

CHAPTER VII

A More Specific Declaration of the Purposes of the Lord in the Doctrine Taught to Most Holy Mary, and the Manner in which She Put these Instructions into Practice.

74. All free and voluntary causes must have some reasonable end or purpose which moves them to act, and having obtained a clear view of this end they proceed to choose the means for obtaining it. This order is most certain regarding the works of God (Ps. 103:24), who is the supreme and first Cause and of infinite wisdom, disposing and executing all things and reaching from end to end in sweetness and power as the Wise Man says (Wis. 8:1). Nor does He seek the destruction and annihilation of any creature; on the contrary, He has made all of them so they may enjoy life and existence (Ib. 1:13-14). The more wonderful and excellent the works of the Most High, so much the more admirable and exalted are the ends to which they tend. Although the ultimate end of all things is the manifestation of his own glory, yet all are ordained according to infinite knowledge and are connected one with another like the links of a chain. Thus all creatures succeed each other from the lowest to the highest and nearest to God, the universal Author and end of all things (Apoc. 22:13).

75. All the excellence and sanctity of our great Lady is included in her having been molded by God as the image or living stamp of his own Son, being so well-adjusted and refined in grace that She seemed another Christ by communication and privilege (Gal. 4:4). Thus was established a singular and divine communication between Her and her Son, because She had given Him the form and existence of human nature, while the Lord gave Her a singular spiritual existence of grace,* and thus there was a mutual correspondence and similarity of gifts. The ends which the Most High had in view were proportionate to this rare wonder and to this, the greatest of all his operations in a mere creature. In chapters I, II and VI (2, 19, 71) I have said something concerning the honor of Christ and its being bound up with the efficacy of his doctrines and merits, that his honor required their power to be made known in his most holy Mother, and that all the effects of the evangelical law and the fruits of his Redemption would redound to his glory by being exhibited in Her. Only in his Mother was this plenitude found with more intensity and perfection than in all the rest of the holy Church and its predestined.

76. The second end which the Lord had in view in this work likewise concerned the ministry of the Redeemer, for the work of our Redemption was to correspond with those of the Creation of the world, and the remedy of sin was to be correlative with its entrance among men. Therefore it was appropriate that just as the first Adam had as a companion in sin our mother Eve, and was moved and abetted therein by her, causing the loss of the whole human race, so also in the reparation of this great ruin the second and heavenly Adam (I Cor. 15:47), Christ our Lord, was to have as a companion and helper his most pure Mother. She was to concur and cooperate in the Redemption, though in Christ alone, who is our Head (Col. 1:18; I Tim. 2:5), existed the full power and adequate cause of the general Redemption. So this mystery would not lack the proper dignity and correspondence, it was necessary that what was said by the Most High in the first formation of man be also fulfilled in regard to Christ and his Mother (Gen. 2:18): *It is not good for Man to be alone; let us make Him a help like unto himself.* This the Lord did since He could do it, and in such a manner that the same Lord, speaking already by the second Adam, Christ,

* cf. *Incarnation* 420 [Ed.]

could say: *This now is bone of my bones, and flesh of my flesh; She shall be called Woman, because She was taken out of Man* (Ib. 23). I shall not detain myself in further explanation of this sacrament, for it is clearly seen by reason enlightened by divine faith, and the resemblance between Christ and his most holy Mother is clearly manifest.

77. Another motive for this mystery, though here mentioned in the third place, is first in regard to intention, since it concerns the eternal predestination of Christ our Lord, which I have described in the first Part (*Con.* 39). The motive of the eternal Word in becoming incarnate and coming into the world as the Model and Teacher of men (which was the primary motive for this wonder) had to have proportion and correspondence to such a work, which was the greatest of all his works and the immediate end to which all the others had to refer. And for the divine Wisdom to preserve this order and proportion, it was appropriate that among mere creatures there would be someone who would be adapted to the divine will in his determination to come as our Teacher and adopt us to the dignity of his children by his doctrine and grace (Gal. 4:5). If the Creator had not thus formed most holy Mary and furnished Her with a degree of sanctity like to that of his divine Son (according to our coarse way of speaking) the adequate motive for his Incarnation, insofar as it is manifest to us, would have been lacking. Compare this with what is said of Moses when he received the tablets of the law written by the finger of God (Ex. 31:18): He broke them as soon as he saw the people in their idolatry (Ex. 32:19), judging them too faithless to be worthy of such a great benefit. Afterwards the law was written on other tablets made by the hands of men (Ex. 34:1), and these were preserved in the world. The first tablets, made by the hand of the Lord and having written upon them the law of the Lord, were broken by the first sin, and we would not have had any evangelical law if there had not been other tablets, Christ and Mary, formed in another way: She in the ordinary and natural way, He by the consent and of the substance of Mary. If this great Lady had not concurred and cooperated as worthy of the resolve of this law, the rest of us mortals would be without it.

