

## CHAPTER VIII

### *Our Great Queen, in the Presence of the Lord, Pleads for the Execution of the Incarnation and Human Redemption, and His Majesty Concedes Her Prayer.*

87. The heavenly Princess, most holy Mary, had now attained such fullness of grace and beauty, and the Heart of God was so wounded by her tender affections and desires (Cant. 4:9), that He was so to say irresistibly drawn to begin his flight from the bosom of the eternal Father to the bridal chamber of her virginal womb and end the long delay of more than five thousand years. But since this new wonder was to be executed in the plenitude of his wisdom and equity, the Lord arranged this event in such a way that the Princess of the heavens Herself, being the worthy Mother of the incarnate Word, would at the same time be also the most powerful Mediatrix of his coming much more than Esther was to Israel (Esther 7 and 8). In the Heart of most holy Mary burned the flame which God himself had enkindled, and without ceasing She asked his salvation for the human race; yet the most humble Lady modestly restrained Herself, knowing the sentence of death and eternal privation of the vision of God had been promulgated due to the sin of Adam (Gen. 3:19).

88. A heavenly strife thus arose in the most pure Heart of Mary between her love and her humility, and lost in these sentiments She repeated many times: “Oh who shall be able to secure the salvation of my brethren! Oh who shall be able to draw from the bosom of the eternal Father his Onlybegotten and make Him a partaker of our mortality! Oh who shall oblige Him to give to our human nature the kiss of his mouth, for which the bride asks Him (Cant. 1:1)! But how can we, the children and descendants of the malefactor who committed the crime, ask for this favor? How can we draw Him toward us, whom our fathers alienated? Oh my Love, if I could but see Thee at the breasts of thy mother, the human nature (Ib. 8:1)! Oh Light of lights, true God of true God, would that Thou descend, bending down thy heavens (Ps. 143:5) and shedding thy light upon those who live sitting in darkness (Is. 9:2)! Would that Thou pacify thy Father and cast down the proud Aman (Esther 14:13), our enemy the demon, by thy divine arm, which is thy Onlybegotten! Who shall be the intermediary who shall draw from the celestial altar, as with tongs of gold (Is. 6:6), that ember of the Divinity for the purification of the world, as the Seraphim took the fire spoken of by our Prophet?”

89. This prayer most holy Mary repeated during the eighth day of her preparation, and at midnight, being rapt and entranced in the Lord, She heard His Majesty responding to Her: “My Spouse and my Dove, come, my Chosen one, for the common law does not apply to Thee (Esther 15:13). Thou art exempt from sin and free from its effects from the moment of thy Conception. When I gave being to Thee I turned away from Thee the sceptre of my justice and laid upon thy neck the sceptre of my great clemency (Ib. 15) so the general edict of sin would not touch Thee. Come to Me, and be not dismayed in the consciousness of thy human nature; I am He who raises the humble and fills with riches those who are poor. Thou hast Me for thy Friend, and my liberal mercies shall be at thy disposal.”

90. These words our Queen heard intellectually, and as in the preceding night She presently felt Herself raised by the holy Angels bodily to heaven, while in her stead remained one of her Guardian Angels. Again She ascended to the presence of the Most High, so enriched by the treasures of his graces and gifts, so fortunate and beautiful, that She singularly excited the wonder of the supernal spirits. They broke out in praise of the Almighty, saying: “*Who is this that cometh up from the desert, flowing with delights* (Cant. 8:5)? Who is She, that so attracts and

compels her Beloved as to bear Him with Her to the earthly habitation? *Who is She that cometh forth as the morning rising, more beautiful than the moon, elect as the sun* (Ib. 6:9)? How does She arise so refulgent from the earth full of darkness? How is She so courageous and strong, being clothed in such a fragile nature? How does She in her strength overcome the Almighty? And how is it that the heavens, which are closed against the children of Adam, are thus thrown open to this singular Woman, sprung from the same race?"

