

CHAPTER VI

Christ our Lord is Transfigured on Mount Tabor in the Presence of His Most Holy Mother; They Go from Galilee to Jerusalem for His Approaching Passion; and what Happened when the Savior was Anointed by Magdalen in Bethany.

388. Our Redeemer and Master Jesus had already consumed more than two and a half years in preaching and performing wonders, and He was approaching the time predestined by the eternal Wisdom for satisfying divine justice, redeeming the human race through his Passion and Death, and then returning to his eternal Father. Since all his works were ordered with the highest wisdom for our instruction and salvation, His Majesty resolved to prepare and strengthen some of his Apostles for the scandal of his Passion (Mt. 26:31) by manifesting to them beforehand in his glory that same body which they were later to see scourged and crucified; thus would they be reassured by the thought that they had seen Him transfigured in glory before they looked upon Him disfigured by his sufferings. This He had promised a short time before in the presence of all, although not to all, but only to some of his disciples, as is recorded by St. Matthew (Mt. 16:28). For his Transfiguration He selected a high mountain in the center of Galilee, two leagues east of Nazareth and called mount Tabor. Ascending to its highest summit with the three Apostles, Peter and the two brothers James and John, He was transfigured before them as related by St. Matthew (17:1-4), St. Mark (9:1ff.), and St. Luke (9:28ff.). The three Evangelists tell us that besides these Apostles were present also the two prophets Moses and Elias conversing with Jesus about his Passion, and while He was thus transfigured a voice resounded from heaven in the name of the eternal Father, saying: *This is my beloved Son, in whom I am well pleased; hear ye Him* (Mt. 17:5).

389. The Evangelists do not say most holy Mary was present at this Transfiguration, nor do they say She was not there, for this did not fall within their purpose, and they did not think it proper to speak of the hidden miracle by which She was enabled to be there. For the purpose of recording this event here I was given to understand that at the same time in which some of the holy Angels were commissioned to bring the souls of Moses and Elias from their abode, others of her own guard carried the heavenly Lady to mount Tabor in order to witness the Transfiguration of her divine Son, for without a doubt She truly witnessed it. There was no necessity of confirming the most holy Mother in her faith as was necessary with the Apostles, for She was invincibly confirmed in faith. But the Lord had many different objects in mind at his Transfiguration, and there were special reasons for his not desiring to celebrate this great event without the presence of his most holy Mother. What for the Apostles was a gratuitous favor was a duty in regard to the Queen and Mother, since She was his Companion and Coadjutrix in the works of the Redemption, and was to be so unto the cross. It was proper to fortify Her by this favor against the torments in store for her most holy soul, and moreover She was to remain on earth as the Teacher of the holy Church; hence it was proper for Her to be one of the eyewitnesses of this great mystery. To grant such a favor was easily within the power of her divine Son, since He was accustomed to lay open to Her all the workings of his divine soul, nor would the love of such a Son permit Him to withhold this favor from his Mother, for He otherwise omitted nothing whereby He could in any way demonstrate his tender love for Her, and this certainly would be a token of highest esteem for her excellence and dignity. I have therefore been informed that for these reasons, and for many others not necessary to mention here, most holy Mary assisted at the Transfiguration of her most holy Son and our Redeemer.

390. During this Transfiguration most holy Mary saw not only the humanity of Christ our Lord transformed in glory, but She was favored by an intuitive and clear vision of the Divinity himself, for the Lord desired Her to partake of the privilege implied in being present at this event in a more abundant and distinguished manner than the Apostles. In addition, there was a great difference between her insight and that of the Apostles into the glory of his transfigured body, for the Apostles, as St. Luke tells us (Lk. 9:32), were not only asleep when Christ our Lord retired to pray at the beginning of this mysterious glorification, but they were also seized with such fear at the voice resounding from heaven that they fell with their faces to the earth and did not rise until the Lord himself spoke to them and raised them up (Mt. 17:6). The divine Mother, on the other hand, witnessed and heard all these events without undue excitement, for besides being accustomed to such great manifestations of glory She was divinely fortified and enlightened for looking upon the Divinity. Hence She was enabled to look fixedly upon his glorified body without experiencing the terror and weakness of the senses which overtook the Apostles. The most blessed Mother had already on other occasions seen the body of her divine Son glorified, as was related in other parts of this History (*Inc.* 695; *Tran.* 140), but on this occasion She looked upon Him with much greater enlightenment and with a mind much more alert to all the wonders hidden therein; thus also the effects caused in Her by this vision were such that She was totally renewed and inflamed by this communication with the Divinity. As long as She lived She never lost the impression caused by the sight of such glory manifested in the humanity of Christ. The memory of it greatly consoled Her in the absence of her divine Son whenever his glorious presence was not otherwise felt by Her, as we shall see in the third Part of this History; however, this also caused Her to feel more deeply the affronts of his Passion, having seen the Lord in his glory as has been here related.

