

CHAPTER X

Christ our Savior is Born of the Virgin Mary in Bethlehem of Juda.

468. The palace which the supreme King of kings and Lord of lords had provided for welcoming his eternal and incarnate Son into this world was a most poor and insignificant hut or cave, to which most holy Mary and St. Joseph went after they had been denied all hospitality and the most ordinary kindness by their fellow men, as I have described in the previous chapter. This place was held in such contempt that although the town of Bethlehem was full of strangers in need of night shelter none would demean or degrade himself so far as to make use of it for a lodging, for there was no one who deemed it suitable or desirable for such a purpose except the Teachers of humility and poverty, Christ our Savior and his most pure Mother. For this reason the wisdom of the eternal Father had reserved it for them, consecrating it in all its bareness, loneliness and poverty as the first temple of light, and as the house of the true Sun of justice (Mal. 4:2), who for the upright of heart was to be born from the most resplendent aurora Mary in the midst of the darkness of night (symbolic of the night of sin) which filled the entire world (Ps. 111:4).

469. Most holy Mary and St. Joseph entered the lodging thus provided for them, and by the effulgence of the ten thousand Angels of their guard they could easily ascertain its poverty and loneliness, which they esteemed as favors and welcomed with tears of consolation and joy. Without delay the two holy travelers fell on their knees and praised the Lord, giving Him thanks for this benefit which they knew had been provided by his wisdom for his own hidden designs. Regarding this mystery the heavenly Princess Mary had a better insight, for as soon as She sanctified the interior of the cave by her sacred footsteps She felt a fullness of joy which entirely elevated and vivified Her. She besought the Lord to bless with a liberal hand all the inhabitants of the neighboring city, because by rejecting Her they had given occasion for the vast favors which She awaited in this neglected cavern. It was formed entirely of the bare and coarse rocks, without any natural beauty or artificial adornment, a place intended merely for the shelter of animals, yet the eternal Father had selected it for the shelter and dwelling place of his own Son.

470. The angelic spirits, who like a celestial militia guarded their Queen and Lady, formed themselves into cohorts in the manner of court guards in a royal palace. They showed themselves in their visible forms also to St. Joseph, for on this occasion it was appropriate for him to enjoy such a favor, on the one hand in order to assuage his sorrow by allowing him to behold this poor lodging thus beautified and adorned by their celestial presence, and on the other in order to enliven and encourage him for the events which the Lord intended to bring about during that night in this forsaken place. The great Queen and Empress, who was already informed of the mystery to be transacted here, set about cleaning with her own hands the cave which was so soon to serve as a royal throne and sacred mercy seat, for neither did She want to miss this occasion for exercising her humility, nor would She deprive her onlybegotten Son of the worship and reverence implied by this preparation and cleansing of his temple.

471. St. Joseph, mindful of the majesty of his heavenly Spouse (which it seemed to him She was forgetting in her ardent longing for humiliation), besought Her not to deprive him of this work which he considered as his alone, and he hastened to set about cleaning the floor and the corners of the cave, although the humble Queen continued to assist him therein. Since the holy Angels were in human visible form, they were (according to our mode of speaking) abashed at such eagerness for humiliation, and they speedily emulated with each other to join in this work;

or rather, in order to say it more succinctly, in the shortest time possible they had cleansed and set in order that cave, filling it with holy fragrance. St. Joseph started a fire with the material which he had brought for that purpose. Since it was very cold they sat at the fire in order to get warm. They partook of the food which they had brought, and they ate this, their frugal supper, with incomparable joy of their souls. The Queen of heaven was so absorbed and taken up with the thought of the impending mystery of her divine delivery that She would not have partaken of food if She had not been urged thereto by obedience to her spouse.

472. After their supper they gave thanks to the Lord as was their custom. Having spent a short time in this prayer and conferring about the mysteries of the incarnate Word, the most prudent Virgin felt the approach of the most blessed birth. She requested her spouse St. Joseph to rest and sleep since the night was already far advanced. The man of God yielded to the request of his Spouse and urged Her to do the same, and for this purpose he arranged and prepared a sort of couch with the articles of wear in their possession, making use of a crib or manger which had been left by the shepherds for their animals. Leaving most holy Mary in the portion of the cave thus furnished, St. Joseph retired to a corner of the entrance, where he began to pray. He was immediately visited by the divine Spirit and felt a most sweet and extraordinary influence by which he was rapt and elevated into an ecstasy. In it was shown to him all that passed during that night in this blessed cave, for he did not return to consciousness until his heavenly Spouse called him. Such was the sleep which St. Joseph enjoyed that night, more exalted and blissful than that of Adam in paradise (Gen. 2:21).

