

CHAPTER V

Most Holy Mary Returns from Ephesus to Jerusalem, Called by the Apostle St. Peter; She Continues the Battle with the Demons; She Suffers Great Hardships at Sea; and Stating Other Mysteries in Connection with These Events.

456. With the just chastisement and condemnation of the unhappy Herod the primitive Church of Jerusalem recovered some measure of relief and tranquility for many days, the great Queen of the world meriting and earning all of this by her supplications, works, and solicitude of a Mother. During this time St. Barnabas and St. Paul preached with admirable fruit in the cities of Asia Minor, Antioch, Lystra, Perge, and many others, as related by St. Luke in chapters XIII and XIV of the Acts of the Apostles, along with the miracles and prodigies performed by St. Paul in those cities and provinces. St. Peter the Apostle, after his liberation from prison, fled from Jerusalem and withdrew to a part of Asia in order to leave the jurisdiction of Herod and come to the aid of the new faithful who had been converted in Asia, as well as those who remained in Palestine. All of them acknowledged and obeyed him as the Vicar of Jesus Christ and head of the Church, believing that all he ordained and enacted upon earth was confirmed in heaven.* With this firm faith they came to him with all their doubts and difficulties as to their supreme Pontiff. Among other matters they gave him notice of the questions brought to St. Paul and St. Barnabas by some of the Jews in Antioch and Jerusalem regarding the observance of circumcision and the law of Moses, as I shall relate later on (496) and which is referred to by St. Luke in chapter XV of the Acts of the Apostles.

457. On this occasion the Apostles and disciples of Jerusalem begged St. Peter to return to the holy city in order to settle these controversies and establish order so the preaching of the faith would not be hindered, for since the death of Herod the Jews had no one to assist them in their persecutions and thus the Church enjoyed greater peace and tranquility in Jerusalem. On the same grounds they also asked him to request the Mother of Jesus to come to that city, for all the faithful longed for Her with loving hearts, expected to be consoled in the Lord, and hoped for the prosperity of all the affairs of the Church through her presence. Because of these appeals St. Peter resolved to return at once to Jerusalem, and before setting out he wrote the following letter to the most holy Queen.

LETTER OF ST. PETER TO MOST HOLY MARY

*“To the Virgin Mary, Mother of God:
Peter, Apostle of Jesus Christ, thy servant and the servant of the servants of God.”*

458. “Lady, among the faithful some doubts and differences have arisen concerning the doctrine of thy Son and our Redeemer, namely whether the ancient law of Moses is to be observed in conjunction with his teachings. They desire to know from us what is proper, and that we state to them what we heard from the mouth of the divine Teacher. In order to consult with my brethren the Apostles I am now setting out for Jerusalem, and for the consolation of all, and by thy love for the Church, we beseech Thee likewise to come to that city, where since the death

* cf. Mt. 16:19 [Ed.]

of Herod the Jews are more peaceful and the faithful more at ease. The multitude of the followers of Christ desire to see Thee and console themselves with thy presence. When we arrive in Jerusalem we shall notify the other cities, and with thy assistance establish what shall be conducive to the interests of the holy faith and the excellence of the law of grace.”

459. This was the tenor and style of the letter, and was commonly observed by the Apostles, writing first the name of the person or persons to whom they were writing, then mentioning the writer, or inversely as is apparent in the Epistles of St. Peter, St. Paul, and the other Apostles. To call the Queen Mother of God was agreed among the Apostles after they had composed the Creed, and in speaking of Her they used indiscriminately the term Virgin or Mother because it was very important for all the faithful of the Church to accept the doctrine of the virginity and maternity of the great Lady. Some of the other faithful called Her *Mary of Jesus*, or *Mary of Jesus the Nazarene*; others less significantly called Her *Mary, the daughter of Joachim and Anne*. Such were the titles given to our Queen by the faithful in their conversation. The holy Church, preferring the names given to Her by the Apostles, calls Her Virgin and Mother of God, and to these it has added other titles still more illustrious and mysterious. A messenger brought the letter of St. Peter to the heavenly Lady, and in giving it to Her he mentioned it was from the Apostle. She received it on her knees out of reverence for the Vicar of Christ, and kissed it; but She would not open it because St. John was absent, preaching in the city. As soon as the Evangelist returned She as usual asked his benediction on her knees (368) and handed him the letter, telling him it was from St. Peter, the Pontiff of all. St. John asked Her what it contained, but the Mistress of all virtues answered: “Do thou, my master, first read it, and then tell me what it contains.” This the Evangelist proceeded to do.

