

## CHAPTER XVIII

*Most Holy Mary and St. Joseph Distribute the Gifts Received from the Magi, and They Remain in Bethlehem until the Presentation of the Infant Jesus in the Temple.*

573. After the departure of the three Kings and the due celebration of the great mystery of the adoration of the infant Jesus, there was nothing to wait for in that poor yet sacred place, and they were free to leave it. The most prudent Mother then said to St. Joseph: "My master and spouse, the offerings which the Kings have made to our God and Child must not remain here idle, but they must be applied in the service of His Majesty and be used according to his will and pleasure. I deserve nothing, even of temporal goods; dispose of all these gifts as belonging to my Son and to thee." The most faithful of husbands answered, with his accustomed humility and courtesy, that he would leave all to Her and would be pleased to see Her dispose of them. But Her Majesty insisted anew and said: "Since thou makest an excuse of humility, my master, do it then for love of the poor, who are waiting for their share; they have a right to the things which their heavenly Father has created for their sustenance." They therefore immediately concluded to divide the gifts into three parts, one destined for the temple of Jerusalem, namely the incense and myrrh, as well as part of the gold, another part as offering to the priest who had circumcised the Child so he could use it for himself and for the synagogue or oratory in Bethlehem, and the third part for distribution among the poor. This resolve they executed with generous and fervent affection.

574. The Almighty made use of a poor but honorable and pious woman to be the occasion of their leaving the cave. She had come a few times to visit our Queen, for the house in which she lived was built up against the wall of the city, not far from the cave. Some time later this devout woman, not being aware of what had happened, but having heard the rumor of the visit of the Kings, held a conversation with most holy Mary and asked Her whether She had heard that some Wise Men, who were said to be kings, had come from afar seeking the Messiah. The heavenly Princess, aware of the good disposition of this woman, took occasion to instruct her and catechize her in the common belief, without revealing to her the hidden sacrament connected with Herself and the sweetest Child whom She held in her arms (Tob. 12:7). In order to relieve her poverty She gave her some of the gold destined for the poor. Thereby the condition of this fortunate woman was much improved and she became attached with heart and soul to her Teacher and Benefactress. She invited the Holy Family to live in her house, and since it was a poor one it was so much the more accommodated to the founders and builders of holy poverty. The poor woman pleaded with great persistence, since she saw the great inconvenience to which most holy Mary and Joseph with the Child were subject in the cave. The Queen did not refuse her offer and answered that She would let her know of her decision. She and St. Joseph conferred with each other, and they resolved to leave the cave and lodge in the house of this woman, awaiting there the time of the Purification and Presentation in the temple. They did this so much the more willingly since it provided an opportunity for them to remain near the cave of the Nativity, and also because many people began to frequent the cave due to the rumor of the visit of the Kings which had been spread about.

575. Because of these and other considerations most holy Mary with St. Joseph and the sacred Child took leave of the cave, though with most tender regret. They accepted the hospitality of that fortunate woman, who received them with the greatest charity and assigned to them the larger portion of her dwelling. The holy Angels and ministers of the Most High accompanied

them in the same human form in which they always served them. And because the heavenly Mother and her spouse went frequently from their new lodging to visit the Holy Place of that sanctuary of the cave, the Angels came and went with them as numerous courtiers delegated to their service; moreover, when the Child and his Mother took leave of the cave God appointed an Angel as its keeper and watcher as He had done with the garden of Paradise (Gen. 3:24). And this guard remained and does remain to this day, sword in hand, at the opening of the cave, and never since then has an animal entered there. That this holy Angel does not hinder the entrance of hostile infidels, who have possession of this and other Holy Places, is because of the judgments of the Most High, who allows men to execute the designs of his wisdom and justice. This permission would not be necessary if Christian princes were filled with fervent zeal for the honor and glory of Christ, and would seek the restoration of these Holy Places consecrated by the blood and labors of the Lord and his most holy Mother, and by the works of our Redemption. And even if this would not be possible, there is no excuse for not attending with faithful diligence to the decent upkeep of these mysterious places, since nothing is impossible to the believer (Mk. 9:22), who can overcome mountains (Mt. 17:19). I was given to understand that the pious devotion and veneration for the Holy Land is one of the most powerful and efficacious means for establishing and confirming Catholic monarchies, and no one can deny that many of their excessive and unnecessary expenses could be avoided by employing their resources in such a pious enterprise, which would be pleasing both to God and to men; for in justifying these expenses there would be no need of exotic reasons.

