

## CHAPTER IX

*How Most Holy Mary was Instructed in the Articles of Faith which were to be Believed in the Holy Church, and what Use She Made of This Favor.*

96. The immutable foundation of our justification and the reason for all sanctity is the faith in the truths which God has revealed to his holy Church. Like a most skillful architect the Lord has built his Church on a firm rock so the storms and floods of her earthly course of existence would find Her altogether immovable (Lk. 6:48). Thus wisely provided with a firm foundation in her articles of faith, the evangelical Church is invincibly established as the only true one, the Roman Catholic Church (I Tim 3:15). She is one in the unity of faith, hope and charity, to be found only in Her (Eph. 4:5); one without the division (I Cor. 1:13) or contradiction which reigns in the synagogues of Satan (Apoc. 2:9). The sects and heresies are full of darkness and errors, and are at war not only with each other and with right reason, but each one is at war with itself by maintaining contradictory and erroneous doctrines at the same or different times. Against all these our holy faith shall ever remain victorious, and the gates of hell shall not prevail against it in the least of its points (Mt. 16:18), though as the Master of life said the powers of hell have desired and do desire to attack it in order to winnow and sift it like wheat (Lk. 22:31), as has happened to his vicar Peter and his successors.

97. So our Queen and Lady, this wonderful ocean of grace and knowledge, could receive adequate information concerning the evangelical law, it was necessary for Her to come into possession also of all the truths of the Catholic faith which would in all times be believed by the faithful. She needed to be especially well instructed in the first principles of all Christian belief, for all truths, down to the very dogmas which were to be defined and believed concerning her own self, were within the capacity of most holy Mary and could be entrusted to her admirable wisdom. Hence (as I shall hereafter describe) She was informed of all the tenets of the Catholic faith, together with the circumstances of time, place and manner of their publication as they became opportune and necessary in the course of the history of the Church. In order to instruct the Blessed Mother (especially in these articles) the Lord gave Her an abstractive vision of the Divinity such as I have described on other occasions. In this vision were manifested to Her most hidden mysteries of his inscrutable judgments and providence. She became aware of the infinite bounty whereby He established the blessing of infused faith and enabled man, deprived of the vision of the Divinity, easily and quickly to come to the knowledge of God without hesitation and without waiting or searching for this knowledge by the limited and shortsighted investigation of natural science; for from the first dawn of reason our Catholic faith raises us immediately to the certain knowledge not only of the Divinity in three Persons, but of the humanity of Christ our Lord and the means of gaining eternal life. None of this is attained by fruitless and sterile human science unless the mind is impregnated with the force and virtue of divine faith.

98. In this vision our great Queen clearly perceived all these mysteries and all that is contained in them. She saw how the holy Church propounded fourteen articles of the Catholic faith from the very beginning, and how the Church afterwards in diverse times defined many truths and dogmas which are contained in them and in the Holy Scriptures as in roots ready to be cultivated and bring forth fruit. After seeing all this in her vision She saw it reflected also in the most holy soul of Christ, where the whole fabric of divine teachings originated. Thereupon the celestial Princess entered into conference with her Lord concerning the practical application of these articles of faith to her life. He informed Her that She was to be the first who would, in a singular

and most perfect manner, believe and exhibit in practice each of the articles of divine faith. In regard to the first of those seven articles which pertain to the Divinity, She understood that there is *only one true God*, independent, necessary, infinite, immense in his attributes and perfections, unchangeable and eternal. She understood also how just and necessary it is for creatures to believe and confess this truth. She gave thanks for the revelation of this first article and begged her most holy Son to continue to favor the human race by conferring upon men the grace of believing and accepting this truth. By this infallible though obscure light She saw the wickedness of idolatry and wept with indescribable sorrow and bitterness over such aberration. In reparation She ardently exercised Herself in faith and worship of God, and performed many other acts inspired by her intimate sense of this obligation.