91. The Most High received his holy and chosen Bride, most holy Mary, into his presence. Although this happened not in an intuitive but an abstractive vision of the Divinity, it was accompanied with incomparable favors of light and purification proceeding from the Lord himself, such as were specially reserved for this day, for they were so divine that in our way of speaking God himself who wrought them was astonished and charmed with the work of his hand. As if entranced with love, He spoke to Her and said (Ib. 12): "*Revertere, revertere, Sulamitis, ut intueamur te.*" My Spouse, my most perfect and beloved Dove, pleasing in my sight, turn and advance toward Us, that We may behold Thee and be charmed by thy beauty. I do not regret to have created man, and I delight in his formation, since Thou hast been born of him. Let my celestial spirits see how justly I have desired and do desire to choose Thee as my Spouse and the Queen of all my creatures. Let them see what good reason I have to rejoice in this my bridal chamber, from whence my Onlybegotten, next to that of my own bosom, shall derive the greatest glory. Let all understand that if I justly repudiated Eve, the first queen of the earth, due to her disobedience, I now place Thee and establish Thee in the highest dignity, showing my magnificence and power in dealing with thy purest humility and self-abasement."

92. This day was for the angels a day of jubilation and rejoicing greater than any since their creation. And when the most blessed Trinity thus chose and declared his Spouse and Mother of the incarnate Word for the Queen and Lady of the creatures, the holy angels and all the celestial court of spirits acknowledged and received Her as their Superioress and Lady, and they sang sweet hymns of glory and praise of the Author. During these hidden and admirable mysteries the heavenly Queen Mary was absorbed in the abyss of the Divinity and in the light of his infinite perfections, and thereby the Lord prevented Her from attending to all that happened. Thus the sacrament of her being chosen as Mother of the Onlybegotten still remained hidden to Her until the proper time. Never did the Lord deal in such a manner with any nation (Ps. 147:20), nor did He ever show Himself so great and powerful in any creature as on this day in most holy Mary.

93. The Most High added yet other favors, saying to Her with extreme condescension: "My chosen Spouse, since Thou hast found grace in my eyes, ask of Me without restraint what Thou dost desire, and I assure Thee, as the most faithful God and powerful King, I shall not reject thy petitions nor deny Thee what Thou askest." Our great Princess humiliated Herself profoundly, and relying on the promise and royal word of the Lord, and inspired with highest confidence, She answered saying: "My Lord and highest God, if I have found grace in thy eyes (Gen. 18:3), although I am dust and ashes (Ib. 27), I shall speak in thy divine presence and pour out to Thee my heart" (Ps. 61:9). Again His Majesty assured Her and commanded Her to ask in the presence of all the heavenly court for whatever She desired, even if it were a part of his kingdom (Esther 5:3). "I do not ask, O Lord, for a part of thy kingdom on my own behalf," answered most holy Mary, "but I ask for the whole of it for all the race of men, who are my brethren. I beseech Thee, highest and powerful King, that according to thy immense kindness Thou send us thy Onlybegotten our Redeemer, so He may satisfy for the sins of all the world, so thy people may

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\* *Return, return, O Sulamitess, that We may behold thee.*

gain the freedom so much desired, and so, through the satisfaction thus rendered to thy justice, peace may be declared among men upon earth (Ez. 34:25), and the portals of heaven, closed by sin, may be thrown open for its inhabitants. Let all flesh see thy salvation (Is. 52:10); let peace and justice give each other that close embrace and kiss which David asked for (Ps. 84:11); let us mortals possess a Teacher, a Guide, a Savior (Is. 30:20), and a Head who shall live and dwell with us (Bar. 3:38). Let the day of thy promises, my God, dawn upon us, let thy words be fulfilled, and let the Messiah, expected for so many ages, arrive. These are my anxious desires, and for this do I breathe forth my sighs, since Thou showest to me the condescension of thy infinite clemency.”

