

CHAPTER XX

The Presentation of the Infant Jesus in the Temple, and what Happened on that Occasion.

596. The most sacred humanity of Christ belonged to the eternal Father not only by virtue of its creation, like the rest of creatures, but also by a special manner and right by virtue of the hypostatic union with the Person of the Word, who was engendered of his own substance as his onlybegotten Son, true God of true God. Nevertheless the eternal Father had decreed that his Son be presented to Him in the temple in mysterious compliance with the law of which Christ our Lord was the end (Rom. 10:4). It was established for no other purpose than for the just men of the Old Testament to perpetually sanctify and offer to the Lord their firstborn sons (Ex. 13:2) in the hope that one thus presented would prove to be the Son of God and a Child of the Mother of the expected Messiah. According to our way of thinking His Majesty acted like men who are apt to repeat and enjoy over and over again something which has caused them enjoyment, for though He understood and knew all things the eternal Father in infinite wisdom took satisfaction in the offering of the incarnate Word, who by so many titles was his own.

597. This will of the eternal Father, which was the same as that of his Son insofar as He was God, was known to the Mother of life and of the human nature of the incarnate Word, for She saw that all his interior actions were in unison with the will of his eternal Father. Full of this holy science the great Princess passed the night before his Presentation in the temple in divine colloquies. Speaking to the Father She said: "Lord and God most high, Father of my Lord, a festive day for heaven and earth shall this be, in which I shall bring and offer to Thee in thy holy temple the living Host, who is the Treasure of thy divinity. Rich, my Lord and my God, is this oblation, and in return for it Thou canst well concede thy mercies upon the human race, pardoning sinners who have gone astray from the straight path, consoling the afflicted, succoring the needy, enriching the poor, favoring the helpless, enlightening the blind, and directing the misguided. This is, my Lord, what I ask of Thee in offering Thee thy Onlybegotten, who by thy condescension and clemency is also my Son. If Thou hast given Him to me as God, I present Him to Thee as God and man together. His value is infinite, and what I ask of Thee is much less. Rich do I return to thy holy temple from which I departed poor, and my soul shall magnify Thee eternally because thy divine right hand has shown itself so generous and powerful with me."

598. The morning arrived in which the Sun of heaven, in the arms of the most pure Dawn, would rise in sight of the world, the heavenly Lady, having prepared the turtledoves and two candles, wrapped Him in swaddling clothes and went with St. Joseph from their lodging to the temple. The holy Angels, who had come with them from Bethlehem, again formed in procession in corporeal and most beautiful forms, just as has been said concerning the journey of the preceding day (589); yet on this occasion the sacrosanct spirits added many most sweet canticles which they sang to the infant God with the harmony of most delicately arranged music, which only most pure Mary heard. Besides the ten thousand Angels who had formed the procession on the previous day, innumerable others descended from heaven, who accompanied by those who bore the shields of the Holy Name of Jesus formed the guard of honor of the incarnate Word on the occasion of his Presentation; however, these were not in corporeal shapes, and only the heavenly Princess was able to see them. Arriving at the gate of the temple the most happy Mother felt new and most exalted interior effects of sweetest devotion. Proceeding to the place where the others had gathered She bowed and knelt to adore the Lord in spirit and in truth (Jn. 4:23) in his holy temple, and She presented Herself before His most high and magnificent

Majesty with his Son in her arms. Immediately She was immersed in an intellectual vision of the most holy Trinity, and She heard a voice issuing from the eternal Father saying: *This is my beloved Son, in whom I am well pleased* (Mt. 3:17). The fortunate one among men, St. Joseph, felt at the same time a new movement of sweetness of the Holy Ghost which filled him with joy and divine light.

599. The high priest Simeon, who was full of years and entirely venerable, moved by the Holy Ghost as explained in the preceding chapter, also entered the temple at that time (Lk. 2:27). Approaching the place where the Queen stood with the infant Jesus in her arms, he saw both Mother and Child enveloped in splendor and glory. The prophetess Anna, who as the Evangelist says had come at the same hour (Ib. 38), also saw the Mother with her Infant surrounded by this wonderful light. Full of celestial joy they approached the Queen of heaven, and the priest received the infant Jesus from her arms upon his hands. Raising his eyes to heaven he offered Him up to the eternal Father, pronouncing at the same time those words so full of mysteries: *Now dost thou dismiss thy servant, O Lord, according to thy word in peace, because my eyes have seen thy salvation, which Thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of thy people Israel* (Lk. 2:29-32). It was as if he had said: Now, Lord, Thou shalt release me and allow me to go free and in peace, dissolving the bonds of this mortal body in which I have been detained in the hope of thy promise and the desire of seeing thy Onlybegotten in the flesh. Now that my eyes have seen thy salvation, thy onlybegotten Son made man, united to our nature in order to give it eternal salvation according to the intention and eternal decree of thy infinite wisdom and mercy, I shall enjoy true and secure peace. Now, O Lord, Thou hast prepared and placed before all mortals the Light of the world so all may enjoy Him, if all shall love Him, and so all may gain salvation by the *light which shall enlighten every man who cometh into this world* (Jn. 1:9); for He is the light which shall be revealed to the Gentiles, and He shall be the glory of his chosen people of Israel.

