

BOOK SIX

FOURTH AND LAST OF PART II

Contains the Wedding at Cana; How Most Holy Mary Accompanied the Redeemer of the World in His Preaching; the Humility which the Heavenly Queen Exhibited Regarding the Miracles Wrought by Her Divine Son; His Transfiguration; the Entrance of His Majesty into Jerusalem; His Passion and Death; the Triumph He Gained on the Cross over Lucifer and his Followers; the Most Holy Resurrection of the Savior; and His Admirable Ascension into Heaven.

CHAPTER I

Christ our Savior Begins to Manifest Himself by Working His First Public Miracle at the Wedding Feast of Cana at the Petition of His Most Holy Mother.

322. The evangelist St. John, who at the end of chapter one refers to the vocation of Nathanael (who was the fifth disciple of Christ), begins the second chapter of his evangelical History by saying: *And the third day there was a marriage at Cana of Galilee; and the Mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage* (Jn. 2:1-2). Hence it appears the heavenly Lady was in Cana before her most holy Son was invited to the wedding. I was ordered by my superiors to inquire how this harmonizes with what I have said in the preceding chapter and to ascertain what day was meant. Then I was informed that, notwithstanding the different opinions of the commentators, this History of the Queen and that of the Gospels coincide with each other, and that the course of events was as follows: Christ our Lord with his five Apostles or disciples upon entering Galilee went directly to Nazareth, preaching and teaching on the way. On this journey He tarried only a short time, but at least three days. Having arrived at Nazareth He baptized his Blessed Mother, as I have related, and thereupon immediately went forth to preach with his disciples in some of the neighboring places. In the meanwhile the heavenly Lady, being invited to the marriage mentioned by the Evangelist, went to Cana, for it was the marriage of some of her relatives in the fourth degree in the lineage of St. Anne, her mother. While the great Queen was in Cana, the news of the coming of the Redeemer into the world and of his having chosen some disciples had already spread. By the disposition of the Lord, who secretly ordained it for his own high ends, and through the management of his Mother, He was called and invited to the wedding with his disciples.

323. The third day mentioned by the Evangelist as the wedding day of Cana is the third day of the week, and though he does not say this expressly, yet likewise he does not say that it was the third day after the calling of the disciples or his entrance into Galilee. If he had meant this he certainly would have been more explicit. According to the ordinary course, it was impossible for Christ to be present at a wedding on the third day after entering Galilee from Judea at the place where He chose his first disciples, for Cana lay within the limits of the tribe of Zabulon, near the boundary of Phoenicia, far northward from Judea and adjoining the tribe of Aser, a considerable distance from the place where the Savior entered from Judea into Galilee. If the wedding at Cana had been on the third day after the calling of the first disciples, then only two days intervened, whereas the journey from Judea to Cana required three days; moreover, He would first have to

be near Cana in order to receive such an invitation, which would likewise require some time. In addition to all this, in order to journey from Judea to Cana of Galilee He would first pass through Nazareth, for Cana is nearer to the Mediterranean sea and to the tribe of Aser, as I have said; hence the Savior of the world would first have visited his most holy Mother, who not being ignorant of his coming (since it is certain She would have known) would have waited for Him without leaving for the wedding while He approached. That the Evangelist does not mention the visit of the Lord to Nazareth, nor the baptism of the heavenly Lady, was not because it did not happen, but because he and the other writers confine themselves to that which pertains to their purpose. St. John himself says they omit the mention of many miracles performed by the Lord (Jn. 20:30), since it was not necessary to describe all of them. By this order of events the Evangelist is understood, and this History is confirmed by the very passage in question.

