

## CHAPTER X

### *The Favors which Most Holy Mary Conferred upon the Apostles through the Ministry of Her Angels; She Procures Salvation for a Woman at the Hour of Death; and Other Happenings Regarding Some who Condemned Themselves.*

155. As the new law of grace continued to spread in Jerusalem, so the number of the faithful increased and the new evangelical Church was augmented day by day (Acts 5:14). In like manner did the solicitude and attention of its great Queen and Mistress, Mary most holy, expand toward the new children engendered by the Apostles through their preaching (I Cor. 4:15). Since they were the foundation stones of the Church (Eph. 2:20) upon which the security of that building was to depend, the most prudent Lady lavished special care upon the Apostolic College. Her heavenly solicitude increased in proportion to the wrath of Lucifer against the followers of Christ, and especially against the Apostles as the ministers of eternal salvation to the other faithful. It will never be possible to describe or estimate in this life the benefits and favors conferred by Her upon the Church and upon each of its mystical members. This happened especially in regard to the Apostles and disciples, for as has been revealed to me not a day or hour passed in which She did not work for them many wonders. I shall relate in this chapter some of the events which are very instructive due to the secrets of divine Providence therein contained; from them we can form an estimate of the most vigilant charity and zeal of most holy Mary for souls.

156. She loved all the Apostles and served them with incredible affection and reverence, both because of their extreme sanctity and their dignity as priests and their ministry of founders and preachers of the Gospel. During their entire stay in Jerusalem She attended upon them, counseled them, and directed them in the manner noted above (89, 92, 102). With the increase of the Church they were obliged to go outside of Jerusalem in order to baptize and admit to the faith many of the inhabitants of the neighboring places, but they always returned to the city because they had intentionally delayed separating from each other or leaving Jerusalem until they received orders to do so. From the Acts of the Apostles (9:32ff.) we learn St. Peter went to Lydda and Joppe, where he raised Tabitha from the dead and performed other miracles, returning again to Jerusalem. Although St. Luke gives an account of these excursions after speaking of the death of St. Stephen (of which I shall speak in the following chapter), yet until that happened most of the time was spent converting much of Palestine, and it was necessary for the Apostles to go forth to preach to them and confirm them in the faith, always returning in order to give an account of their doings to their heavenly Teacher.

157. During all their journeys and preaching the common enemy of all sought to hinder the spread or the fruit of the divine word by rousing the unbelievers to many contradictions and altercations with the Apostles and their listeners or converts, for it seemed to the infernal dragon more easy to assault them when he saw them absent and far away from the refuge of their Protectress and Teacher. So formidable did the great Queen of the Angels appear to the hellish hosts that in spite of such eminent sanctity of the Apostles it seemed to Lucifer that without Mary he could seize upon them disarmed and at his mercy for his attacks and temptations. Such is the pride and fury of this dragon (as is written in Job [41:18-19]) that he esteems the toughest steel as weak straw and the hardest bronze as a stick of rotten wood. He fears not the dart nor the sling; however, he fears most holy Mary so much that in order to tempt the Apostles he waited until he believed they were absent from her protection.

158. Yet her protection did not fail them because of this, for the vigilance of the great Lady from the watchtower\* of her most exalted wisdom reached everywhere. Like a most vigilant sentinel She discovered the assaults of Lucifer and hastened to the relief of her sons and ministers of the Lord. When in her absence She could not speak to the Apostles in any of their afflictions She immediately sent her holy Angels to their assistance in order to encourage, forewarn and console them, and sometimes also to drive away the assaulting demons. All this the celestial spirits executed promptly in compliance with the orders of their Queen. At times they would do it secretly by inspirations and interior consolations; at others, and more frequently, they manifested themselves visibly, assuming most beautiful and refulgent bodies, speaking with the Apostles about all that was proper or what their Teacher desired to advise. This happened very often due to the holiness and purity of the Apostles and the necessity of favoring them with such an abundance of consolation and encouragement. In all their difficulties and labors the most loving Mother thus assisted them, in addition offering up for them her continual prayers and thanksgiving. She was the strong Woman whose domestics were sheltered by double garments (Prov. 31:21), and the Mother of the family who supplied all with nourishment and who by the labors of her hands planted the vineyard of the Lord (Ib. 15-16).

