

CHAPTER IX

The Most High Renews His Favors and Benefits in Mary Most Holy, and Gives Anew to the Queen the Possession of All of Creation for the Final Preparation for the Incarnation.

99. On the last day of the novena of immediate preparation of the tabernacle which He was to sanctify by his coming (Ps. 45:5), the Most High resolved to renew his wonders and multiply his tokens of love, repeating the favors and benefits which up to this day He had conferred upon the Princess Mary. But the Almighty chose to work in such a way that in drawing forth from his infinite treasures his gifts of old He always added many new ones. All of these different kinds of wonders were worked to make it possible for God to lower Himself to become man, and to raise a woman to the dignity of Mother of God. In descending to the lowliness of man's estate God neither could nor needed to change his essence, for remaining immutable in Himself He could unite his Person to our nature; but an earthly woman, in ascending to such an excellence that God would unite with Her and become man of her substance, apparently must traverse an infinite space and be raised so far above other creatures as to approach the infinite being of God himself.

100. The day, then, had arrived in which most holy Mary was to reach the last stage and be placed so close to God as to become his Mother. In that night, at the hour of greatest silence, She was again called by the same Lord as had happened on the other days. The humble and prudent Queen responded: "My heart is prepared (Ps, 107:2), my Lord and exalted Sovereign. Let thy divine pleasure be fulfilled in me." Immediately She was, as on the preceding day, borne body and soul by the hands of her Angels to the empyrean heaven and placed in the presence of the royal throne of the Most High, and His divine Majesty raised Her up and seated Her at his side, assigning to Her the position and throne which She was to occupy forever in his presence. Next to the one reserved for the incarnate Word it was the highest and most proximate to God himself, for it excelled incomparably that of any of the other Blessed, and that of all of them together.

101. From this position She saw the Divinity by an abstractive vision as at other times, and His Majesty, hiding from Her the dignity of Mother of God, manifested to Her such exalted and new sacraments that because of their profundity and my ignorance I cannot describe them. Again She saw in the Divinity all things created and many other possible and future ones. The corporeal things God manifested and made known to Her by corporeal and sensible images, as if they had been presented to her ocular vision. The fabric of the universe, which before this She had known in parts, now appeared to Her in its entirety, distinctly pictured as upon canvas, with all the creatures contained therein. She saw the harmony, order, connection and dependence of each toward each and toward the divine will which had created, governs and preserves them, each in its place and mode of existence. Again She saw all the heavens and the stars, their components and inhabitants, purgatory, limbo, hell, and all the occupants of these caverns. Just as the position of the Queen of creation was above all creatures and inferior only to that of God, so also the knowledge given to Her was superior to that of all created things, being inferior only to that of the Lord.

102. While thus the heavenly Lady was lost in admiration of what the Almighty showed to Her, and was rapt in praise and exaltation of the Lord, His Majesty spoke to Her and said: "My chosen Dove, all the visible creatures which Thou beholdest I have created and preserved in all their variety and beauty by my providence solely for the love of men. And from all the souls which I have until now created, and which are predestined to be created unto the end, I shall choose and select the congregation of the faithful who shall be set apart and washed in the blood

of the Lamb (Apoc. 7:14) in the Redemption of the world. They shall be the special fruit of his Redemption, and shall enjoy its blessings through the new law of grace and the Sacraments to be instituted by the Redeemer, and afterwards those who persevere shall partake of my eternal glory and friendship. Primarily for these chosen ones have I created these wonderful works, and if all of them would desire to serve Me, adore Me, and acknowledge my holy Name, as far as I am concerned I would for each and every one of them create these great treasures and assign all over to them as their possession.

103. “And if I had created only one being capable of my grace and glory, I would have made him the lord and master of all creation, since this would be a much smaller favor than to make him partaker of my friendship and eternal happiness. Thou, my Spouse, shalt be my chosen One, and Thou hast found grace in my sight; hence I make Thee Mistress of all these goods, and I give Thee dominion and possession of them all, so if Thou shalt be a faithful Spouse according to my desires Thou mayest distribute and dispose of them as Thou desirest and as thy intercession shall direct, for this is the purpose for which they are given into thy possession.” Thereupon the most blessed Trinity placed a crown on the head of Mary our Princess, consecrating Her as the sovereign Queen of all creation. Upon it was spread and enameled the inscription *Mother of God*, but its meaning was not known to Her at this time. The heavenly spirits, however, knew it and were filled with admiration at the magnificence of the Lord toward this Maiden, most fortunate and blessed among women, and they revered and honored Her as their legitimate Queen and Lady of all creation.