391. The effects caused in the most holy soul of Mary by this vision of Christ all glorious cannot be explained by any human deliberation, for not only did She see filled with such refulgence that substance which the Word had taken from her own blood, and which She carried in her virginal womb and nourished at her breast, but She also heard the voice of the eternal Father acknowledge her natural Son as his Son, giving Him as the Master of men. All these mysteries She penetrated, gratefully pondered, and worthily praised as the most prudent Mother of the Omnipotent. With her holy Angels She composed new canticles to celebrate an event so full of festive joy for her soul and for the most sacred humanity of her Son. I will not expatiate upon this mystery, nor discuss in what the Transfiguration of the sacred body of Jesus really consisted; it is enough to know his countenance began to shine like the sun and his garments became whiter than snow (Mt. 17:2). This glory which overflowed into his body was that which the Savior always possessed in his divinized and glorious soul, for at his Incarnation the glory which would naturally have been communicated permanently to his sacred body was miraculously suspended for the time of his natural life; however, now this suspension of his divine glory ceased, and the body for a short time was allowed to share the glory of his soul. This is the splendor which became visible to those who were present. Immediately after the miraculous suspense the divine glory was again confined only to his soul, and since his soul was always beatified it was also a marvel that the body would receive in passing that which according to the common order should have been its perpetual state like the soul.

392. Having celebrated the Transfiguration the Blessed Mother was transported back to her house in Nazareth. Her divine Son descended the mountain and immediately came to visit Her in order to take final leave of his parental province and set out for Jerusalem; there, on the following Pasch, which was to be his last upon earth, He would enter upon his Passion. Having

spent only a few days at Nazareth, He departed with his Mother, his Apostles and disciples, and some of the holy women, traveling about through Galilee and Samaria before entering Judea and Jerusalem. The Evangelist St. Luke writes of this journey when he says the Lord *steadfastly set his face to go to Jerusalem* (Lk. 9:51), for He journeyed to Jerusalem with a joyous countenance and full of desire to enter upon his sufferings in order to sacrifice Himself for the human race according to his own most ardent and generous desire. He was not to return to Galilee where He had wrought so many miracles. Knowing this at his departure from Nazareth He glorified his eternal Father, and in the name of his sacred humanity He gave thanks for having in that house and neighborhood received the human form and existence which He was now to deliver over to suffering and death. Of the prayers of Christ our Lord on this occasion I shall record as far as I can the following one:

393. "My eternal Father, in compliance with thy will I gladly hasten to satisfy thy justice by suffering even unto death; thus shall I reconcile to Thee all the children of Adam (Rom. 5:10), paying their debts and opening to them the gates of heaven which have been closed against them. I shall seek those who have turned away and lost themselves (Lk. 19:10), so they may be restored by the force of my love. I shall find and gather together the lost of the house of Jacob (Is. 56:8), raise up the fallen, enrich the poor, refresh the thirsty, cast down the haughty, and exalt the humble. I desire to vanquish hell and enhance the glories of the triumph over Lucifer and the vices which he has sown into the world (I Jn. 3:8). I desire to raise up the standard of the Cross, beneath which virtue all those who put themselves under its protection are to fight their battles (Mt. 16:24). I desire to satiate my Heart with insults and affronts (Lam. 3:30) which are so estimable in thy eyes. I desire to humiliate Myself even unto death (Philip. 2:8) at the hands of my enemies, so our chosen friends may be consoled in their tribulations and may be honored by high rewards whenever they choose to humiliate themselves in suffering the same persecutions. O beloved Cross! When shalt thou receive Me in thy arms? O sweet ignominies and affronts! When shalt thou bear Me on to overcome death through the sufferings of my entirely guiltless flesh (Heb. 2:14)? Ye pains, affronts, ignominies, scourges, thorns, torments and death, come to Me, who desires to embrace thee; yield thyself to my welcome, since I well understand thy value. If the world abhors thee, I long for thee; if the world in its ignorance despises thee, I, who am truth and wisdom love and embrace thee. Come then to Me, for in welcoming thee as man, I exalt thee as the true God and am ready to efface the touch of sin from thee and from all who shall embrace thee. Come to Me ye pains, and disappoint Me not. Heed not my omnipotence, for I shall permit thee to exert thy full force upon my humanity. Thou shalt not be rejected and abhorred by Me as thou art by mortals. Now shall be banished the deceitful and lying enthrallment of the children of Adam, who serve vanity and lying (Ps. 4:3), judging as unhappy the poor, afflicted and affronted of this world; for if they see their true God, their Creator, Master and Father, suffering horrible insults, scourges, and the ignominious torment and destitution of the Cross, they shall understand their error and esteem it as an honor to follow their crucified God."

