

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 so She could witness in person the Transfiguration of her divine Son, for without a doubt She saw 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. Yet the Lord had many purposes in this wonder of the Transfiguration, and regarding his most holy Mother Christ our Redeemer had other particular reasons for not celebrating such a great mystery without her presence. What was a gratuitous favor for the Apostles was as it were due 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 itself, 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. Moreover 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 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 fulfillment of the obedience I owe Thee I willingly go with joy to satisfy thy justice by suffering unto death in order to reconcile to Thee all the children of Adam (Rom. 5:10), paying the debt of their sins and opening to them the gates of heaven which by them have been closed. I go to seek those who have lost themselves (Lk. 19:10) by abandoning Me, who must be restored by the force of my love. I go to seek and gather together the lost of the house of Jacob (Is. 56:8), to raise up the fallen, enrich the poor, refresh the thirsty, cast down the proud, and exalt the humble. I desire to vanquish hell and magnify the glory of thy triumph over Lucifer and the vices which he has sown in the world (I Jn. 3:8). I desire to raise up the standard of the Cross, beneath which those who follow Me must fight for all the virtues (Mt. 16:24). I desire to satiate my thirsty Heart with insults and affronts (Lam. 3:30), which are so estimable in thy eyes. I desire to humble Myself even unto death (Philip. 2:8) at the hands of my enemies, so our friends and chosen ones may be honored and consoled in their tribulations and be exalted with eminent and copious rewards when according to my example they humble themselves in suffering persecutions. O desired Cross, when shalt thou receive Me in thy arms? O sweet opprobrium and sorrowful affronts, when shalt thou carry Me to death in order to leave it vanquished by my entirely sinless flesh (Heb. 2:14)? Ye pains, affronts and ignominies, scourges, thorns, passion and death, come, come to Me who seeks thee; allow thyself to be found by One who loves thee and knows thy value. If the world abhors thee, I earnestly desire thee; if in its ignorance it despises thee, I, who am truth and wisdom, shall procure thee because I love thee. Come then to Me, for if as man I receive thee, as the true God I shall bestow upon thee the honor of which sin and those who commit it deprived thee. Come to Me, and do not hinder my desires, for if due to my omnipotence thou dost hesitate, I give thee permission to exert all thy forces 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 it is their true God, their Creator, Master and Father, who suffers infamous affronts, scourges, ignominies, torments, destitution, and death upon the Cross, this error shall cease and they shall consider it 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 to 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 truly 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, as the living image of her Onlybegotten among 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 and knowledgeable, full of wisdom, who could recompense the wanings of our ignorance and foolishness, and gain for us the light of truth in the midst of our heavy 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 glorify Thee, for in this place, after Thou didst create me, Thou didst deign to magnify the power of thy arm, for by raising me to be the Mother of thy Onlybegotten by the plenitude of thy Spirit and ancient mercies Thou hast magnified Thyself in me, thy humble slave; and because afterward, without my merit, thy and my Onlybegotten, in the humanity which He received from my substance, has condescended to retain me in his most desirable company for thirty-three years, in which I have enjoyed the influences of his grace and the instruction of his doctrine which have illuminated the heart of thy handmaid. Today, Lord and eternal Father, I leave my country, and according to thy divine pleasure accompany my Son and Master in order to assist Him at the sacrifice of his life and humanity for mankind. There is no sorrow like unto my sorrow (Lam. 1:12), since I must see the Lamb who taketh away the sins of the world delivered to bloodthirsty wolves (Jer. 11:19); see Him, who is the living image and figure of thy substance (Heb. 1:3), who is engendered of Thee *ab aeterno*, equal to Thee and shall be for all the eternities, to whom I gave human existence in my womb, delivered to opprobrium and the death of the cross; see his countenance, which is the light of my eyes and the joy of the angels, effaced by the ugliness of the torments He is to endure (Is. 53:2). O if it was possible that I receive the pains and sorrows which await Him, and suffer death myself in order to save his life! Receive, most high Father, the sacrifice which my Beloved offers Thee, along with my sorrowful affection, so thy most 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 human race, yet a night of affliction for my heart so aggrieved by the absence of the Sun which illumines it. O children of Adam, deceived and forgetful of yourselves! Awaken now from such heavy sleep* and recognize the weight of your sins in the effect they are about to cause in your God and Creator himself. See it in my anguish, sorrow and bitterness. Begin now to ponder the damage wrought by sin.”

* cf. Rom. 13:11; Epistle, Advent I [Ed.]

