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Esposizione sopra l'orazione della Vergine translated in English

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(*ENGLISH TRANSLATION*)

- 82 EXPOSITION BY THE MOST REVEREND BROTHER IN CHRIST, JEROME OF FERRARA, OF THE ORDER OF PREACHERS CONCERNING THE PRAYER TO THE GLORIOUS VIRGIN. COMPOSED BY HIM IN THE VERNACULAR AT THE REQUEST OF CERTAIN DEVOUT NUNS OF FERRARA.

Ave, Maria, Gratia Plena; Dominus Tecum: Benedicta tu in Mulieribus, et Benedictus Fructus Ventris tui Iesus. Sancta Maria, Mater Dei, ora pro Nobis Peccatoribus Nunc et in Hora Mortis. Amen.

This most devout and angelic salutation which is offered up daily by our most holy Church through the mouths of her devoted sons and daughters to the most glorious mother of her beloved spouse, Jesus Christ, was composed by the Holy Spirit, partly through the lips of the angel Gabriel, partly through the lips of St. Elizabeth, mother of St. John the Baptist, and partly through the lips of Holy Church. When the angel Gabriel was sent from heaven to earth to be the ambassador of the incarnation of the Son of God, he greeted the Virgin of Virgins in this fashion: AVE GRATIA PLENA; DOMINUS TECUM: BENEDICTA TU IN MULIERIBUS.

- Later, when the Virgin went to visit St. Elizabeth, after she had greeted her, feeling the Holy Spirit within herself, St. Elizabeth, among the other words she spoke in praise of so great a virgin and mother, said in a loud voice, BENEDICTUS FRUCTUS VENTRIS TUI.

Still later, it pleased Holy Church to add the other parts. And so this sweetest of prayers was perfected; and, in order that devout young virgins may the more devoutly say it, I intend to explain it in the vernacular, maintaining a simple and lowly style that I consider them capable of comprehending; and I beg them all to offer it up for me now and then, to the mother of my Lord and Savior, Jesus Christ, who is one God with the Father and the blessed Holy Spirit forever and ever. Amen.

AVE. This is a word of greeting and it can be translated into the vernacular: "May God save you," or "May you be saved." As if I were to say "I wish you to be saved." And in this manner we greet those we love and whose salvation we desire almost as though we want to express our desire by saying "I pray to God that He may bring you every good and that He

bring you to salvation, just as I desire." And therefore the angel who loved Mary, as if he were happy at her well-being, and wishing her to have even more of God's grace than she already had, at the moment he entered, said, AVE, which means, "May you be saved." As much as to say, "I am happy that you are in the grace of God, and I wish Him to raise your state to even greater glory." And in the same way, when we begin to pray to her, first
84 we say AVE, that is, "May you be saved." This does not mean that we wish God to give her a salvation she does not already possess; but through this our wish, we show her our love for her, and not only are we happy at her glory, but also desirous that she have much triumph, and that it may endure forever and ever. Amen. And so we say AVE almost as if we were saying "Mary, we are happy at your eternal glory, and we wish you to continue in in it eternally. Just as we know that it will endure without any doubt, we desire for you every good and every crown."

MARIA. The archangel did not say "Mary," calling her by her own name, rather he said AVE, GRATIA PLENA, changing her name and instead of calling her *Maria* he called her "full of grace," since at that moment the virgin was being raised from a lowly state to a very high one. And so the Angel called her "full of grace" almost changing her name to indicate the change in her state. This our Redeemer did with St. Peter (whose name had been Simon) since he had changed state. He wished him to be called Peter¹ as the foundation rock and head of the Church. And Holy Church does the same with those who have been made pope, as do the religious orders with those who enter the religious life. But the Church has given Mary her own name, that is, Mary, humbling itself before her and confessing it has need
85 of her help. For Mary means *My Lady*, or *Illuminated*, and *Illuminatrix*, or *Star of the Sea* as St. Jerome says. Hence the Church humbly confesses it has need of her holy hand when it says to her "Hail, Mary" as if it were saying "May you always be saved, *My Lady* and my *Illuminatrix* and *Star and Harbor of my tribulations*." And therefore this name is glorious, holy and sweet. Glorious because it means "My Lady." And the Virgin is lady and queen not of a province only, but of all creatures, angelic, terrestrial and infernal, because she is the spouse of Him who is King of the Universe, that is, of God the Father Almighty, since Jesus Christ is the true child of them both. She is the Mother of Jesus Christ, the King of heaven and earth,