576. Most pure Mary and her spouse, having with her divine Child moved to the dwelling in the vicinity of the cave, remained there until according to the requirements of the law She was to present Herself with her Firstborn for purification in the temple. For this mystery the most holy of creatures resolved to dispose Herself worthily by a fervent desire of carrying the infant Jesus as an offering to the eternal Father in his temple, by imitating her Son, and by seeking the adornment and beauty of great virtues as a worthy offering and victim for the Most High. With this intention the heavenly Lady, during the days which still remained until the Purification, performed such heroic acts of love and all the other virtues that neither the tongue of angels nor of men can explain them. How much less can this then be done by a useless and entirely ignorant woman? Christian piety and devotion will merit to feel these mysteries if by contemplation and veneration they dispose themselves. Judging the more intelligible favors received by the Virgin Mother, they can infer and trace the others which do not fall within the scope of human words.

577. From his very birth the infant Jesus spoke to his sweetest Mother in audible words, for immediately after his birth He said to Her: "Imitate Me, my Spouse, become like unto Me," as was mentioned in chapter X. This was when they were alone, and though He always spoke to Her most plainly St. Joseph never heard his words until the Child was one year of age when He also spoke to him. Nor did the heavenly Lady reveal this secret, for She understood it was only for Her. The words of the Infant God were spoken with the majesty worthy of his greatness, with the efficacy of his infinite power, and were such as befitted the most pure and holy, the most wise and prudent of all creatures next to Himself, and one who was his true Mother. Sometimes He said: "My Dove, my chosen One, my dearest Mother" (Cant. 2:10). By these colloquies and delights contained in the Canticles of Solomon, and other more continual interior conversations, the most holy Son and Mother passed their time, and in these the heavenly Princess received favors and was delighted by caresses so sweet and loving as exceed those of the Canticles of Solomon, and greater than those which have been or shall be given to all the just and holy souls from the beginning until the end of the world. Many times during these loving mysteries the

infant Jesus repeated those words: “Become like unto Me, my Mother and my Dove.” Since they were words of life and infinite power, and most holy Mary at the same time was furnished with the infused knowledge of all the interior operations of the soul of her Onlybegotten, no tongue can declare nor thought comprehend the effects wrought in the most candid and inflamed Heart of this Mother of the Son who was God and man.

578. Among the more rare and excellent privileges of most pure Mary, the chief one is that She is Mother of God, which is the foundation of all the rest; the second is that She was conceived without sin; the third, that She enjoyed many times the beatific vision in this mortal life; and the fourth is that She continually and clearly saw the most holy soul of her Son and all its operations for her imitation. She had it present to her eyes as a most clear and pure mirror in which She could behold Herself again and again in order to adorn Herself with most precious gems of virtue, made in imitation of those seen in that most holy soul. There She saw it united with the divine Word, and She exercised her humility in seeing how much her own human nature was inferior to that of Christ. She perceived with the clearest insight the acts of gratitude and praise with which the soul of Christ praised the Most High for having been created out of nothing as the rest of the souls, for the graces and gifts with which it was endowed above others as a creature, and especially for having been raised and exalted in his human nature to the inseparable union with the Divinity. She pondered over his petitions, prayers and supplications to his eternal Father for the human race, and how in all his other activity He prepared Himself for its Redemption and instruction as the sole Redeemer and Teacher of man for eternal life.

579. All these works of the most holy humanity of Christ our supreme Good his most pure Mother continually sought to imitate. There is much to say concerning this great mystery of her imitation in this History, for She had this example and model incessantly before her eyes, and according to it She regulated her own activity and behavior during the Incarnation and Nativity of her Son. Like a busy bee She continually built up the sweetest honeycomb of delights for the incarnate Word. His Majesty, having come from heaven as our Redeemer and Teacher, desired his most holy Mother, from whom He had formed his human existence, to participate in a most exalted and singular manner in the fruits of the common Redemption, and be his unique and chosen Disciple in whom his teaching would be vividly stamped, and whom He wished to make as similar to Himself as possible. In the light of these intentions and blessed purposes of the incarnate Word must we judge the greatness of the works of his most holy Mother and the delights which He enjoyed while resting upon her arms and reclining upon her bosom, for it was indeed the bridal chamber and couch of this true Spouse (Cant. 1:15).

580. In the days when the most holy Queen remained in Bethlehem before the Purification some of the people came to see and speak with Her, though almost all of them were of the poorest class. Some of them came because of the alms which She distributed, and others because they had heard of the Kings who had visited the cave. All of them spoke of this visit and of the coming of the Redeemer, for in those days (not without divine predisposition) the belief that the birth of the Messiah was at hand was very widespread among the Jews and the talk of it was very frequent. This gave the most prudent Mother repeated occasions to exercise Herself in magnanimous works, not only by guarding the secret of her bosom and conferring within Herself about all She saw and heard (Lk. 2:19), but also by directing many souls toward the knowledge of God by confirming them in the faith, instructing them in the practice of virtues, enlightening them in the mysteries of the Messiah whom they were expecting, and dispelling the ignorance in which they were cast as a crude people, little versed in the things of God. Sometimes their talk about these matters was so full of error and womanish prattle that simple St. Joseph smiled in

secret. He wondered at the heavenly wisdom and force of the answers with which the great Lady met their gossip and instructed them, at her patience and gentleness in leading them to the truth and to the perception of the light, and at her profound humility and yet patient reserve with which She knew how to dismiss all of them consoled, rejoiced, and furnished with all that was good for them to know. She spoke to them words of eternal life (Jn. 6:69) which penetrated, inflamed and strengthened their hearts.