460. I cannot restrain my wonder and confusion at the humility and obedience manifested by most holy Mary in a matter which seems of small importance, for only her heavenly prudence could inspire Her, the Mother of God, with the thought that it would be more humble and submissive not to read this letter of the Vicar of Christ except in the presence and under the obedience of the one to whose guidance She had submitted Herself as her superior. Her example reproves and stigmatizes the presumption of inferiors who try to find excuses and pretenses for evading the humility and obedience due to their superiors, whereas most holy Mary was always a teacher and model of sanctity, whether in small matters or those of greater importance. Having read the letter to Her he asked Her what She thought best to write to the Vicar of Christ; yet also in this She did not desire to give any appearance of her being his equal or superior, preferring to obey, and therefore She answered: “My son and master, do thou arrange whatever shall be proper, for I as thy servant shall obey.” The Evangelist replied it seemed best to him to obey St. Peter and return immediately to Jerusalem. Most pure Mary responded: “It is just and proper to obey the head of the Church; let us prepare even now for our departure.”

461. Thus resolved, St. John went out to seek passage for Palestine and prepare whatever was necessary for a speedy departure. In the interim, at the request of the Evangelist, most holy Mary called together the women who were her acquaintances and disciples in Ephesus in order to say goodbye to them and leave them instructions in what they must do to persevere in the faith. There were seventy-three of them, many of them virgins, most notably the nine mentioned above (445) who were saved from the destruction of the temple of Diana. These and many others most holy Mary herself had converted and catechized in the faith, and formed of them a community in the house where She lived in Ephesus, along with the women who had given Her hospitality in it. Through this congregation of women the heavenly Lady had begun to atone for the sins and abominations perpetrated in the temple of Diana for so many ages, and She established the

observance of chastity in community life in that very city of Ephesus where the demon had profaned it. Of all this these women were informed, though they did not know She had destroyed the temple of Ephesus, for this remained a secret so the Jews would not find a motive against the loving Mother, nor the gentiles be moved to indignation against Her due to their insane love of Diana. Hence the Lord provided that the ruin of the temple be looked upon as an accident and be soon forgotten, and thus the profane authors wrote nothing about it, though they had written much concerning the burning of the first temple.

462. Most holy Mary spoke to these disciples of hers in most sweet words in order to console them in her absence. She left them a paper upon which She had written with her own hand: "My daughters, the will of the Almighty calls me back to Jerusalem. In my absence keep in mind the doctrine which you have received from me and which I heard from the mouth of the Redeemer of the world. Look upon Him always as your Lord and Master, and as the Spouse of your souls, serving Him and loving Him with all your heart. Keep in mind the commandments of his holy law and the instructions which his ministers and priests shall give you. Reverence and obey them in humility, without ever accepting other teachers who are not disciples of Christ my divine Son or followers of his doctrine. I shall always ensure his ministers assist and protect you, and I shall never forget you or cease to commend you to the Lord. In my place shall remain Mary the Elder; obey her in all things with great respect, and she will care for you with the same love and vigilance as I have done. You shall observe inviolate retirement and recollection in this house, and no man shall ever enter it. If it is necessary to speak to anyone it shall be in the portal in the presence of three of your number. Your prayers shall be uninterrupted and in private, reciting and singing those I have left you written in my chamber. Observe silence and meekness, and treat your neighbors as you would desire to be treated yourselves. Speak always the truth, and be ever mindful of Christ crucified in all your thoughts, words and actions. Adore Him and confess Him as the Creator and Redeemer of the world, and in his name I give you his blessing, and I ask Him to live in your hearts."

463. These and other exhortations the Blessed Mother left for the congregation which She had dedicated to her Son and true God. The one She had appointed their superior was one of the pious women who had offered hospitality to Her and who owned the house. This woman was well able to govern, for she had conversed at length with the Queen and had been well informed concerning the law of God and its mysteries. She was called Mary the Elder because the divine Lady had given her own name to many others in Baptism, communicating without envy (as the Wise Man says [Wis. 7:13]) the excellence of her name; and since this Mary was the first thus baptized in Ephesus she was called Mary the Elder to distinguish her from the later ones. The Blessed Mother also left them in writing the Our Father, the Creed, and the Ten Commandments, together with other prayers which they were to recite vocally. To encourage them in these and other exercises She also left them a large cross made quickly at her request by the hands of the Angels and set up in her oratory. Besides all this, as a kind Mother, and in order to bind them to Her still more, She distributed the things in her possession, which although of trifling human value were nevertheless rich and inestimable to them as being pledges and proofs of her maternal love.

