

Baptism

The formation of the Church, Bride of Christ,  
and the baptismal maternity of its children

*The building full of living souls that will be built in the heavens with living stones will flourish adorned with the immense ornament of the virtues in its children, whom it gathers like a vast city encloses a crowd of people and like a vast net encloses a multitude of fishes (II.3,D, 136; see 1 Peter, 2:5).*

SCENE 1: The Church, Bride of Christ, is LIKE A GREAT CITY [1.1]. Unlike the Synagogue, she STANDS BEFORE THE ALTAR AND BEFORE THE EYES OF GOD [1.2] with her arms touching and embracing the altar and the Groom. The CROWN that ADORNS HER HEAD [1.3] represents the Apostles and martyrs that have adorned her since the beginning. The SPLENDOR of HER SLEEVES [1.4] is that of the purest Light, joining Earth and Heaven, that manifests the strength of the actions of the priests. She is COVERED IN SPLENDOR<sup>1</sup> [1.5] and SHE DOES NOT YET HAVE LEGS NOR FEET [1.6] because she has not yet reached perfection and the final battle

with the Antichrist is still looming. They will be revealed after the End Times (III.11,5, 138).  
SCENE 2: A RED FULGOR LIKE THE GLOWING AURORA<sup>2</sup> blazes IN HER BREAST [2.1], symbolizing the integrity of the Virgin Mary; DIFFERENT GENRES OF MUSIC [2.2] can be heard, and a hymn to the Faith of the believers who play and sing: *O you who, full of light, shine like the aurora*. They are joined by the ANGELS [2.4] who build the STEPS<sup>3</sup> of faith and bring the CHAIRS [2.5] for the blessed eternal rest of the souls. The city/bride is the mother of humanity and she is aware of this, since she says: *I will generate and give birth*.  
SCENE 3: In her WOMB PERFORATED LIKE A NET [3.2], she carries the men that she generates through the Baptism of spirit and water. The men/CHILDREN, still BLACK [3.3] from sin, enter the net like fish swimming in the water. The Church, which remains inviolate, lets out a breath. With the breath of the spirit, the men/CHILDREN, having become WHITE, COME

OUT OF HER MOUTH [3.4], remove their black robe, and put on a *most candid*<sup>4</sup> garment. And they walk in the splendor that surrounds the mother Church, divine Law.  
The Heavens open and the SERENE LIGHT [3.1] of the Trinity appears in the circles.  
SCENE 4: Finally, Christ [4.1] appears, talking to the men/children after their baptism, saying: *Now, consider the two paths: one leads toward the orient (Christ) and the other toward aquilo (toward the DARKNESS [4.2])*. There follows the Church's final, sad lament for the souls that will not remain in the Light.

<sup>1</sup> and <sup>4</sup> Candid: cloud/Eve (I.2); globe/Moon (I.3); cloud (I.5); flower (II.1); garment (II.3); splendor (II.5); cloud/Wisdom (III.1a); sparks (III.1b); three wings (III.5); steps (III.10); feet of the Church (III.11); seat of Christ the Judge (III.12a).  
<sup>2</sup> Aurora: Only Son (I.4a); circle (I.5, III.1a, and III.2); Thrones (I.6); Virgin Mary (II.1); fulgor (II.3); splendor (II.5).  
<sup>3</sup> Steps: steps (II.3, II.5, III.9, and III.10).

SCENE 2  
IN HER BREAST A RED FULGOR  
LIKE THE GLOWING AURORA [1]  
*Integrity of the Virgin Mary*  
DIFFERENT GENRES OF MUSIC [2]  
MULTITUDE OF MEN [3]  
*People of believers*  
MULTITUDE OF ANGELS [4]  
*They prepare the celestial seat for the faithful*  
STEPS AND CHAIRS [5]  
*Steps of the faith and chairs for the blessed rest*  
SCROLL [\*]  
*It is necessary that I conceive children and give birth to them*

IMAGO OF A WOMAN  
*The Bride of the Son*



SCENE 4  
CHRIST [1]  
DARKNESS [2]  
SCROLL [\*\*\*]  
*Now consider the two paths:  
one leads toward the orient,  
the other toward aquilo*

SCENE 1  
LIKE A GREAT CITY [1]  
STANDS BEFORE THE ALTAR AND  
BEFORE THE EYES OF GOD [2]  
*She generates children and offers  
them to God*  
A CROWN ADORNS HER HEAD [3]  
*Adorned since the beginning by  
Apostles and martyrs*  
HER SLEEVES LIKE A SPLENDOR [4]  
*The works of fortitude by the priests*  
COVERED IN SPLENDOR [5]  
*Integrity of the Virgin*  
SHE DOES NOT YET HAVE LEGS  
NOR FEET [6]  
*She has not yet reached perfection*