159. With all the other faithful She proportionately exhibited the same care, and though there were many converts in Jerusalem and Palestine She remembered them all in their necessities and tribulations. She thought not only of the needs of the soul but of the body as well, and She cured many of their most grave sicknesses. Others, to whom She knew it was not proper to give health miraculously, She personally served in many things, serving and comforting them. She took still greater care of the most poor, many times feeding them with her own hands, making their beds, and attending to their cleanliness as if She was the servant of each one, infirm with the infirm.† So great was the humility, charity and solicitude of the great Queen of the world that She refused no service, kindness or ministration to her children the faithful, no matter how lowly, humble and despised they were, since her service was for their solace. She filled each one with joy and most sweet consolation in their labors by which they were enabled to accomplish them more easily. Those She could not personally attend to because of their absence She assisted secretly through her holy Angels or by her prayers and petitions.

160. In a special manner her maternal kindness exhibited itself to those who were in the agony of death, for She attended many of the dying and would not leave them until they had secured their eternal salvation. For those who went to purgatory She offered up most fervent prayers and performed some works of penance, such as prostrations in the form of a cross, genuflections, and other exercises by which She made satisfaction for them. Then She sent one of her Angels in order to draw them from purgatory and present them to her Son in heaven as his own and the fruits of his blood and Redemption. This happiness the Queen of heaven procured for many souls during her stay upon earth, and as far as was made known to me this favor is not denied in our days to those who during their earthly life dispose themselves properly to merit her presence at their death, as I shall describe hereafter (410, 745); but since it would be necessary to extend the scope of this History very much if I were to describe how most holy Mary assisted many in the hour of death I cannot dilate upon this matter. I shall recount only one incident in which She freed a girl from the jaws of the infernal dragon, since it is one which is so extraordinary and

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\* cf. Cant. 4:4 [Ed.]

† cf. I Cor. 9:22 [Ed.]

worthy of the attention of us all that it would not be right to omit it in this History or deprive ourselves of the lesson it contains.

161. It happened in Jerusalem, where a young maiden of humble parents and a poor household was converted among the five thousand who first received Baptism. This poor little maiden, busying herself with her household duties, took ill and for many days dragged on in her sickness without improvement. Because of this, as happens to many other souls, she fell from her first fervor, and in her neglect committed some sins endangering her baptismal grace. Lucifer, who would not neglect such an opportunity, thirsting for the ruin of such souls, approached this maiden and attacked her with fiercest cruelty, being permitted by God to do so for his greater glory and that of his most holy Mother. The demon appeared to her in the form of another woman, and with much flattery told her to withdraw from those people who were preaching the Crucified and not to believe anything they said because it was all falsehood; that if she would not follow this advice she would be punished by the priests and judges who had crucified the Teacher of that new and counterfeit religion; but if she obeyed she would live peacefully and free from danger. The girl answered: "I will do what you say; but what shall I do in regard to that Lady whom I have seen with these men and women, and who appears to be so kind and peaceful? For I love Her very much." The demon replied: "This one you mention is the worst of all; She is the first whom you must abhor. You must withdraw from her deceits, for this is what is most important for you."

