

CHAPTER XXII

Jesus, Mary and Joseph begin Their Journey to Egypt, Accompanied by the Angelic Spirits; They Arrive at the City of Gaza.

619. Our heavenly Pilgrims left Jerusalem and entered upon their banishment during the silence and obscurity of night, full of solicitude for the Pledge of heaven whom they carried with them into a strange and unknown land. Although faith and hope strengthened them, since it could not be more exalted and secure than in our Queen and her most faithful spouse, nevertheless the Lord gave room for suffering, since this was unavoidable due to the love they had for the infant Jesus, and also because they did not know in particular all that would happen during such a long journey, nor when it would end, nor how they would fare in Egypt where they would be entire strangers, nor what comfort or convenience they would find there for raising the Child, nor even how they would be able to ward off great sufferings from Him on the way to Egypt. Therefore the hearts of these most holy Parents were filled with many misgivings and anxious thoughts when they parted with so much haste from their lodging place. But their sorrow was much relieved when the aforementioned ten thousand courtiers of heaven (589) again appeared to them in human forms and in their former splendor and beauty, and when they again changed the night into brightest day for the holy Pilgrims. As they set forth from the portals of the city the holy Angels humbled themselves and adored the incarnate Word in the arms of his Virgin Mother. They also encouraged Her by again offering their homage and service, stating it was the will of the Lord for them to guide and accompany Her on the journey.

620. To the afflicted heart the least consolation seems precious; hence this one, being in itself a great relief, comforted our Queen and her spouse Joseph very much. They therefore entered upon their journey with much confidence, choosing the way which led through the city gate in the direction of Nazareth. The divine Mother longed to visit again the place of the Nativity in order to venerate the sacred cave and the crib which had offered shelter and hospitality to her most holy Son at his entrance into the world, but the holy Angels, knowing of her unspoken desires, said to Her: "Our Queen and Lady, Mother of our Creator, it is advisable that we hasten on our journey without any delay, since due to the diversion of the magi Kings without returning to Jerusalem, and afterward the words spoken by the priest Simeon and by Anna, the people have been roused to attention; some of them have begun to say Thou art the Mother of the Messiah, others that Thou knowest of Him, and others say thy Son is a Prophet. Regarding the visit of the Kings to Thee in Bethlehem there are various opinions, and of all this Herod is informed. He has commanded that Thou be sought after with great tenacity, and shall continue this search with unremitting diligence; for this reason the Most High has commanded Thee to flee at night and with so much haste."

621. The Queen of heaven yielded to the will of the Almighty thus made known to Her by the holy Angels. She therefore revered from afar the sacred place of the Nativity of her Onlybegotten, renewing the memory of the mysteries there wrought and the favors there received. The holy Angel who stood as guard of the sacred cave approached them on their way in visible form and adored the incarnate Word in the arms of his Mother. Since She was thus allowed to see this Angel and speak to him the heavenly Lady was rejoiced and comforted still more. She would have also preferred to travel by way of Hebron, since it was only a short distance from the one they were now traveling, and St. Elizabeth was just at that time in that city with her son St. John. But the caution of St. Joseph, who was more apprehensive, prevented also

this diversion and delay. He said to his heavenly Spouse: "My Lady, I judge it extremely important that we not delay our journey even for one instant, but press forward as much as possible in order to withdraw from danger. Therefore it will not be advisable to go to Hebron, where they could find us more easily than in other parts of the country." The humble Queen answered: "Let it be according to thy will; yet I also ask thy permission to send one of these celestial spirits to Elizabeth my cousin in order to inform her of the cause of our flight so she may place her son in safety, for the indignation of Herod is so roused that it will extend to them."

622. The Queen of heaven knew of the design to murder the children, but She did not tell St. Joseph of it at that time. Here I must marvel at the obedience and humility of most holy Mary, which was so exquisite and rare, for She obeyed St. Joseph not only in that which he commanded, but also in that which concerned Herself alone, namely in the matter of sending an Angel to St. Elizabeth. Although She could have sent the Angel by a mere wish, without even expressing it in words, She nevertheless preferred not to do so without permission and in obedience to her spouse. I must confess my shame and negligence, since having before my eyes the most pure fountain of waters I do not satiate my thirst, nor profit by the light and the example before me, though it is so vivid, so sweet, powerful and attractive in teaching us all to abjure our own reprehensible wills. Then with the permission of St. Joseph most holy Mary dispatched one of the principal Angels of her guard in order to notify St. Elizabeth of what was passing. As the Superior of the angelic spirits She instructed her messenger on this occasion what he was to say to the holy matron and to the child John.

