

CHAPTER VI

The Apostles Leave the Cenacle to Preach to the Multitude which had Gathered; how They Spoke in Various Tongues; about Three Thousand are Converted on that Day; and what Most Holy Mary Did on This Occasion.

73. Due to the visible and publicly known signs by which the Holy Ghost descended upon the Apostles all the inhabitants of Jerusalem were moved to admiration at this new event never seen before, and the word of what was seen over the house of the Cenacle being quickly spread about a multitude of people gathered in crowds to know more of the happenings (Acts 2:6). On that day was being celebrated one of the feasts of the Hebrews, and both because of this and the special dispensation of heaven the city was crowded with foreigners and strangers from all parts of the world, for to them the Most High desired to manifest the wonders of the first preaching and spreading of the new law of grace which the incarnate Word, our Redeemer and Master, had ordained for the salvation of men.

74. The sacred Apostles, who were filled with charity by the plenitude of the gifts of the Holy Ghost, and who knew that a multitude from the city of Jerusalem was gathering at the doors of the Cenacle, asked permission of their Queen and Mistress to go forth and preach to them so such great graces would not even for a moment fail to redound to the benefit of souls and to new glory for their Author. They all left the house of the Cenacle, and placing themselves before the multitudes began to preach the mysteries of the faith and of eternal life. Although until then they had been so shy and reclusive, they now stepped forth with unhesitating boldness and poured forth burning words which like a flashing fire penetrated to the souls of their hearers. All the people were filled with wonder and astonishment at these events, the like of which had never before been heard or seen in the world. They looked at each other with amazement and asked each other (Acts 2:7ff.): “What is this that we witness? *Are not all these that speak Galileans? And how have we heard, every man our own tongue wherein we were born? We Jews and proselytes, Romans, Latins, Greeks, Cretans, Arabs, Parthians, Medes, and all the rest of us from different parts of the world hear them speak, and we understand them in our own languages. O greatness of God! How admirable is He in all his works!*”

75. This miracle in which all the men of so many different tongues then assembled in Jerusalem heard the Apostles in their own language, joined to the doctrine which they preached, caused great astonishment. Yet I wish to remark that though all the Apostles, because of the plenitude of science and gifts gratuitously received, were able to speak in the languages of all nations, because that was necessary for the preaching of the Gospel, yet on this occasion they all spoke the language of Palestine. Using only this language they were understood by all the different nationalities there present as if they had spoken in the several languages.* This miracle the Lord wrought at that time so they could be understood and believed by those different nations, and so St. Peter would not be obliged to repeat in the different languages of those present what he preached to them concerning the mysteries of faith. He preached only once, yet all heard and understood him each in his own language, and so it likewise happened with the other Apostles; for if each one had spoken in the language of those who heard them and which they knew as their mother tongue, it would have been necessary for them to repeat their words at

* the exact opposite of the Tower of Babel; cf. Gen. 11:1-9 [Ed.]

least seventeen times according to the different nationalities referred to by St. Luke (Ib. 9-11). This would have consumed a longer time than implied by the sacred text, and it would have caused great confusion and trouble to repeat the same doctrines so many times, or to speak so many languages on one occasion, nor would the miracle be so intelligible to us as the one mentioned.

76. The people who heard the Apostles did not understand the miracle, though they wondered at hearing each their own language. What the text of St. Luke says, that the Apostles *began to speak with diverse tongues* (Ib. 4), means at that point they understood these languages, could speak them, and later on spoke them, as I shall mention later (83), and because on that day those who came to the Cenacle understood them all speaking in the language of their own nation. Yet the novelty and admiration caused in the hearers diverse effects and contrary opinions according to the dispositions of each one. Those who listened piously to the Apostles received a deep understanding of the Divinity and the Redemption of man, preached to them in such an exalted and fervent manner; by the force of their words they were roused and moved with vivid desire to know the truth. By the divine light they were enlightened filled with compunction, weeping over their sins and begging mercy for them. Tearfully they cried out to the Apostles and asked them to teach them what they must do to gain eternal life. Those who were hard of heart were indignant with the Apostles, remaining unmoved by the divine prodigies of the speech and preaching of the Apostles, and instead of yielding to them called them innovators and exploiters. Many of the Jews more harshly censured the Apostles, saying they were drunk (Acts 2:13) and insane; some of these were those who had come to their senses after having been struck to the ground by the thunder caused by the Holy Ghost, for they had risen even more obstinate and rebellious against God.