78. In the plenitude of this divine science and grace Christ our Lord attained all these sublime ends by teaching his most blessed Mother the mysteries of the evangelical law. So She could be proficient in all of them and at the same time understand them in their different aspects, and could afterwards be Herself the consummate Teacher and Mother of Wisdom, the Lord used different means of enlightening Her. Sometimes it was by abstractive visions of the Divinity, with which during this part of her life She was more frequently favored; at other times by intellectual visions, which were more habitual though less clear. In the one as well as the other She expressly knew the whole Church Militant, with the order and succession it had from the beginning of the world until the Incarnation, how it would thenceforth endure until the end of the world, and afterwards in eternal beatitude. This knowledge was so clear, distinct and comprehensive that She knew all the just and the saints, and those who were to distinguish themselves afterwards in the Church, the Apostles, Martyrs, Founders of religious orders, Doctors, Confessors and Virgins. All these our Queen knew individually, with the works, merits and grace they would attain, and their corresponding reward.

79. She also knew the Sacraments which her divine Son was to establish in the Church, their efficacy, the results in those who receive them, varying according to the different dispositions of the recipients (Jn. 1:16), and all their strength flowing from the sanctity and merits of her most holy Son, our Repairer. She was also furnished with a clear understanding of all the doctrines which He was to preach and teach; the ancient and future Scriptures, and all the mysteries hidden under its four different ways of interpreting them, the literal, moral, allegoric and anagogic; and all that the interpreters of the Scriptures were to write in explanation, though her understanding

of all these was much more extensive and profound than theirs. She was aware that all this knowledge was given to Her so She could be the Teacher of the whole Church, for this was to be her office in the absence of her most holy Son after his Ascension into heaven. In Her the new children of the Church and the faithful engendered by grace were to have a loving Mother who would carefully nourish them at the breasts of her doctrines as with sweetest milk, the proper food of infant children (I Peter 2:2). It was thus the most blessed Lady, during these eighteen years She had with her most holy Son, as it were digested the evangelical substance, which is the doctrine of our Savior Christ, receiving it from the Lord himself. Having tasted and profoundly understood the scope and efficacy of this law (Prov. 31:18), She drew forth from it sweet nourishment for the primitive Church, whose members were yet in their tender years and unfit for the solid and strong food of the Scriptures and the perfect imitation of their Master and Redeemer. But since I am to speak of this part of her History in its proper place (*Cor.* 106ff., etc.) I do not expatiate further upon this matter.

80. In the absence of these visions and instruction regarding her most holy Son and his humanity, the great Lady had two other means of instruction which I have already mentioned. One was the mirror of his most holy soul and its interior operations (*Inc.* 481, 694), including in a certain manner his own knowledge of all created things, thereby being informed of the counsels of the Redeemer and Artificer of sanctity, and the decrees regarding the works to be accomplished in his Church by Himself and through his ministers. The other means was exterior instruction by his spoken word (*Tran.* 22, 71), for the Lord conferred with his worthy Mother regarding all things which in Him and in the Divinity He had manifested to Her, and all He had communicated to Her pertaining to the Church, from the greatest to the least; and not only this, but what would occur corresponding to the different times and events contemporary with the evangelical law in relation to the pagan world and the false sects. Because of this the heavenly Disciple and our Instructress was so imbued with his doctrine and so proficient in the most perfect practice of it that the perfection of her works corresponded with her immense wisdom and science. Her knowledge was so clear and deep that it comprehended everything and was never equaled by any creature, nor can it be conceived in its full extent either in thought or words, nor was there anything lacking that was necessary, nor anything added that was superfluous, nor did She ever mistake one thing for another, nor was She in need of discourse or inquiry in order to be able to explain the most hidden mysteries of the Scriptures whenever such explanation was necessary in the primitive Church.

