

CHAPTER II

The Lord on the Second Day Continues His Favors in Preparation for the Incarnation of the Word in Most Holy Mary.

16. In the first Part of this History (*Con.* 218) I mentioned the most pure body of Mary was conceived and formed in all perfection within the space of seven days, the Most High working this miracle in order not to wait so long in creating her most holy soul as the rest of those born of women. He desired it to be created and infused before the usual time (as it also really happened) so this beginning of the reparation of the world would have correspondence to its creation. This correspondence again took place at the coming of the Redeemer, so having formed Christ, the new Adam, God could rest as one who had released all the powers of his omnipotence in the greatest of his works and enjoy the most delicious Sabbath of all his delights. And as these wonders necessitated the intervention of the Mother of the divine Word, who was to give Him visible human form, and since She was to unite the two extremes, man and God, it was proper for Her to bear relation to both. Her dignity was inferior only to that of God and superior to all that was not God; to this dignity belonged a proportionate knowledge and understanding of the highest essence of the Divinity as well as all the inferior creatures.

17. Following up his intention the supreme Lord continued the favors by which He desired to dispose most holy Mary for the Incarnation during nine days, as I have begun to explain. On the second day, at the same hour of midnight, She was visited in the same way as described in the last chapter. The divine power raised Her up by the same elevations and illuminations to prepare Her for the visions of the Divinity. He manifested Himself again in an abstractive manner as on the first day, and She was shown the works performed on the second day of creation. She learned when and how God worked the division of the waters (*Gen.* 1:6-7), some above the firmament and others below, forming in the middle the firmament, and in the higher regions the crystalline heaven, which is called the aqueous. Her insight penetrated into the greatness, order, conditions, movements, and all the other qualities and conditions of the heavens.

18. In the most prudent Virgin this knowledge did not lay idle nor remain sterile, for immediately the most clear light of the Divinity overflowed in Her and inflamed and emblazoned Her with admiration, praise and love of the goodness and power of God. Being transformed as it were with a godlike excellence, She produced heroic acts of all the virtues, entirely pleasing to His divine Majesty. And as on the preceding first day God had made Her a participant of his wisdom, so on this second day He made Her in a corresponding measure a participant in the divine omnipotence, and gave Her power over the influences of the heavens, the planets and elements, commanding them all to obey Her. Thus was this great Queen left with empire and dominion over the sea, the earth, the elements, and the celestial orbs, with all the creatures which are contained therein.

19. This sovereignty and supreme power belonged to the dignity of most holy Mary because of the reason mentioned above, and besides for two other special reasons: The first, because this Lady was the privileged Queen, exempt from the common law of sin and its consequences, and therefore She was not to be put in the same general class with the insensate sons of Adam, against whom the Omnipotent armed the creatures for vengeance of his injuries (*Wis.* 5:18) and for the punishment of their frenzy; for if they had not in their disobedience turned against their Creator, neither would the elements nor their dependencies have been disobedient toward them, nor would they have molested them, nor turned against them the rigor and inclemency of their

activity. And if this rebellion of the creatures is a punishment of sin, it could not justly extend itself to most holy Mary, who was immaculate and without fault. Nor was it just for Her to be less privileged than the angels, who were not subject to these consequences of sin, or deprived of the dominion over the elementary powers. Although most holy Mary was of corporeal and terrestrial nature, yet in Her it was more estimable since it was more rare and valuable to rise to the highest position of all corporeal and spiritual creatures, and She deserved by her merits to be made the Queen and Mistress of all creation. More must be conceded to the Queen than to the vassals, more to the Lady than to the servants.

20. The second reason is because her most holy Son was Himself to obey this heavenly Queen and his Mother. Since He was the Creator of the elements and of all things, it follows naturally that they should obey Her and be commanded by Her to whom the Creator subjected Himself. Was not the person of Christ himself, insofar as his human nature was concerned, to be governed by his Mother according to the constitution and law of nature? This privilege of sovereignty tended also greatly to enhance the virtues and merits of most holy Mary, for thereby that which in ourselves is usually done under constraint and against our will was performed by Her freely and meritoriously. This most prudent Queen did not use her sovereignty over the elements and the creatures indiscriminately and for her own alleviation and comfort; rather, She commanded the creatures not to suspend their activities and influences insofar as they would naturally be painful and inconvenient to Her, for in these things She was to be similar to her most holy Son and suffer with Him. Her love and humility did not permit Her to withhold and suspend the inclemencies of the creatures in her regard, since She knew how valuable and estimable suffering is in the eyes of the Lord.