464. She bid farewell to all with much compassion upon leaving them alone, having engendered them in Christ. They all prostrated themselves at her feet with great weeping and abundant tears, for now they were to lose in one moment the consolation, refuge and joy of their hearts. Yet due to the care which the Blessed Mother always had for her devout congregation all seventy-three afterwards persevered in the fear of God and the faith of Christ our Lord; however,

the demon raised up violent persecutions against them and against the inhabitants of Ephesus. Foreseeing this the prudent Queen fervently prayed for them before leaving, asking her divine Son to guard and preserve them and appoint some Angels for the defense of this small flock. The Lord granted all of these petitions, and She afterwards often consoled them by sending exhortations from Jerusalem and charging the disciples and Apostles who journeyed to Ephesus to watch over these virgins and retired women. The great Lady continued this loving care during her whole life.

465. The day arrived to depart for Jerusalem, and the Humble among the humble asked St. John for his blessing, and with it they left together to embark on the ship, having remained in Ephesus two and a half years. At their departure from their dwelling all her thousand Angels manifested themselves in visible human forms; however, all of them were armed for battle and formed into squadrons. This new sight was a warning which gave Her to understand She must prepare Herself to continue the conflict with the great dragon and his allies. And before She arrived at the sea She saw a great multitude of the infernal legions who came to Her in hideous and various shapes, all of great terror; in the midst of them came a dragon with seven heads, so horrible and monstrous as to exceed the size of a large ship, and so fierce and abominable as to cause torment by its mere presence. Against these formidable hosts the invincible Queen fortified Herself by the most fervent faith and charity, with the words of the Psalms, and with the sayings from the mouth of her most holy Son. She ordered her holy Angels to assist Her, for those figures so terrible naturally caused a certain fear and sensible horror. The Evangelist knew nothing of this conflict until the heavenly Lady afterwards informed him and gave him insight into it.

466. The Blessed Mother embarked with the Saint and the ship's sails were set. But it had proceeded only a short distance from the port when those dragons of hell, making use of the permission given to them, stirred up the sea by such a tempest as had never been seen before that time nor until now, for the Almighty desired to exalt the power of his arm and the sanctity of Mary, and hence He permitted such liberty to the malice and powers of the demons in this battle. The waves rose with terrible howlings, piling themselves upon the winds and apparently even upon the very clouds, forming with them mountains of water and foam as if they were preparing for an onset to break the bounds of the abysses which imprisoned the ocean (Ps. 103:9). The ship was lashed and battered to and fro, and it seemed a miracle it was not shattered to splinters at each shock. Sometimes it was hurled up into the clouds, at others sent to plow up the sand of the ocean's abysses; often its sails and masts were buried in the foaming waves. During some of the onsets of this unspeakably furious hurricane the ship was held in the air by the Angels in order to save it from some of the vaster billows which would inevitably have overwhelmed it and sent it to the bottom.

467. The mariners and passengers perceived the effects of this assistance yet remained ignorant of the cause; in their distress they were beside themselves, bewailing their ruin which they deemed inevitable. The demons added to this affliction, for assuming human shapes they shouted with loud voices as if from the other ships travelling in convoy on this journey, urging those who were on the ship upon which the great Lady was to forsake their ship and save themselves in the others; for though all the vessels suffered in this storm, yet the wrath of the demons and their power of doing harm was confined principally to the ship upon which their Enemy sailed, and the distress and peril of the other vessels was not so great. The malicious designs of the demons were known only to most holy Mary and not to the sailors, and hence they believed these voices were those of true passengers and sailors; thus deceived, they at times gave up caring for their

own ship and left it to the fury of the sea, expecting to save themselves on one of the other ships, but the Angels supplied their place, directing and steering it when the sailors gave it up in despair to the destruction of the waves.

468. In the midst of such confusing tribulation and weeping most holy Mary was in extreme tranquility, serenely borne up by the ocean of her magnanimity and virtue, while at the same time practicing all the virtues by acts heroic in proportion to the exigencies of the occasion and the dictates of her wisdom. Since during this tempestuous voyage She personally experienced the dangers of navigation which She had understood on her former voyage by divine inspiration, She was moved to new compassion for all voyagers at sea and renewed her former prayers and petitions (371). The most prudent Virgin also admired the indomitable forces of the sea and was led to consider the wrath of divine justice, so well represented by this insensible creature; and passing from these considerations to that of the sins of mortals, who drew such wrath upon themselves from the Almighty, She entered into most ardent prayers for the conversion of the world and the increase of the Church. For this She offered up the hardships of this voyage, since notwithstanding the tranquility of her soul She suffered much bodily inconvenience, and still greater affliction knowing all those who were there were being persecuted by the demon because they were afflicting and persecuting Her.