SCENE 3  
SERENE LIGHT [1]  
*The true Trinity in true Unity*  
THE WOMB PERFORATED LIKE A NET [2]  
*Maternal benevolence*  
CHILDREN, BLACK IN COLOR [3]  
*Foolish, unpurified men*  
WHITE CHILDREN THAT COME OUT  
OF HER MOUTH [4]  
*Men who are saved and regenerated  
after their Baptism*

Part II.3 – Vision 9 – Miniature 12 – Chapters 37 – Fol. 51 – Whole





4 [3.4], remove their black robe,  
*candid*<sup>4</sup> garment. And they walk  
 it surrounds the mother Church,

1 and the SERENE LIGHT [3.1] of  
 in the circles.  
 Christ [4.1] appears, talking to  
 after their baptism, saying: *Now,*  
*aths: one leads toward the orient*  
*ther toward aquilo* (toward the  
 here follows the Church's final, sad  
 that will not remain in the Light.

Eve (I.2); globe/Moon (I.3); cloud (I.5);  
 (II.3); splendor (II.5); cloud/Wisdom  
 ; three wings (III.5); steps (III.10); feet  
 seat of Christ the Judge (III.12a).  
 a); circle (I.5, III.1a, and III.2); Thrones  
 ); fulgor (II.3); splendor (II.5).  
 , III.9, and III.10).

E 1

A GREAT CITY [1]

DS BEFORE THE ALTAR AND  
 RE THE EYES OF GOD [2]  
*enerates children and offers*  
*to God*

OWN ADORNS HER HEAD [3]  
*ned since the beginning by*  
*bles and martyrs*

LEEVES LIKE A SPLENDOR [4]  
*orks of fortitude by the priests*

RED IN SPLENDOR [5]  
*rity of the Virgin*

DOES NOT YET HAVE LEGS  
 FEET [6]

*as not yet reached perfection*

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*who are saved and regenerated*  
*their Baptism*





## II.4

### Confirmation

The sweetness of the Holy Spirit in the anointing of the baptized

*Just as we decorate gold setting it with gems, so is the beauty of baptism revealed in the anointing of the baptized faithful with chrism, by the hand of God, as it is written (II.4,6, 165).*

*The King also crossed over the Kedron River, and the whole populace walked toward the olive grove road, which looked toward the desert (II.4,7, 165; 2 Samuel 15:23).*

The IMAGO OF A WOMAN, the Church/Bride of Christ, has a TOWER PLACED ON HER BACK [1] with seven cascades of light, indicating the gifts of the Holy Spirit that support and inundate it. In the sacrament of Confirmation, the Omnipotence of God, the ROOF IN THE SHAPE OF A CONE<sup>1</sup> [2], is revealed in the completeness of the Trinity, the THE THREE WINDOWS [3], adorned with the virtues and the Apostles, the EMER-

ALDS [3.1]), and descends upon the baptized faithful with the strength and brilliance of the splendor of the Holy Spirit, the TOWER [1]. Some of the faithful, the CHILDREN [4], have already been confirmed [4.a]; others have only been baptized [4.b]. They are distinguished by their behavior. The ones on either side of the Church are ablaze with Faith and long for eternal life but are tempted by the vices, whereas the ones on her belly are in the womb of the Church and turn toward heavenly things, yearning for the spiritual life. On the shoulders of the woman stand the faithful who have received Confirmation, the GOLDEN CHILDREN [4.a]: the blessed [4.a.1] and the penitent, divided between those who discipline themselves to obtain eternal life [4.a.2] and the hard of heart [4.a.3], those who strike the Church and condemn themselves to death.

On her belly, are the baptized faithful awaiting Confirmation, the CHILDREN WITHOUT COLOR, ONLY BRILLIANCE [4.b], arranged in two rows: in the first row, those who never lose their devotion and walk unwaveringly [4.b.1]; others, with a stick in their hand, appear wise in the eyes of men but not those of God [4.b.3]; next to them stand those who believe they hold the Church in their power [4.b.5]. Above, in the second row, the faithful who float in the air, pulled by the wind, are not clear about their aim nor do they have the strength to pursue it [4.b.2]; next to them are those who lack in character and devote themselves to earthly, not heavenly, things [4.b.4].

<sup>1</sup> Cone: roof of the tower (II.4); archway where the virtues stand (III.3b).