473. The Queen of all creatures was called from her resting place by a loud voice of the Most High, which strongly and sweetly raised Her above all created things and caused Her to feel new effects of divine power, for this was one of the most singular and admirable ecstasies of her most holy life. She was also immediately filled with new enlightenment and divine influences, such as I have described in other places, until She reached the clear vision of the Divinity. The veil fell and She saw intuitively the Divinity himself in such glory and plenitude of insight as all the capacity of men and angels could never describe or fully understand. All the knowledge of the divinity and most holy humanity of her Son which She had ever received in former visions was renewed, and moreover other secrets of the inexhaustible archives of the bosom of God were revealed to Her. I have not ideas or words sufficient and adequate for expressing what I have been allowed to see of these sacraments by the divine light, and their abundance and multiplicity convince me of the poverty and lack of proper expression in created language.

474. The Most High announced to his Virgin Mother that the time of his coming into the world had arrived, and what would be the manner in which this was now to be fulfilled and executed. The most prudent Lady perceived in this vision the purpose and exalted scope of these wonderful mysteries and sacraments insofar as they related to the Lord himself, as well as how they concerned creatures, for whose benefit they had been primarily decreed. She prostrated Herself before the royal throne of the Divinity and gave Him glory, magnificence, thanksgiving and praise for Herself and for all creatures, such as was befitting the ineffable mercy and condescension of his divine love. At the same time She asked His divine Majesty for new light and grace in order to be able worthily to undertake the service, worship and raising of the Word made flesh, whom She was to bear in her arms and nourish with her virginal milk. This petition the heavenly Mother brought forward with the most profound humility, as one who understood the greatness of this new sacrament. She held Herself unworthy of the office of raising and conversing as a Mother with a God incarnate, of which even the highest Seraphim are incapable. Prudently and humbly did the Mother of Wisdom ponder and weigh this matter. And because

She humbled Herself to the dust (Lk. 1:48) and acknowledged her nothingness in the presence of the Almighty, therefore His Majesty raised Her up and confirmed anew upon Her the title of Mother of God. He commanded Her to exercise this office and ministry of a legitimate and true Mother of Himself, and treat Him as the Son of the eternal Father and at the same time the Son of her womb. All this could easily be entrusted to such a Mother, in whom was contained an excellence which words cannot express.

475. Most holy Mary remained in this ecstasy and beatific vision for over an hour immediately preceding her divine delivery. At the moment when She issued from it and regained the use of her senses She felt and saw the body of the infant God begin to move in her virginal womb; how, releasing and freeing Himself from the place which in the course of nature He had occupied for nine months, He now prepared to issue forth from that sacred bridal chamber. This movement not only did not cause any pain or hardship, as happens with the other daughters of Adam and Eve in their childbirths (Gen. 3:16), but filled Her with incomparable joy and delight, causing in her soul and in her virginal body such exalted and divine effects that they exceed all thoughts of men. Her body became so spiritualized with the beauty of heaven that She seemed no more a human and earthly creature. Her countenance emitted rays of light like a sun incarnadined, and shone in indescribable earnestness and majesty, all inflamed with fervent love. She was kneeling in the manger, her eyes raised to heaven, her hands joined and folded at her breast, her soul rapt in the Divinity, and She herself was entirely deified. In this position, and at the end of the heavenly rapture, the most exalted Lady gave to the world the Onlybegotten of the Father and her own, our Savior JESUS, true God and man, at the hour of midnight, on a Sunday, in the year of the creation of the world, as the Roman Church teaches, five thousand one hundred ninety-nine, which date has been declared to me as the true and certain one.