77. In order to convince them St. Peter took the lead as the head of the Church, and speaking in a louder voice said (Ib. 14ff.): *“Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk as you suppose, seeing it is but the third hour of the day; but this is that which was spoken of by the prophet Joel (2:28-32): ‘And it shall come to pass in the last days (saith the Lord), I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids will I pour out my Spirit. And I will show wonders in the heaven above, and signs on the earth beneath, before the great and manifest day of the Lord comes. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.’* Hear then, ye Israelites, my words: You are they who have taken away by the hands of wicked men the life of Jesus of Nazareth,* being a holy Man, approved of God by virtues, prodigies and miracles which He worked in the midst of your people, of which you are aware as witnesses. And God has raised Him from the dead, according to the prophecies of David (Ps. 15:8); for that holy King could not have spoken of himself, since you have the sepulchre wherein lies his body, but as a prophet he spoke of Christ. And we ourselves are witnesses, having seen Him risen and ascending into heaven by his own power in order to sit at the right hand of the Father, as the same David likewise prophesied (Ps. 109:1). Let the unbelievers understand these words and truths which they desire to deny in the malice of their perfidy, for against them shall be opposed the wonders of the Most High which He shall work in us his servants in testimony of the doctrine of Christ and of his admirable Resurrection.

* cf. also Acts 3:13-15 [Ed.]

78. "Therefore let all the house of Israel understand and know with certainty that God hath made this Jesus, whom you crucified, his anointed Christ and the Lord of all, and that He has raised Him from the dead on the third day." Upon hearing these words the hearts of many who stood there were moved to compunction, and with great weeping they asked St. Peter and the rest of the Apostles what they must do for their own remedy (Acts 2:37). St. Peter proceeded to tell them: "Do sincere penance, and receive Baptism in the name of Jesus by which your sins shall be pardoned, and you also shall receive the Holy Ghost; for this promise was made for you and your children, and for all who are far off, whomsoever the Lord shall draw and call. Seek therefore now to make use of the remedy, and be saved by turning away from this perverse and incredulous generation" (Ib. 38-40). Many other words of life St. Peter and the other Apostles spoke to them by which the perfidious Jews and the other unbelievers were much confounded, and since no one could answer they withdrew and left the Cenacle; yet the number of those who received the true faith of Jesus Christ was about three thousand (Ib. 41). They all joined themselves to the Apostles and were baptized by them to the great fear and consternation of all Jerusalem, for the wonders and prodigies performed by the Apostles filled with dread and dismay all those who would not believe.

79. The three thousand who were converted by the first sermon of St. Peter were from all the nations then gathered in Jerusalem, so from that time on all nations could attain the fruits of the Redemption, all would be gathered into one Church, and the grace of the Holy Ghost would be extended to all, without excluding any people or nation, for the holy Church was to be composed of people from all nations. Many were Jews who had followed Christ our Savior with kindly feelings and witnessed his sufferings and death with compassion, as I said above (*Tran.* 676). Also converted were some of those who had been involved in his Passion, though these were very few because most would not dispose themselves for conversion, for if they had all of them would have been admitted to mercy and received pardon for their error. When the sermon was finished that evening the Apostles, with a great part of the multitude of the new children of the Church, retired to the Cenacle in order to give an account of all these events to the Mother of Mercy, most pure Mary, and so the new converts to the faith could come to know and venerate Her.

80. However, the great Queen of the Angels was ignorant of nothing that had happened, for from her retreat She had heard the preaching of the Apostles, and She knew the least thoughts of all the hearers and knew clearly what passed in the hearts of all. The most kind Mother remained prostrate with her face pressed to the dust during that entire time of the Apostles' preaching, tearfully praying for the conversion of all who subjected themselves to the faith of the Savior, and for all the rest if they desired to cooperate with the helps and grace of the Lord. In order to help the Apostles in their great work of beginning to preach, and the bystanders to properly listen to them, most holy Mary sent many Angels from among those who accompanied Her in order to inviolably assist the ones as well as the others with holy inspirations which the Angels administered, encouraging the sacred Apostles and giving them strength so with greater fervor they could proclaim and manifest the hidden mysteries of the divinity and humanity of Christ our Redeemer. The Angels fulfilled all the commands of their Queen, while She herself exercised her own power and gifts according to the circumstances of the occasion. When the Apostles came to Her with those so copious firstfruits of their preaching and of the Holy Ghost, She received all of them with incredible joy and gentleness of a true and kind Mother.