324. While therefore the Queen of the world was in Cana her most holy Son with his disciples was invited to the marriage, and since in his condescension He had brought about this invitation He accepted it. He went to this wedding in order to sanctify and confirm the state of Matrimony, and in order to begin to establish the authenticity of his doctrine by the miracle which He was to perform and of which He was to declare Himself openly as the Author. Since He had already proclaimed Himself as the Master by admitting his disciples, it was necessary to confirm their calling and give authority to his doctrine so they might receive and believe it, for though He had performed other wonders in private He had not made Himself known as the Author of them in public as on this occasion. Thus the Evangelist says: *This beginning of miracles did Jesus in Cana of Galilee* (Jn. 2:11), and also that this same Lord told his most holy Mother that until then his hour had not yet come (Ib. 4). This miracle took place on the same day on which one year before had happened the Baptism of Christ our Savior. This day was also the anniversary of the adoration of the Kings, and therefore the holy Roman Church celebrates the three mysteries on one and the same day, the sixth of January. Our Lord had now completed the thirtieth year of his life and had begun his thirty-first year thirteen days before, being those from his most holy Nativity to the Epiphany.

325. The Master of life entered the house of the marriage feast, saluting those present with the words: "The peace of the Lord and his light be with thee," literally fulfilling them by his arrival. He then gave an exhortation to the bridegroom concerning eternal life, instructing him regarding the perfection and holiness of his state of life, and the same was done by the Queen of heaven with the bride, admonishing her with most sweet and efficacious reasonings concerning her obligations. Both of them afterwards fulfilled most perfectly the duties of their state into which they were ushered and for which they were strengthened by the Sovereigns of heaven and earth. I will not detain myself in declaring that this bridegroom was not St. John the Evangelist; it is enough to know (as I have stated in the last chapter) that St. John had come with the Savior as his disciple. On this occasion the Lord did not intend to dissolve the marriage; He came to the wedding in order to authorize and accredit it, sanctifying it and constituting it a Sacrament. Hence He could not have had the intention of separating the two married people immediately after they had entered into this union, nor did the Evangelist ever have any intention of marrying. On the contrary our Savior, having exhorted the betrothed, then offered a fervent prayer and petition to the eternal Father, beseeching Him that in the new law of grace He would pour out his blessing upon human propagation, and thenceforth grant power to the state of matrimony to sanctify those who would receive it in his holy Church, instituting it as one of his Sacraments.

326. The most blessed Virgin, cooperating in this work and in all others for the benefit of the human race, knew of the desires and prayer of her divine Son and joined Him therein; and since

She took upon Herself the duty of making a proper return, which is so much neglected by other men, She broke out in canticles of praise and thanksgiving to the Lord for this benefit, and the Angels at her invitation joined Her in the praise of God. This, however, was known only to the Lord and Savior, who rejoiced in the wise behavior of his most pure Mother as much as She rejoiced in his. Then they spoke and conversed with those who came to the wedding, but always with a wisdom and gravity worthy of themselves and with the intention of enlightening the hearts of all who were present. The most prudent Lady spoke very few words and only when She was asked or when it was very necessary, for She always listened and paid attention without interruption to the doings and sayings of the Lord, treasuring them up and meditating upon them in her most chaste Heart. All the words and behavior of this great Queen during her life furnish an exquisite example of retirement and modesty, and on this occasion She was an example not only for religious, but especially for women in the secular state, if they would only keep this example before them in events such as this marriage feast, thus learning to keep silence, restrain themselves, compose their interior, and allow no levity or looseness to creep into their exterior deportment, for never is moderation more necessary than in times of danger. In women the most precious adornment and the most charming beauty is silence, restraint and modesty, by which many vices are shut out and all the virtues of a chaste and respectable woman receive their crowning grace.