99. Then proceeding to the second article, *to believe in the Father*, She learned how it was to lead men to the belief of the Trinity and other doctrines which explain the three Persons in one God, and how men are to come to the full knowledge of their last end, its proper attainment and enjoyment. She understood how the Person of the Father could not be born or proceed from the other Persons, and how He is, as it were, the origin of all else. Hence She clearly saw how He created heaven and earth and all creatures, and how He is without beginning and at the same time the beginning of all things. For this truth our heavenly Lady gave thanks in the name of the whole human race, and began to shape her actions in correspondence with this new knowledge. The third article, *to believe in the Son*, the Mother of Grace believed with particular clearness of comprehension, especially regarding the processions of the Divinity *ad intra*. The first and most important of these acts *ad intra* is none other than the eternal generation of the Son. This takes place from all eternity by the operation of the divine intellect through which the Son is engendered of the Father, being not inferior but equal in Divinity, eternity, and infinite attributes. She believed and understood the fourth article, *to believe in the Holy Ghost*, knowing the third Person, the Holy Ghost, proceeds from the Father and the Son as from one principle by an act of the will, equal to the other Persons in all things, and having only those personal distinctions which result from the emanations and processions of the infinite intellect and will. Although concerning these mysteries most holy Mary possessed the knowledge which She had already attained in her former visions (*Con.* 228, 311), it was supplemented in this vision by the knowledge of the circumstances and qualifications attached to these truths and articles of the Catholic faith, and by the discernment of the heresies which Lucifer concocted and sowed in opposition to these articles ever since he fell from heaven and knew of the Incarnation of the Word (*Con.* 123). In satisfaction for all these errors the most blessed Lady excited acts of supreme faith in the manner already described.

100. Also the fifth article, *the Lord is the Creator*, most holy Mary believed and understood. She perceived that the creation of all things, though it is attributed to the Father, is common to the three Persons insofar as they are only one God, infinite, omnipotent, and the first cause of the existence and preservation of all creatures, and that no other being has the power to create or produce out of nothing any other being, even if there were question of an angel creating the lowest worm, for only He who is independent of any inferior or superior cause can create. She understood the necessity of this article of the holy faith for counteracting the errors of Lucifer, so God would be known and acknowledged as the Author of all things. In the sixth article, that *there is a Savior*, She understood anew all the mysteries of predestination, vocation, and final justification, and how the reprobate, because they did not profit by the means offered to them by divine mercy, lose eternal happiness. The most faithful Lady perceived also how the work of salvation is common to the three Persons, and how it pertains especially to the Word insofar as

He is man, because He was to be the price of the rescue which would be accepted by God in satisfaction for original and actual sins. The great Queen took notice of all the Sacraments and mysteries accepted and believed by the holy Church, and She accompanied the understanding of each of them with heroic acts of many virtues. In the seventh article, that *there is a Glorifier*, which contains the doctrine of the activity of God in bringing about the eternal happiness of man, She understood all that pertains to the eternal happiness of mortals in the fruition of the beatific vision, how important it is for them to believe in this truth in order to attain eternal happiness, and how they must consider themselves not a progeny of this earth but citizens of heaven (Eph. 2:19)\* who are only making a pilgrimage, and therefore ought to be much consoled in this faith and hope of heaven.

101. Regarding the seven articles which pertain to the divine humanity our great Queen had a similar knowledge, yet accompanied by new affections of her most pure and humble Heart. The first, that *He was conceived as man by the operation of the Holy Ghost*, She had experienced in Herself, and She knew this would be an article of faith in the holy Church Militant, along with the rest which would follow from it. Indescribable were the effects which this knowledge wrought in the most prudent Lady. She humbled Herself below the most insignificant of creatures and to the depth of the earth, and knew profoundly that She had been created out of nothing; She completed the deep trenches and built the strong foundations of humility upon which the Almighty was to erect the high and exquisite edifice of infused science and exalted perfection. She extolled the Almighty and rendered Him gratitude for Herself and for the whole human race because He had chosen such an excellent means of drawing toward Him the hearts of men by his human presence and the intimate relations established with them by the Christian faith. The same effects were produced in Her by the second of these articles, that *Christ our Lord was born of Mary, a Virgin before, during, and after childbirth*. In this mystery of her intact virginity, which the heavenly Queen held in such estimation; that She was chosen by the Lord among all creatures as his Mother with this distinguishing characteristic; in the appropriateness and dignity of this privilege, as well for the glory of the Lord as her own; and for all which would be believed and professed by the holy Church in the certainty of the Catholic faith; for all this and the rest which the great Lady believed and knew, it is impossible with human terms to manifest the grandeur of her operations and works, giving to each one of these mysteries the magnificence, worship, belief, praise and gratitude it demanded. Yet She herself remained most profoundly humbled, for when She was exalted She annihilated Herself and adhered to the dust.