394. These are some of the sentiments which I have been made to perceive in the Heart of the Master of life, our Savior. The sufferings of his death on the Cross show (as my words cannot express) how great was the love with which He sought and underwent them. Notwithstanding all this, our hearts are weighed down by sin and entangled in vanities (Ib.). Though we have life and truth before our eyes, we are nevertheless carried away by our pride and repelled by humility, ravished by what is pleasurable and full of abhorrence for what is painful. O lamentable error! To labor much in order to avoid laboring a little, to entirely exhaust ourselves merely in order to

avoid a small inconvenience, to foolishly resolve on suffering eternal shame and confusion just in order to evade a slight dishonor, or in order not to give up one hour of vain and apparent honor! Who that claims the use of his reason can say he loves himself by following such a course? No mortal enemy of his can ever do him a greater harm than he does himself by doing what is displeasing to God. We hold those as our enemies who flatter and entertain us while they have treason in their hearts, and we would call those foolish who would allow themselves to be betrayed by an insignificant pleasure and delight. If we judge correctly in this, as we really do, what shall we say of the judgment of those who are devotees of the world? Who has intoxicated them? Who has thus deprived them of their reason? O how great is the number of fools (Eccles. 1:15)!

395. Most holy Mary alone of all the children of Adam adjusted her whole life according to the will and conduct of her Son, without departing in the least from the closest imitation of his life and fulfillment of his doctrine. She was most prudent, knowledgeable, and full of wisdom, who could make up for our ignorance and foolishness and gain for us eternal truth in the midst of our darkness. This happened also on the occasion of which I have spoken, for the heavenly Lady saw in the mirror of the most holy soul of her Son all the actions and affections wrought in his interior. Since this was also the guide of her actions, conforming Herself to Him She prayed in conjunction with Him his prayer to the eternal Father, and in her interior said: "Most high God and Father of mercies, I confess thy infinite and immutable essence. Eternally do I praise and exalt Thee, for in this place, after Thou didst create me, Thou didst deign to glorify the power of thy arm by raising me to the dignity of Mother of thy Onlybegotten, and in the plenitude of thy Spirit and ancient mercies Thou hast magnified Thyself in me, thy humble slave, and because thy and my Onlybegotten in the flesh, which He assumed from my substance, has condescended to retain me in his most delightful company for thirty-three years, permitting me to enjoy his graces, his teachings, and his guidance for the enlightenment of the soul of thy handmaid. Today, my Lord and eternal Father, I leave my country and joyfully follow my Son and Master in order to be present at the sacrifice of his life and human existence for mankind. There is no sorrow like unto my sorrow (Lam. 1:12) at seeing the Lamb, who taketh away the sins of the world, delivered over to bloodthirsty wolves (Jer. 11:19); at seeing Him subjected to suffering, torments and death, who is the living image and figure of thy substance (Heb. 1:3), who is engendered of Thee from all eternity and equal to Thee through all the ages; at seeing Him, whom I have given life in my womb, subjected to insults and the death of the cross; and at seeing the beauty of that countenance, which is the joy of my eyes and the delight of all the angels, obscured by filth and wounds (Is. 53:2). O would it were possible that I receive the pains and sorrows which await Him, and that I could suffer death in order to save his life! Accept, heavenly Father, the sacrifice of my sorrowing affection, which I offer in union with Him, so thy holy will and pleasure may be fulfilled. O how quickly flee the days and hours which shall end in the night of my sorrow and bitterness! It shall be a fortunate day for the children of men, but a night of affliction for my sorrow-laden heart, so soon to be deprived of its illuminating Sun. O children of Adam, so deeply lost in error and so forgetful of yourselves! Awaken at last from your heavy slumber and recognize the weight of your sins in the devastation they are about to cause in your God and Creator! See their dire effects in my mortal sorrow and the bitterness of my soul! Begin at last to take heed of the damage wrought by sin!"