469. A large share of this suffering fell to the evangelist St. John due to his deep solicitude for his true Mother and Mistress of the world. To this pain was added that which the Saint himself suffered because of his own hardship. All this was so much the more dreadful to him because at that time he did not know what was passing in the interior of the most blessed Virgin. He sought a few times to console Her and console himself by assisting and comforting Her. Although the voyage from Ephesus to Palestine usually lasted six days or a little more, this one lasted fifteen, of which fourteen were tempestuous. One day St. John was very much disheartened at the continuance of this measureless hardship, and no longer able to restrain himself he said "My Lady, what is this? Are we to perish at sea? Beseech thy divine Son to look upon us with the eyes of a Father and defend us in this tribulation." The Blessed Mother answered him: "Do not be disturbed, my son, for we must now fight the battles of the Lord and overcome his enemies by fortitude and patience. I shall beg of Him that no one who is with us perish, and that He sleep not who watches over Israel (Ps. 120:4). The strong ones of his court assist us and defend us; let us suffer for Him who placed Himself upon the Cross for the salvation of all." By these words St. John acquired the new strength he needed.

470. Lucifer and his demons with increasing fury threatened the powerful Queen by telling Her She would perish in this sea and not escape alive; but these and other threats were but spent arrows and the most prudent Mother despised them, not even listening to them, or looking upon the demons, or speaking to them a single word. They themselves on the other hand could not bear even to glance at her face due to the virtue of the Most High shining from it (449), and the more they strove to overcome this virtue the weaker they became and the more they were tormented by those offensive weapons with which the Lord had clothed his most holy Mother. But in all of this lengthened conflict He concealed from Her his purpose and also his countenance, never showing Himself to Her in visions as had been usual.

471. But at the end of fourteen days of this stormy voyage her divine Son deigned to descend and visit Her in person. He appeared upon the sea, saying: "My dearest Mother, I am with thee in tribulation." This vision and the words of the Lord, ineffably consoling on all occasions, were especially consoling to the Blessed Mother in this extremity, because help is more welcome in necessity. She adored her Son and God and answered: "My God and only Good of my soul,

whom the winds and the sea obey (Mt. 8:27): Behold, my Son, our affliction; let not the works of thy hands perish.” The Lord said to Her: “My Mother and my Dove, from Thee have I received human form; hence I desire all my creatures to obey thy orders. Command them as the Mistress of all, for they are subject to thy will.” The most prudent Mother had desired the Lord to command the waves as He had done in the storm on the sea of Galilee (Ib. 26), but the occasion was different, since at that time there was no one else but He to command the winds and the sea. Most holy Mary obeyed, and by virtue of her most holy Son She first commanded Lucifer and his hosts instantly to leave the Mediterranean and cease to harass it; immediately they fled in the direction of Palestine, for She had not commanded them to hell, not wishing to put an end to the battle. The enemies having retreated, She commanded the waters and the winds to be calm. They immediately obeyed, becoming tranquil and serene in the shortest space of time to the great astonishment of the passengers, who knew not the cause of this sudden change. Christ our Savior left his most holy Mother, having filled Her with benedictions and joy, and told Her to disembark on the next day. Thus it also happened, for on the fifteenth day after their departure they arrived happily at port and left the ship. Our Queen and Lady rendered gratitude to the Almighty for these benefits and offered Him songs of thanksgiving and praise for having saved Her from the dreadful dangers. The Evangelist also joined in this, and the Blessed Mother thanked him for having accompanied Her in her hardships. She asked his blessing, and then they both set out for Jerusalem.

