

## CHAPTER VIII

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

84. Our Redeemer advanced in age and divine activity, leaving behind Him the years of his boyhood and fulfilling the task imposed upon Him by his eternal Father for the benefit of mankind. He did not engage in the work of preaching, 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 infirm; He consoled the afflicted and sorrowful. By special enlightenment and holy inspirations He led many souls to the way of salvation, inducing them to turn to their Creator and withdraw from the devil and the works of death. These labors were continuous, and He was frequently absent from the house of his Blessed Mother. Although the persons thus assisted were aware they were moved and renovated by the words and the presence of Jesus, yet since they were left in ignorance of the mystery of his assistance, and could ascribe it only to the agency of God himself, they did not speak about it. 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, instructing Her and engaging with Her in prayer. He spoke to Her of 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 Redeemer 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 and the foundation upon which I wish to build the Church is to be a doctrine founded in holy science, which if believed and followed shall be the life and salvation of men, an efficacious and holy law which shall be capable of destroying the deathly poison of Lucifer instilled by the first sin. I desire men, by means of my precepts and counsels, to become spiritualized and exalted to a participation and likeness of Myself, and in their mortal flesh become depositories of my riches, and afterwards participators of my eternal glory. I desire to give to the world the law I gave through Moses, but so renewed and improved that it shall contain 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 proceeded in all his instructions She understood more and more fully the efficacy of all these sacraments, the powerful influence of the evangelical law and doctrine in obedient souls, and the rewards attached to it, and She labored in its practical fulfillment as if She were the representative of 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 of those who were to write them, and She could have explained the Gospels without having the text 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 relate here how fully and exquisitely the great Queen corresponded with his designs 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. All this holy doctrine has effected 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 could not be described, much less understood, except by the Lord himself. 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. But our heavenly Lady had no such defects or failings; She alone was material adequately disposed and adapted for the powerful activity of God and his blessings. She was the one who without hindrance or opposition 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 its last limits. 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 toward 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.

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

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\* cf. Eccclus. 24:32 [Ed.]

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 human enjoyment (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 gaiety, 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 creatures, 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, which is *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 disgust 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; on the contrary, defilement was made impossible in Her because of the exquisite purity of her thoughts, and because from the first moment of her existence and many times afterwards She was favored with the vision of the Divinity, though being yet in a state of pilgrimage these visions were not continual. The seventh beatitude, *blessed are the peacemakers, for they shall be called the children of God* (Ib. 9), was conferred upon Her with admirable wisdom as being necessary for Her in order to preserve the peace of her Heart and faculties in the trials and tribulations of her life, and in the Passion and Death of her most holy Son. 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 have understood regarding the knowledge of the Gospel possessed and put into practice by this great Lady. In the same way She comprehended the evangelical precepts, counsels, and parables of the Gospel, as for instance 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. 6:3, 16), and the counsels of perfection and the teachings contained in the parables of the recovered treasures, the lost pearl, the virgins, the seed scattered on the ground, the talents, and all the other parables of 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. Of this Lady we can say what Christ said of Himself, that She came not to abrogate the law, but to fulfill it.

#### *INSTRUCTION OF THE QUEEN OF HEAVEN, MARY MOST HOLY.*

94. My daughter, it was proper for the Teacher of virtue to make known to us what He did and to fulfill what He taught, for both word and action belong to the office of teaching (Mt. 5:19). The words should instruct while the example should move and give witness to the teaching so it can be accepted and practiced. All this was fulfilled by my most holy Son and by me in imitation of Him. Since neither He nor I was to remain always upon this earth, He desired to leave behind Him the holy Gospels as a summary of his life and of mine so the children of the light, by believing and practicing its teachings, could regulate their lives in imitation of his, since in his life was practiced the doctrine which the same Lord taught me and ordered me to put into practice in imitation of Him. Of great value are the sacred Gospels, and for this reason thou must look upon them with utmost veneration. I call thy attention to the fact that my most holy Son and I are much honored and pleased to see the divine sayings and the doings of his life properly esteemed and respected among men; on the other hand, the Lord considers the forgetting and the neglecting of the doctrines contained in the Gospels a great injury done to Him by the children of the Church in our times, for there are many who do not listen or attend to them, who render no gratitude for this blessing, and who make no more of them than if they were pagan writings, or as if they did not contain in them the light of faith.

95. Thy debt is great in this regard, for thou hast received insight into the veneration and esteem in which I held the evangelical doctrines and how I labored in order to put them into practice. Thou hast not been able to learn all of what I practiced and understood, since thy capacity is too limited; yet at least remember that with no entire nation have I been so condescending as with thee alone in lavishing this blessing. Hence be very careful how thou dost

correspond with it, lest thou render fruitless the love which has been instilled into thee for the divine Scriptures, and particularly for the Gospels and their exalted doctrines. They are to serve thee as a lighted lamp in thy heart (Ps. 118:105), and my life should be thy model for forming thy own. Take heed how important and necessary it is for thy welfare to attend to this with all diligence, how much pleasure thou canst thereby give to my Son and Lord, and how I shall consider myself obliged anew to treat thee as a Mother and a Teacher. Fear the danger of not attending to the divine calls, for that is the cause of the loss of innumerable souls. Since thou receivest so many and such wonderful calls from thy merciful and omnipotent God, how reprehensible shall be thy rudeness, how abominable thou shalt make thyself to the Lord, to me, and to the saints, if thou dost fail to correspond with them.