327. At table the Lord and his most holy Mother ate some of the food which they were served, yet with consummate moderation and hiding their abstinence. Although when they were alone they did not eat such food as I have already recorded (187), yet these Teachers of perfection, who did not desire to disapprove of the common life of men, but rather to perfect it, accommodated themselves to all circumstances without any extremes or public singularity whenever it was possible to do so without blame and with perfection. The Lord not only inculcated this by his example, but He commanded his disciples and Apostles to eat what was placed before them on their evangelical tours of preaching (Lk. 10:8), and not to show any singularity in their way of life, such as is indulged in by the imperfect and those little versed in the paths of virtue, for the truly poor and humble must not presume to have a choice in their food. By divine arrangement, and in order to give occasion for the miracle, the wine ran out during the meal, and the merciful Queen said to her Son: *They have no wine*. His Majesty responded: *Woman, what is that to Me and to thee? My hour is not yet come* (Jn. 2:3-4). This answer of Christ was not one of reprehension, but contained a mystery, for the most prudent Queen had not asked for a miracle by mere accident but by divine light, for She knew the opportune time for the manifestation of the divine power of her Son was at hand. She was full of wisdom and knowledge concerning the works of the Redemption, and was well informed at what time and on what occasions the Lord was to perform them; hence She could not be ignorant of the proper moment for the beginning of this public manifestation of the power of Christ. It must also be remembered that His Divine Majesty did not pronounce these words with any signs of disapproval, but with a quiet and loving majesty. It is true that He did not address the Blessed Virgin by the name of Mother, but Woman; yet as I have said before, this was because He had begun to treat Her with greater reserve (249).

328. The mysterious purpose hidden in this answer of Christ was to confirm the disciples in their faith in his divinity, and to manifest Himself to all as the true God, independent of his Mother in his divine being and power of working miracles. Also for this reason He did not call Her Mother but Woman, saying: How does this concern Thee, or what part have we, Thou and I, in this? This was as if He wanted to say: The power of performing miracles I have not received

from Thee, although Thou hast given Me the human nature in which I am to perform them; my divinity alone is to perform them, and for it the hour is not yet come. By his words to Her He gave Her to understand that the time for working miracles was not to be determined by his most holy Mother but by the will of God, even though the most prudent Lady would ask for them at an opportune and appropriate time. The Lord desired to have it understood that the working of miracles depended upon a higher than human will, on a will divine and above that of his Mother and altogether beyond it; that the will of his Mother was to be subject to that which was his as the true God. Hence Christ infused into the minds of the Apostles a new light by which they understood the hypostatic union of his two natures, and the derivation of his human nature from his Mother and his divine nature by generation from his eternal Father.

329. The great Lady well understood this mystery, and She said with quiet modesty to the servants: *Whatsoever He shall say to you, do ye* (Jn. 2:5). By these words (in addition to demonstrating her wise insight into the will of her Son, which the most prudent Mother knew) She spoke as Mistress of the entire human race, teaching mortals that in order to provide for all our necessities and poverty it is necessary and sufficient on our part to do all that the Savior and those taking his place shall command. Such doctrine could not come from anyone less than such a Mother and Advocate, who is so desirous of our welfare, and who, since She knows so well what hindrances we place in the way of his great and numerous miracles for our benefit, desires to instruct us to meet properly the beneficent intentions of the Most High in which consists all our good. The Redeemer of the world ordered the servants of the tables to fill with water their jars or water pots (Ib. 7), which according to the Hebrew custom had been provided for the occasion. All having been filled, the Lord bade them draw some of the wine into which the water had been changed (Ib. 8) and bring it to the chief steward of the feast, who was at the head of the table and was one of the priests of the Law. When he tasted the miraculous wine, he called the bridegroom in surprise and said to him (Ib. 10): *Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now.*