104. All these wonders of love the right hand of the Most High wrought according to the order most befitting his infinite wisdom, for before coming down to assume flesh in the virginal womb of this Lady it was proper for all his courtiers to acknowledge his Mother as their Queen and Mistress and give Her due honor as such. It was certainly proper and just for God to first make Her Queen before making Her Mother of the Prince of the eternities, for She who was to bear a Prince must necessarily first be a Queen, and be acknowledged as Queen by her vassals; and since the angels had known Her as Queen it was neither proper nor necessary to conceal it from them, but on the contrary it seemed due to the majesty of the Divinity for the tabernacle chosen for his indwelling to appear before them prepared and adorned with all that was highest in dignity and perfection, in nobility and magnificence, to the fullest extent in which it was possible. Thus was She presented to the holy angels and recognized by them as their honored Queen and Lady.

105. In order to put the last touch to this prodigious work of preparing most holy Mary, the Lord extended his powerful arm and expressly renewed the spirit and faculties of the great Lady, giving Her new inclinations, habits and qualities, the greatness and excellence of which are inexpressible in terrestrial terms. It was the finishing act and the final retouching of the living image of God himself, in order to form in Her and of Her the very pattern from which the eternal Word, the essential image of the eternal Father (II Cor. 4:4) and the figure of his substance (Heb. 1:3), was to vest Himself. Thus the whole temple of most holy Mary, more so than that of Solomon, was covered with the purest gold of the Divinity inside and out (III Kg. 6:30), so nowhere could be discovered in Her a single atom of an earthly daughter of Adam. Her entire being was made to shine forth the Divinity, for since the divine Word was to issue from the bosom of the eternal Father to descend to that of Mary, He provided for the greatest possible similarity between the Mother and the Father.

106. No words at my disposal could ever suffice to describe as I would wish the effects of these favors in the Heart of our great Queen and Mistress. Human thought cannot conceive them;

how then can human words express them? But what has caused the greatest wonder in me when I considered these things in the light given to me is the humility of this heavenly Woman, and the mutual contest between her humility and the divine power. O rare and astonishing prodigy of humility, to see this Maiden, most holy Mary, though raised to the most supreme dignity and sanctity next to God himself, humiliating Herself and debasing Herself beneath the lowliest of all creatures, so by the force of this humility no thought entered her mind that She might become the Mother of the Messiah! And not only this, She did not even have a suspicion of anything great or admirable in Herself. She exalted neither her eyes nor her Heart (Ps. 130:1); on the contrary, the higher She ascended by the operation of the right hand of the Lord, so much the more lowly were her thoughts concerning Herself. It was therefore just for the Almighty to look upon her humility, and thus all generations would call her fortunate and blessed (Lk. 1:48).

INSTRUCTION GIVEN ME BY THE QUEEN AND LADY OF HEAVEN.

107. My daughter, the soul who has only a selfish and servile love is not a worthy spouse of the Most High, for she must not love or fear like a slave, nor is she supposed to serve for her daily wages. Yet though her heart must have a filial and generous love due to the excellence and immense goodness of her Spouse, she must nevertheless also feel herself much indebted to Him when she considers how rich and generous He is; how because of his love for souls He has created such a variety of visible goods so they could serve those who serve Him; and especially when she considers how many hidden treasures He has in readiness in the abundance of his sweetness (Ps. 30:20) for those who fear Him as his true children. I desire thee to feel deeply obliged to thy Lord and Father, thy Spouse and Friend, at the thought of the riches given to those souls who become his dearest children, for as a powerful Father He holds in readiness these great and manifold gifts for his children, and if necessary all of his gifts for each one of them in particular. In the midst of such motives and incentives of love the disaffection of men is inexcusable, and at the sight of so many blessings given without measure their ingratitude is unpardonable.

108. Remember also, my dearest, thou wast no foreigner or stranger in this house of the Lord, his holy Church (Eph. 2:19), but thou wast made a domestic and a spouse of Christ among the saints, favored by his gifts and the dowry of a bride. Since all the treasures and riches of the bridegroom belong to the legitimate spouse, consider how great are the possessions of which He makes thee participant and mistress. Enjoy them all, then, as his domestic, and be zealous for his honor as a much favored daughter and spouse. Thank Him for all these works and benefits as if they had all been prepared for thee alone by the Lord; love and reverence Him for thyself and for all thy neighbors, toward whom God has been so generous. In all this imitate with thy weak faculties that which thou hast understood of what I have done, and take notice, daughter, that it shall be very pleasing to me if thou magnify and praise the Almighty with fervent affection for the favors and riches which beyond all human conception the divine right hand showered upon me.