162. Infected with this deadly poison of the ancient serpent the soul of this simple dove was brought near to eternal death, and her body, instead of being relieved, dropped into more serious illness and was in danger of a premature end. One of the seventy-two disciples who was visiting the faithful was informed of the dangerous illness of the girl, for from her neighbors he heard that one of his sect living in that house was on the verge of expiring. The disciple entered in order to visit her and encourage her according to her necessities. But the sick girl was so ensnared by the demons that she did not receive him or answer him one word, though he zealously sought to exhort and instruct her; on the contrary, she sought to hide and stop her ears in order not to hear him. By these signs the disciple recognized the imminent perdition of this sick maiden, though he did not know the cause, and with great haste he went to give a report to the Apostle St. John, who without delay visited the patient, admonishing her and speaking to her words of eternal life if she would only listen; but she treated him in the same way as the disciple, obstinately resisting the efforts of both. The Apostle saw many legions of demons surrounding the girl, and though they retired at his approach they resumed immediately afterward to renew the illusion with which they had filled the unhappy girl.

163. Seeing her obstinacy the Apostle went in great affliction to most holy Mary in order to ask for help. Immediately the great Queen turned her interior vision upon the sick one and She recognized the unhappy and dangerous condition into which the enemy had drawn that soul. The kind Mother bewailed this simple sheep thus deceived by the infernal and bloodthirsty wolf, and prostrate upon the floor She prayed for her rescue. But the Lord answered not a word to this petition of his most holy Mother, not because her petition was disagreeable to Him but rather because of her petition, being pleased with her clamors and becoming as it were deaf in order to hear them so much the longer, and also in order to teach us how great was the prudence and charity of our great Teacher and Mother on these occasions. The Lord left Her for this purpose to the common and ordinary state without favoring Her with a new inspiration in regard to what She was asking. She however did not cease because of this, nor did She permit her ardent charity to relax, for She knew She must not be lacking in her office as Mother due to the silence of the

Lord as long as She did not know expressly the divine will. Proceeding thus prudently She dispatched one of her Angels to bring aid to that soul by defending her against the demons and exhorting her by holy inspirations to forsake their deceits and return to God. The holy Angel fulfilled this commission with the speed in which they are accustomed to obey the will of the Most High; but even though he made a diligent use of all his powers as an angel, he could not overcome the obstinacy of the maiden in clinging to her illusions. To such a state can a soul be reduced by delivering itself over to the demon.

164. The holy Angel returned to his Queen and said: "My Lady, I return from helping that maiden in danger of damnation as Thou, the Mother of Mercy, didst order me, but her obstinacy is such that she neither receives nor listens to the holy inspirations I have given her. I have fought with the demons in order to defend her from them but they resisted, alleging the right which this soul has of her own free will given them and freely continues to give. The power of divine justice has not concurred with me as I desired in obedience to thy will, and I cannot, my Lady, give Thee the consolation Thou dost desire." The pious Mother was much afflicted by this answer, but since She is the Mother of love, of knowledge, and of holy hope (Ecclus. 24:24), She would not forfeit what She has taught and merited for us all. Retiring once more to pray for the remedy of that deceived soul, She prostrated Herself upon the ground and said: "My Lord and God of mercies, behold here this vile wormlet of the earth; chastise and afflict me, but let me not see this soul, signed with the firstfruits of thy blood but now deceived by the serpent, become the prize of his malice and hatred against thy faithful."

165. Most holy Mary continued for some time in this petition, yet She received no answer from the Lord in order to test her unconquered Heart and her charity towards her neighbor. The most prudent Virgin considered what had happened to the prophet Eliseus, who in order to resuscitate the son of the Sunamitess his hostess found that his staff applied by his disciple Giezi did not suffice to give life to the boy, but must himself touch and stretch himself over his body in order to restore him to life (IV Kg. 4:34). Neither the Angel or the Apostle was powerful enough to awaken that unfortunate girl from sin and from the stupor of Satan; hence the great Lady resolved to go and heal her in person. This resolve She recommended to the Lord in her prayer, and though She received no answer She considered the work itself was a sufficient warrant to proceed. She arose therefore to leave her room and walk with St. John to the dwelling of the sick woman, which was at some distance from the Cenacle; however, no sooner had She taken the first steps than the holy Angels, at the command of the Lord, approached to bear Her up on the way. As God had not manifested his intention, She asked them why they thus detained Her. They answered: "Because there is no reason we should consent to thy walking through the city when we can carry Thee with greater propriety." Immediately they placed Her upon a throne of a refulgent cloud upon which they carried Her and placed Her in the room of the sick maiden, who since she was poor and now speechless had been forsaken by all, and was alone and surrounded by demons who waited to snatch her soul.