81. The Apostle St. Peter spoke to the recently converted and said to them: "My brethren and servants of the Most High, this is the Mother of our Redeemer and Master Jesus, whose faith you

have received, acknowledging Him as true God and man. She has given Him human form, conceiving Him in her womb, and He issued forth from her womb leaving Her a Virgin before birth, during birth, and after birth. Receive Her as your Mother, your Refuge, and your Intercessor, so through Her you and we shall receive light, solace, and remedy of our sins and miseries.” At these words of the Apostle and the sight of most holy Mary these new faithful were filled with admirable effects of interior light and consolation, for this privilege of conferring great interior benefits and of giving particular light to those who looked upon Her with pious veneration was renewed and extended in Her at the time when She was at the right hand of her divine Son in heaven. Since all of those believers participated in these blessings in the very presence of their Queen, they prostrated themselves at her feet and with tears besought her assistance and blessing. But the humble and prudent Queen evaded this latter because of the presence of the Apostles, who were priests, and of St. Peter, the Vicar of Christ. Then this Apostle said to Her: “Lady, do not deny to these faithful what they piously ask for the consolation of their souls.” Most holy Mary obeyed the head of the Church, and with the humble serenity of a Queen gave her blessing to the new converts.

82. The love which filled their hearts made them desire to hear from their heavenly Mother some words of consolation, yet their humility and reverence prevented them from asking for this favor. Since they perceived how obediently She had yielded to St. Peter, they turned to him and begged him to ask Her not to dismiss them from her presence without speaking to them something by which they could be encouraged. St. Peter, though he considered this favor very proper for these souls who had been reborn in Christ our Good by his preaching and that of the other Apostles, was nevertheless aware that the Mother of Wisdom knew well what was to be done, and presumed to say no more than these words; “Lady, hear the prayers of these servants and children of thine.” Then the great Lady obeyed and said to the converts: “My dearly beloved brethren in the Lord, give thanks and praise with thy whole heart to the omnipotent God, since from among the rest of men He has drawn and called thee to the true path of eternal life by the knowledge of the holy faith thou hast received. Be firm in it in order to confess it with all thy heart, and to hear and believe all that is contained in the law of grace as ordained and taught by its true Master, Jesus my Son and thy Redeemer. Hear and obey his Apostles, who shall teach and catechize thee, and by Baptism thou shalt be sealed with the mark and character of children of the Most High. I offer myself as thy servant to assist thee in all that shall be necessary for thy consolation, and I shall pray for thee to my Son and eternal God, beseeching Him to look upon thee as a kind Father and manifest to thee the joy of his countenance in true happiness, and now communicate to thee his grace.”

83. By this most sweet exhortation those new children of the Church were consoled and filled with light, veneration and admiration at what they conceived of the Lady of the world. Asking again for her blessing they for that day left her presence, renewed and replete with the wonderful gifts of the Most High. The Apostles and disciples from that day on continued without intermission their preaching and miracles, and through the entire octave they instructed not only the three thousand who had been converted on the day of Pentecost but multitudes of others who day by day accepted the faith. Since they came from all parts of the world the Apostles spoke with and catechized each one in his own language, for as I have said above (76) they spoke in various languages from that time on. This grace was given not only to the Apostles, although it was greater and more notable in them, but also to the disciples and all the one hundred twenty who were in the Cenacle at Pentecost, including the holy women who received the Holy Ghost. This was truly necessary at the time due to the great multitudes who came to the faith. Though

all the men and many of the women came to the Apostles, yet many of them after having heard the Apostles went to Magdalen and her companions, who catechized, instructed and converted them and the others who came to them due to the fame of the miracles they performed, for this gift was also communicated to the holy women, who by the imposition of hands cured all the sicknesses, gave sight to the blind, speech to the mute, mobility to the lame, and life to many of the dead. Though these and other wonders were principally wrought by the Apostles, both their miracles and those of the women excited the wonder and astonishment of all Jerusalem, such that nothing else was talked about except the prodigies* and the preaching of the Apostles of Jesus, of his disciples, and of the followers of his doctrine.

