

CHAPTER V

The Most High Manifests to Most Holy Mary New Mysteries and Sacraments Together with the Works of the Fifth Day of Creation, and Her Highness Pleads Anew for the Incarnation of the Word.

47. The fifth day had arrived of the novena which the most blessed Trinity celebrated in the temple of most holy Mary in order for the eternal Word to take in Her our form of man. Like the preceding days She was elevated to an abstractive vision of the Divinity, and as the veil fell more and more from the secrets of the infinite wisdom She discovered new mysteries also during this day, for the provisions and enlightenments always renovated Her with greater rays of light and charisms which from the infinite treasures were channeled into her most holy soul and faculties, by which the heavenly Lady was brought near and assimilated closer to the being of God, transforming Her more and more to a likeness of Him in order to make Her worthy of being the Mother of God himself.

48. In this vision, showing Himself to Her with ineffable signs of affection, the Most High spoke to the heavenly Queen and manifested to Her additional secrets, saying: “My Spouse and my Dove, in the secret of my bosom Thou hast known the immense liberality to which my love for the human race inclines Me, and the hidden treasures I have prepared for their happiness. So great is this love in Me that I desire to give them my Onlybegotten for their instruction and remedy. Thou hast also seen something of their evil return and most apathetic ingratitude, and the contempt which men have for my clemency and love. Yet although I have manifested to Thee part of their malice, I desire Thee, my friend, to again know in Me the small number of those who are to know and love Me as my chosen ones, and how great and extended is the number of the ungrateful and reprobate. The innumerable sins and abominations of these impure and tenebrous men (whom I have foreseen in my infinite knowledge) detain my generous mercy and have placed strong locks on the treasure house of my divinity, making the world entirely unworthy of receiving my gifts.”

49. Through these words of the Most High the Princess Mary was instructed in great mysteries regarding the number of the predestined and the reprobate, and also regarding the hindrances and impediments by which sinful men delayed the coming of the eternal Word made man into the world. Having present before Her the vision both of the infinite bounty and equity of the Creator and the measureless iniquity and malice of men, the most prudent Lady, inflamed by the fire of divine love, spoke to His Majesty and said:

50. “My Lord and infinite God of wisdom and incomprehensible sanctity, what mystery is this, my Good, which Thou hast manifested to me? Without measure or end are the evil works of men, and only thy wisdom can comprehend them. Yet can all these, and many more and greater ones, extinguish thy goodness and love, or compete with them? No, my Lord and Master, it must not be so; the malice of men must not detain thy mercy. I am the most useless of all the human race, yet on its behalf I place before Thee the claim on thy fidelity. It is infallibly true that heaven and earth shall pass away sooner than the truth of thy words (Is. 51:6);* and it is also true Thou hast many times given by the mouth of thy holy Prophets, and through them by thy own mouth, that Thou wouldst give the Redeemer and our salvation. How then, my God, can these

* cf. also Lk. 21:33 [Ed.]

confirmed promises fail to be fulfilled since thy infinite wisdom cannot deceive; or how can man be deceived without conflicting with thy goodness? In order to induce Thee to fulfill this promise and offer them eternal happiness through thy incarnate Word, there are no merits on the part of mortals, nor can any creature oblige Thee; and if this benefit could be merited, thy infinite and bounteous clemency would not be so magnified. Only thy own Self can oblige Thee, since only in God can there be a reason to oblige God to become man. In Thee alone was the reason and motive for creating us, and in Thee alone is also the reason for our reparation after the fall. My God and most high King, do not seek for the Incarnation any more merit or reason than thy mercy and the exaltation of thy glory.”

51. “It is true, my Spouse,” responded the Most High, “that my immense goodness obliged Me to promise to men I would vest Myself in their nature and dwell with them, and that no one could merit in my sight this promise. Yet the most ungrateful behavior of men, so odious to my equity and in my presence, does not merit the execution of this promise; for when I merely court their interest in their eternal happiness in return for my love, I know and encounter their obduracy by which they are certain to waste and despise the treasures of my grace and glory. They shall yield thorns instead of fruit, great insults for benefits, and apathetic ingratitude for my prolonged and generous mercies; and the end of all these evils shall be for them the privation of my sight in eternal torments. Take notice, my friend, of these truths written in the secrets of my wisdom, and weigh these great sacraments, for to Thee my Heart is laid open, where Thou shalt know the reason for my justice.”

52. It is not possible to manifest the hidden mysteries which most holy Mary then knew in the Lord, for She saw in Him all the creatures of the present, past and future, with the sequence which all souls had to have, their good and evil works, and the final ending of each one. If She had not been strengthened She could not have preserved her life under the effects and feelings caused by the knowledge and insight into these hidden sacraments and mysteries; yet because His Majesty in these new miracles and blessings had such high ends in view, He was not sparing but most generous with the beloved One whom He had chosen as his Mother. And since our Queen derived this science from the bosom of God himself, She participated also in the fire of his eternal charity which inflamed Her with the love of God and neighbor. Thus continuing her intercession She said:

53. “Lord and eternal God, invisible and immortal, I confess thy justice, I magnify thy works, I adore thy infinite being, and I reverence thy judgments. My heart entirely melts with loving affections knowing thy limitless goodness toward men and their ponderous ingratitude and rudeness toward Thee. For all of them, my God, Thou dost desire eternal life; yet there are few who are grateful for this inestimable benefit, and many who will incur perdition by their malice. If on this account, my Good, Thou dost desist from the Incarnation, we mortals are lost. But while Thou by thy divine science hast foreknowledge of the sins and malice of men who offend Thee so much, by the same science Thou dost foresee thy Onlybegotten made man and his works of infinite value and esteem in thy acceptance, and these shall supersede all sins and exceed them without comparison. Through this Man and God thy equity must be obliged, and for his sake give Him to us soon. And in order to plead for Him once more in the name of the human race, I vest myself with the very spirit of the Word made man in thy mind, and beg for the fulfillment of the Incarnation, and for eternal life for all mortals through his hands.”