¹ *Peter*: in Italian, Savonarola has: *Pietro* which is similar to *pietra* (stone) and thus suggests the Hebrew play of words: Jesus called Simon: *Kepha* (rock). Our English *Peter* comes from the Latin *petra* (stone).

who is one substance with the Father. She is the tabernacle of the Holy Spirit, who is one God with the Father and the Son; for the Father, and the Son and the Holy Spirit are one God eternally blessed. And since the Father wishes His spouse to be honored by all creatures, the Son has the same wish for His mother, and so does the Holy Spirit for His tabernacle.

In her, this name Mary is also holy in the highest degree, that is to say, pure. It signifies that unstained Virgin of whose most pure blood the Son of God made His own holy little body. Hence Mary means "Illuminated" and
 86 "Illuminatrix," because having been purified, she, with celestial light, has illuminated the entire universe; for remaining in the glory of her virginity, she gave birth on earth to the eternal light, Jesus our Lord. O happy and blessed Virgin, shining like a radiant morning star, you have merited to bear and to bring forth to the world the splendor of paradise. And so you are holy, that is, confirmed in grace and purified by that light which illuminates all men and women who are born into this world. And your name too is holy.

Moreover, it is sweet because it means star of the sea; and in truth the holy Virgin is the star of this sea, of this world full of storm and tribulation; [a star] to which we must lift our eyes when we feel [the blows of] fortune, for she is powerful to help and most merciful and totally desirous of our salvation. And therefore sweet is this name which means that which gives us a thousand sweet consolations, that is, the star of the sea which always comforts us.

GRATIA PLENA. "Full of grace"; grace is a very great treasure, a most precious jewel, a light, a splendor, a most pure garment for the soul. It most intimately joins the rational creature to her most sweet spouse, Jesus Christ, by means of a clear and immaculate knowledge and a sincere and un-
 87 feigned love, [such that] anyone who does not possess it, thinks he has nothing in this world; and he who does have it, guards it from thieves lest it be stolen from him, since he would lose more treasure than the whole world is worth. This is the manna which lets us walk serenely through the desert of this world. This is the pearl for which we should sell and scorn everything else. This is the treasure which enriches every man who has merited to have it, for when grace enters the soul, it brings with it every virtue: faith, hope, charity, justice, temperance, fortitude, prudence, humility, patience, obedience, meekness, peace, eternal joy and true wisdom, and all other virtues. It makes the soul pleasing in the sight of God, and worthy of reverence in the sight of angels; for through grace, God dwells in our souls. Now some are

wealthy in this grace, and others are somewhat lacking. For God does as temporal lords do, who distribute their wealth to different officials, more to some, less to others, according to their station and the authority of the offices they hold. Thus the Lord of Lords distributes His grace according to the responsibilities [of each], and so He gives more to him to whom He
88 has committed more, and less to him to whom He has committed less. He gives as much to each as he needs in order to perform the duties assigned to him by God. Hence it is recorded that St. Stephen was full of grace because he had as much as he needed for the duty assigned to him. But our Redeemer was full of grace because He possessed all graces, and in as perfect a way as it is possible to have them. And after Him, His most sweet mother was full of grace, and so there has never been a creature, nor will there ever be one (except the soul of Christ), which had or will have as much grace as the glorious Virgin had. Through this grace, the true and living God is her true and only begotten child, [a privilege] which was granted to no other creature but her. And so *gratia plena* says it well: *full of grace*. And this was the pledge and the ring by which the Eternal Father called for her in marriage through the angel. And so Gabriel quickly offered it to her, after the greeting; and even now we say "*gratia plena*," for she is in heaven filled with every perfection of grace and glory, and in the highest triumph.