84. The fame of these events soon extended beyond the city, for no one sought a cure in vain. Such miracles were at that time very necessary, not only for the confirmation of the new law and doctrine of Christ our Savior, but also because the natural desire of health and life would stimulate men to seek the welfare of their body and thus bring them within hearing and influence of the divine words, and hence they could return cured in soul as well as in body, which generally happened to those who came to the Apostles in their maladies. In this way the number of the faithful daily increased, and their fervor in faith and charity was so ardent that all of them began to imitate the poverty of Christ, despising their riches and property and laying all their possessions at the feet of the Apostles without reserving anything for themselves as their own (Acts 2:45). They desired to possess all things in common and thus free themselves from the dangers of riches, preferring to live in poverty, sincerity, humility, and continual prayer, without any other care than that of eternal life. All of them considered themselves as brethren and children of one Father in heaven (Mt. 23:9); and since faith, hope, charity, and the Sacraments were common to all, and as they were all seeking grace and eternal life, inequality in other things seemed dangerous to these Christian children of one Father, the inheritors of his goods and professors of his law. It seemed to them inappropriate that having such union in principal and essential things some would be rich and others poor, without holding in common the temporal goods as they held those of grace, since all gifts are from one and the same Father for all of his children.

85. This was the happy beginning and the golden age of the evangelical Church, where the rushing of the stream rejoiced the City of God (Ps. 45:5), and the current of grace and gifts of the Holy Ghost fertilized this new paradise recently planted by the hands of the Savior Jesus, while in its midst stood the tree of life,[†] most holy Mary. Then was faith alive, hope firm, charity ardent, sincerity pure, humility true, and justice most upright; when the faithful neither knew avarice nor followed vanity, when they trod under foot sumptuousness, ignoring the luxury, pride and ambition which afterward have prevailed so much among the professors of the faith, who while confessing themselves followers of Christ deny Him by their works. We are inclined to object that those were the firstfruits of the Holy Ghost (Rom. 8:23), the faithful were few, that now the times are different, and in those times lived in the holy Church the Mother of wisdom and grace, most holy Mary our Lady, whose presence, prayers and protection defended and encouraged the faithful to bring forth heroic works of the faith.

86. To this reply we respond with the discourse of this History, in which it shall be understood that the guilty faithful have introduced such vices in these last ages of the Church, taking the side of the demon himself, who despite all his pride and malice never expected to see such vices

* cf. Jn. 14:12 [Ed.]

† cf. Apoc. 22:2, 14 [Ed.]

established among Christians. I will only say here that the power and grace of the Holy Ghost were not exhausted in those firstfruits; his influence is always the same, and would be just as efficacious with the many to the end of the Church as it was with the few in its beginnings, if those many were as faithful as those few. It is true that the times have changed, but this change from virtue to vice, from good to evil, consists not in any change of the heavens and the stars, but in a change of men, who have strayed from the straight path of eternal life and walk the way of perdition. I do not speak now of the pagans or heretics, who have fallen away not only from the light of true faith but even from right reason; I speak of the faithful, who pride themselves in being children of light but content themselves with only the name,* and who sometimes use it merely to cloak their vices and cover up their crimes.

87. It shall not be possible in this third Part to describe even the least part of the wonderful and magnificent works accomplished by the great Queen in the primitive Church, but from those which I shall describe, and from her life in this world after the Ascension, much can be inferred, for She did not cease or rest or lose one moment or occasion in conferring some singular favor upon the Church in general or some particular member. Continually She was either praying and beseeching her divine Son, without ever being denied, or exhorting, instructing, counseling, and as the Treasurer and Dispensatrix of divine grace pouring it forth in diverse manners among the children of the Gospel. And among the hidden mysteries which have been manifested to me regarding this power of most holy Mary, one is that in those years in which She lived in the holy Church there were correspondingly very few who were damned, and more were saved than in many ages afterward, comparing one age with those few years.

