

PART I: TRUE DEVOTION TO OUR LADY IN GENERAL

CHAPTER ONE - NECESSITY OF DEVOTION TO OUR LADY

Mary's part in the Incarnation

14. With the whole Church I acknowledge that Mary, being a mere creature fashioned by the hands of God is, compared to his infinite majesty, less than an atom, or rather is simply nothing, since he alone can say, "I am he who is". Consequently, this great Lord, who is ever independent and self-sufficient, never had and does not now have any absolute need of the Blessed Virgin for the accomplishment of his will and the manifestation of his glory. To do all things he has only to will them.

15. However, I declare that, considering things as they are, because God has decided to begin and accomplish his greatest works through the Blessed Virgin ever since he created her, we can safely believe that he will not change his plan in the time to come, for he is God and therefore does not change in his thoughts or his way of acting.

16. God the Father gave his only Son to the world only through Mary. Whatever desires the patriarchs may have cherished, whatever entreaties the prophets and saints of the Old Law may have had for 4,000 years to obtain that treasure, it was Mary alone who merited it and found grace before God by the power of her prayers and the perfection of her virtues. "The world being unworthy," said Saint Augustine, "to receive the Son of God directly from the hands of the Father, he gave his Son to Mary for the world to receive him from her."

The Son of God became man for our salvation but only in Mary and through Mary.

God the Holy Spirit formed Jesus Christ in Mary but only after having asked her consent through one of the chief ministers of his court.

17. God the Father imparted to Mary his fruitfulness as far as a mere creature was capable of receiving it, to enable her to bring forth his Son and all the members of his mystical body.

18. God the Son came into her virginal womb as a new Adam into his earthly paradise, to take his delight there and produce hidden wonders of grace.

God-made-man found freedom in imprisoning himself in her womb. He displayed power in allowing himself to be borne by this young maiden. He found his glory and that of his Father in hiding his splendors from all creatures here below and revealing them only to Mary. He glorified his independence and his majesty in depending upon this lovable virgin in his conception, his birth, his presentation in

the temple, and in the thirty years of his hidden life. Even at his death she had to be present so that he might be united with her in one sacrifice and be immolated with her consent to the eternal Father, just as formerly Isaac was offered in sacrifice by Abraham when he accepted the will of God. It was Mary who nursed him, fed him, cared for him, reared him, and sacrificed him for us.

The Holy Spirit could not leave such wonderful and inconceivable dependence of God unmentioned in the Gospel, though he concealed almost all the wonderful things that Wisdom Incarnate did during his hidden life in order to bring home to us its infinite value and glory. Jesus gave more glory to God his Father by submitting to his Mother for thirty years than he would have given had he converted the whole world by working the greatest miracles. How highly then do we glorify God when to please him we submit ourselves to Mary, taking Jesus as our sole model.

19. If we examine closely the remainder of the life of Jesus Christ, we see that he chose to begin his miracles through Mary. It was by her word that he sanctified Saint John the Baptist in the womb of his mother, Saint Elizabeth; no sooner had Mary spoken than John was sanctified. This was his first and greatest miracle of grace. At the wedding in Cana he changed water into wine at her humble prayer, and this was his first miracle in the order of nature. He began and continued his miracles through Mary and he will continue them through her until the end of time.

20. God the Holy Spirit, who does not produce any divine person, became fruitful through Mary whom he espoused. It was with her, in her and of her that he produced his masterpiece, God-made-man, and that he produces every day until the end of the world the members of the body of this adorable Head. For this reason the more he finds Mary his dear and inseparable spouse in a soul the more powerful and effective he becomes in producing Jesus Christ in that soul and that soul in Jesus Christ.

21. This does not mean that the Blessed Virgin confers on the Holy Spirit a fruitfulness which he does not already possess. Being God, he has the ability to produce just like the Father and the Son, although he does not use this power and so does not produce another divine person. But it does mean that the Holy Spirit chose to make use of our Blessed Lady, although he had no absolute need of her, in order to become actively fruitful in producing Jesus Christ and his members in her and by her. This is a mystery of grace unknown even to many of the most learned and spiritual of Christians.