54. At this prayer of most pure Mary the eternal Father (in our way of speaking) represented to Himself his Onlybegotten as having descended into the virginal womb of this great Queen, and He was moved by her humble and loving petitions. His apparent hesitation was merely a device

of his tender love in order to enjoy so much the longer the voice of his Beloved, in which her sweet lips distilled most sweet honey (Cant. 4:11), and her aspirations were those of paradise (Ib. 13). To prolong still more his regalement in this contention the Lord answered Her: “My most sweet Spouse and chosen Dove, much is that which thou askest of Me, and very little that with which men oblige Me; hence how can such a rare benefit be conferred on the unworthy? Leave Me, my friend, to treat them according to their evil correspondence.”* Our powerful and kind Advocate responded: “No, my Master, I shall not desist from my importunity;† if I ask much, I ask it of Thee, who art rich in mercies, powerful in thy works, and true in thy words. My father David said of Thee and of the eternal Word: *The Lord hath sworn, and He will not repent: Thou art a priest forever according to the order of Melchisedech* (Ps. 109:4). Come, then, this Priest who is at the same time to be the sacrifice for our rescue; come, since Thou canst not repent of the promise, for Thou dost not promise in ignorance. My sweet Love, vested in the virtue of this Man-God I shall not cease my importunity until Thou give me thy blessing as to my father Jacob” (Gen. 32:26).

55. In this heavenly contest our Lady and Queen was asked, as was Jacob, what was her name, and She said: “I am a daughter of Adam, formed by thy hands from the humble material of dust.” And the Most High answered: “Henceforth Thou shalt be called: Chosen for the Mother of the Onlybegotten.” But the latter part of this name was heard only by the courtiers of heaven, while to Her it was as yet hidden until the proper time. She therefore heard only the word *Chosen*. Having thus protracted this amorous contention according to the disposition of his divine wisdom and as far as served to inflame the Heart of this chosen One, the entire blessed Trinity gave to Mary, our most pure Queen, the explicit promise that They would now send into the world the eternal Word made man. With this *fiat*, joyful and full of incomparable jubilation, She asked and received the benediction of the Most High. Thus this strong Woman issued forth from the contest with God more victorious than Jacob, for She came out rich, strong, and laden with spoils, and the One who was wounded and weakened (according to our mode of understanding) was God himself, for He was drawn by the love of this Lady to vest Himself in that sacred bridal chamber of her womb with the weakness of our passible nature. He cloaked and concealed the strength of his divinity in order to conquer by being conquered, and give us life by his death. Let mortals see and acknowledge how most holy Mary, next to her most blessed Son, is the cause of their salvation.

56. During this vision were also revealed to this great Queen the works of the fifth day of creation in the manner in which they happened. She saw how by the force of the divine command were engendered and produced in the waters beneath the firmament the imperfect reptilian animals which creep upon the earth, the winged animals that course through the air, and the finny tribes which glide through the watery regions (Gen. 1:20-22). Of all these creatures She knew the beginning, the substance, the form and figure according to their kinds, all the species of these wild animals, their conditions, qualities, uses and harmony; She knew the birds of heaven (for so we call the atmosphere) with the varied forms of each kind, their ornaments and feathers, their lightness; the innumerable fishes of the seas and rivers, the differences between the whales, their forms, composition and qualities, their caverns and the foods furnished them by the sea, the ends which they serve, and the use to which they can be put in the world. His Majesty specifically commanded all these hosts of creatures to recognize and obey most holy Mary,

* cf. Ex. 32:10 [Ed.]

† cf. Lk. 11:8 [Ed.]

giving Her the power to command all of them, as it happened on many occasions to be mentioned later on (185, 431, 636; *Cor.* 372). Then She issued from the vision of this day and occupied Herself during the rest of it in the exercises and petitions which the Most High had pointed out to Her.

INSTRUCTION GIVEN TO ME BY THE HEAVENLY LADY.

57. My daughter, the more complete knowledge of the wonderful operations of the arm of the Almighty in raising me during the abstractive visions of the Divinity to the dignity of Mother is reserved for the predestined when they shall come to know them in the heavenly Jerusalem. There they shall understand and see them in the Lord Himself, and with that special delight and astonishment which the angels experienced when the Most High revealed these things to them for his exaltation and praise. And since His Majesty has shown Himself so lovingly generous towards thee, giving thee in preference to all the generations of men such great knowledge and light concerning these so hidden sacraments, I desire, my friend, for thee to signalize thyself above all creatures in praising and magnifying his holy Name for the works of his powerful arm in my regard.

58. Then thou must attend with all thy solicitude to the imitation of me in the works which I performed by the aid of these great and wonderful blessings. Pray and sigh for the eternal salvation of thy brethren, and for the Name of my Son to be extolled by all and known to the whole world. Thou must establish the habit of this kind of prayer by a constant resolve founded upon firm faith and unshaken confidence, and by never losing sight of thy misery in profound humility and self-abasement. By this preparation thou must contend with the divine love itself for the good of thy people, firmly convinced that the most glorious triumphs of divine love may especially be looked for in his dealings with the humble who love God with uprightness. Raise thyself above thyself and render Him gratitude for the special blessings conferred upon thee and for those conferred upon the human race. Transformed by this divine love thou shalt merit other gifts both for thyself and for thy brethren; and whenever thou findest thyself in his divine presence, do thou ask for his blessing.