

Then our Lord imposes a positive order, saying: 'But go to my brethren', which means the Apostles who are his brethren, since he resembles them in his human nature: 'Wherefore it behoved him in all things to be made like unto his brethren' (Hebrews, 2, 17); and also by adoption through grace whereby the Apostles are the adopted sons of that same Father whose Son Christ is by nature. We should note at this point that a threefold privilege was conferred upon Magdalene: (1) Prophecy, in that she deserved to see angels, for a prophet is an intermediary between angels and mortals; (2) The dignity of the angels, in that she saw Christ upon whom the angels desire to look; (3) The office of an Apostle; yes indeed she was made the Apostle of the Apostles in that she was commissioned to report the Resurrection of our Lord to the disciples. So that just as in the first place a woman pronounced the words of death to man, a woman also should be the first to pronounce the words of life. 'And say to them: I ascend to my Father and your Father', which can be compared with chapter 14, 5: 'I go to him who sent me'. 'He that descended is the same also that ascended above all the heavens' (Ephes. 4, 10).

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## A SILLY SOUL

This extract comes from a translation of the *Documento Spirituale* which William Flete recorded from St Catherine's life at their meeting, 1376-7. It occurs in the Bodleian MS. 131, fol. 131, after Walter Hilton's translation of William Flete's: *De remediis contra tentationes*. It is an indication of St Catherine's connection with English writers through Flete. The MS. is written by one John Morton and bound into the back is a formal recommendation of John Morton and his wife Juliana to the spiritual help of the Austin friars by Willelmus, provincial of the Order in England, dated York, 1438.—C.K.

**A** SILLY soul, asked of God, our steadfast Lord, cleanness of soul, and God appeared to her and said, 'If thou wilt have that cleanness that thou asketh, thee behoves be oned to me perfectly that am sovereign cleanness. And that shalt thou be if thou wilt keep three things that I shall say unto thee: The first is if thou put thee and all thine entent of all thy works in me, make me the end, and if thou travail thee aye to have me before the eye of thy soul. The second is if thou forsake utterly thine own will and but take heed of my will that will thy holiness and thy good living, and deem aye that I do nothing nor suffer nothing to be done to thee but for thy good, and if thou take heed of this manner, thou shalt not be heavy, thou shalt not be wrath, but rather [be] holden to him that does thee wrong. The third is if thou deem any gates my servants' works, deem not after thine own doom but after my doom.