166. But as soon as the Queen of Angels made her appearance all the evil spirits fled like flashes of lightning, and as if falling over each other in their dismay. The powerful Queen commanded them to descend into hell and remain there until they were permitted to come forth, and this they were forced to do without the least power of resistance. The most kind Mother went to the sick maiden, and taking her by the hand and calling her by her name spoke sweetest words of life by which she was completely renovated and began to breathe more freely and recover herself. Then she said to most holy Mary: "My Lady, a woman who visited me persuaded me that the disciples of Jesus were deceiving me, and that I must immediately separate myself from

them and from Thee because great evil would come upon me if I accepted the law they taught to me.” The Queen answered: “My daughter, she who seemed to thee a woman was thy enemy the demon. I come on behalf of the Most High to give thee eternal life; return then to his true faith which thou didst receive, and confess Him with all thy heart as thy true God and Redeemer, who for thy remedy and that of all the world died upon the Cross. Adore Him, call upon Him, and ask Him for the pardon of thy sins.”

167. “All this,” the patient answered, “I have believed before; but they told me it was very bad and they would punish me if I ever confessed it.” The heavenly Teacher replied: “My friend, do not fear this deceit, but I warn thee that the chastisement and pains which must be feared are those of hell into which the demons were guiding thee. Thou art now very near death, yet thou canst avail thyself of the remedy I now offer thee if thou wilt believe me, and thus thou shalt be free from the eternal fire which threatens thee due to thy error.” Through this exhortation and the graces procured for this poor little maiden by most holy Mary she was moved to abundant tears of compunction and implored her assistance in this danger, declaring herself ready to obey all her commands. Then the loving Mother made her openly profess her faith in Christ our Lord and elicit an act of contrition in preparation for Confession. The great Queen arranged for her to receive the Sacraments, summoning the Apostles to administer them to her. The happy woman, repeating the acts of contrition and love, and invoking Jesus and his Mother, who was governing her, happily expired in the hands of her Protector, who had remained with her two hours so the demons would not return to deceive her again. Her assistance was so powerful that She not only brought the poor maiden back to the path of eternal life, but delivered her soul from all guilt and punishment. She sent her immediately to heaven accompanied by some of the twelve Angels who assist the devotees of their great Queen, bearing on their breasts that sign or emblem of the Redemption and carrying palms and crowns in their hands. Of these Angels I have spoken in Part I, chapter XIV, number 201, and chapter XVIII, number 273, and it is not necessary to repeat it here. I shall only remark that these holy Angels, whom the Queen sent on various operations, were chosen according to the graces and virtues they possessed so men could be most benefited.

168. After the rescue of that soul the rest of the Angels brought their Queen back to her oratory seated on the same cloud. She immediately humbled Herself, adoring the Lord prostrate on the ground and giving Him thanks for the benefit of having retrieved that soul from the mouth of the infernal dragon, and for this rescue She composed a canticle of praise to the Most High. This wonder was wrought by the wisdom of God so the Angels, the Saints of heaven, the Apostles, and also the demons would know the incomparable power of most holy Mary, that since She was the Mistress of all so not all of them together could equal Her in power, and that nothing would ever be denied to her prayers in favor of those who loved Her, served Her, or called upon Her. This fortunate maiden, having loved this heavenly Lady, secured salvation through Her, while the demons, oppressed and confounded, were left in despair of ever prevailing against the power of most holy Mary when exerted in favor of her clients. Other lessons can be drawn from this example which I leave to the prudent meditation of the faithful.