*INSTRUCTION GIVEN TO ME BY OUR LADY, MOST  
HOLY MARY, THE QUEEN OF HEAVEN.*

581. My daughter, by the divine light I knew better than all other creatures at what a low value the Most High esteems earthly blessings and riches; therefore, in my holy liberty of spirit, I felt myself troubled and inconvenienced by the possession of the treasures of the Kings offered to my most holy Son. But since in all my works humility and obedience were to shine forth, I did not desire to appropriate them to myself, nor dispose of them according to my own will, but according to the desires of my spouse Joseph. In this resignation I managed to act as if I were his handmaid and none of these gifts concerned me in any way, for it is debasing, and for weak creatures very dangerous, to claim or appropriate any of the goods of the earth, be they material possessions or goods of honor, for all this cannot be done without covetousness, ambition, and vain ostentation.

582. I have desired to tell thee all this, my dearest, in order for thee to know how to refuse riches or honors as due to thee and not appropriate to thyself any of them, especially not if thou dost receive them from persons of influence and exalted station. Guard thy interior liberty and make no show of a thing which is worth nothing and which cannot justify thee before God. If anything is brought to thee, never say “this is given to me, or is presented to me,” but “this the Lord sends for the community; pray to His Majesty for the instrument of this his mercy.” And mention the name of the giver so the nuns may pray particularly for him and he may not be disappointed in the purpose of his gift. Also do not receive it personally, lest thou raise a suspicion of covetousness, but let those appointed for this duty receive it. And if by the office of superior (after being inside the convent) thou dost distribute it to whom it belongs, let it be with detachment and without any show of personal rights of possession in it, yet at the same time, as one who knows she does not deserve any favors, do not forget to thank the Most High and the giver. That which is brought to the other religious thou must acknowledge gratefully as the superior and immediately make sure to apply it for the community, without reserving any part of it for thy own use. Do not inquire with curiosity about the incomes of the convent in order not to take sensible pleasure therein nor seek delight in the reception of such favors, for frail and passionate nature incurs many defects in such a transaction, and of few of the defects does it render much account to itself. Nothing can be trusted to infected human nature, for it always seeks after more than it possesses, and it never says “enough”, and the more it receives the greater thirst it has for more.

583. Rather what I desire thee to pay more attention to is the intimate and frequent communication with the Lord by unceasing love, praise and reverence. In this I desire thee, my daughter, to work with all thy strength and incessantly apply thy faculties and powers with great watchfulness and care, for without this effort the inferior part will inevitably weigh down thy soul (Wis. 9:15), derange and upset it, divert and cast it down, causing it to lose the vision of the highest Good. This loving communication of the Lord is so delicate that even by listening or

attending to the deceits of the enemy the soul loses it. For this reason the enemy makes great efforts to draw the attention of the soul toward himself, knowing the punishment of listening to him will be the concealment from the soul of the object of its love (Cant. 5:6). As soon as it carelessly ignores the beauty of the Lord it enters upon the byways of neglect and is deprived of the divine sweetness (Ib. 1:7; 5:7). When afterwards the soul, having with sorrow experienced the evils of such inadvertence, wishes to return to seek Him, it does not always find or recover Him (Ib. 3:1-2). Since the demon who deceived it then presents other delights so vile and unlike those to which the soul has been accustomed interiorly, new causes of sadness, disturbance, dejection, lukewarmness and dissatisfaction arise, and its whole interior is filled with dangerous confusion.

584. Regarding this truth, my dearest, thou thyself hast some experience wherein thou didst notice the effects of neglect and tardiness in believing the favors of the Lord. It is time for thee to be prudent in thy sincerity and constant in keeping up the fire of the sanctuary (Lv. 6:12), without ever losing sight for a moment of that same Object to which I attended with all the powers of my soul and all my faculties. And though there is a great distance between thee, who art a vile wormlet, and that which I propose for thy imitation, and though thou canst not enjoy the supreme Good so unreservedly as I, nor live in the same condition as I, yet since I instruct thee and show thee what I did to assimilate myself to my most holy Son, thou canst imitate me according to thy strength, using my doings as a mirror. I gazed upon Him in his most holy humanity; thou canst see Him in my soul and person. If the Almighty calls and invites all men to the highest perfection by following Him (Mt. 11:28-9), consider what thou art obliged to do, since thou hast been drawn toward the Most High by such a generous and powerful influence of his right hand (Cant. 1:3).