472. The holy Angels accompanied their Queen and Lady in battle array as I have said, for the demons also wished to continue the battle as soon as She reached the shore where they awaited Her. With incredible fury they led on the assault by suggesting various temptations against all the virtues. But all their darts fell back upon themselves; they could make no breach in this tower of David (Cant. 4:4), of which the Spouse says *a thousand bucklers hang upon it, all the armor of valiant men*, and of the wall that it is built with *bulwarks of silver* (Ib. 8:9). After arriving in Jerusalem the Heart of the great Lady was drawn to the Holy Places consecrated by our Redemption, yearning to visit them before going to her house, which was also the last thing She had done on leaving the city; but since St. Peter was waiting, at whose call She had returned, and as She knew the proper order to be maintained in all the virtues, She preferred obedience to the Vicar of Christ to her private devotions. Thus She went directly to the house of the Cenacle, where St. Peter was then staying, and falling on her knees before him She asked for his blessing and begged his pardon for not having complied sooner with his command. She sought his hand in order to kiss it as that of the High Priest, yet She did not lay the blame for her delay on the storm, nor did She mention any other circumstance as an excuse; only from the accounts furnished to him afterwards by St. John did St. Peter learn of the hardships encountered on the voyage. The Vicar of our Savior and all the disciples and faithful of Jerusalem received their Teacher and Lady with indescribable joy, reverence and love, and they prostrated themselves at her feet, thanking Her for having come to fill them with gladness and consolation and live where they could see and serve Her.

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

473. My daughter, I desire thee to continually renew the remembrance of what I have told thee of these sacred mysteries of my life, for it is not my will for thee to be only an insensible instrument for manifesting them to the Church, but rather for thee to be the one who before and above all others shall draw fruit from this new blessing by practicing my teachings and following

my example. For this purpose the Lord has called thee, and for this have I chosen thee as my daughter and disciple. Since thou hast duly noticed my act of humility in not opening the letter of St. Peter without the consent of my son John, I desire to dilate further upon the lesson contained in this instance. I desire thee to notice that in those two virtues, humility and obedience, which are the foundation of Christian perfection, there is nothing small, and all that pertains to them is most pleasing to the Most High and draws down the most abundant reward of his generous mercy and justice.

474. Consider then, my dearest, that just as in the present condition of man nothing is more contrary to his nature than the subjection of his will to that of another, so nothing is more necessary than this subjection for the bending of that stiff-necked pride which the demon seeks to stir up in all the children of Adam. Hence the enemies labor sleeplessly to induce men to follow their own judgment and will. By this deceit the demons gain many triumphs and lead many souls into diverse roads of destruction, for in all states and conditions of life the demon seeks to instill this poison into mortals, secretly soliciting them to follow their own judgment and refuse to obey the laws and the will of their superiors, but rather to despise and rebel against them, perverting the order of divine Providence which disposes all things in good order. And because men overthrow this government of the Lord the world is filled with confusion and darkness, altering all things, each one governing himself by his own whim without attention or respect for God and his laws.

475. Though all this damage is odious in the eyes of the supreme Governor and Lord, yet it is especially displeasing to Him in religious, who being bound by the vows of religion seek to widen these restrictions or altogether free themselves from their obligations. I am not now speaking of those who transgress their rules in open daring or break their vows in small or in great things; this is tremendous temerity, and brings with it the sentence of eternal condemnation. In order not to incur this danger I caution those who in the religious state desire to assure their salvation to guard themselves from seeking opinions or declarations by which to cheat or widen the obedience due to their superiors in the name of God, or from trying to determine what liberties they could take without committing sin by infringing upon obedience and their other vows, or from studying whether they may act according to their own judgment in certain matters great or small. Such attempts are never made for the better observance of vows, but always in order to stifle the remorse of conscience in breaking them. I remind them the demons seek to induce them to swallow these poisonous gnats, so little by little, after getting used to those which seem insignificant, they could arrive at swallowing the camels of the more serious sins.* Those who continually hover around the entrances to mortal sins shall, to say the least, make themselves liable to a strict inquiry by the Judge and thus receive the smallest reward, for they have studied all their lives to give the Lord the least in their power to oblige Him.

476. These attempts to explain away the binding force of the love of God, tending to remodel it according to the inclinations of the flesh, are very abominable to my divine Son and to myself; for it is a sign of great disaffection to obey the divine law out of necessity, making it apparent that only the fear of punishment urges one on and not love towards Him who commands, and that nothing would be done if there was no threat of punishment. Many times in the effort to avoid humiliation at the hands of the immediate superior the subject appeals to the higher authority, thus asking for exemptions from those who have only general information and cannot know or understand his particular needs or danger. It cannot be denied this is still a kind of

* cf. Mt. 23:24 [Ed.]

obedience, but it is also certain that it is a shift for greater liberty, diminishes the reward, and incurs danger, since without doubt it is more meritorious to obey and subject oneself to the inferior authority, to those in a lower condition, and to those less favorably disposed to one's own views and inclinations. In the school of my divine Son I learned not to seek dispensation, nor did I seek them in my works, for in all things I sought the permission of those I held as superiors, never being without them as thou hast seen. Even for opening and reading the letter of St. Peter, the head of the Church, I waited to find out the will of his inferior, who was my more immediate superior.