94. The highest Lord, who wished to bind Himself by her prayer, disposed and incited the petitions of his beloved Spouse. Benignly He inclined toward Her and answered Her with singular clemency: “Pleasing to my will are thy requests, and acceptable are thy petitions. It shall be done as thou askest. I desire, my Daughter and Spouse, what Thou seekest; and as a pledge of this, I give Thee my word and promise Thee that very shortly my Onlybegotten shall descend to the earth and shall vest Himself and unite Himself with the human nature. Thus thy acceptable desires shall be executed and fulfilled.”

95. With this assurance and divine promise our great Princess felt new enlightenment and security in her interior, convincing Her the end of that long and protracted night of sin and of the ancient law was approaching, and the brightness of human Redemption was about to dawn. And because the rays of the Sun of justice, whose dawn was soon to arise from Her, so closely and so intensely enveloped Her about, She became Herself the most beautiful aurora, inflamed and refulgent as it were with the fiery clouds of the Divinity, which transformed all things within Her. All afire with love and gratitude for the approaching Redemption, She gave unceasing praise to the Lord both in her own name and in that of all mortals. In this occupation She passed that day after the Angels had again restored Her to the earth. I must grieve at my ignorance and shortcomings in explaining these mysteries so exalted; and if learned men and great students cannot give an adequate explanation of these things, how shall it be given by a poor and lowly woman? May my ignorance be supplemented by the light of Christian charity, and my presumption be atoned for by my obedience.

#### *INSTRUCTION GIVEN ME BY THE QUEEN, MOST HOLY MARY.*

96. My dearest daughter, how far removed is worldly wisdom from the admirable operations of the divine power in these sacraments of the Incarnation of the divine Word in my womb! Flesh and blood cannot reach them, nor the Angels and Seraphim themselves, though they be of the highest; nor can they know mysteries so deeply hidden and so far above the ordinary course of grace. Praise the Lord for them, my beloved, with incessant love and gratitude. Be thou no longer slow in understanding the greatness of his divine love and his readiness to benefit his friends and dear ones, whom He desires to elevate from the dust and enrich in diverse manners. As soon as thou hast penetrated into this truth it shall oblige thee to thank Him and incite thee to undertake the great things which become a most faithful daughter and spouse.

97. And so thou mayest dispose thyself and be inspired so much the more, I remind thee that the Lord often says these same words to his chosen ones: *Revertere, revertere, ut intueamur te* (Cant. 6:12), for He derives just as much pleasure from their deeds as when a father rejoices in his beloved and well-behaved son, whom he looks upon many times with great affection; or as an artist when he beholds with pride the perfect works of his hands; or as a king who inspects the

rich city which he has added to his dominions; or as one who is pleased with his much beloved friend. There is only this difference: The Most High finds incomparably more delight than all these in the souls whom He has chosen for his blessings, and in proportion as they dispose themselves and advance in virtue the Lord also multiplies his favors and benefits. If the mortals who attain to the light of faith would enter into this truth, they would merely because of this complacency of the Almighty in their good deeds not only preserve themselves from sin, but would zealously engage in great works until death, and eagerly show their loving servitude to Him, who is so liberal in rewarding and so generous in his favors.

98. When on this eighth day which thou hast described the Lord in heaven spoke to me these words, *revertere, revertere* (Ib.), asking me to turn toward Him and allow the celestial spirits to look upon me, I was made aware that the pleasure which His divine Majesty derived in beholding me by itself exceeded all the delight and complacency which He ever derived from all the most saintly souls in the height of their sanctity. In his gracious condescension He was more pleased with me than with all the Apostles, Martyrs, Confessors, Virgins, and all the rest of the saints; and this pleasure and complacency of the Most High overflowed and enriched my spirit with such an influx of grace and participation of the Divinity that thou canst neither understand nor explain it as long as thou art in mortal flesh. But I tell thee of this hidden mystery so thou mayest bless its Author, and while yet thy exile from the fatherland continues thou mayest dispose and exert thyself in my place and name to extend and reach out thy hands to great things (Prov. 31:19). Give to the Lord the satisfaction expected of thee and strive after it, thus earning his blessings and soliciting them for thyself and thy neighbor with perfect charity.