

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 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 had arrived. Just as in 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 perceived the immense bounty to which my love for the human race inclines Me, and the treasures which are secretly prepared for their happiness. So powerful is this love in Me that I desire to give them my Onlybegotten for their instruction and remedy. Thou hast also seen something of the small return and the most listless ingratitude and contempt in which men hold my clemency and love; and though I have shown Thee part of their malice, I desire Thee, my friend, to know once more in Me how small is the 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 defiled men, whom I have foreseen in my infinite knowledge, retard my bounteous mercy and have locked up 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 which Thou hast manifested to me? Without measure are the evil works of men, and only thy wisdom can comprehend them. But can all these, and many more perhaps, extinguish thy bounty 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 remind Thee of thy fidelity. Infallibly true it is 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 thy word through the holy Prophets, promising them by word of mouth a Redeemer and our salvation. How then, my God, can these promises fail of fulfillment without conflicting with thy infinite wisdom, or

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

how can man be deceived without conflicting with thy goodness? In order to induce Thee to fulfill thy promise and secure for them eternal happiness through thy incarnate Word I have nothing to offer on the part of mortals, nor can any creature oblige Thee; and if this blessing could be merited, then thy infinite and bounteous clemency would not thereby be glorified. Only through thy own Self can this obligation be imposed upon Thee, for only in God can a sufficient reason be found for his becoming man. In Thee alone was the reason and the motive for our creation, and therefore in Thee alone is also the reason for our reparation after our fall. Do not seek, my God and most high King, for the Incarnation more merit nor more reason than thy own mercy and the exaltation of thy glory.”

51. “It is true, my Spouse,” answered the Most High, “that because of my goodness I bound Myself to the promise of vesting Myself in human nature and dwelling among them, and that no one could merit in my sight such a promise; yet the 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 perceive and find only obduracy by which they are certain to waste and despise the treasures of my grace and blessing. They shall yield thorns instead of fruit, great insults for benefits, and base ingratitude for my unbounded and generous mercy; and the end of all these evils shall be for them eternal torments and the privation of my vision. Take notice of these truths recorded in the secrets of my wisdom, my friend, and weigh these great sacraments, for to Thee my Heart is laid open so Thou canst see the reason of my justice.”

52. It is impossible to describe the hidden secrets which most holy Mary then saw in the Lord, for She perceived in Him all the creatures of the present, past and future, the position of all souls in creation, their good and bad actions, 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. But since His Majesty in these new miracles and blessings had such high ends in view, He was not sparing but most liberal with the beloved One whom He had chosen as his Mother. And while 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. Hence 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 hold in reverence thy judgments. My heart melts within me with tenderest affection when I perceive thy unlimited bounty toward men and their dark ingratitude and grossness toward Thee. For all of them, O my God, Thou seekest eternal life; but there are few who are grateful for this inestimable benefit, and many who will perish by their malice. If on this account, O my eternal Good, Thou dost relinquish thy undertaking, we mortals are lost; but while Thou, in thy divine foreknowledge, dost perceive the sins and the malice of men who offend Thee so much, Thou also dost foresee thy Onlybegotten made man and his works of infinite price and value in thy sight, and these shall counterbalance and exceed the malice of sin beyond all comparison. Through this Man and God let thy equity be obliged, and for his sake give Him to us soon. And in order to urge my petitions upon Thee once more in the name of the human race, I unite myself with the spirit of this Word made man in thy mind, and pray for the fulfillment of the Incarnation and for eternal life of 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). And to draw out still more this loving contention, the Lord answered Her: “My sweetest Spouse and chosen Dove, great is that which thou askest of Me and little is that which obliges Me on the part of men. How then shall such a singular blessing be conferred on those unworthy ones? Leave Me, my friend, to treat them according to their evil deserts.”* 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 action, 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). Let then this Priest come who is at the same time to be the sacrifice for our rescue; let Him come, since Thou canst not repent of thy promise, for Thou dost not promise in ignorance. O my 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 contest (just as it once happened to Jacob) our Lady and Queen was asked what was her name, and She said: “I am a daughter of Adam, formed by thy hands from the insignificant 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 (to speak in our way) was God himself, for He was drawn by the love of this Lady to clothe Himself in that sacred bridal chamber of her womb with the weakness of our passible nature. He disguised and enveloped the strength of his divinity in order to conquer by allowing Himself to be conquered, and in order to 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. And 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. At the same time thou must strive with all thy power to imitate 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. Thus prepared, thou must battle with the divine love 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 in uprightness. Raise thyself above thyself and give Him thanks 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 benediction.