169. The same did not happen with two other converts who made themselves unworthy of the efficacious intercession of Mary most holy. Since their fate serves as a lesson and a warning similar to Ananias and Saphira regarding the astuteness of Lucifer in tempting and ruining human souls, I shall likewise relate it insofar as it was made known to me. May the instruction it conveys inculcate the fear of the just judgments of the Most High (Ps. 118:120). After the miracle just related the demon was permitted to return with his host to the world in order to test the constancy of the faithful, for thus must the just and the predestined gain their crowns. He

came forth filled with still greater wrath and began to seek entrance into the hearts of the faithful by searching out the evil inclinations of each one as he does even now, for experience has given him confidence that the oblivious children of Adam usually follow our inclinations and passions more than the dictates of reason and virtue. A multitude cannot be perfect in all its components, and as the Church went on increasing in number so also the fervor of charity began to cool in some, thus providing a greater field for the sowing of his hellish cockle. Among the faithful St. John found two who had evil inclinations and habits before their conversion and who sought favor and alliance with some of the Jewish princes in the hope of worldly gain and honor. Infected by this covetousness, which always was the root of all evils (I Tim. 6:10), they temporized with the powerful and flattered them in order to retain their friendship.

170. Because of these dealings the demon judged them to be weak in their faith and virtue. He thought he might be able to pervert them through the influence of the Jewish priests upon whom they depended. Following through with his plot the serpent suggested to those priests many ways of reprehending and intimidating the two converts for having accepted the faith of Christ and received Baptism. They did just as the demon suggested, dealing with these two with great authority and severity. Since the anger of those in authority is apt to frighten weak subjects, such as these two were in their attachment to their own interest, they proceeded from weakness to apostasy from the faith of Christ in order not to incur the displeasure of those powerful Jews in whom they had a certain unhappy and false confidence. They then withdrew from the company of the other faithful, ceasing to attend the preaching and other holy exercises of the converts and thus making apparent their treasonable falling away.

171. The Apostles were much aggrieved at the ruin of these converts and the scandal which would be caused by such a pernicious example in the beginnings of the Church. They conferred among themselves whether they should give notice of the event to most holy Mary, but they hesitated to cause Her this sorrow and pain. St. John told them the great Lady knew all the affairs of the Church, and hence this one could not have escaped her most vigilant attention and charity. Thereupon all went to give Her an account of those two apostates, whom they had already exhorted and tried to lead back to the faith. The loving and prudent Mother saw no occasion for hiding her sorrow at the threatened loss of souls already joined to the Church. It was also proper for the Apostles to learn from the sorrow of the great Lady how they must esteem the children of the Church and with what zeal they were to preserve them in the faith and bring them to eternal life. Our Queen returned immediately to her chamber and prostrate on the floor as usual She poured out a most fervent prayer for the two apostates, shedding copious and bloody tears.

172. In order to somewhat moderate her sorrow by the knowledge of his hidden judgments the Most High responded to Her: "My Spouse, chosen among my creatures, I desire thee to know my just judgments regarding those two souls for whom thou dost petition Me, as well as others who are to enter my Church. These two, who have apostasized from my true faith, would do more harm than good among the other faithful if they persisted in their conversation and dealings with them, since they have very depraved habits and have become worse in their perverted inclinations. By my infinite knowledge I know they are reprobates; hence it is proper to separate them from the flock of the faithful and sever them from the Mystical Body of my Church so they do not infect others with their contagion. It has already become necessary, my Beloved, that in conformity with my most high providence both the predestined and the foreknown enter into my Church; some who by their sins shall be condemned, and others who through my grace shall save

themselves by good works. My doctrine and my Gospel are to be as the net which gathers in all kinds of fish, good and bad,\* the wise and the foolish,† and the enemy is to sow his cockle among the pure grain of truth (Mt. 13:28) so the just may justify themselves so much the more, and the filthy, if they so choose in their malice, may defile themselves still more” (Apoc. 22:11).