DOMINUS TECUM. The archangel said, most appropriately, "The Lord is with you"; the Lord, because He is lord of all things. In Ferrara, of
89 course, the Duke is called "lord." Likewise in Milan is the Duke called "lord," since in Ferrara there is no other "lord" than the Duke Hercules, and in Milan it is no other than the Duke of Milan; but anyone from Venice would not say "lord" in reference to the Duke of Milan because he is not lord of Venice; rather he would say "the Duke of Milan." And so in Ferrara the King of France is not called "lord," and if you said "the lord has made war with the Duke of Burgundy," one in Ferrara would believe that you were talking about Duke Hercules and not about the King of France. But if we wish to speak of that king, we could not call him "lord" in Ferrara, but King of France, since he is not lord of Ferrara. And so each lord (ruler) in his own country is called "lord," but in another country he is more restrictedly called "lord of Ferrara," or "of Milan," or of some other country. And since God is lord of all creatures and extends His lordship to all places, He must in all places be called Lord. When the angel wished to say that God was with the virgin, he quite properly said "the Lord," as if to say "He

Who alone is Lord is with you, Mary," because the others who are called "lord" are ministers or officers of God rather than lords. And He is lord of the universe.

Blessed are you, therefore, O holy Virgin, who have found grace with
 90 the true Lord. He is with you in a privileged manner, one that has never been nor ever will be accorded to any other creature; for in all other creatures, He dwells through grace spiritually, but in you God dwells spiritually and physically. The Father is with her as a spouse with his beloved spouse and also like a father with his most dear child; the Son is with her like a son with his longed-for mother. And He was with her and in her like a guest in His beloved shelter; He dwelt first in her mind, then in her blessed womb. O happy palace to have been worthy to receive such a guest and Lord! The Holy Spirit is with her like balm in a precious ivory vessel, for He filled it with every fragrance and virtue and celestial sweetness. O blessed Virgin who were made the city and palace of the entire Trinity, daughter and spouse of the Father, mother of the Son, and temple of the Holy Spirit. Truly the Lord is with you more than with any other creature and so we very fittingly say, "The Lord is with you."

BENEDICTA TU IN MULIERIBUS, "Blessed are you among women." This benediction appropriately follows after he has said to her "the Lord is with you," for since the Lord is with her, His blessing follows; but it is to be noted that to bless is nothing more than to speak well [of someone]. We bless those of whom we speak well. It is true that the Lord blesses His creatures
 91 in one way; and His creatures bless God in another way, because the blessing of God is nothing other than doing good, as St. Thomas says. Hence when He does good to His creature, it is called blessing the creature, because God's saying and doing are one and the same thing. As David the prophet says, "He spoke and it was done," which means that He spoke and commanded, and it was done immediately. And so His speaking well [blessing] is doing good for His creatures. But our blessing of God is nothing other than praising and thanking Him. And so the three youths who were placed in the fiery furnace, which by divine power brought them good rather than harm, thanking God for this and calling the other creatures to equal thanks, began their canticle in this manner: *Benedicite Omnia Opera Domini Domino*, etc., which means nothing other than "Thank the Lord you creatures and works of the Lord."

So that when we bless the Lord, it is the same as if we thanked him. Likewise, when we bless creatures, we are only praising God and thanking

- Him for the favors He has done for those creatures or else really desiring that God do them some good favor. Hence when a mother says to her son, "I bless you and pray that God may bless you," it is as much as to say,
- 92 "I wish God to give you His grace, and I pray to Him to do this." Or if he has this grace, it is the same as saying, "I give thanks to God for granting you His grace, and I pray that he preserve and increase it." Then too it is possible that our blessing of creatures means doing good, just as we read that Isaac blessed his son Jacob because he made him his heir and set him as lord over his brothers. So to sum up, for God, to bless is to do good. For us, to bless God is to give Him thanks for benefits received, and to bless creatures is to thank God for the graces they have, or to praise Him for those graces, or to pray that they may have such graces, or to do them some good, as Isaac did to Jacob. We therefore say to the glorious Virgin, "Blessed are you among women"; and first blessed by God, who has adorned her with greater gifts and graces than any other woman or any other creature can be compared, because He is joined in one person with the divine and glorious Word. As St. John says, to Christ Jesus was given the Holy Spirit without measure and from Him as from the head, this spirit has been
- 93 communicated to the whole Church; but after Him, we rightly believe that His most beloved mother was endowed with greater grace than any other creature, angelic or human. And so she has truly been blessed by God. And she is moreover blessed by all creatures in heaven and on earth in as much as the angels and men and women thank God for having deigned in her to make one of our sisters His very mother. And moreover they praise her every day for having been so worthy that she could harbor the Son of God Eternal in her shelter (*ospizio*) for which reason the world is freed from the infernal chains. And note that he says to her "among women" and not "among men" because she is blessed above all creatures for no less a reason than that her blessedness consists uniquely in conceiving and giving birth to the Son of God without detriment to the glory of her virginity, something that was never before heard of nor ever granted to any woman. And since childbirth is proper to women and not to men, the archangel therefore says, "*Blessed are you among women* because you will have this unique privilege among them, that you will be a virgin and a mother; other women, if they are virgins, are not mothers, and if they are mothers, are not virgins. But you will have one and the other privilege, that you will be a mother
- 94 and will not lose your virginity." And consequently the glorious virgin is truly blessed among all women.