88. I acknowledge that this felicity of that more than happy age could cause a holy envy in those born to the light of faith in these last and worst times if the succession of years had lessened the power, charity and clemency of this supreme Empress. It is true we do not have the happiness of seeing Her, conversing with Her, and listening to Her with our bodily senses, and in this respect those first children of the Church were more fortunate. But let us all remember that in the heavenly knowledge and charity of this most loving Mother we were all present to Her also during those times (*Tran.* 78), for She saw and knew us all in the order and succession in which we were to be born in the Church, and She prayed and interceded for us no less than for those who lived in her times; nor is She at present less powerful in heaven than She then was upon earth, nor less our Mother than of those first children, and She held us as her own just as well as them. But what sorrow!, that our faith, fervor and devotion are so very different. She has not changed, nor is her love less ardent, nor would we experience less of her intercession and protection if in these troubled times we would hasten to Her with the same sentiments of humility and fervor as those devoted and first children, asking for her prayers and trustfully relying upon Her for help; without a doubt the whole Catholic Church would then immediately experience the same assistance of the Queen throughout the whole world.

89. Let us return to the solicitude of the most kind Mother for the Apostles and for the recently converted, for She attended to the consolation and necessities of all and of each one in particular. She exhorted and animated the Apostles and the ministers of the divine word, renewing in them the attention[†] they must give to such prodigious power and proofs by which her most holy Son began to plant the faith of his Church; the virtue which the Holy Ghost had communicated to them in order to make them such suitable ministers; the assistance in which they would always

* cf. II Tim. 3:1-5 [Ed.]

† cf. I Tim. 4:15 [Ed.]

recognize the powerful arm of the Most High; the acknowledgement and praise for the Author of all of these works and miracles; the humble gratitude they must render for all of these blessings; and the secure confidence with which to continue their preaching and exhortation of the faithful and the exaltation of the Name of the Lord so He might be known, praised and loved by all. She herself practiced what She taught and inculcated by prostrating and humiliating Herself before the Most High, breaking forth in canticles of praise and exaltation. These duties She fulfilled with such plenitude that for none of the converted did She ever omit rendering gratitude and offering fervent prayers to the eternal Father, for all of them remained distinctly present in her mind.

90. Not only did She do all these things for each one of the faithful, but She received all, listened to all, and endeared Herself to them with words of light and life. During those days following the coming of the Holy Ghost many conversed with Her in private, opening up their inmost souls, and the same happened also with those who were converted afterwards in Jerusalem, though the great Queen was not ignorant of their secrets because She knew the hearts of all, their affections, inclinations and conditions. By this divine science and wisdom She accommodated Herself to the necessity and nature of each one, applying the salutary medicine required by their infirmity. In this manner most holy Mary conferred such rare benefits and great favors to innumerable souls that it is not possible to know them in this life.

91. There were many who were privileged to be instructed and catechized in the holy faith by the heavenly Teacher, and not one of them was lost; for at that time and as long as they lived She continued to offer special prayers for them, and thus all of them were written in the book of life.* In order to bind her divine Son She said to Him: “My Lord and life of my soul, according to thy will and pleasure I returned to the world in order to be the Mother of thy children, my brethren and the faithful of thy Church. My heart cannot bear to see the fruit of thy blood, of infinite price, be lost in these sons and daughters who seek my intercession, nor should they be unhappy for having availed themselves of me, this humble worm of the earth, for inclining Thee to clemency. Admit them, my Son, into the number of thy friends, predestined for thy glory.” To these petitions the Lord immediately responded, promising what She asked would be done. And I believe the same happens now for all those who merit her intercession and ask it with all their heart; for if this most pure Mother comes to her Son with similar petitions, how can it be imagined He would deny Her so little when She had given Her entire self in order to clothe Him in human flesh and nature, and raise and nurse Him at her own virginal breast?

92. Many of those new faithful, because of such a high opinion which they took away from hearing and seeing the great Lady, returned to present Her with jewels and great gifts; especially the women despoiled themselves of fineries to lay them at her feet. But She would receive or permit none of these gifts. Yet if it seemed advisable to receive any gift, She secretly encouraged them to bring it to the Apostles so they could distribute the entire gift with charity, equity and justice among the most poor and needy of the faithful; however, the humble Mother gratefully acknowledged them as if they had been given to Her. The poor and the sick She received with ineffable kindness, and many of them She cured of inveterate and long-standing infirmities. By the hand of St. John She supplied great and secret necessities, never omitting the least point of virtue. Since the Apostles and disciples were engaged all day in preaching the faith and converting those who came, the great Queen busied Herself in preparing their food and attending to their comfort, and at stated times She served the priests on her knees and with incredible

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

humility and reverence asked to kiss their hands. This She observed especially with the Apostles, knowing and beholding their souls confirmed in grace, endowed with all the Holy Ghost had wrought in them, and exalted by their dignity of being the high priests and founders of the Church (Eph. 2:20). Sometimes She saw them clothed in great splendor, which elicited from Her increased reverence and veneration.