173. This was the answer given by the Lord to this prayer of most holy Mary. At the same time He renewed within Her the participation in his divine knowledge, so perceiving the equity of the Most High in condemning those unworthy of his friendship and glory She could dilate her afflicted Heart. Yet since the heavenly Mother alone held the measure of the sanctuary in her most eminent wisdom, knowledge and charity, She alone among all creatures estimated and pondered fully what it meant to lose God eternally and be condemned to eternal torments in the company of the demons, and hence her sorrow was proportionate. We are aware the angels and saints of heaven, who know this mystery in God, cannot feel sorrow or pain because it would be inappropriate to their happy state; however, if it would be compatible with their state of glory, their sorrow would be in proportion to the loss caused by the eternal perdition of those whom they love with perfect charity and whom they desire to have with them in glory.

174. Thus the sorrow and pain for the perdition of souls which was impossible in the Blessed most holy Mary felt in a degree so much the greater as this heavenly Lady exceeded them in wisdom and charity, for She was in the state of pilgrimage in which She could feel this pain, and was endowed with the knowledge of the Blessed by which She understood its cause; for when She enjoyed the beatific vision She knew the essence of God and the love which He, as the infinite Good, has for the salvation of men, together with the sorrow which He would have for the perdition of souls if He was capable of sorrow. She knew the ugliness of the demons, their wrath against men, the terrors of the infernal torments, and the eternal company of the demons themselves and all of the damned. Given all of this, and that which I cannot even hope to ponder, what sorrow, what pain and compassion did it cause in a Heart so delicate, so loving and tender as that of our most loving Mary, knowing those two souls and an almost infinite number of others in the holy Church would be lost? She lamented over this unhappiness and many times repeated: “Is it possible that a soul of its own free will would deprive itself eternally of seeing the face of God, and choose rather to look upon so many demons in eternal fire?”

175. The secret of the reprobation of these new apostates the most prudent Queen reserved to Herself without manifesting it to the Apostles. But while She was thus retired in her affliction St. John the Evangelist entered to visit Her and inquire about what She desired and how to serve Her. When he saw Her so afflicted and sorrowful he was troubled and asked permission to speak, saying: “My Lady and Mother of my Lord Jesus Christ, since His Majesty died I have never recognized on thy countenance such affliction and sorrow as now, when thy face and thine eyes are bathed in tears of blood. Tell me, Lady, if possible, the cause of such new pain and sorrow, and whether I can relieve Thee by giving my own life.” Most holy Mary answered: “My son, weep now for this very cause.” St. John inferred the memory of the Passion had renewed in the pious Mother such bitterness and sorrow, and under that impression he replied thus: “Now, my Lady, Thou canst moderate thy tears, since thy Son and our Redeemer is glorious and triumphant in heaven at the right hand of his eternal Father. And though it is not reasonable that we forget what He suffered for men, yet it is just that we rejoice in the benefits which He has secured for us by his Passion and Death.”

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\* cf. Mt. 13:47-48 [Ed.]

† cf. Mt. 25:1ff. [Ed.]