21. Only on some occasions, when She knew it was not for her benefit but necessary for her Son and Creator, did the sweet Mother restrain the force of the elements and their influences, as we shall see further on during her journey to Egypt and on other occasions (543, 590, 633) where She most prudently judged it proper for the creatures to recognize their Creator and reverence Him, or protect and serve Him in some necessity (185, 485, 636; *Cor.* 471). What mortal will not marvel at the knowledge of such a new miracle as to see a mere earthly creature, yet one clothed with the sovereignty and dominion of the whole creation, esteem Herself in her own eyes as the most unworthy and insignificant of creatures, and in these humble sentiments command the wrath of the winds and all the rigors of the natural elements to turn against Her, and they under obedience fulfill her command! However, in obeying Her these elements, full of reverence and courtesy toward such a Mistress, yielded to her wishes not in vengeance of the wrongs of their Creator, as they do in regard to the rest of the children of Adam, but in order to respect her commands.

22. In the presence of this humility of our invincible Queen we mortals cannot deny our most vain arrogance and presumption, if not outright audacity, since when we merit all the elements and offensive forces of the entire universe to rebel against our insanities, yet we complain of their rigor as if their molestations were an injury. We deprecate the rigor of the cold, we complain of the exhaustion of heat; all painful things we abhor, and we condemn with all energy these ministers of divine justice and seek our own comforts and delights as if they were to last forever, and as if it were not certain that we are only drawing thereby a heavier punishment of our faults.

23. But returning to the consideration of the knowledge and power given to the Princess of heaven and the other gifts preparing Her worthily for the position of Mother of God, we can understand their excellence, for we see in them a certain infinity or boundlessness, partaking of

the Divinity, and similar to that which was afterwards possessed by the most holy soul of Christ; for She not only knew all creatures in God but comprehended them in such a way as to master them, and at the same time reserve capacity for knowing many others if there had existed more to be known. I call this knowledge an infinity because it seems to partake of the qualities of infinite knowledge, and because in one and the same action of her mind and without successive advertence She saw and perceived the number of the heavens, their latitude and profundity, their order, motions and qualities, their matter and form, the elements with all their changes and accidents; all of these She knew at the same time. The only thing the most wise Virgin did not know was the immediate end of this knowledge until the moment of her consent and the fulfillment of the ineffable mercy of the Most High. She continued during these days her most fervent prayers for the coming of the Messiah according to the command of the Lord, and He had given Her to understand that He would not tarry since the time destined for his arrival was at hand.

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME.

24. My daughter, from what thou shalt learn of the favors and blessings conferred upon me in preparation for the dignity of Mother of God I desire thee to perceive the admirable order of his wisdom in the creation of man. Take notice, therefore, his Creator made him out of nothing not in order to be a slave but to be the king and master of all creation (Gen. 1:26), and so he could make use of creatures in sovereignty, command and mastery; yet at the same time man was to recognize himself as the image of his Maker and the work of his hand, remaining more devoted to God and more submissive to his will than the creatures to man, for all this was demanded by justice and reason. And so man would not be without information and knowledge of the Creator and of the means of perceiving and executing his will, He added to his natural light a greater one, more penetrating, more limpid, more certain, more free and extensive, namely the light of divine faith by which man can know the existence of God and his perfections, and conjointly with these his works. Furnished with this knowledge and dominion man was established in good standing, honored and enriched, having no excuse for not devoting himself entirely to the fulfillment of the divine will.

25. But the foolishness of man disturbs this order and destroys this harmony when, being created as the lord and king of creatures, he enslaves himself, subjecting himself to them and degrading his dignity in using visible things not as a prudent master but as an unworthy vassal, for he debases himself beneath the lowest of creatures by losing sight of the fact that he is their superior. All this perversity arises from the use of creatures not for the service of the Creator through well-ordered faith, but for the indulgence of the passions and the delights of the senses. Hence also arises man's great abhorrence of those things which are not pleasing to the senses.

26. Thou, my dearest, look faithfully toward thy Creator and Lord, and in thy soul seek to copy the image of his divine perfections. Lose not the mastery and dominion over creatures; let none of them infringe upon thy liberty, but seek to triumph over all of them, allowing nothing to interpose itself between thee and thy Creator. Subject thyself gladly not to the pleasurable in creatures, since that will obscure thy understanding and weaken thy will, but to the adverse and the painful resulting from their activity. Suffer this with joyful willingness, for I have done the same in imitation of my Son, though I had the power to neutralize their molestations and had no sins for which to atone.