INSTRUCTION GIVEN ME BY THE GREAT QUEEN OF THE ANGELS.

93. My daughter, in what thou hast come to know of the events related in this chapter thou shalt find enclosed much of the hidden mystery of the predestination of souls. Take notice how human Redemption was powerful for all, being so superabundant and copious (Rom. 5:20). The word of divine truth was presented to all who heard its preaching or became aware of the effects of the coming of my Son into the world; and besides the outward preaching and news of the remedy, to all were given interior inspirations and helps in order to accept the notice and seek the remedy. And thou dost wonder that given all this only three thousand were converted by the first sermon of the Apostle among that great multitude then in Jerusalem. Yet it should cause greater wonder that now so few are converted to the way of eternal salvation, when the Gospel is more widespread, its preaching is frequent, its ministers many, the light of the Church more clear, and the tidings of the divine mysteries more delineated; and even with all this men are more blind, hearts are more hardened, pride more lifted up, greed without shame, and all the vices are indulged without fear of God and without restraint.

94. In this perversity and most unhappy plight mortals cannot complain of the most exalted and just providence of the Lord, who to all and each one offered and still offers his fatherly mercy, and teaches the way of life and points out the way of death; and he who hardens his heart, it is permitted in most righteous justice. The reprobate will incriminate themselves without remedy when, without any time left, they recognize what in opportune time they could and should have known. If in the brief and momentary life, which is granted to them in order to merit eternal life, they close their ears and eyes to the truth and to the light, and listen to the demon, surrendering themselves to his most impious will, and abusing so wickedly the goodness and clemency of the Lord, what can they allege in their defense? If they do not know how to pardon an injury, and for any slight grievance seek the most cruel vengeance; if in order to hoard property they pervert the entire order of reason and natural brotherhood; if for a perverse delight they forget eternal pain; and if, beyond all this, they despise the inspirations, helps and warnings which God sends them so they might fear their perdition, and not deliver themselves to it: How can they complain of the divine clemency? Thus let the mortals who have sinned against God undeceive themselves, for without penance there shall be no grace, without amendment no remission of sins, and without pardon no glory. Yet just as mercy is not granted to anyone unworthy, neither will it be denied to those who are worthy; nor has there ever been, or will ever be, a lack of mercy for anyone who desires to obtain it.

95. From all these truths I desire thee, my daughter, to gather for thyself the salutary advice which pertains to thee. Let the first be to receive attentively each holy inspiration thou receivest, each advice or instruction thou hearest, even if it comes from the hands of the most inferior minister of the Lord, or from any other creature. Thou must prudently consider that it is not by chance and without divine disposition that it comes to thy notice; for there is no doubt that all is ordained by the providence of the Most High to give thee certain advice. Hence thou must receive it with humble gratitude, and consult regarding it in thyself, in order to determine what

virtue thou canst and must practice by the alert given thee, and exercise it as thou dost understand and know it. And though it may seem a small matter do not despise it; for by that good work thou dost thyself for others of greater virtue and merit. Secondly, observe the damage done to souls by disregarding so many helps, inspirations, calls, and other benefits of the Lord; for the ingratitude they commit by this vindicates the justice of the Most High in leaving so many sinners obdurate. And if this danger is so formidable in all men, how much more shall it be for thee, if thou dost waste such abundant graces and favors as from the clemency of the Lord thou hast received above many generations? And because my most holy Son ordains it for thy good and the good of other souls, I desire lastly that in imitation of me (as thou hast known it) there be engendered in thy heart a most sincere eagerness to help all the children of the Church, and all other men as far as thou art able, clamoring to the Most High from the depths of thy heart, and beseeching Him to look upon all souls with eyes of mercy and save them. And so they might gain this happiness, offer thyself to suffer for them if necessary, remembering they cost my Son and thy Spouse the shedding of his blood and the giving of his life in order to rescue them, and recalling what I labored for in the Church. Continually implore the divine mercy for the fruit of this Redemption, and this I impose upon thee under obedience.