

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 Most High 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 humble Himself* to become man, and to raise a woman to be his Mother. 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), Lord and most high King, so in me Thou mayest work thy divine pleasure." Then She was, as on the preceding days, carried 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 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, She now knew in its entirety all at once, 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 dost behold I have created and preserved by

* cf. Mt. 11:29 [Ed.]

my providence in all their variety and beauty solely for the love which I have for men. And from all the souls whom I have until now created, and those whom I have determined to create to the end of the world, I shall choose and select one congregation of the faithful who shall be set apart and washed in the blood of the Lamb (Apoc. 7:14) who shall take away the sins of the world.* These shall be the special fruit of the Redemption He must accomplish, and shall rejoice in its effects by means of the new law of grace and the Sacraments which in it their Redeemer shall give them, and afterwards my eternal glory and friendship shall be bestowed upon those who persevere.† Primarily for these chosen ones have I created such wonderful works, and if all of them would desire to serve Me, adore Me, and acknowledge my holy Name, on my part I would for each and every one of them create such treasures and assign them as the of each one.

103. “And if I had created only one of the creatures who are capable of my grace and glory, I would have made him the master and lord of all creation, since this would be less than making him a participant of my friendship and eternal happiness. Thou, my Spouse, art my chosen One, and hast found grace in my Heart; hence I make Thee Mistress of all these goods, and I give Thee possession and dominion of them all, so Thou, being a faithful Spouse according to my desire, may distribute and dispense them by thy hand or intercession to those who ask Me for them, for this is the purpose I deposit them into thy hands.” Then the most holy Trinity placed a crown on the head of Mary our Princess, consecrating Her as supreme 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, and Mistress 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, since 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 Lady, so by this they could give Her due reverence. 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; rather it was as it were a duty of the Most High regarding the majesty of his divinity that his tabernacle chosen for his habitation should be prepared and distinguished with all the excellences of dignity, perfection, nobility and magnificence which He could communicate. 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 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 the temple 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. She was

* cf. Jn. 1:29 [Ed.]

† cf. Mt. 10:22; Mk. 13:13 [Ed.]

entirely deified by insignias of the divinity, for since the divine Word was to issue from the bosom of the eternal Father to descend to the womb of Mary, He prepared Her in such a way that He could find in Her that similarity possible between the Mother and the Father.

106. No words at my disposal could ever suffice to describe as I desire the effects of these favors in the Heart of our great Queen and Lady. 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, humbling 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, since the spouse must not love or fear like a slave, nor should she serve for her daily stipend. But although her love must be filial and generous according to the extent and immensity of the goodness of her Spouse, yet she must also be much obligated in seeing Him so rich and generous; how because of his love for souls He has created such a variety of visible goods so they could serve those who serve His Majesty; and above all by the hidden treasures He has prepared in the abundance of his sweetness (Ps. 30:20) for those who fear Him as his true children. I desire thee to consider thyself very much obligated to thy Lord and Father, thy Spouse and Friend, knowing how rich are the souls who by grace become his daughters and dearest to Him; for as a powerful Father He holds in readiness so many and such diverse goods for his children, and if necessary all of them for each one. There is no excuse for the indifference of men in the midst of such motives and incentives of love, nor is their ingratitude forgivable in view of so many benefits, receiving them without measure.

108. Hence be aware, my dearest, thou art not a stranger or foreigner in this house of the Lord (Eph. 2:19), his holy Church, but thou art a domestic and a spouse of Christ among the saints, nourished by his favors and gifts of a spouse. And since all the treasures and riches of the bridegroom belong to the legitimate spouse, consider how many there are 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 were all created for thee alone by thy Lord; love and reverence Him for thyself and for all thy neighbors, toward whom He has been so generous. In all this imitate with thy weak forces what thou hast understood I did, and take notice, daughter, that it shall be very pleasing to me for thee to magnify and praise the Almighty with fervent affection for that with which his divine right hand favored and enriched me beyond all human conception during these nine days.