476. There are other wonderful circumstances and particulars which all the faithful assume to have miraculously accompanied this most divine Nativity; but since the only witnesses were the Queen of heaven and her courtiers, not all can be known in particular, except only those which the Lord himself manifests in his holy Church to all or to some particular souls in diverse ways. Since I think there is some divergence of opinion in this matter, which is most sublime and venerable, as soon as I had manifested to my superiors and directors what had been made known to me they commanded me under obedience to consult anew the divine oracle and ask the Empress of heaven, my Mother and Teacher, and the holy Angels who assist me, for information on some particulars necessary for a clearer statement of the most sacred parturition of Mary, the Mother of JESUS, our Redeemer. In order to comply with this command I returned for a better understanding of these same happenings, and it was then expounded to me in the following manner.

477. At the end of the beatific vision and rapture of the Mother ever Virgin, which I have described above (473), was born the Sun of justice, clean, most beautiful, refulgent and pure, the Son of the eternal Father and of Mary most holy, leaving Her untouched in her virginal integrity and purity, and making Her more divinized and consecrated; for He did not divide, but penetrated the virginal chamber as the rays of the sun penetrate the crystal shrine, lighting it up in prismatic beauty. Before the explanation of the miraculous manner in which this was executed, I say the Infant God was born pure and disengaged, without the covering called *secundina*, surrounded by which other children are commonly born and in which they are enveloped in the wombs of their mothers. I will not detain myself in explaining the cause and origin of the error which is contrary to this statement. It is enough to know and suppose that in the generation and birth of the incarnate Word the arm of the Almighty selected and made use of

all that substantially and unavoidably belonged to natural human generation, so the Word would be made true man, truly calling Himself conceived, engendered and born as the Son of the substance of his Mother ever Virgin. Regarding the other circumstances which are not essential but accidental to generation and birth we must disconnect our ideas of Christ our Lord and most holy Mary, not only from all that are in any way related or consequent upon any sin, original or actual, but also from many others which are not necessary for the essential reality of the generation or birth and which imply some impurity or superfluity that could in any way lessen or impair the dignity of Mary as the Queen of heaven and as true Mother of Christ our Lord; for many such imperfections of sin or nature were not necessary either for the true humanity of Christ, or for his office of Redeemer or Teacher, and whatever was not necessary for these three ends, and whatever by its absence would redound to the greater dignity of Christ and his Mother, must be denied of both. Neither were the miracles necessary for such a birth given sparingly by the Author of nature and grace in favor of She who was his worthy Mother, prepared, adorned, and made increasingly beautiful for this purpose, for the divine right hand enriched Her at all times with gifts and graces, and reached the utmost limits of his omnipotence possible in regard to a mere creature.

478. Conformable to this truth the fact She was a Virgin in conceiving and giving Him birth, remaining ever Virgin by the operation of the Holy Ghost, did not derogate from her being a true Mother. Though She could have lost her virginity in a natural manner without incurring any fault, yet in that case the Mother of God would also be without this singular prerogative of virginity; hence we must say the divine power of her most holy Son preserved it for Her so She would not be without it. Likewise the divine Child could have been born with this covering or cuticle in which others are born, yet this was not necessary in order to be born a natural Son of the Blessed Mother; hence He could choose not to take it forth with Him from the virginal and maternal womb, just as He chose not to pay to nature other penal tributes of impurity which other human beings do pay at their coming into the light. It was not just for the incarnate Word to be subject to all the laws of the sons of Adam; rather it was consequent upon his miraculous birth for Him to be exempt and free from all that could be caused by the corruption or uncleanness of matter. Thus also this covering, or *secundina*, was not to fall a prey to corruption outside of the virginal womb, because it had been so closely connected and attached to his most holy body, and because it was composed of the blood and substance of his Mother. In like manner it was not advisable to keep and preserve it outside of Her, nor was it appropriate to give it the same privileges and importance as his divine body in coming forth from the body of his most holy Mother, as I will yet explain. The wonder which would have to be wrought to dispose of that sacred covering outside of the womb could be wrought much more appropriately within.