623. The holy Angel went to the happy and blessed Elizabeth, and according to the order and will of his Queen informed her of all that was proper. He told her how the very Mother of God was fleeing before the wrath of Herod into Egypt, since this tyrant was now searching for the Child in order to kill Him. He warned her to see to the safety of St. John by hiding him in some place of refuge. He also manifested to her other mysteries of the incarnate Word according to the command of the heavenly Mother. St. Elizabeth was filled with joy and wonder at this message, and she expressed her desire to meet and adore the infant Jesus and see his Mother, asking him if it was possible to reach them. The holy Angel answered that her King and Lord made man was passing with his Mother at a distance from Hebron and could not wait for her visit; the Saint therefore gave up her project. Overflowing with tender and tearful affection, she asked the Angel to bring affectionate greetings to the Son and Mother. The Angel then returned with his message to the Queen. St. Elizabeth immediately dispatched a servant with some gifts consisting in provisions, money and material for clothing the Infant. She foresaw their needs in a strange country and instructed the servant to catch up to them with all haste. He met them in Gaza, which lies a little less than twenty hours from Jerusalem, on the river Besor, and on the road from Palestine to Egypt, not far from the Mediterranean Sea.

624. In this town they remained two days, for St. Joseph and the beast of burden which carried the Queen were worn out by the fatigue of the journey. From that place they sent back the servant of St. Elizabeth, and the holy spouse Joseph did not fail to caution him not to tell anyone where he had met them. But God provided still more effectually against this danger, for He took away from this man all remembrance of what St. Joseph had charged him to conceal, and thus he retained only their response to St. Elizabeth. Most holy Mary expended the presents sent by Elizabeth in entertaining the poor, for She who was Mother of the poor could not bear to pass them by unassisted. Of the material sent to Her She made a cloak for the divine Infant and one for St. Joseph to shelter them from the discomforts of the season and the journey. She also prepared other items which they could carry among their limited belongings, for insofar as She

could provide for the sustenance of her Son and St. Joseph by her own diligence and labor She did not desire to rely on miracles; in these matters She governed Herself by the natural and common order, as far as her strength permitted. During the two days which they spent in that city most pure Mary, in order to enrich it with great blessings, performed some wonderful deeds. She freed two sick persons from the danger of death and cured their ailments; another person, a crippled woman, She left healthy and sound. In the souls of many who met and conversed with Her She caused heavenly effects of the knowledge of God and a change of life. All of them felt themselves moved to praise their Creator. But neither the Blessed Mother nor St. Joseph spoke a word about their native country, nor of the destination or object of their journey, for if this information had been added to the public notice caused by their wonderful actions the attention of Herod's agents might have been drawn toward them, and they might have found sufficient inducement to follow them after their departure.

625. Words fail me in describing what I have been made to understand concerning the happenings during this journey of the infant Jesus and his Virgin Mother; moreover, I fall short of the sentiments of reverence and piety which such admirable mysteries require. The arms of most pure Mary continually served as a delightful couch for the new and true king Solomon (Cant. 3:7). Since She penetrated in spirit into the secret of the most holy humanity of Christ, it happened sometimes that the Son and Mother interchanged sweet colloquies and canticles of praise in honor especially of the infinite essence of God and of all his attributes and perfections. On these occasions the Son of God favored his sovereign Mother with new visions of intellectual clearness in which She perceived the unity of essence in the Trinity of Persons; the operations *ad intra* in the generation of the Word and the procession of the Holy Ghost; how the Three are from eternity; how the Word is generated by the operation of the eternal intellect, and how the Holy Ghost is breathed forth in the operation of the will; how there is no need of any succession of before or after, but how all is from eternity, and how it happens that we conceive these operations with the idea of duration or succession of time. The great Lady also perceived how these three Persons reciprocally comprehend each other with the same understanding, and how they know the Person of the Word united to the humanity and the effects resulting from this union with the Divinity.

626. Filled with this exalted knowledge the great Lady allowed her thoughts to descend from the Divinity to the humanity, and She composed new canticles of praise and gratitude for the creation of this sacred humanity, most perfect in soul and body; the soul, in its plenitude and all possible abundance of wisdom, gifts and graces of the Holy Ghost; the body, most pure and in the highest possible degree well composed and complexioned. She moreover contemplated the exalted and heroic activity of all his faculties, and having in her soul imitated Him therein She passed on to bless and give Him thanks for having made Her his Mother, caused Her to be conceived without sin, chosen Her out of thousands, and enriched Her with all the favors and gifts of his powerful right hand as far as was possible in a mere creature. In the exaltation and glory of these and other mysteries the Child spoke to his Mother, and She responded in words which are beyond the tongue of angels and the conception of any other created being. To all this the heavenly Lady attended without neglecting the care and comfort of her Child, giving Him milk three times a day, tenderly caressing Him as a Mother more attentive and loving than all other mothers combined could be toward their children.