ET BENEDICTUS FRUCTUS VENTRIS TUI. "And blessed is the fruit of your womb." If we consider the holy child of the glorious virgin in His human nature, God has blessed Him above every other creature, in view of the fact that He has filled Him with all the graces to be had from Him. And His soul is more splendid and more radiant than are all the seraphim. And His body, already glorified, is more splendid than the sun and more beautiful than the firmament and the empyrean heaven, while those most noble, blessed spirits desire to see themselves reflected in His sweet face, as St. Peter the apostle says. And He is blessed by God, inasmuch as He has filled Him with every grace and has made Him lord over all creatures, and has given Him a name which is above all other names, since Jesus Christ, who is a true man, son of one of our women, is true God, living Son of God the Father all-powerful. And in heaven He has a Father without a mother; and on earth a mother without a father, since the eternal Father generated Him eternally from His substance when He was not yet a creature. And His mother temporally generated Him, remaining a virgin before, during and after parturition, without the intervention of any man. This, then, is that

95 fruit in which are concealed all the treasures of God's wisdom, and all the graces which sustain heaven and earth. This is that blessed fruit which all creatures should thank and bless. This, finally, is the holy fruit with which no creature in heaven or on earth can be compared in sanctity, and who is the universal redeemer of the entire human race. And so He is truly blessed by God and must be blessed by all creatures, and every day, heaven with its church triumphant and earth with its church militant bless Him and praise Him forever and ever. Amen. O therefore blessed fruit, and blessed the vessel which produced it, and [blessed] those sacred breasts that nourished Him and the most chaste hands that swathed Him. O blessed Mary, tell me, I pray you, and do not turn away from me, a sinner, [tell me] who is this fruit of your womb? It is He who has created the sky and the stars, who commands and is quickly obeyed, who makes hell tremble, who is revered in heaven, who makes the blessed spirits triumph, the bread of angels, food of travelers, comfort of the afflicted, hope of the good, love of our hearts, teacher of the apostles, prince of martyrs, light of confessors, spouse of virgins, highest sweetness of all blessed souls. He is our hope; there is none

96 other than He. One who does not hope in you, O blessed fruit, lives in vain; indeed, he is dead. For you are our life. He who does not hope in you, sweet Jesus, vainly lives his time and years, and in the end will find himself deceived. You are therefore, my Lord, the blessed fruit of the holy womb of our Lady, the Virgin Mary, most pure and blessed, blessed as to divinity

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and blessed as to humanity—blessed by God and by all creatures, blessed flower, blessed lily, blessed fruit of the Blessed Virgin. I bless You and Your holy mother and glorify You forever and ever. Amen.

JESUS. This name, "Jesus," is most powerful, venerable and gentle. Most powerful because it signifies that most powerful Lord who has routed the prince of darkness from this world. Hence the infernal Demon trembles at the power of this name. This is the name by which the apostles would revive the dead; in the name of Jesus, they freed the sick; in the name of Jesus, they cast out demons; in the name of Jesus, they restored sight to the blind; in the name of Jesus, they baptized the infidels. This is the name, which, when we call upon it, lets us overcome the enemy of human nature, and every diabolical temptation. This is the name which softens
97 adamantine hearts, that breaks boulders, that causes injuries to be forgiven, that makes chaste the dissolute, that humbles the proud, that makes the avaricious generous, the wrathful gentle, and fills the envious with charity. This is the name that surpasses the greatest minds, that brings kingdoms low, that makes empires bend, that humbles princes and finally, that subjects the whole world to its dominion. And therefore it is most powerful, of infinite virtue. It is to be venerated, moreover, because it must be honored by every creature. Indeed, I have noted at times the name of some temporal lord given reverence which should be given at the mention of the celestial king. Whoever does not give reverence to this name of Jesus must be considered as an infidel Turk; indeed, worse than a Turk, because the Turks have great reverence for Him, perhaps more than many Christians. Certainly, when Jesus is mentioned, we should bow to the ground. And that is why St. Paul the Apostle says, since Jesus Christ "was humiliated even unto death—I say, to death on the cross for us—God has exalted Him and has given Him a name above all other names, so that at the name of Jesus, every knee should bend. And every creature, celestial, terrestrial and infernal, must pay Him reverence," and acknowledge that the one signified by this name Jesus, is in the glory of God the Father, made lord of the universe. Moreover, this name of Jesus is gentle because Jesus means the same as
98 "savior," and certainly salvation is sweet to him who feels death close upon him. We were all dead; for at least we had to descend into the prison of Limbo. But the Savior Jesus has freed us all, provided we do not fall short in our own efforts. And so what can be sweeter to our ears than to hear this gentle name; what can be sweeter to our tongue and softer to our hearts, most sweet Jesus? This name is sweet to sinners because it promises