IMAGO OF A WOMAN  
The Church/Bride of the Son incarnate

THE TOWER PLACED ON THE BACK OF THE WOMAN [1]  
*The ardor of the gifts of the Holy Spirit that works in the immense strength of the incarnation*

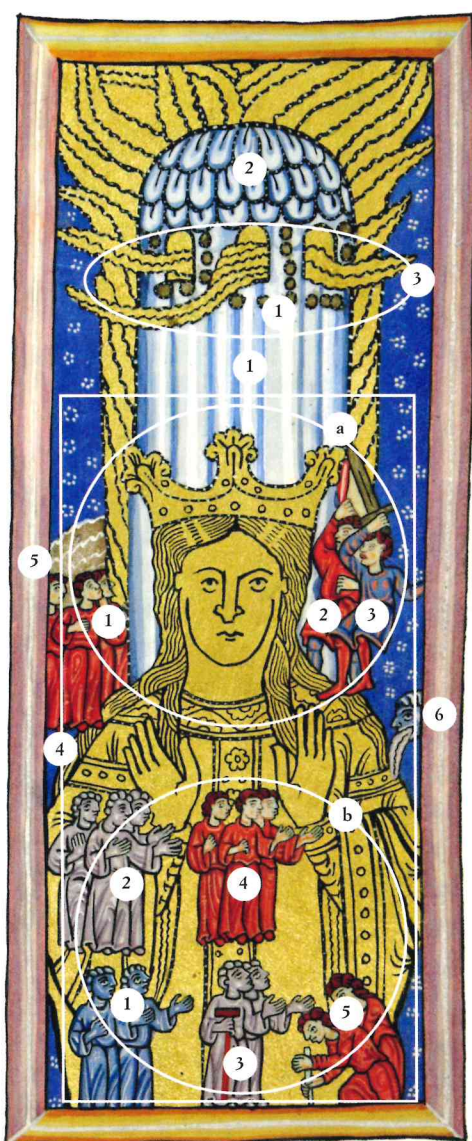
ROOF IN THE SHAPE OF A CONE [2]  
*The mighty power of the divinity*

THE THREE WINDOWS [3]  
*Manifestation of the ineffable Trinity*  
ADORNED WITH EMERALDS [1]  
*Virtues and Apostles*

CHILDREN [4]  
*Children of the Light in virtue of Baptism*  
GOLDEN CHILDREN [a]  
*Adorned with the gifts of the Spirit thanks to Confirmation, like gold set with gems*  
WITHOUT COLOR, ONLY BRILLIANCE [b]  
*They have been baptized, but have not yet been anointed with chrism*

CONFIRMATION [5]

BAPTISM [6]



Part II.4 – Vision 10 – Miniature 13 – Chapters 14 – Fol. 60 – ½ dx

**I.** Quod omni  
epi ornat  
**II.** Quod in  
spe sci da  
**III.** Quod ineff  
trone ma  
uirtutib  
**III.** Q'd ecclia u  
nuqm ier  
**V.** Verba moy  
**VI.** Quod bapt  
tis apon  
**VII.** Verba libr  
**VIII.** Q'd baptiza  
te baptis  
fulgore  
toris sui  
**VIII.** Q'd ihonori  
firmatio  
**X.** Qui 9firma  
carnali pe  
**XI.** Qui post ba  
uerit. nq  
qui aut b  
fufcipit. ecclia  
**T**rei modi  
tuba.  
**XII.** De diuerfu  
**XIII.** Verba ezech  
**Quarta**  
**PAR TIS**



- I.** Quod omnis baptizatus per unctionem  
epi ornari & stabiliri debet.
- II.** Quod inmensa & indeficiens dulcedo  
spe sci datur in confirmatione.
- III.** Quod ineffabilis trinitas in confirma-  
tione manifestatur. & uiridissimis  
uirtutibus declaratur. *— potest.*
- IIII.** Quod ecclesia unctione spe sci munita.  
numquam in errore peruersitatis deici —
- V.** Verba moysi de eadem re.
- VI.** Quod baptizati in unctione crisma-  
tis a pontifice decorantur.
- VII.** Verba libri regum ad eandem re.
- VIII.** Quod baptizatus & non confirmatus. clarita-  
tem baptismatis habet. sed ornatum  
& fulgorem unctionis superioris doc-  
toris sui non habet.
- IX.** Quod in honore spe sci per solos episcopos con-  
firmatio exercenda est.
- X.** Qui confirmandum manibus tenet. in  
carnali percreatione ei non coniungatur.
- XI.** Qui post baptismum ad diabolum re-  
uertitur. non peniteat & dampnabitur.  
qui autem baptismum fideliter sequitur. ad opus  
suscepit. ecclesia pro filiis suis dominum exorante.
- T**res modi quibus ecclesia resonat ut  
tuba. *— tria modis.*
- XII.** De diuersitate baptizatorum mul-
- XIII.** Verba ezechielis de eodem.
- Quarta Visio Sede  
par. 15.**