627. At other times She said to Him: "Sweetest Love and my Son, give me permission to ask Thee and manifest my desire; although Thou, my Lord, knowest it, yet give me the consolation of hearing thy words in responding to me. Tell me, life of my soul and light of my eyes, if the

labor of the journey fatigues Thee, and whether the inclemencies of the season and the weather cause afflict Thee, and what I can do in thy service and for the alleviation of thy sufferings.” The infant God replied: “My Mother, all of the labors and fatigue I undergo for the love of my eternal Father and of men, whom I have come to teach and redeem, are easy and most sweet to Me, and more so in thy company.” The Child wept a few times, yet in great serenity and in the manner of a grown and perfect man, and immediately the loving Mother sought the interior cause of these tears, finding it in his soul. She understood they were tears of love and compassion for the salvation of men, and caused by their ingratitude. In this sorrow and weeping the sweetest Mother imitated Him. She was accustomed to answer his tearful plaints like a compassionate turtledove, lovingly caressing and soothing Him as his affectionate Mother and kissing Him with matchless reverence. The fortunate Joseph often witnessed these divine mysteries and shared in some of the enlightenments, thus consoling himself for the hardships of the journey. At other times he would converse with his Spouse as they journeyed along, asking Her frequently whether She desired any service for Herself or for the Child; or he would approach and adore the Infant, kissing his feet and asking his blessing, and sometimes taking Him in his arms. By these little offices of kindness the great Patriarch sweetened his labors, being at the same time consoled and encouraged by his heavenly Spouse. To all things She attended with a magnanimous Heart, being hindered neither by her interior prayer, nor by her exalted and fervent contemplation, from attending to visible affairs, for in all things She was most perfect.

INSTRUCTION OF THE HEAVENLY MOTHER AND LADY.

628. My beloved daughter, for the knowledge and imitation which I desire in thee beyond what thou hast written, an example for thee shall be the admiration and affection which the divine light caused in my soul by which I knew my most holy Son willfully subjected Himself to the inhuman rage of wicked men, as happened with Herod on this occasion of our flight from his wrath, and afterwards by the wicked ministers of the high priests and magistrates. In all the works of the Most High his greatness, his goodness, and his infinite wisdom shine forth; yet what my understanding admired most was knowing at the same time by the most exalted light that the very essence of God in the Person of the Word was united to the humanity, and that my most holy Son was the eternal God, powerful, infinite, the Creator and Preserver of all things, and that not only did the very life and existence of this iniquitous king depend upon this beneficence, but the most sacred humanity asked and pleaded with his eternal Father to give him at this very time inspirations, helps, and many good things, and not to chastise him as He could so easily do, but instead by his supplications He obtained that Herod not be punished as he truly deserved according to his malice. And though in the end he perished as pertinacious and a reprobate, yet the punishment given him was less than if my most holy Son had not prayed for him. All this, and whatever else is here included regarding the incomparable mercy and meekness of my most holy Son, I sought to imitate; for as Master He taught me by works what afterwards He would admonish by example, words and deeds regarding the love of enemies (Mt. 5:44; Lk. 23:34). And when I perceived that He concealed and disguised his infinite power, and being the invincible Lion withdrew as a meek and humble Lamb (Jer. 11:19) from the fury of ravenous wolves,* my heart melted and my strength languished in the ardent desire of loving Him (Ps. 72:26), imitating Him, and following Him in his love, charity, patience and meekness.

* cf. Rom. 12:19 [Ed.]

629. This example I propose for thee to keep always before thee, and to understand how and to what extent thou must suffer, endure, forgive and love those who offend thee; for neither thou nor the rest of creatures are innocent and without fault, and many deserve such treatment by repeated and grave sins. Yet if by means of persecutions thou dost gain the advantage of pardoning enemies, what reason dost thou have to not esteem them as great happiness, love those who give thee occasion to practice the height of perfection, be grateful for this benefit, and not judge the offender as an enemy but rather as thy benefactor, who places thee in the occasion to practice what is so important for thee? With this objective which has been proposed to thee thou shalt have no excuse if thou dost fail in this; for the divine light makes Him present to thee, as well as what thou dost know and understand concerning Him.