396. I cannot worthily express all the thoughts and affections of the Lady of the world in this her departure from Nazareth, her prayers and petitions to the eternal Father, her most sweet and sorrowful colloquies with her most holy Son, the greatness of her bitterness, and the

incomparable merits She acquired; for between the holy and natural love of a true Mother by which She desired to preserve the life of Jesus and release Him from the torments He was about to suffer, and the conformity of her will with his and that of his eternal Father, her Heart was pierced by the sword of sorrow prophesied by Simeon (Lk. 2:35). In her affliction She spoke to her divine Son in words of deepest prudence and wisdom, yet also most sweet and sorrowful, lamenting that She would be unable to prevent his sufferings, or at least die with Him. These sorrows of the Mother of God exceeded the sufferings of all the martyrs who have died or will die for the love of God to the end of the world. In such a state of mind and affection the Sovereigns of the world pursued their way from Nazareth toward Jerusalem through Galilee, which the Savior was not to revisit in this life. And just as time was already running out for Him to labor for the salvation of men, so also his miraculous works increased in number, and as the sacred writers of the Gospels relate they became especially numerous in the last months intervening between his departure from Galilee and the day of his entrance into Jerusalem (Mt. 13; Mk. 10; Lk. 9; Jn. 7). Until that day, after having celebrated the feast of Tabernacles, the Savior traveled about and labored in Judea, awaiting the appointed time when according to his will He was to offer Himself in sacrifice.

397. During these journeys his most holy Mother accompanied Him, except on a few occasions when they separated in order to attend to the welfare of souls in different localities. On such errands St. John was deputed to accompany Her and administer to her wants; from that time on the sacred Evangelist received most exalted enlightenments regarding the great mysteries and hidden sacraments of the most pure Virgin and Mother. Among the wonders wrought by the most prudent and powerful Queen at this time were those of most exalted flights of charity in procuring by her petitions and prayers the justification of souls, for She also, just as her most holy Son, now began to be more lavish in her blessed benefactions to mankind, bringing many to the path of eternal life, curing the sick, visiting the poor and the afflicted, the destitute and the infirm, and assisting the dying with her own hands, especially those who were most forsaken and afflicted with greater suffering and pain. In his special office of attending upon Her the beloved disciple was a witness of all these works. Yet since the force of the love which most pure Mary had for her Son and eternal God had grown so much, and having taken notice of his approaching departure from her presence in order to return to the Father, the Blessed Mother suffered such continuous flights of her Heart and desires to see Him that She began to feel numerous loving ecstasies whenever He was absent and His return to Her was delayed for a long time. And since the Lord as her God and Son saw what passed in the Heart of his most loving Mother, He was obliged by Her and corresponded with reciprocal fidelity, responding to Her in those secret words which were here fulfilled to the letter (Cant. 4:9): *Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thy eyes*, for as if wounded and overcome by his own love He was drawn again to her presence. According to what has been made known to me, Christ our Lord, insofar as He was man, could never have left the presence of his Mother if He had given full sway to his love for a Mother who loved Him so much; hence it was natural for Him to hasten to relieve and console Her by his sight and presence. The beauty of the most pure soul of his Mother refreshed Him and made all his labors and hardships appear sweet to Him. He looked upon Her as the choice and only fruit of all his exertions, and the most sweet sight of her person was a great alleviation of the sensible sufferings of His Majesty.