479. The infant God therefore was brought forth from the virginal chamber unencumbered by any corporeal or material substance foreign to Himself, but came forth glorious and transfigured, for the Divinity and infinite wisdom decreed and ordained that the glory of his most holy soul should in his Nativity overflow and communicate itself to his body, participating in the gifts of glory in the same way as happened afterwards in his Transfiguration on mount Tabor in the presence of the Apostles (Mt. 17:2). This miracle was not necessary in order to penetrate the virginal enclosure and leave unimpaired her virginal integrity, for without this transfiguration God could have brought this about by other miracles. That the Child was born leaving his Mother a Virgin is certain, as the holy Doctors say who know of no other mystery in this Nativity. It was the will of God for the most blessed Virgin to look upon the body of her Son, the Godman, for this first time in a glorified state for two reasons. The first was so by this divine

vision the most prudent Mother would conceive the highest reverence with which to treat her Son, true God and true man. Though She was already informed of his twofold nature, the Lord nevertheless ordained that by ocular demonstration She would be filled with new graces corresponding to the greatness of her most holy Son which was thus manifested to Her in a visible manner. The second reason was to reward by this wonder the fidelity and sanctity of the divine Mother, for her most pure and chaste eyes which had turned away from all earthly things for love of her most holy Son were to see Him at his very birth in this glory, and thus be rejoiced and rewarded for her loyalty and beautiful love.

480. The sacred evangelist Luke (2:7) tells us the Virgin Mother, having brought forth her firstborn Son, *wrapped Him up in swaddling clothes, and laid Him in a manger*. He does not say She received Him in her arms from her virginal womb, for this did not pertain to the purpose of his narrative; however, the two sovereign princes, St. Michael and St. Gabriel, were the assistants of the Virgin on this occasion. They stood by at a proper distance in human corporeal forms at the moment when the incarnate Word, penetrating the virginal chamber by divine power, issued forth to the light, and they received Him in their hands with ineffable reverence. In the same manner as a priest exhibits the sacred host to the people for adoration, so these two celestial ministers presented to the divine Mother her glorious and refulgent Son. All this happened in a short space of time. In the same moment in which the holy Angels thus presented the divine Child to his Mother, the most holy Son and Mother looked upon each other, and by this look She wounded the Heart of the sweet Infant and was at the same time exalted and transformed in Him. From the arms of the holy Princes the Prince of heaven spoke to his happy Mother and said to Her: “Mother, become like unto Me, since for the human existence Thou hast given me I desire from today to give Thee another more exalted existence in grace, assimilating thy existence as a mere creature to the likeness of Me, who am God and Man.” The most prudent Mother answered: *Trahe me post Te, curremus in odorem unguentorum tuorum* (Cant. 1:3); *draw me after Thee, Lord, and we will run after Thee in the odor of thy ointments*. In the same way many of the hidden mysteries of the Canticles were fulfilled, and other sayings which passed between the Infant God and the Virgin Mother which had been recorded there, as for instance: *My Beloved to me, and I to Him, and his turning is towards me* (Ib. 2:16; 7:10); *behold thou art fair, my friend, and thy eyes are dove’s eyes; behold, my beloved, for thou art fair* (Ib. 1:14-15); and many other sacramental words, which to mention would unduly prolong this chapter.

481. The words which most holy Mary heard from the mouth of her most holy Son served to make Her understand at the same time the interior acts of his most holy soul united with the Divinity, so by imitating them She could become like unto Him. This was one of the greatest blessings which the most faithful and fortunate Mother received at the hands of her Son, true God and true man, not only because it was continued from that day on through all her life, but because it furnished Her the means of copying his own divine life as faithfully as was possible to a mere creature. At the same time the heavenly Lady perceived and felt the presence of the most holy Trinity, and She heard the voice of the eternal Father saying: *This is my beloved Son, in whom I am well pleased and satisfied* (Mt. 17:5). The most prudent Mother, entirely deified in the overflow of so many sacraments, answered: “Eternal Father and exalted God, Lord and Creator of the universe, give me anew thy permission and benediction to receive in my arms the Desired of nations (Ag. 2:8), and teach me to fulfill as thy unworthy Mother and lowly slave thy holy will.” Immediately She heard a voice which said: “Receive thy onlybegotten Son, imitate Him and raise Him; and remember, Thou must sacrifice Him when I shall demand it of Thee.” The divine Mother answered: “Behold the creature of thy hands, adorn me with thy grace so thy

Son and my God may receive me for his slave; and if Thou shalt come to my aid with thy mighty power I shall be faithful in his service. And do not Thou count it as audacity in thy insignificant creature that she bear in her arms and nourish at her breast her own Lord and Creator.”