330. The chief steward knew nothing of the miracle when he tasted the wine because he sat at the head of the table, while Christ and his Mother with his disciples occupied the lower end of the table, practicing the doctrine which He was afterwards to teach us, namely in being invited to a feast we should not seek to occupy the better places but be satisfied with the lowest (Lk. 14:8, 10). But then was made public the miracle our Savior had worked in changing the water into wine, and it *manifested his glory, and his disciples believed in Him*, as the Evangelist says (Jn. 2:11), because they believed anew and their faith in Him was more confirmed. Not only they but many of the others who were present believed that He was the true Messiah, and they followed Him to the city of Capharnaum whither the Evangelist tells us He, with his Mother and disciples, went from Cana (Ib. 12). There, according to St. Matthew (4:13, 17), He began to preach, declaring Himself the Teacher of men. When St. John says He *manifested his glory* by this sign or miracle it does not contradict his having wrought miracles before, but supposes them to have been wrought in secret. Nor does he assert that his glory was not shown also in other miracles, but infers merely that He did not wish to be known as their Author because the right time determined by divine Wisdom had not come. It is certain He performed many and admirable wonders in Egypt, such as the destruction of the temples and their idols (*Inc.* 643, 646, 665). To all these miracles most holy Mary responded with heroic acts of virtue in praise and thanksgiving to the Most High that his holy Name was thus gloriously manifested. She attended to the comfort of the new believers and to the service of her divine Son, fulfilling these duties with peerless wisdom and charity. With burning love She cried out to the eternal Father, asking Him to dispose

the hearts and souls of men for the enlightening words of the incarnate Word, and to drive from them the darkness of their ignorance.

INSTRUCTION GIVEN TO ME BY THE GREAT QUEEN AND LADY OF HEAVEN.

331. My daughter, without excuse is the general forgetfulness and negligence of the children of the Church in not seeking, each and every one of them, to spread and manifest the glory of their God to all rational creatures, making known his holy Name. This negligence is more culpable after the eternal Word became incarnate in my womb, taught the world, and redeemed it for this very purpose. For this reason His Majesty founded the holy Church, enriched it with spiritual goods and treasures, ministers, and also other temporal goods. All these gifts must not only serve to preserve the Church itself with the children it has, but also to enlarge it and draw new converts to the regeneration of the Catholic faith. All must help in this, in order to gather more fruit of the death of their Repairer. Some can do this by prayers, petitions, and fervent desires for the propagation of the holy name of God; others by almsgiving; others by their diligence and exhortation; and others by their labor and solicitude. But if this omission and negligence are less culpable in the ignorant and the poor, for perhaps there is no one to remind them of this duty, they are very reprehensible in the rich and powerful, and much more in the ministers of the Church and its prelates, upon whom this obligation is more fully binding. Forgetful of such a terrible charge which awaits them, many of them convert the true glory of Christ into their own vainglory; they waste the patrimony of the blood of the Redeemer in works and goals that are not worthy to be named; and on their account countless souls perish who by the proper application of these means could have come to the holy Church, or at least they would have the merit of this labor, and the Lord the glory of having such faithful ministers in his Church. The same charge shall be brought against the princes and the powerful lords of the world, who receive from the hands of God honor, estates, and other temporal blessings for converting them into the glory of His Majesty, and yet they attend less to this obligation than to anything else.

332. I desire thee to grieve for all these evils, and labor, as far as thy strength can achieve, that the glory of the Most High be manifested, that it be known among all nations, and that from the very stones may be raised up children of Abraham (Mt. 3:9), for the Lord is powerful to do all things. And in order to draw them to the sweet yoke of the Gospel, beseech Him to send laborers and suitable ministers to his Church (Lk. 10:2) (Mt. 11:30), for great and plentiful is the harvest, and few are the faithful and zealous laborers for harvesting it. Let what I have manifested to thee of my solicitude and maternal love, with which I labored with my Son and Lord in gaining souls for Him, and preserving them in his doctrine and following, be for thee a living example. Never let the flame of this charity and zeal be extinguished in thy bosom. I also desire my silence and modesty, which thou hast known I exercised at the wedding feast, be an inviolable standard for thee and thy religious, by which thou dost always measure thy exterior actions, restraint, moderation, and few words, especially when thou art in the presence of men; for these virtues are the adornments with which compose and beautify the spouses of Christ, in order to find grace in his divine eyes.