them indulgence for their sins. It is sweet to the just because this name gives them hope of a reward for their labors. And so St. Paul the Apostle, had it written in his heart; he sowed it in all his epistles so that in almost every sentence, this name is found. Likewise one reads of St. Ignatius, who, when the cruel tyrant had him beaten and subjected to diverse tortures, did not cease to call upon this name, Jesus Christ. And so when those butchers and executioners asked him why he called so much upon that name, he answered "because I have it written upon my heart"; and after he died, they opened his heart and found (in the center of that holy heart) written in letters of gold, [the name] Jesus Christ. Moreover, I have heard from a reliable person that a young virgin bride of Christ was so in love with Him that whenever she heard this name of Jesus spoken, it seemed that an arrow
 99 pierced the roots of her heart. And she would faint from spiritual sweetness, and would lie as if dead. And so this name is most gentle and penetrates human hearts.

SANCTA MARIA MATER DEI. "Holy Mary, Mother of God": we have spoken above of the Virgin's name. Holy, as we were saying earlier, means pure or even firmly established. And so Holy Mary, that is, pure and immaculate, and confirmed in the vision of God. Holy Mother Church sings of this through Mary's person: *Et sic in Syon firmata sum*, which means "and thus am I established firmly" in Zion. Zion means "Behold" and signifies the city of God where one beholds and contemplates the Holy Trinity. And so we say "Holy Mary," which almost means "O Mary most pure, and confirmed in the highest contemplation of the supreme Trinity." And then follows MOTHER OF GOD. O incomparable praise! What more can be spoken in praise of Mary? This word is so great and so high that I believe that anyone who thinks about it will agree that nothing more glorious can be said to the glorious Queen of the heavens. This praise surpasses all praise. This one includes all her praises: Mother of God! Indeed, mother and virgin; mother without husband; mother intact, mother entire, mother innocent; mother
 100 immaculate. Mother of whom? mother of God; mother of her Creator; mother of her Father; mother of her Redeemer; mother of her Spouse; mother of the Creator of the universe; mother of the Father of angels. And so she is mother even of the angels; mother of the Father of human nature, hence mother of human nature; mother of the Father of all creatures, therefore, mother of all creatures. O blessed Mary, O most clement mother, turn your merciful eyes toward your children and make them worthy of

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seeing your beloved and only begotten Son, blessed Christ Jesus forever and ever. Amen.

ORA PRO NOBIS PECCATORIBUS. "Pray for us sinners" because we are ashamed to go before the throne of God's majesty on account of the great number and frequency of our sins; so we turn to you, as to the one who is most merciful, having given birth to the sources of pity, and we say, "Pray for us sinners," because we are not equal to the task. And note that one must not ask so great a virgin anything contrary to our salvation, for in this we should be doing her an injury and we should not be heard; nor should anyone obstinate in sin ask, for he would not deserve to be heard, but rather would tempt her and her son. Therefore if you are weighed down with sins, do not be obstinate, but rather repentant, run to her feet with confidence and say, "Ora pro nobis peccatoribus," that is, "you, Mother of God, to whom the son can deny nothing, you, spouse to whom the husband can deny nothing, you, great queen, mother of pity and our mother, for which reason you must have compassion on us, pray not only for me alone, but for all us sinners here on earth." And do not doubt that you will be heard.