176. “If after my Son died,” most holy Mary responded, “those who offend Him, deny Him, and waste the inestimable fruit of his blood, it is just that I weep as one who knows his most ardent love for men, for whom He suffered for the remedy of each one\* what He suffered for all together. I see this immense love met with such wicked ingratitude, and the eternal perdition of so many who should know Him, that it is not possible to moderate my sorrow or continue to live if the Lord who gave me life does not preserve it. O children of Adam, formed according to the image of my Son and Lord, what are you thinking? Where is your judgment and what is your reason for not sensing your unhappiness in losing God eternally?” St. John replied: “My Mother and Lady, if thy sorrow is due to the two who have apostasized, Thou well knowest that among so many children of the Church there shall be unfaithful servants, for even in our apostolate Judas prevaricated in the very school of our Redeemer and Master.” The Queen responded, “O John, if God desired the perdition of certain souls I would be able to somewhat relieve my sorrow; yet although He permits the damnation of the reprobate because they desire to be lost,† this is not his absolute will, since in his divine goodness He desires all to attain salvation (I Tim. 2:4), if only they would not of their own free will resist Him. That not all are predestined and gain the fruit of the blood He shed for them has cost my Son the sweating of blood;‡ and if in his glory He could have sorrow for any soul which is lost, without doubt his sorrow would be greater over its damnation than having suffered for it. Hence it is reasonable that I, who know this truth and live in passible flesh, feel what my Son desires so much and yet is not attained.” By these and other reasonings of the Mother of Mercy St. John was moved to tears and weeping in which he accompanied Her for a long time.

*TEACHING GIVEN ME BY THE QUEEN OF HEAVEN, MARY MOST HOLY.*

177. My daughter, since in this chapter thou hast understood particularly the incomparable and bitter sorrow‡ with which I bewailed the perdition of souls, thou thyself must learn also what thou must do for the salvation of thy own soul and that of others in order to imitate me in the perfection which I require of thee. I would have refused no torment, yea death itself, if such had been necessary to save any of the damned, and to save them I would have esteemed all sufferings a sweet alleviation in my most ardent charity. Thus if thou dost not die of this kind of sorrow, thou art at least not excused from the willingness to suffer all the Lord sends thee for this cause, or from supplicating for them and laboring with all thy powers to prevent any sin in thy neighbor; and when thou cannot immediately obtain thy object, or knowest not whether the Lord has heard thee, do not lose confidence but rather enliven it and persevere in thy efforts, for such a solicitude can never displease Him who desires the salvation of all his redeemed more than thee. If nevertheless thou art not heard in thy prayers, make use of the means which prudence and charity require and return anew to thy prayers. The Most High is always attracted by this sort of charity for one’s neighbor and by the love which seeks to hinder sin. He desires not the death of the sinner (Ez. 33:11), and as thou hast written He does not have an absolute and antecedent decree of damning his creatures, but seeks to save them all if they do not pursue perdition of

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\* cf. Gal. 2:20 [Ed.]

† cf. Eccclus. 15:17-18 [Ed.]

‡ cf. *Transfixion* 501-4 [Ed.]

§ cf. Lam. 1:12; *O vos omnes*, 5<sup>th</sup> Responsory of Tenebrae for Holy Saturday; *Tract*, Friday of Passion Week, 7 Sorrows of BVM [Ed.]



their own free will. Although He permits this in his justice as being inseparable from the free will of man, it is against his inclination. Do not restrict thyself in these petitions, and in those concerning temporal things pray that his holy will be done in all that is proper.

178. If I desire thee to labor with such fervor of charity for the salvation of thy brethren, consider what thou must do to save thyself, and in what estimation thou must hold thy own soul for which an infinite price was paid. I desire to admonish thee as a Mother that when temptations and passions incline thee toward the commission of any sin, no matter how small, remember the sorrow and tears it cost me to know of the sins of men and my desire to prevent them. Do not thou cause the like in me, my dearest, for though I am now incapable of that pain, yet thou wouldst deprive me of the accidental joy of seeing thee, to whom I have condescended to become a Mother and Teacher, truly endowed with the perfection taught in my school. If thou art unfaithful in this thou shalt frustrate my great desire of seeing thee please my divine Son and accomplish his holy will in all its plenitude. By the infused light which thou receivest do thou ponder how great are any faults thou mayest commit after being so favored and bound in duty to the Lord and to myself. Dangers and temptations shall not be lacking to thee during the rest of thy earthly life, but in all of them remember my teaching, my sorrows, and my tears, and above all what thou owest to my divine Son, who is so generous toward thee in applying to thee the fruit of his blood for the purpose of eliciting thy grateful correspondence.