Mary's part in the sanctification of souls

22. The plan adopted by the three persons of the Blessed Trinity in the Incarnation, the first coming of Jesus Christ, is adhered to each day in an

invisible manner throughout the Church and they will pursue it to the end of time until the last coming of Jesus Christ.

23. God the Father gathered all the waters together and called them the seas (maria). He gathered all his graces together and called them Mary (Maria). The great God has a treasury or storehouse full of riches in which he has enclosed all that is beautiful, resplendent, rare, and precious, even his own Son. This immense treasury is none other than Mary whom the saints call the "treasury of the Lord". From her fullness all men are made rich.

24. God the Son imparted to his mother all that he gained by his life and death, namely, his infinite merits and his eminent virtues. He made her the treasurer of all his Father had given him as heritage. Through her he applies his merits to his members and through her he transmits his virtues and distributes his graces. She is his mystical channel, his aqueduct, through which he causes his mercies to flow gently and abundantly.

25. God the Holy Spirit entrusted his wondrous gifts to Mary, his faithful spouse, and chose her as the dispenser of all he possesses, so that she distributes all his gifts and graces to whom she wills, as much as she wills, how she wills and when she wills. No heavenly gift is given to men which does not pass through her virginal hands. Such indeed is the will of God, who has decreed that we should have all things through Mary, so that, making herself poor and lowly,, and hiding herself in the depths of nothingness during her whole life, she might be enriched, exalted and honored by almighty God. Such are the views of the Church and the early Fathers.

26. Were I speaking to the so-called intellectuals of today, I would prove at great length by quoting Latin texts taken from Scripture and the Fathers of the Church all that I am now stating so simply. I could also instance solid proofs which can be read in full in Fr. Poir,'s book "The Triple Crown of the Blessed Virgin". But I am speaking mainly for the poor and simple who have more good will and faith than the common run of scholars. As they believe more simply and more meritoriously, let me merely state the truth to them quite plainly without bothering to quote Latin passages which they would not understand. Nevertheless, I shall quote some texts as they occur to my mind as I go along.

27. Since grace enhances our human nature and glory adds a still greater perfection to grace, it is certain that our Lord remains in heaven just as much the Son of Mary as he was on earth. Consequently he has retained the submissiveness and obedience of the most perfect of all children towards the best of all mothers.

We must take care, however, not to consider this dependence as an abasement or imperfection in Jesus Christ. For Mary, infinitely inferior to her Son, who is God, does not command him in the same way as an earthly mother would

command her child who is beneath her. Since she is completely transformed in God by that grace and glory which transforms all the saints in him, she does not ask or wish or do anything which is contrary to the eternal and changeless will of God. When therefore we read in the writings of Saint Bernard, Saint Bernardine, Saint Bonaventure, and others that all in heaven and on earth, even God himself, is subject to the Blessed Virgin, they mean that the authority which God was pleased to give her is so great that she seems to have the same power as God. Her prayers and requests are so powerful with him that he accepts them as commands in the sense that he never resists his dear mother's prayer because it is always humble and conformed to his will.

Moses by the power of his prayer curbed God's anger against the Israelites so effectively that the infinitely great and merciful Lord was unable to withstand him and asked Moses to let him be angry and punish that rebellious people. How much greater, then, will be the prayer of the humble Virgin Mary, worthy Mother of God, which is more powerful with the King of heaven than the prayers and intercession of all the angels and saints in heaven and on earth.

28. Mary has authority over the angels and the blessed in heaven. As a reward for her great humility, God gave her the power and the mission of assigning to saints the thrones made vacant by the apostate angels who fell away through pride.

Such is the will of almighty God who exalts the humble, that the powers of heaven, earth and hell, willingly or unwillingly, must obey the commands of the humble Virgin Mary. For God has made her queen of heaven and earth, leader of his armies, keeper of his treasures, dispenser of his graces, worker of his wonders, restorer of the human race, mediatrix on behalf of men, destroyer of his enemies, and faithful associate in his great works and triumphs.

29. God the Father wishes Mary to be the mother of his children until the end of time and so he says to her, "Dwell in Jacob", that is to say, take up your abode permanently in my children, in my holy ones represented by Jacob, and not in the children of the devil and sinners represented by Esau.