482. After this interchange of words, so full of mysteries, the divine Child suspended the miracle of his transfiguration, or rather He inaugurated the other miracle, that of suspending the effects of glory of his most holy body, confining them entirely to his soul, and He now assumed the appearance of one capable of suffering. In this form the most pure Mother now saw Him, and still remaining in a kneeling position and adoring Him with profound humility and reverence She received Him in her arms from the hands of the holy Angels. And when She saw Him in her arms She spoke to Him and said: “My sweetest Love, light of my eyes and being of my soul, Thou hast arrived in good hour into this world as the Sun of justice (Mal. 4:2) in order to disperse the darkness of sin and death (Is. 9:2). True God of true God, save thy servants (Ps. 33:23), and may all flesh see Him who brings salvation (Is. 40:5; 52:10). Receive me thy servant as thy slave, and supply my deficiency so I may properly serve Thee. Make me, my Son, such as Thou dost desire me to be in thy service.” Then the most prudent Mother turned toward the eternal Father to offer up to Him his Onlybegotten, saying: “Exalted Creator of all the universe, here is the altar and the sacrifice acceptable in thine eyes (Mal. 3:4). From this hour on, O Lord, look upon the human race with mercy, and though we have deserved thy anger it is now time for Thee to be appeased in thy Son and mine. Let thy justice now come to rest, and let thy mercy be exalted, since for this reason the Word has clothed Himself in the semblance of sinful flesh (Rom. 8:3) and become a Brother of mortals and sinners (Philip. 2:7). In this title I recognize them as brothers and intercede for them from my inmost soul. Thou, Lord, hast made me the Mother of thy Onlybegotten without my merit, since this dignity is above all merit of a creature; but I partly owe to men the occasion of this incomparable good fortune, since it is on their account that I am the Mother of the Word made man and Redeemer of them all. I will not deny them my love, my care, and my watchfulness for their salvation. Receive, eternal God, my desires and petitions for that which is according to thy pleasure and good will.”

483. The Mother of Mercy turned also toward all mortals and addressed them, saying: “Be consoled ye afflicted and rejoice ye disconsolate (Is. 61:1-3); be raised up ye fallen, come to rest ye uneasy (Mt. 11:29). Let the just be gladdened and the saints rejoiced (Ps. 95:11); let the heavenly spirits break out in new jubilee; let the Prophets and Patriarchs of limbo draw new hope (Is. 9:2); and let all generations praise and magnify the Lord (Ps. 71:17), who renews his wonders (Ecclus. 36:6). Come, come ye poor (Lk. 4:18), approach ye little ones without fear, for in my arms I bear the Lion made a lamb (Is. 16:1), the Almighty become weak, the Invincible subdued. Come to draw life, hasten to obtain salvation, and approach to gain eternal rest, since I have this for all, and it shall be given to you freely (Is. 55:1) and communicated to you without envy (Wis. 7:13). Do not be slow and heavy of heart, ye sons of men (Ps. 4:3); and Thou, O sweetest joy of my soul, give me permission to receive from Thee that kiss desired by all creatures (Cant. 1:1).” Therewith the Blessed Mother applied her most chaste and heavenly lips in order to receive the loving caresses of the divine Child, who on his part as her true Son had desired them from Her.

484. Holding Him in her arms She thus served as the altar and sanctuary where the ten thousand Angels adored in visible human forms their Creator incarnate. And since the most blessed Trinity assisted in a special manner at the birth of the Word, heaven was as it were emptied of its inhabitants, for the whole heavenly court had transported itself to that happy cave of Bethlehem and was adoring the Creator in his garb and habit of a pilgrim (Philip. 2:7). And in

their concert of praise the holy Angels intoned the new canticle: *Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis* (Lk. 2:14). In sweetest and sonorous harmony they repeated it, transfixed in wonder at the new miracles then being fulfilled, and at the unspeakable prudence, grace, humility and beauty of that tender Maiden of fifteen years who had become the worthy Trustee and Minister of such vast and magnificent sacraments.