398. Our Savior continued to perform his miracles in Judea. Among them was also the resurrection of Lazarus in Bethany (Jn. 11:17ff.), whither He had been called by the two sisters Martha and Mary. Since this miracle took place so near to Jerusalem the report of it was soon

spread throughout the city. The priests and Pharisees, being irritated by this miracle, held a council (Ib. 47) in which they resolved upon the death of the Redeemer, and commanded all those who had any knowledge of his whereabouts to make it known, for His Divine Majesty after the resurrection of Lazarus retired to the town of Ephrem (Ib. 54) until the feast of the Pasch would arrive, which was soon to come. Since the time of celebrating it by his own death drew nigh He showed Himself more openly with his twelve disciples, who were the Apostles, and He told them privately they should now get themselves ready to go to Jerusalem, where the Son of man, He himself, would be delivered over to the princes of the Pharisees, bound as a prisoner, scourged and affronted to the death of crucifixion (Mt. 20:17-18). In the meanwhile the priests kept a sharp watch to find Him among those who came to celebrate the Pasch. Six days before this feast He again visited Bethania (Jn. 12:1), where He had called Lazarus to life and where He was given hospitality by the two sisters. They arranged a banquet for the Lord, his Mother, and all of his company. Among those who were at table with them was also Lazarus, whom He had brought back to life a few days before.

399. While the Savior of the world (according to the custom of the Jews) was reclining at this banquet, Mary Magdalen entered the banquet hall filled with divine light and the highest and most noble thoughts. As an outward token of her ardent love for Christ, her divine Master, she anointed his feet and poured out over them and over his head an alabaster vase filled with a most fragrant and precious extract, composed of spikenard and other aromatic ingredients. Then she wiped his feet with her hair just as she had done on another occasion in the house of the Pharisee, related by St. Luke (Lk. 7:38). Although the other three Evangelists in relating this second anointment apparently differ as to some of the circumstances (Mt. 26:6; Mk. 14:3; Jn. 12:3), yet I was not informed that they refer to different anointments or speak of more than one woman, but that they refer only to Magdalen, who was moved to these acts of devotion by inspiration of the Holy Ghost and by her own burning love for Christ the Redeemer. The fragrance of this ointment filled the whole house, for she had procured a large quantity of the most precious kind, nor did she skimp in any way, but broke the vessel in token of her generous love and devotion to the Master. The avaricious Apostle Judas, who wished to get possession of the ointment in order to sell it for the increase of his purse, began to criticize this mysterious anointing of his Master and to stir up some of the other Apostles under the pretext of poverty and charity toward the poor (Jn. 12:5). These, he said, are defrauded of their alms by this lavish expense and waste of so costly an article; however, all this had been ordained by divine Providence, while Judas acted only as an avaricious and disgruntled hypocrite.

400. The Teacher of truth and life defended Magdalen against this accusation of inconsiderate wastefulness. He commanded Judas and the others not to molest her (Mt. 26:10), since her action had not been useless or without good cause; that the poor would not by this action lose the alms they desire every day; that the opportunity of showing such kindness to his Person would not always present itself; that this anointing was for his burial, which that generous and loving woman had anticipated by the inspiration of heaven, testifying to the mysterious unction which the Lord was now about to undergo in suffering for the human race; and that his death and burial were close at hand. Yet nothing of all this did the perfidious disciple understand; on the contrary, he was furiously outraged against his Master because He justified the action of Magdalen. And Lucifer, seeing the disposition of that depraved heart, shot into it new arrows of avarice, indignation, and mortal hatred against the Author of life. From that time Judas schemed to bring about his death, and he resolved as soon as Christ would come to Jerusalem to betray Him to the Pharisees and help to discredit Him in their eyes, as he afterwards did. After this banquet he went

secretly to Jerusalem and told them that his Master taught new laws contrary to those of Moses and the emperors; that He was addicted to banqueting, a friend of depraved and profane company; that He had admitted as his followers many of a wicked life, both men and women; and that without delay they should see such conduct stopped lest ruin overtake them when it was too late to secure relief. Since the Pharisees were already of the same mind, and were instigated by the same prince of darkness, they gladly accepted his advice, and thus he agreed with them on a price for the betrayal of Christ our Savior.