30. Just as in natural and bodily generation there is a father and a mother, so in the supernatural and spiritual generation there is a father who is God and a mother who is Mary. All true children of God have God for their father and Mary for their mother; anyone who does not have Mary for his mother, does not have God for his father. This is why the reprobate, such as heretics and schismatics, who hate, despise or ignore the Blessed Virgin, do not have God for their father though they arrogantly claim they have, because they do not have Mary for their mother. Indeed if they had her for their mother they would love and honor her as good and true children naturally love and honor the mother who gave them life.

An infallible and unmistakable sign by which we can distinguish a heretic, a man of false doctrine, an enemy of God, from one of God's true friends is that the heretic and the hardened sinner show nothing but contempt and indifference for our Lady. He endeavors by word and example, openly or insidiously - sometimes under specious pretexts - to belittle the love and veneration shown to her. God the Father has not told Mary to dwell in them because they are, alas, other Esaus.

31. God the Son wishes to form himself, and, in a manner of speaking, become incarnate every day in his members through his dear Mother. To her he said: "Take Israel for your inheritance." It is as if he said, God the Father has given me as heritage all the nations of the earth, all men good and evil, predestinate and reprobate. To the good I shall be father and advocate, to the bad a just avenger, but to all I shall be a judge. But you, my dear Mother, will have for your heritage and possession only the predestinate represented by Israel. As their loving mother, you will give them birth, feed them and rear them. As their queen, you will lead, govern and defend them.

32. "This one and that one were born in her." According to the explanation of some of the Fathers, the first man born of Mary is the God-man, Jesus Christ. If Jesus Christ, the head of mankind, is born of her, the predestinate, who are members of this head, must also as a necessary consequence be born of her. One and the same mother does not give birth to the head without the members nor to the members without the head, for these would be monsters in the order of nature. In the order of grace likewise the head and the members are born of the same mother. If a member of the mystical body of Christ, that is, one of the predestinate, were born of a mother other than Mary who gave birth to the head, he would not be one of the predestinate, nor a member of Jesus Christ, but a monster in the order of grace.

33. Moreover, Jesus is still as much as ever the fruit of Mary, as heaven and earth repeat thousands of times a day: "Blessed is the fruit of thy womb, Jesus." It is therefore certain that Jesus is the fruit and gift of Mary for every single man who possesses him, just as truly as he is for all mankind. Consequently, if any of the faithful have Jesus formed in their heart they can boldly say, "It is thanks to Mary that what I possess is Jesus her fruit, and without her I would not have him." We can attribute more truly to her what Saint Paul said of himself, "I am in labor again with all the children of God until Jesus Christ, my Son, is formed in them to the fullness of his age." Saint Augustine, surpassing himself as well as all that I have said so far, affirms that in order to be conformed to the image of the Son of God all the predestinate, while in the world, are hidden in the womb of the Blessed Virgin where they are protected, nourished, cared for and developed by this good Mother, until the day she brings them forth to a life of glory after death, which the Church calls the birthday of the just. This is indeed a mystery of grace unknown to the reprobate and little known even to the predestinate!

34. God the Holy Spirit wishes to fashion his chosen ones in and through Mary. He tells her, "My well-beloved, my spouse, let all your virtues take root in my chosen ones that they may grow from strength to strength and from grace to grace. When you were living on earth, practicing the most sublime virtues, I was so pleased with you that I still desire to find you on earth without your ceasing to be in heaven. Reproduce yourself then in my chosen ones, so that I may have the joy of seeing in them the roots of your invincible faith, profound humility, total mortification, sublime prayer, ardent charity, your firm hope and all your virtues. You are always my spouse, as faithful, pure, and fruitful as ever. May your faith give me believers; your purity, virgins; your fruitfulness, elect and living temples."

35. When Mary has taken root in a soul she produces in it wonders of grace which only she can produce; for she alone is the fruitful virgin who never had and never will have her equal in purity and fruitfulness. Together with the Holy Spirit Mary produced the greatest thing that ever was or ever will be: a God-man. She will consequently produce the marvels which will be seen in the latter times. The formation and the education of the great saints who will come at the end of the world are reserved to her, for only this singular and wondrous virgin can produce in union with the Holy Spirit singular and wondrous things.

