I in imitation of Him. Because His Majesty was not always to be on earth, nor I, He desired to leave the sacred Gospels as a transcript of his life, and also of mine, so the children of light, believing in it and following it, could conform their lives to that of their Master by the observance of the doctrine of the Gospel He left them; for in his life was practiced the doctrine which the Lord himself taught me and ordered me to put into practice so I could imitate Him. Such is the value of the sacred Gospels, and such is the esteem thou dost owe them, holding them in extreme veneration. I give thee notice that for my most holy Son and for me it is of great glory and satisfaction to see his divine words, and those which describe his life, respected and worthily esteemed among men. On the contrary, the Lord considers it a great injury when the Gospels and his doctrine are forgotten by the children of the Church; for there are many in it who do not understand them, or pay attention to them, or thank

* cf. *Con.* 692-697; *Inc.* 340-71; *Cor.* 451-528 [Ed.]

Him for this benefit, or have any more remembrance of them than if they were pagans and had not the light of faith.

95. Thy debt is great in this regard, for thou hast been given knowledge of the veneration and appreciation in which I held the evangelical doctrines, and how I labored to put them into practice; and if thou art not able to know all I practiced and understood (which is not possible to thy capacity), at least know that with no nation have I shown my condescension more than with thee in this benefit. Therefore with great vigilance pay attention to how thou dost correspond with it, and do not neglect the love which thou hast conceived for the divine Scriptures, and particularly for the Gospel and its most exalted doctrine. It is to be thy lighted lamp in thy heart (Ps. 118:105), and my life thy model and example which serve thee to form thy own. Consider how much this example worth, how important it is for thee to imitate it, how much pleasure Son and Lord shall thereby receive, and how I shall consider myself obliged anew to have with thee the office of Mother and a Teacher. Fear the danger of not attending to the divine calls, for by this forgetfulness innumerable souls are lost. Having so frequently and wonderfully received such calls from the generous mercy of the Almighty, if thou dost not correspond to them thy rudeness shall be reprehensible and abhorrent to the Lord, to me, and to the Saints.