NUNC. "In the present time," that is, during the years and days of our life, and truly, Mother of God, you must pray for us out of compassion as long as our life endures in this present time, for we are in this world as though in a great and heavy sea full of shoals; and our tiny boat, that is, our nature, is very fragile, and every hour we encounter a thousand contrary winds with rain and storms. On one side, the adversary of human nature, on another, the perverse world, and on still another, the flesh; who could defend himself against so many snares? And therefore, Holy Mother, pray for us that God may forgive us in the present time for our sins, and give us strength in temptations and tribulations. Pray, Mary, in the present time, when we need but one thing, which is the love of your beloved Son. Pray, therefore, for us, most sweet Mother, to your Son that He may forgive us our sins, and that He may deeply penetrate our heart with your sweet love; and that He grant us perseverance in this until death.

102 ET IN ORA MORTIS. "And in the hour of our death." If ever we have need of the Mother of God, we shall need her most of all at the moment of our death, when he who gains the victory will nevermore lose the crown. And whoever loses the war can never hope to have triumph. And on the other hand, at that moment, man is in the greatest of bodily anguish, for death is a most terrible thing; and also spiritual [anguish] because of remorse

of conscience. And because of the Demon who in that most important hour importunately molests the soul as much as he can. O how bitter is death for sinners! And that is why Scripture says, "*O mors, quam amara est memoria tua homini pacem habenti in substantiis suis,*" which means, "O death, how bitter is your memory to the wealthy man who possesses in peace his temporal substance." O blessed are they who find themselves in that moment having observed God's commandments during their lifetime. And therefore it is necessary that in the hour of death, the Virgin pray for us to her most sweet Son, and that she hold out to us her benign hand and remove us from so much anguish. We read that this is the way she at that hour has deigned to give her mercy to many of her devotees, coming in person to meet them and lead them into holy paradise.

- 103 AMEN. This word, according to St. Jerome, means, "It is true." Hence according to this interpretation, it is properly placed at the end of the salutation to the Queen of the heavens, as though it confirmed what has been said. It is as if we said, "It is true, Mary, that you are full of grace and that the Lord is with you; and that you are blessed among women. And blessed is the fruit of your womb. And that you are holy and mother of God." *Amen* also means "in truth," as though we said: "Those praises that I have spoken of you are true," or as if one said "God, who is truth, is witness to them." It also means "Let it be done." And so at the end of the prayer we say *Amen*, that is, "Let it be done"; as if we plainly said, "I beg you, my Lady, that what I ask of you be done; please do not deny me."

- This, then, is the salutation which is so pleasing to the Queen of the heavens that I have read that she once deigned to appear before a young virgin who every day offered it to her many times. And she said to her, "My child, I am very pleased that you offer me this prayer each day. And most of all when I hear you say the words *The Lord is with you*, because it almost makes me feel as though I were still carrying in my womb my most sweet Son. Hence I admonish you to persevere in this prayer and to say
- 104 it with greater attention than you do." When the maiden was thus aroused, she diminished the number of *Hail Marys* and said fewer of them but with greater attention because one *Hail Mary* spoken with the attention of the mind and the devotion of love is more welcome than a hundred spoken hastily and with wandering mind; for God and his mother want our heart. It is true that St. John in the Apocalypse said he saw a woman clothed with the Sun and crowned with twelve stars, with the moon beneath her foot. And some see in this the Virgin Mary, who was clad with the sun of

justice, Jesus Christ, and full of the Holy Spirit, and crowned with the twelve apostles amongst whom she remained after Christ's ascension; she had beneath her foot, the moon, that is, the fleeting things of this world.

And if anyone wishes to make a short crown [or rosary], to say it more devoutly, let him for the sun, say four *Paternosters*, for the twelve stars, let him say twelve *Hail Marys*, and for the moon, let him say the *Magnificat*, which teaches us to crush the arrogance of this world. I have also read that a man once passing through a desert, saw some assassins and in fear began to say the *Hail Mary*, and quickly the virgin appeared and for every *Hail Mary* that he spoke, drew from his mouth a beautiful flower and made a garland of them and after it was finished, she disappeared. And having seen this, the thieves were converted to the faith.

105 And so I pray that each young virgin and every other person who may be pleased by this little book which I have put together for those who are unlettered, and most of all, for all the little virgins of Christ, handmaidens of the Queen of the angels, that they may sometimes wish to offer this prayer to the Mother of our Savior in remission of my sins. So that we may all find ourselves one day in that celestial fatherland to enjoy with the glorious Virgin the possession of her most sweet Son who is one God with the Father and the blessed Holy Spirit forever and ever. Amen.