36. When the Holy Spirit, her spouse, finds Mary in a soul, he hastens there and enters fully into it. He gives himself generously to that soul according to the place it has given to his spouse. One of the main reasons why the Holy Spirit does not work striking wonders in souls is that he fails to find in them a sufficiently close union with his faithful and inseparable spouse. I say "inseparable spouse", for from the moment the substantial love of the Father and the Son espoused Mary to form Jesus, the head of the elect, and Jesus in the elect, he has never disowned her, for she has always been faithful and fruitful.

Consequences

37. We must obviously conclude from what I have just said:

First, that Mary received from God a far-reaching dominion over the souls of the elect. Otherwise she could not make her dwelling-place in them as God the Father has ordered her to do, and she could not conceive them, nourish them, and bring them forth to eternal life as their mother. She could not have them for her inheritance and her possession and form them in Jesus and Jesus in them. She could not implant in their heart the roots of her virtues, nor be the inseparable associate of the Holy Spirit in all these works of grace. None of these things, I repeat, could she do unless she had received from the Almighty rights and authority over their souls. For God, having given her power over his only-begotten and natural Son, also gave her power over his adopted children - not only in what concerns their body - which would be of little account - but also in what concerns their soul.

38. Mary is the Queen of heaven and earth by grace as Jesus is king by nature and by conquest. But as the kingdom of Jesus Christ exists primarily in the heart or interior of man, according to the words of the Gospel, "The kingdom of God is within you", so the kingdom of the Blessed Virgin is principally in the interior of man, that is, in his soul. It is principally in souls that she is glorified with her Son more than in any visible creature. So we may call her, as the saints do, Queen of our hearts.

39. Secondly, we must conclude that, being necessary to God by a necessity which is called "hypothetical", (that is, because God so willed it), the Blessed Virgin is all the more necessary for men to attain their final end. Consequently we must not place devotion to her on the same level as devotion to the other saints as if it were merely something optional.

40. The pious and learned Jesuit, Suarez, Justus Lipsius, a devout and erudite theologian of Louvain, and many others have proved incontestably that devotion to our Blessed Lady is necessary to attain salvation. This they show from the teaching of the Fathers, notably St. Augustine, St. Ephrem, deacon of Edessa, St. Cyril of Jerusalem, St. Germanus of Constantinople, St. John Demascene, St. Anselm, St. Bernard, St. Bernardine, St. Thomas and St. Bonaventure. Even according to Oecolampadius and other heretics, lack of esteem and love for the Virgin Mary is an infallible sign of God's disapproval. On the other hand, to be entirely and genuinely devoted to her is a sure sign of God's approval.

41. The types and texts of the Old and New Testaments prove the truth of this, the opinions and examples of the saints confirm it, and reason and experience teach and demonstrate it. Even the devil and his followers, forced by the evidence of the truth, were frequently obliged against their will to admit it. For brevity's sake, I shall quote one only of the many passages which I have collected from the Fathers and Doctors of the Church to support this truth. "Devotion to you, O Blessed Virgin, is a means of salvation which God gives to those whom he wishes to save" (St. John Damascene).

42. I could tell many stories in evidence of what I have just said.

(1) One is recorded in the chronicles of St. Francis. The saint saw in ecstasy an immense ladder reaching to heaven, at the top of which stood the Blessed Virgin. This is the ladder, he was told, by which we must all go to heaven.

(2) There is another related in the Chronicles of St. Dominic. Near Carcassonne, where St. Dominic was preaching the Rosary, there was an unfortunate heretic who was possessed by a multitude of devils. These evil spirits to their confusion were compelled at the command of our Lady to confess many great and consoling truths concerning devotion to her. They did this so clearly and forcibly that, however weak our devotion to our Lady may be, we

cannot read this authentic story containing such an unwilling tribute paid by the devils to devotion to our Lady without shedding tears of joy.

43. If devotion to the Blessed Virgin is necessary for all men simply to work out their salvation, it is even more necessary for those who are called to a special perfection. I do not believe that anyone can acquire intimate union with our Lord and perfect fidelity to the Holy Spirit without a very close union with the most Blessed Virgin and an absolute dependence on her support.