485. It was now time to call St. Joseph, the faithful spouse of the most discreet and attentive Lady. As I have said above (472) he was rapt in ecstasy in which he was informed by divine revelation of all the mysteries of the sacred Nativity during this night; yet it was proper for him to see and before all other mortals in his corporeal faculties and senses to be present and experience, adore and reverence the Word made flesh, for he of all others had been chosen to act as the faithful guardian of this great sacrament. At the desire of his heavenly Spouse he issued from his ecstasy, and upon being restored to consciousness the first sight of his eyes was the divine Child in the arms of the Virgin Mother, reclining against her sacred countenance and breast. There he adored Him in profoundest humility and in tears of joy. He kissed his feet in great joy and admiration, which no doubt would have taken away and destroyed life in him if divine power had not preserved it, and he certainly would have lost all use of his senses if the occasion had permitted. When St. Joseph had begun to adore the Child the most prudent Mother asked leave of her Son to arise (for until then She had remained on her knees), and while St. Joseph handed Her the wrappings and swaddling clothes which She had brought She clothed Him with incomparable reverence, devotion and tenderness. Having thus swathed and clothed Him his Mother, with heavenly wisdom, laid Him in the crib as related by St. Luke (2:7). For this purpose She had arranged some straw and hay upon a stone in order to prepare for the Godman his first resting place upon earth next to that which He had found in her arms. According to divine ordainment an ox from the neighboring fields ran up in great haste, and entering the cave joined the beast of burden brought by the Queen. The Blessed Mother commanded them, with what show of reverence was possible to them, to acknowledge and adore their Creator. The humble animals obeyed their Mistress and prostrated themselves before the Child, warming Him with their breath and rendering Him the service refused by men. And thus the God made man was placed between two animals, wrapped in swaddling clothes, and wonderfully fulfilling the prophecy *the ox knoweth his owner, and the ass his master's crib; but Israel hath not known me, and my people hath not understood* (Is. 1:3).

INSTRUCTION OF THE QUEEN, MARY MOST HOLY.

486. My daughter, if mortals would keep their hearts disengaged, and if they would rightly and worthily consider this great sacrament of the kindness of the Most High towards men, it would be a powerful means of conducting them in the pathway of life and subjecting them to the love of their Creator and Redeemer; for since men are capable of reasoning, if they would only make use of their freedom to treat this sacrament with the reverence due to its greatness, who would be so hardened as not to be moved to tenderness at the sight of their God become man, humiliated in poverty, despised, unknown, entering the world in a cave, lying in a manger among brute animals, with only the shelter of a poor Mother, and cast off by the foolish arrogance of the world? Who shall dare to love the vanity and pride which were openly abhorred and condemned by the Creator of heaven and earth in his conduct? Neither may creatures abhor the humility, poverty and indigence which the Lord loved and chose for Himself as the very means of teaching

the way of eternal life. Few there are who stop to consider this truth and example, and because of this vile ingratitude there are few who shall reap the fruit of these great sacraments.

487. But if the condescension of my most holy Son was so great as to bestow so liberally upon thee his light and knowledge concerning these vast blessings, ponder well how much thou art bound to cooperate with this light. So thou mayest correspond to this obligation I remind and exhort thee to forget all that is of earth and lose it out of thy sight, and seek nothing or engage thyself with nothing except what can help thee to withdraw and detach thee from the world and its inhabitants, so with a heart freed from all terrestrial affection thou mayest dispose thyself to celebrate in it the mysteries of the poverty, humility, and divine love of the incarnate God. Learn from my example the reverence, fear and respect with which thou must treat Him, remembering how I acted when I held Him in my arms. Follow my example whenever thou dost receive Him in thy heart in the venerable Sacrament of the Eucharist, wherein is contained the same true God and true man who was born of my womb. In this holy Sacrament thou dost receive and possess Him just as truly and He remains in thee just as actually as I possessed Him and conversed with Him, although in another manner.

488. I desire thee to go even to extremes in this holy reverence and fear, and I desire thee to take notice and be convinced that in entering into thy heart in the holy Sacrament thy God exhorts thee in the same words which thou hast recorded as spoken to me, *become like unto Me*. His coming down from heaven to earth, his being born in humility and poverty, his living and dying in it, giving such rare example of the contempt of the world and its deceits, and the knowledge which thou hast received of these works, having them pointed out to thee in lofty and exalted enlightenment and penetration, all these things must be for thee like living voices which thou must heed and inscribe into the interior of thy heart. These privileges have all been granted to thee in order for thee to discreetly use the common blessings to their fullest extent, understand how grateful thou must be to my most holy Son and Lord, and strive to make as great a return for his goodness as if He had come from heaven to redeem thee alone, and had instituted all his wonders and doctrines in his holy Church for no one else than thee (Gal. 2:20).