102. The third of these articles is that *Christ our Lord underwent suffering and death*; the fourth, that *He descended into hell and freed the souls of the holy Fathers who were in limbo hoping for his coming*; the fifth, that *He rose from the dead*; the sixth, that *He ascended into heaven and is seated at the right hand of the eternal Father*; and the seventh, that *from thence He is to come to judge the living and the dead in the universal judgment in order to give to each according to his works*. These truths, just as the others, most holy Mary believed and understood profoundly in themselves as well as the order, sequence and necessity with which they are to be held and believed by mortals. She alone made up for the faults of those who have not or will not believe in these truths, for the deficiencies caused by our slowness in believing them, and for our lack of proper esteem, veneration and gratitude due to these divine teachings. The whole Church calls our Queen most fortunate and blessed not only because She believed the messenger of heaven (Lk. 1:45), but because She unswervingly trusted in the fulfillment of the mysteries

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\* cf. also Jn. 1:13 [Ed.]

wrought and accomplished in her virginal womb, and because She believed them both for Herself and for all the children of Adam. She was the Champion of divine faith, who in the sight of the heavenly court unfurled the banner of holy faith to all the faithful on earth. She was the first Queen of the Catholic faith in this world and was to have no equal. In Her all Catholics have a true Mother, and therefore those who call upon Her are especially her children, for without a doubt this kind Mother and Captainess of the Catholic faith looks with special love upon those who follow Her in this great virtue of faith and who exert themselves in its spread and defense.

103. My discourse would be too verbose if I were to write all I have learned of the faith of our great Lady, her penetration into the circumstances and secrets of these articles of faith, and the truths connected with these Catholic doctrines. Certainly I have not words enough to rehearse the mysteries revealed to Her in her conferences with Jesus her divine Teacher, in her humble and prudent inquiries, in the answers of her most sweet Son, in the profound secrets laid bare before her eyes, and in the sacraments manifest only to the Mother and Son; moreover, I was informed that it is not proper to reveal all of them to men in this mortal life. But in most holy Mary the whole of this new and divine Testament was deposited, and She alone preserved it most faithfully so She could in proper time dispense whatever the necessities of the holy Church would demand.\* Happy and blessed Mother! If a wise son is the joy of his father (Prov. 10:1), who can explain the joy this great Queen received resulting from the glory the eternal Father received from his onlybegotten Son (of whom She was Mother) by the mysteries of his works, which She knew in the truths of the holy faith of the Church?

*INSTRUCTION GIVEN ME BY THE HEAVENLY LADY, MOST HOLY MARY.*

104. My daughter, man is incapable in the state of mortal life of comprehending what I was made to feel through the infused knowledge of and faith in the articles established by my most holy Son as those of the holy Church, and what effects were wrought thereby upon my faculties. Hence thy words fail thee in seeking to declare what thou hast understood concerning them, for all the concepts of the mind fall short of comprehending and expressing these mysteries. But what I desire and command is this, for thee to guard with all reverence and solicitude the treasure thou hast found in the doctrine and knowledge of such venerable sacraments, for as Mother I remind and warn thee of the cruel and cunning efforts of thy enemies to rob thee of them. Be thou ever on thy guard, that they may find thee full of strength (Prov. 31:17), and thy domestics, which are the faculties of thy body and mind, clothed with the double vestments of interior and exterior watchfulness (Ib. 21) in order to be able to resist the onslaught of their temptations (I Peter 5:9). The powerful arms for battling against those who make war on thee must be the doctrines of the Catholic faith (Rom. 1:17), for the firm belief in them and the continual exercise of them, the incessant meditation and remembrance of them, illumine souls, drive away errors, disclose the deceits of Satan, and disperse his falsehoods just as the rays of the sun dispel the dark clouds; and beyond this they serve as spiritual food and substance to make souls robust for the battles of the Lord.

105. If the faithful do not feel these and even more wonderful effects of faith, it is not because faith has not the strength and efficacy to produce them, but because some of the faithful are so forgetful and negligent, while others give themselves up to such a carnal and bestial life (I Cor. 2:14), and hence counteract the blessing of faith. They think so rarely of it they might as well not

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\* cf. Eccclus. 24:42 [Ed.]

have received it at all. Since they live like infidels who have never enjoyed its advantages, and as they gradually become conscious of their unhappy infidelity, they fall into greater wickedness than the unbelievers, for such is the result of their abominable ingratitude and contempt for this exalted and sovereign gift. I desire thee, my dearest daughter, to give thanks for the blessings of holy faith with profound humility and fervent love, to practice it with unceasing and heroic acts, and to meditate continually on its mysteries; thus shalt thou enjoy without hindrance its sweet and divine effects. The more vivid and penetrating thy knowledge of the mysteries of faith, so much the greater and more powerful shall be its effects upon thee. If thou dost concur with proper diligence thou shalt grow in the understanding of the exalted and wonderful mysteries and sacraments pertaining to the essence of the triune God, the hypostatic union of the divine and human natures, the life, death and Resurrection of my most holy Son, and all the rest which He accomplished. Thus shalt thou taste of his sweetness (Ps. 33:9) and gather most copious fruit worthy of eternal rest and happiness.