44. Mary alone found grace before God without the help of any other creature. All those who have since found grace before God have found it only through her. She was full of grace when she was greeted by the Archangel Gabriel and was filled with grace to overflowing by the Holy Spirit when he so mysteriously overshadowed her. From day to day, from moment to moment, she increased so much this twofold plenitude that she attained an immense and inconceivable degree of grace. So much so, that the Almighty made her the sole custodian of his treasures and the sole dispenser of his graces. She can now ennoble, exalt and enrich all she chooses. She can lead them along the narrow path to heaven and guide them through the narrow gate to life. She can give a royal throne, scepter and crown to whom she wishes. Jesus is always and everywhere the fruit and Son of Mary and Mary is everywhere the genuine tree that bears that Fruit of life, the true Mother who bears that Son.

45. To Mary alone God gave the keys of the cellars of divine love and the ability to enter the most sublime and secret ways of perfection, and lead others along them. Mary alone gives to the unfortunate children of unfaithful Eve entry into that earthly paradise where they may walk pleasantly with God and be safely hidden from their enemies. There they can feed without fear of death on the delicious fruit of the tree of life and the tree of the knowledge of good and evil. They can drink copiously the heavenly waters of that beautiful fountain which gushes forth in such abundance. As she is herself the earthly paradise, that virgin and blessed land from which sinful Adam and Eve were expelled she lets only those whom she chooses enter her domain in order to make them saints.

46. All the rich among the people, to use an expression of the Holy Spirit as explained by St. Bernard, all the rich among the people will look pleadingly upon her countenance throughout all ages and particularly as the world draws to its end. This means that the greatest saints, those richest in grace and virtue will be the most assiduous in praying to the most Blessed Virgin, looking up to her as the perfect model to imitate and as a powerful helper to assist them.

47. I said that this will happen especially towards the end of the world, and indeed soon, because Almighty God and his holy Mother are to raise up great saints who will surpass in holiness most other saints as much as the cedars of Lebanon tower above little shrubs. This has been revealed to a holy soul whose life has been written by M. de Renty.

48. These great souls filled with grace and zeal will be chosen to oppose the enemies of God who are raging on all sides. They will be exceptionally devoted to the Blessed Virgin. Illumined by her light, strengthened by her food, guided by her spirit, supported by her arm, sheltered under her protection, they will fight with one hand and build with the other. With one hand they will give battle, overthrowing and crushing heretics and their heresies, schismatics and their schisms, idolaters and their idolatries, sinners and their wickedness. With the other hand they will build the temple of the true Solomon and the mystical city of God, namely, the Blessed Virgin, who is called by the Fathers of the Church the Temple of Solomon and the City of God . By word and example they will draw all men to a true devotion to her and though this will make many enemies, it will also bring about many victories and much glory to God alone. This is what God revealed to St. Vincent Ferrer, that outstanding apostle of his day, as he has amply shown in one of his works.

This seems to have been foretold by the Holy Spirit in Psalm 58: "The Lord will reign in Jacob and all the ends of the earth. They will be converted towards evening and they will be as hungry as dogs and they will go around the city to find something to eat." This city around which men will roam at the end of the world seeking conversion and the appeasement of the hunger they have for justice is the most Blessed Virgin, who is called by the Holy Spirit the City of God .

Mary's part in the latter times

49. The salvation of the world began through Mary and through her it must be accomplished. Mary scarcely appeared in the first coming of Jesus Christ so that men, as yet insufficiently instructed and enlightened concerning the person of her Son, might not wander from the truth by becoming too strongly attached to her. This would apparently have happened if she had been known, on account of the wondrous charms with which Almighty God had endowed even her outward appearance. So true is this that St. Denis the Areopagite tells us in his writings that when he saw her he would have taken her for a goddess, because of her incomparable beauty, had not his well-grounded faith taught him otherwise. But in the second coming of Jesus Christ, Mary must be known and openly revealed by the Holy Spirit so that Jesus may be known, loved and served through her. The reasons which moved the Holy Spirit to hide his spouse during her life and to reveal but very little of her since the first preaching of the gospel exist no longer.