600. Most holy Mary and St. Joseph heard this canticle of Simeon, wondering at the exalted revelation it contained. The Evangelist calls them in this place the parents of the divine Infant (Lk. 2:27), for such they were in the estimation of the people who were present at this event. Simeon proceeded to turn his attention toward the most holy Mother of the infant Jesus, saying to Her (Ib. 34-5): *Behold this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.* Thus spoke St. Simeon, and being a priest he gave his blessing to the happy parents of the Child. Then also the prophetess Anna acknowledged the incarnate Word, and by the light of the Holy Ghost she spoke many things regarding the mysteries of the Messiah with those who hoped in the redemption of Israel. By these two saintly old people public testimony was given of the coming of the Messiah to redeem his people.

601. At the moment when the priest Simeon mentioned the sword and the sign of contradiction, which were prophetic of the Passion and Death of the Lord, the Child bowed his head; in so doing, and by many interior acts of obedience, He ratified the prophecy of the priest and accepted it as the sentence of the eternal Father pronounced by his minister. All this the loving Mother perceived and recognized, and by the understanding of such sorrowful mysteries She presently began to feel the truth of the prophecy of Simeon, and thus her Heart was wounded beforehand by the threatening sword. All this was open to her interior vision where, as in a clear mirror, were proposed all the mysteries included in this prophecy: How her most holy Son was to be the rock of scandal (Is. 8:14; I Peter 2:8) and the ruin of the unbelievers, and life for the faithful; the downfall of the Synagogue and the raising up of the Church in the gentile world (Mt.

21:43); the triumph He was to gain over the demons and over death (Col. 2:15), but also that it would cost Him so much, namely his outrageous sufferings of the cross; the contradiction which the infant Jesus would have to suffer in Himself and in his Church (Jn. 15:20) by such a great multitude and number of reprobate; and also the excellence of the predestined. Most holy Mary knew it all, and amid the joy and sorrow of her most pure soul She performed eminent acts of virtues, elevated by the prophecies of Simeon and these hidden mysteries. All that She knew and saw by the divine light and the prophetic words of Simeon remained in her memory, without ever forgetting a single point. She always looked upon her most holy Son with living sorrow, renewing the bitterness which as Mother of a Son who was God and man only She could feel among men of ungrateful and insensate hearts. The holy spouse Joseph was by these prophecies also made to see many of the mysteries of the Redemption and the labors and sufferings of the most sweet Jesus; yet the Lord did not reveal them to him so copiously and expressly as they were known and penetrated by his heavenly Spouse, because there were different reasons for revealing them to him, and the Saint would not have to witness them during his life.

602. The ceremony of the Presentation thus being over, the great Lady kissed the hand of the priest and again asked his blessing. She did the same with Anna, her former teacher, for being the Mother of God himself, the greatest dignity possible for angels or men, did not prevent Her from these acts of deepest humility. Then in the company of St. Joseph her spouse and the fourteen thousand Angels in procession She returned with the infant God to her lodging. As I shall relate farther on (606, 609) they remained for some days in Jerusalem in order to satisfy their devotion, and during that time She spoke a few times with the priest about the mysteries of the Redemption and the prophecies mentioned above. Though the words of the most prudent Virgin Mother were few, measured and reserved, they were also so weighty and full of wisdom that they filled the priest with wonder and excited in him the most exalted and sweet sentiments of joy in his soul. The same happened also to the prophetess Anna. Both of them died in the Lord a few days afterwards. The Holy Family lodged at the expense of Simeon. During these days the Queen frequented the temple, and in it She was visited with many favors and consolations in recompense for the sorrow caused by the prophecies of the priest. In order to heighten their sweetness her most holy Son spoke to Her on one of these days, saying: "My dearest Mother and Dove, dry the tears of thine eyes, and let thy candid Heart be expanded, since it is the will of my Father that I accept the death of the cross. I desire Thee to be my companion in my labors and pains, and I long to suffer them for souls, who are the works of my hands (Eph. 2:10), made according to my image and likeness (Gen. 1:27), in order to take them to my kingdom* in triumph over my enemies (Col. 2:15), so they may live with Me eternally (Rom. 6:8). This is what Thou thyself dost desire in union with Me." The Mother answered: "O my sweetest Love and Son of my womb! If by accompanying Thee I shall not only assist Thee by witnessing and compassionating thy sufferings, but also die together with Thee, so much the greater shall be my relief, since the greater suffering shall be to live while seeing Thee die." In these exercises of love and compassion She passed some days until St. Joseph was advised to flee into Egypt, as I shall relate in the following chapter.