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 heaven and earth 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 the wonders He worked were greater in these last months before his Passion and Death, as narrated by the Sacred Evangelists (Mt. 14 and 15; Mk. 10:46-52; Lk. 9:12-17; Jn. 8:59, 9:1-7), from this departure from Galilee until the day He entered triumphantly into Jerusalem, which I shall narrate below (410). 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 occasions St. John remained with Her to assist and serve Her, and from then on the sacred Evangelist observed great mysteries and secrets of the most pure Virgin and Mother, and was illumined with most exalted light in order to understand them. Among the wonders wrought by the most prudent and powerful Queen were those by which She obtained the justification of souls by affections and petitions most signalized with greater urgency of charity, for like her most holy Son She also now worked greater benefits for mankind, converting many to the path of 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 such 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, so naturally He would 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.), where 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 unto 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 (Ib. 3). 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 our Savior. 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 Master of truth and life vindicated Magdalen, whom Judas had reprehended for prodigality and insufficient deliberation. The Lord commanded Judas and the others not to molest her (Mt. 26:10), since her action had not been useless or without a 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 a friend of banqueters and of depraved and profane people, and had brought and admitted many of a wicked life into his company, both men and women; and that they should seek to remedy the situation lest certain ruin overtake them from which they afterward could not recover. Since the Pharisees were already of the same mind, and were instigated by the same prince of darkness, they accepted his advice, and from this came the agreement on a price for the sale of Christ our Savior.

401. All the thoughts of Judas lay open not only to the 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, since in the discourse of my life which thou writest thou dost each day more fully understand and declare the most ardent love with which my Lord and thy Spouse, and I with Him, embraced the way of the cross and suffering, and that we chose only this in mortal life, it shall be reasonable that as thou receivest this knowledge, and I repeat to thee this doctrine, thou walk in imitation of it. This debt has been growing in thee since the day He chose thee for his spouse, and is always increasing, and thou cannot fulfill it if thou dost not embrace labors, and love them with such affection that greatest suffering for thee shall be not to suffer them. Renew each day this desire in thy heart, for I desire thee to be very wise in this science which the world ignores and abhors. Yet I likewise give thee notice that God does not desire to afflict the creature merely for the sake of afflicting it, but to make it capable and worthy of the benefits and treasures which by this means He has prepared for it beyond all human thought (I Cor. 2:9). And

in testimony of this truth, and as a pledge of this promise, He desired to be transfigured on Tabor in my presence and that of some of his disciples. In the prayer which He then made to the Father, and which I alone knew and understood, He humbled Himself in his sacred humanity, confessing Him (as He always did when He desired to make a petition) as true God, infinite in perfections and attributes, and supplicated Him that all those in their mortal bodies who for love of Him would afflict themselves and labor in imitation of Him in the new law of grace would afterwards participate in the glory of his own body; and in order to rejoice in it to the degree corresponding to each one, He desired to resurrect them in the same body united with their own souls at the final judgment on the last day. And since the eternal Father granted this petition, He desired it to be ratified as a contract between God and man by the glory which the body of their Master and Savior received, offering it to Him as a pledge of the possession of that which He was asking for all his followers. Of such weight as this is the momentary hardship (II Cor. 4:17) which mortals undergo in depriving themselves of the base earthly gratifications, and in mortifying their flesh and suffering for Christ my Son and Lord.

403. By the infinite merits which He interposed in this petition, this glory which belonged to Him is a *crown of justice* (II Tim. 4:8) for the creature as a member of Christ their Head, who merited it for them. Yet this union must be by grace and the imitation of his suffering, to which corresponds the reward. And if suffering any corporal hardships has its crown, much greater shall it be to suffer, endure and pardon injuries, and return benefits for them, as we did with Judas; for not only did the Lord not send him away from the apostolate, or show Himself indignant against him, but waited for him until the end, when by his malice he made himself incapable of good by delivering himself to the demon. During mortal life the Lord walks with very slow steps toward vengeance; yet afterward He shall make up for his slowness by the severity of the punishment. And if God endures and waits so much, how much should one vile worm bear with another who is of the same nature and condition? By this truth, and by the zeal of the charity of thy Lord and Spouse, thou must regulate thy patience, thy perseverance, and the care for the salvation of souls. I do not tell thee by this thou must suffer what is against the honor of God, for thou would not be a true guardian of the good of thy neighbor; rather thou must love the handiwork of the Lord, and abhor sin. Thou must suffer and conceal injuries against thee, and labor for the salvation of all as far as possible. Do not be discouraged when thou dost not see fruit, but present to the eternal Father the merits of my most holy Son, and my intercession, and that of the angels and saints; for since God is charity (I Jn. 4:16), and the Blessed are in His Majesty, they shall exercise it for those on their pilgrimage.