God wishes to make Mary better known in the latter times

50. God wishes therefore to reveal Mary, his masterpiece, and make her more known in these latter times:

(1) Because she kept herself hidden in this world and in her great humility considered herself lower than dust, having obtained from God, his apostles and evangelists the favor of being made known.

(2) Because, as Mary is not only God's masterpiece of glory in heaven, but also his masterpiece of grace on earth, he wishes to be glorified and praised because of her by those living upon earth.

(3) Since she is the dawn which precedes and discloses the Sun of Justice Jesus Christ, she must be known and acknowledged so that Jesus may be known and acknowledged.

(4) As she was the way by which Jesus first came to us, she will again be the way by which he will come to us the second time though not in the same manner.

(5) Since she is the sure means, the direct and immaculate way to Jesus and the perfect guide to him, it is through her that souls who are to shine forth in sanctity must find him. He who finds Mary finds life, that is, Jesus Christ who is the way, the truth and the life. But no one can find Mary who does not look for her. No one can look for her who does not know her, for no one seeks or desires something unknown. Mary then must be better known than ever for the deeper understanding and the greater glory of the Blessed Trinity.

(6) In these latter times Mary must shine forth more than ever in mercy, power and grace; in mercy, to bring back and welcome lovingly the poor sinners and wanderers who are to be converted and return to the Catholic Church; in power, to combat the enemies of God who will rise up menacingly to seduce and crush by promises and threats all those who oppose them; finally, she must shine forth in grace to inspire and support the valiant soldiers and loyal servants of Jesus Christ who are fighting for his cause.

(7) Lastly, Mary must become as terrible as an army in battle array to the devil and his followers, especially in these latter times. For Satan, knowing that he has little time - even less now than ever - to destroy souls, intensifies his efforts and his onslaughts every day. He will not hesitate to stir up savage persecutions and set treacherous snares for Mary's faithful servants and children whom he finds more difficult to overcome than others.

51. It is chiefly in reference to these last wicked persecutions of the devil, daily increasing until the advent of the reign of anti- Christ, that we should understand that first and well-known prophecy and curse of God uttered against the serpent in the garden of paradise. It is opportune to explain it here for the glory of the Blessed Virgin, the salvation of her children and the confusion of the devil. "I will place enmities between you and the woman, between your race and her race; she will crush your head and you will lie in wait for her heel" (Gen. 3:15).

52. God has established only one enmity - but it is an irreconcilable one - which will last and even go on increasing to the end of time. That enmity is between Mary, his worthy Mother, and the devil, between the children and the servants of the Blessed Virgin and the children and followers of Lucifer.

Thus the most fearful enemy that God has set up against the devil is Mary, his holy Mother. From the time of the earthly paradise, although she existed then only in his mind, he gave her such a hatred for his accursed enemy, such ingenuity in exposing the wickedness of the ancient serpent and such power to defeat, overthrow and crush this proud rebel, that Satan fears her not only more than angels and men but in a certain sense more than God himself. This does not mean that the anger, hatred and power of God are not infinitely greater than the Blessed Virgin's, since her attributes are limited. It simply means that Satan, being so proud, suffers infinitely more in being vanquished and punished by a lowly and humble servant of God, for her humility humiliates him more than the power of God. Moreover, God has given Mary such great power over the evil spirits that, as they have often been forced unwillingly to admit through the lips of possessed persons, they fear one of her pleadings for a soul more than the prayers of all the saints, and one of her threats more than all their other torments.

53. What Lucifer lost by pride Mary won by humility. What Eve ruined and lost by disobedience Mary saved by obedience. By obeying the serpent, Eve ruined her children as well as herself and delivered them up to him. Mary by her perfect fidelity to God saved her children with herself and consecrated them to his divine majesty.

54. God has established not just one enmity but "enmities", and not only between Mary and Satan but between her race and his race. That is, God has put enmities, antipathies and hatreds between the true children and servants of the Blessed Virgin and the children and slaves of the devil. They have no love and no sympathy for each other. The children of Belial, the slaves of Satan, the friends of the world, - for they are all one and the same - have always persecuted and will persecute more than ever in the future those who belong to the Blessed Virgin, just as Cain of old persecuted his brother Abel, and Esau his brother Jacob. These are the types of the wicked and of the just. But the humble Mary will always triumph over Satan, the proud one, and so great will be her victory that she will crush his head, the very seat of his pride. She will unmask his serpent's cunning and expose his wicked plots. She will scatter to the winds his devilish plans and to the end of time will keep her faithful servants safe from his cruel claws.