* cf. Jn. 14:2-3 [Ed.]

INSTRUCTION GIVEN TO ME BY THE MOST HOLY QUEEN MARY.

603. My daughter, the example and doctrine of which thou hast written teaches thee the constancy and expansion of thy heart thou must strive for in thy heart, being prepared to admit prosperity and adversity, the sweet and the bitter, with the same countenance. O my dearest, how stingy and cowardly is the human heart in receiving what is painful and contrary to its earthly inclinations! How indignant in labors! How impatiently it meets them! How insufferable it judges everything opposed to its liking! And how it forgets that its Master and Lord has suffered them first (I Peter 2:21), and has accredited and sanctified them in Himself! It is a great and even bold affront that the faithful abhor suffering after my most holy Son suffered for them; for before He died many saints embraced the cross solely with the hope that Christ would suffer upon it, though they did not see it. And if this evil correspondence is so base in anyone, ponder well, my dearest, what it would be in thee, who shonest thyself so eager to attain the friendship and grace of the Most High, to merit the title of spouse and friend of God, to belong entirely to Him and His Majesty to thee, and who hast such yearnings to be my disciple and for me to be thy Teacher, to follow me and imitate me as a faithful daughter her Mother. All this must not be satisfied by affection only, and saying many times *Lord, Lord* (Mt. 7:21), yet when the occasion of tasting the chalice and the cross of labors comes thou art saddened, afflicted, and dost flee* from the sufferings by which the sincerity of a loving and affectionate heart must be proven.

604. All this would be to deny by actions what thou dost proclaim by promises, and to leave the path of eternal life; for it is not possible for thee to follow Christ if thou dost refuse to embrace the cross and rejoice in it (Mk. 8:34), nor shalt thou find me by any other way. If creatures fail thee, if temptation threatens thee, if tribulation afflicts thee, and the sorrows of death surround thee (Ps. 17:5), by none of these things must thou be troubled or show cowardice, since my most holy Son and I are so displeased when thou dost impede and waste his powerful grace in defending thee, obscuring it and receiving it in vain (II Cor. 6:1). In addition to this thou givest the demon a great triumph, who boasts greatly that he has disturbed or subjected her who considers herself a disciple of Christ my Lord, and mine; and beginning to falter in small things he will oppress thee in greater ones. Confide then in the protection of the Most High and press onward, trusting in me. With this trust, whenever tribulation comes over thee fervently exclaim (Ps. 26:1): "*The Lord is my light and my salvation, whom shall I fear?* He is my Protector, why am I wavering? I have a Mother, Mistress, Queen and Lady who shall help me and take care of me in my affliction."

605. With this security seek to preserve interior peace, and do not lose me from thy sight in order to imitate my works and follow my footsteps. Take notice of the sorrow which pierced my heart by the prophecies of Simeon, and how in this pain I remained constant, without disturbance or any alteration, though my heart and soul were pierced with sorrow. In every event I had the motive to glorify and reverence the admirable wisdom of the Most High. If transitory labors and pains are accepted with joy and serenity of heart they spiritualize the creature, elevate it, and give it divine science by which the soul gains worthy appreciation of suffering, and then finds the consolation and fruit of the undeceiving and mortification and of the passions. This is the science of the school of the Redeemer, hidden from the inhabitants of Babylon and lovers of vanity (Mt. 11:25). I desire thee also to imitate me in respecting the priests and ministers of the Lord, who now have greater excellence and dignity than in the ancient law, since the divine Word has

* cf. Mt. 19: 21-22 [Ed.]

united Himself to the human nature, and made Himself the eternal Priest according to the order of Melchisedech (Ps. 109:4). Listen to their doctrine and teaching as emanating from His Majesty, in whose place they are. Notice the power and authority given them in the Gospel, where it is said (Lk. 10:16): *Who heareth you, heareth Me*; who obeys you, obeys Me. Execute what is most holy as they shall teach thee. And let thy continual remembrance be in meditating upon what my most holy Son suffered, in such a way that thy soul is a participant in his sorrows, and in thee is engendered such disgust and bitterness toward earthly contentment that thou despise and forget all that is visible in order to follow the Author of eternal life (Mt. 19:27).