477. My daughter, I do not desire thee to follow the teachings of those who seek liberty and license in following their own inclinations; rather, I choose thee and urge thee to imitate me and walk the secure path of perfection. Hankering after dispensations and exemptions perverts the state of religious and Christian life. At all times thou must live in humble and obedient subjection, and thou must not hold thyself excused therefrom because thou art a superior, for thou hast thy confessors and superiors. If sometimes in their absence thou cannot act in obedience, ask counsel and obey one of thy subjects or inferiors in office. For thee all of them should be as superiors; and let this not seem strange to thee, since thou art the least of the human born and should consider thyself so, humiliating thyself beneath them all in order to be my true follower, disciple and daughter. Besides this thou must punctually tell me thy faults twice a day, and ask my permission and have recourse to me for all thy works each day, also going to Confession every day for the sins thou dost commit. I shall exhort thee and command thee what is proper, both through myself and through the ministers of the Lord, and thou must not hesitate in telling many others thy ordinary faults, so in all things and before all men thou dost humiliate thyself in the eyes of the Lord and in mine. This science, hidden to the world and the flesh, I desire thee to learn and teach to thy nuns. In teaching thee this lesson I desire to reward thee for thy labor in writing my Life, for by these instructions in such an important doctrine I want to impress upon thee that if thou dost desire to imitate me as thou shouldst thou must communicate or speak with no one, nor undertake anything, nor write letters, nor move about, nor allow any thoughts (if possible) except in obedience to me and to those who govern thee. Worldly and carnal men call these virtues irrelevant and merely ceremonial, but their ignorant pride will have its punishment when in the presence of the Judge truths shall be revealed.* Then shall be seen who were the ignorant and the wise, and those shall be rewarded who as true servants have been faithful in small as well as in greater things (Mt. 25:21). When there is no remedy left the foolish ones shall know the damage done by their carnal prudence.†

478. As thou wast moved to a certain emulation upon learning that I myself governed that congregation of women at Ephesus, I now advise thee to have no such feeling. Remember thou and thy nuns have chosen me for thy Superior and special Patroness so I can govern thee as thy Queen and Lady, and I desire them to know I have accepted this office and have constituted myself in it forever, on the condition that they be perfect in their vocation and very faithful to their Lord, my divine Son, to whom I have assigned them as his spouses. Remind them often of this so they watch over themselves and retire from the world, despising it with all their hearts; that they live in recollection and peace, and not fall away from being my daughters; that they follow and execute the doctrines which I have given thee and them in this History, holding it in high veneration and gratefully writing it in their hearts; for by presenting to them my Life written

* cf. Lk. 2:35 [Ed.]

† cf. Wis. 5:3-5 [Ed.]

by thy hand for the rule and government of their souls I am fulfilling my office as Mother and Superior, so as subjects and daughters they may tread in my footsteps, imitate my virtues, and correspond with me in faithful love.

479. Thou canst draw another important lesson from this chapter, namely those who do not obey willingly shall immediately be cast down, afflicted and disturbed when any adverse circumstance turns up in what is commanded, and in order to justify their impatience they will blame the one who commands and complain about him either to his superiors or to others, as if he who commands was responsible for the unforeseen circumstances happening to the inferior, or had it in his power to direct the government of the whole world according to the wishes of his subject. In fact, many times God in reward for complete submission raises hindrances so the one who obeys may increase his merit and crown; at other times He punishes those who show any repugnance in obeying by withholding full success; and all of these circumstances can in no way be blamed upon the superior who commands. The Lord said simply: He who hears you and obeys you, hears and obeys Me (Lk. 10:16). The labor connected with obedience always redounds to the benefit of those who obey; if they do not profit by their obedience it is not the fault of the one who commands. I made no complaints against St. Peter for asking me to come from Ephesus to Jerusalem, though I suffered so much on the voyage; on the contrary, I asked his pardon for not having fulfilled his command more expeditiously. Never show any grievance or sign of being displeased toward thy superiors, for this is a very ugly spirit, and such liberty will destroy all the merit of thy obedience; look upon them with reverence as taking the place of Christ and thy merit shall be abundant. Follow my footsteps, my example, and my doctrine, and thou shalt be perfect in all things.