But Mary's power over the evil spirits will especially shine forth in the latter times, when Satan will lie in wait for her heel, that is, for her humble servants and her poor children whom she will rouse to fight against him. In the eyes of the world they will be little and poor and, like the heel, lowly in the eyes of all, down-trodden and crushed as is the heel by the other parts of the body. But in

compensation for this they will be rich in God's graces, which will be abundantly bestowed on them by Mary. They will be great and exalted before God in holiness. They will be superior to all creatures by their great zeal and so strongly will they be supported by divine assistance that, in union with Mary, they will crush the head of Satan with their heel, that is, their humility, and bring victory to Jesus Christ.

Devotion to Mary is especially necessary in the latter times

55. Finally, God in these times wishes his Blessed Mother to be more known, loved and honored than she has ever been. This will certainly come about if the elect, by the grace and light of the Holy Spirit, adopt the interior and perfect practice of the devotion which I shall later unfold. Then they will clearly see that beautiful Star of the Sea, as much as faith allows. Under her guidance they will perceive the splendors of this Queen and will consecrate themselves entirely to her service as subjects and slaves of love. They will experience her motherly kindness and affection for her children. They will love her tenderly and will appreciate how full of compassion she is and how much they stand in need of her help. In all circumstances they will have recourse to her as their advocate and mediatrix with Jesus Christ. They will see clearly that she is the safest, easiest, shortest and most perfect way of approaching Jesus and will surrender themselves to her, body and soul, without reserve in order to belong entirely to Jesus.

56. But what will they be like, these servants, these slaves, these children of Mary?

They will be ministers of the Lord who, like a flaming fire, will enkindle everywhere the fires of divine love. They will become, in Mary's powerful hands, like sharp arrows, with which she will transfix her enemies.

They will be as the children of Levi, thoroughly purified by the fire of great tribulations and closely joined to God. They will carry the gold of love in their heart, the frankincense of prayer in their mind and the myrrh of mortification in their body. They will bring to the poor and lowly everywhere the sweet fragrance of Jesus, but they will bring the odor of death to the great, the rich and the proud of this world.

57. They will be like thunder-clouds flying through the air at the slightest breath of the Holy Spirit. Attached to nothing, surprised at nothing, troubled at nothing, they will shower down the rain of God's word and of eternal life. They will thunder against sin, they will storm against the world, they will strike down the devil and his followers and for life and for death, they will pierce through and through with the two-edged sword of God's word all those against whom they are sent by Almighty God.

58. They will be true apostles of the latter times to whom the Lord of Hosts will give eloquence and strength to work wonders and carry off glorious spoils from his enemies. They will sleep without gold or silver and, more important still, without concern in the midst of other priests, ecclesiastics and clerics. Yet they will have the silver wings of the dove enabling them to go wherever the Holy Spirit calls them, filled as they are with the resolve to seek the glory of God and the salvation of souls. Wherever they preach, they will leave behind them nothing but the gold of love, which is the fulfillment of the whole law.

59. Lastly, we know they will be true disciples of Jesus Christ, imitating his poverty, his humility, his contempt of the world and his love. They will point out the narrow way to God in pure truth according to the holy Gospel, and not according to the maxims of the world. Their hearts will not be troubled, nor will they show favor to anyone; they will not spare or heed or fear any man, however powerful he may be. They will have the two-edged sword of the word of God in their mouths and the blood-stained standard of the Cross on their shoulders. They will carry the crucifix in their right hand and the rosary in their left, and the holy names of Jesus and Mary on their heart. The simplicity and self-sacrifice of Jesus will be reflected in their whole behavior.

Such are the great men who are to come. By the will of God Mary is to prepare them to extend his rule over the impious and unbelievers. But when and how will this come about? Only God knows. For our part we must yearn and wait for it in silence and in prayer: "I have waited and waited."