401. All the thoughts of Judas lay open not only to his divine Master but also to his Blessed Mother. The Lord said nothing to Judas in regard to this matter, but continued to deal with him as a kind Father and enlighten his obstinate heart. His Mother, however, redoubled her admonitions and gentle endeavors to withdraw Judas from the precipice, and on this night of the banquet, which was that preceding Palm Sunday, She called him aside to speak to him alone, representing to him amid a flood of tears, and with most sweet and persuasive words, what terrible danger threatened him if he persisted in his intentions. She asked him to give up his designs, and if he was offended at his Master to take vengeance on Her, for this was a smaller evil since She was only a creature, while He was his Master and the true God. In order to satisfy the avarice of his insatiable heart She offered him some presents which She had received for this purpose from Magdalen; however, none of her efforts were of any avail with this hardened soul, nor did any of these sweet and living words soften this more than adamant heart. On the contrary, since he could not come up with an answer, and the exhortations of the most prudent Queen were so urgent, he lashed himself into greater fury, showing his wrath by a sullen silence. He was, however, not ashamed to take what She offered to him, for his avarice was equal to his perfidy. With this most holy Mary left him and went to her Son and Master. Full of the most bitter sorrow She cast Herself weeping at his feet. In her exquisite grief and compassion She desired to bring some consolation to the sacred humanity of Christ her Son, whom She now beheld suffering the sorrow unto death which He afterwards manifested in the presence of his disciples (Mt. 26:38). All these pains were due to the sins of men who were to waste his Passion and Death, as I shall relate farther on (499, 504, 684).

TEACHING OF THE QUEEN OF HEAVEN, MARY MOST HOLY.

402. My daughter, thou dost daily understand and declare more fully in this History that my Son, and I with Him, in our ardent love embraced the Way of the Cross and suffering for the whole course of our natural life. Thou receivest this knowledge more fully, and hearest this doctrine repeated so often, that thou must strive to follow it closely in thy daily life. This duty increased in thee from the day in which my Son chose thee as spouse, and will oblige thee more and more, and hence thou canst not evade the duty of embracing and loving hardships to such an extent that thy greatest pain shall be to be without them. Renew every day this desire in thy heart, for I desire thee to be very proficient in this science which the world abhors so much. But remember at the same time that God does not afflict creatures merely for the sake of afflicting them, but in order to make them more capable and worthy of receiving the blessings and treasures prepared for them beyond all human conception (I Cor. 2:9). For the confirmation of this truth and as a pledge of his promises He permitted the Transfiguration of Himself on mount Tabor in my presence and that of some of the disciples. In the prayer which He then made to the eternal Father, and which I alone knew of and understood, He humbled Himself before his Father, confessing Him (as He always did in his prayers) as the true God, infinite in his

perfections and attributes, and besought Him that all those in their mortal bodies who for love of Him in the new law of grace would afflict themselves and labor in imitation of Him would afterwards participate in the glory of his own body, and so they could rejoice in it to the degree corresponding to each one to raise them in their own body united to their own soul on the last day of the final judgment. Because the eternal Father granted this request there is a certain contract between God and man. The glory which was given to the body of our Master and Savior was a pledge of that which He was to secure for all his followers. Great, therefore, is the value of the momentary hardships endured in the privation of earthly delights and in mortifications and sufferings for the sake of Christ (II Cor. 4:17).

403. By the infinite merits which He interposed in this petition this glory which Christ felt in his Transfiguration is a *crown of justice* (II Tim. 4:8) for those who are members of Christ their Head, who merited it for them. Yet this union with Christ, by which man merits such reward, must be brought about by grace and by imitation of the same sufferings which merited it for the Redeemer. If all bodily suffering merits its crown, a much greater crown is merited by the patient endurance and pardoning of injuries, and by returning good for them as the Lord and I acted in regard to Judas; for the Lord not only did not take away from Judas his apostolate, or show Himself in any way irritated against him, but He patiently bore with him to the very end when Judas had already made himself altogether unfit for any graces by giving himself up to the demon. During our mortal life the Lord moves very slowly in exacting vengeance, but He shall make up for his slowness by the severity of his punishments after death. If then God suffers and bears with us so much, how much must one vile worm of the earth bear with another, since both are of the same nature and condition? By the light of this truth and by the charity of thy Lord and Spouse thou must regulate the amount of thy patience and longsuffering with others and thy zeal for their salvation. I do not say thou must therefore permit what is against the honor of God, for that would not be true zeal for the good of thy neighbor, but rather thou must love them as creatures of the Lord and abhor sin. Thou must suffer and ignore whatever is done against thee, always seeking, as far as in thee lies, the salvation of others. Do not lose heart when thou dost not see immediate fruit, but continue to present to the eternal Father the merits of my most holy Son, my intercession, and that of the saints and angels, for since God is charity (I Jn. 4:16), and the Blessed are in His Majesty, they will exercise this same charity for those who are still on their pilgrimage.