*INSTRUCTION GIVEN TO ME BY THE
DIVINE MOTHER, OUR LADY.*

81. The Most High, who in sheer goodness and bounty has given existence to all creatures and denies his providential care to none, faithfully supplies all souls with light (Jn. 1:9) by which they can enter into the knowledge of Him and of eternal life, if the soul itself does not impede and obscure this light by its sins and give up the quest for the kingdom of heaven (Mt. 11:12). To the souls whom according to his secret judgments He calls to his Church He shows himself still more generous, because in Baptism He infuses into them, along with sacramental grace, other virtues which are called essentially infused, which the creature cannot acquire by its own efforts, as well as those which are called accidentally infused, which by their works they can acquire by laboring, for the Lord anticipates them so the soul can be more prepared and zealous in the observance of his holy law. In other souls, in addition to the common light of faith, the Lord in

his clemency grants supernatural gifts of knowledge and virtue for the better understanding of the evangelical mysteries and the more zealous practice of good works. In this kind of gift He has been more generous with thee than with many generations, obliging thee thereby to distinguish thyself in the loving correspondence due to Him, and to humble thyself before Him to the very dust.

82. So thou mayest be well instructed and informed I desire to warn thee as a solicitous and loving Mother of the cunning of Satan for the destruction of these works of the Lord. From the very moment in which mortals begin to have the use of reason each one of them is followed by many watchful and relentless demons, for as soon as souls are in a position to raise their thoughts to the knowledge of their God and begin the practice of the virtues infused by Baptism these demons, with incredible fury and astuteness, seek to root out the divine seed, and if they cannot succeed in this they try to hinder its growth and prevent it from bringing forth fruit by engaging men in sinful, useless or childish works.* Thus they divert their thoughts from faith and hope, and from the pursuit of other virtues, leading them to forget they are Christians, and diverting their attention from the knowledge of God and the mysteries of the Redemption and eternal life. Moreover the same enemy instills into parents a base neglectfulness and carnal love for their offspring, and he incites the teachers to carelessness so children find no support against evil in their education, but become depraved and spoiled by many bad habits, losing sight of virtue and their good inclinations, thus going the way of perdition.

83. But the most kind Lord does not forget them in this danger, renewing the interior light with new helps and holy inspirations, with the teaching of the holy Church through his preachers and ministers, with the use and efficacious remedy of the Sacraments, and by other means which He applies in order to restore them to the way of life. That those who walk in the way of salvation are the smaller number is due to the vices and depraved habits imbibed in youth and nourished in childhood, for that saying of Deuteronomy is very true: *As the days of thy youth, so also shall thy old age be* (Dt. 33:25). By this the demons gain greater courage and increase their imperious tyranny over souls, judging that as souls subject themselves by committing few and minor faults, it will be much easier to lead them into much greater and more numerous ones. By these they draw them on to a state of blind presumption, for with each sin the soul loses more and more the power of resistance, subjects itself to the demon, and falls under the sway of its tyrannical enemies. The miserable yoke of wickedness is more and more firmly fastened upon it; it is trodden underfoot by its own iniquity and urged onward under the sway of the demon from one precipice to another, from abyss to abyss (Ps. 41:8), a chastisement merited by all those who allow themselves to be overcome by evildoing in the beginning. By these means Lucifer has hurled into hell such a great number of souls and continues to thus hurl them every day, rising up in his pride against the Almighty (Ps. 73:23). In this manner he has been able to introduce into the world his tyrannical power, spreading among men forgetfulness of death, judgment, heaven and hell, and casting so many nations from abyss to abyss of darkness and bestial errors such as are contained in the heresies and false sects of the infidels. Do thou therefore beware this terrible danger, my daughter, and let not the memory of the law of thy God, his precepts and commands, and the truths of the Catholic Church and the doctrines of the Gospels ever fail in thy mind (Ps. 118:92). Let not a day pass in which thou dost not spend much time in meditating upon all these, and exhort thy religious and all those who listen to thee to do the same; for thy enemy and adversary is laboring with ceaseless vigilance (I Peter 5:8) to obscure thy understanding in

* cf. Mt. 13:3-9 [Ed.]

forgetfulness of the divine law, seeking to withdraw thy will, which is a blind faculty, from the practice of justification. This, thou knowest, consists in acts of living faith, assured hope, and fervent love, all coming from a contrite and humble heart (Ps. 50:19).