33. Further, Jesus being still as much as ever the Fruit of Mary, as heaven and earth repeat thousands of time a day: “and blessed is the Fruit of thy womb, Jesus,” it is certain that for every man in particular who possesses Him, Jesus is as much the Fruit and the work of Mary as He is for the whole world in general; so that if any of the faithful have Jesus Christ formed in their hearts, they can boldly say: “Thanks be to Mary! What I possess is her Product and her Fruit, and without her I would not have Him.” We can say more truly of her than St. Paul said of himself: Quos iterum parturio donec formetur Christus in vobis…17 I am in labour again with all the children of God, until Jesus Christ my Son be formed in them to the fulness of His age. St. Augustine,18 surpassing himself and all that I have yet said, affirms that to be conformed to the image of the Son of God, all the predestinate are in this world hidden in the bosom of the Blessed Virgin, where they are protected, nourished, cared for and developed by this good Mother, until after death—called by the Church the birthday of the just—she brings them forth to a life of glory. O mystery of grace; unknown to the reprobate, and but little known to the predestinate!

34. God the Holy Ghost wishes to raise up for Himself elect in her and by her, and He says to her: In electis meis mitte radices.19 My well-beloved, My Spouse, place the roots of all thy virtues in My elect, that they may grow from virtue to virtue and from grace to grace. When thou wert living on earth in the practice of the most sublime Virtues, I was so well pleased in thee that I still desire to find thee on earth, without thy ceasing to be in heaven. Reproduce thyself, then, in My elect so that with delight I may see in them the roots of thine invincible faith, profound humility, universal mortification, sublime prayer, ardent charity, firm hope and all thy virtues.

17 Gal. iv, 19.
18 Tract, de Symbolo ad Catechumenos.
19 Eccli. xxiv, 13.