

CHAPTER II

Her Son our Redeemer Renews the Manifestation of the Operations of His Soul to Most Holy Mary, and All that had been Hidden to Her; He Begins to Write in Her Heart the Law of Grace.

15. The human intellect has made great and lengthy discourses regarding the nature and conditions of love, and its cause and effects. In order to explain the holy and divine love of our Blessed Mother I have been compelled to add much to all that has been written and said concerning love, for after the love possessed by the most holy soul of Christ our Lord no one among all the human and angelic creatures had such noble and excellent love as that which the heavenly Lady did and does possess; hence She merited to be called *the Mother of fair love* (Ecclus. 24:24). The object and end of holy love is the same in all, namely God in Himself and all creation for his sake; but the subject in which it exists, the source from which it flows, and the effects which it produces are widely different, and in our great Queen all these elements of love attained the supreme degree possible in a mere creature. In Her, with boundless measure and proportion, were purity of heart, faith, hope, filial and holy fear, knowledge and wisdom, remembrance and appreciation for benefits received, and all the other causes which can engender holy and divine love. This flame of holy love is neither engendered nor enkindled in the manner of the insane and blind passion which arises from the infatuation of the senses, in which is found neither reason nor the way of life. Her holy and pure love entered by way of her most exalted understanding of the infinite goodness and ineffable sweetness of God, for since God is wisdom and goodness He desires to be loved not only with sweetness but wisdom and knowledge of the one who loves.

16. These loving affections are more alike in their effects than in their causes, for once they take possession and subject the heart to themselves they are hard to expel. From this fact arises the suffering of the human heart in seeing itself forsaken and unnoticed by the one beloved, for this lack of proper correspondence implies the obligation of rooting out its own love. Since this love has taken such entire possession of the heart that it dreads a dispossession, though on the other hand reason urges it, such a violent strife is caused as will resemble the agony of death. In blind and worldly love this agony is but frenzy and madness, but in divine love this agony is highest wisdom, for since no reason can be found for expelling this love it is the height of prudence to search after means of loving more ardently and seeking to please the Beloved more zealously. Since the will also acts therein with fullest liberty, it happens that the more freely it loves the highest Good so much the more does it lose the power of not loving Him. In this glorious strife the will, being the master and sovereign of the soul, becomes the happy slave of its love; it does not desire to deny itself this free servitude, nor is it able to do so. Because of this free violence, if the soul finds avoidance or withdrawal of the highest Good which it loves, it suffers the pains and agonies of death in the same manner as if its life were ebbing away, since it can only live by loving* and knowing it is loved.

17. Hence one can somewhat understand just how much the most ardent and pure Heart of our Queen suffered in the absence of the Lord and in the eclipse of the light of his love; it caused in Her agonies of doubt whether perhaps She had displeased Him. Since She was a nearly unlimited

* cf. *Coronation* 715 [Ed.]

compendium of humility and divine love, and not knowing the cause of this severity and aversion of her Beloved, She suffered a martyrdom more sweet and yet more rigorous than human or angelic ingenuity shall ever fathom. Only most holy Mary, who is the Mother of holy love (Ib.), and who reached the pinnacle of created perfection, knew how and was able to bear this martyrdom, and in it She exceeded all the sufferings of all the martyrs and the penances of all the confessors added together. In Her was fulfilled what is said in the Canticles (8:7): *If a man should give all the substance of his house for love, he shall despise it as nothing*, for on this occasion She forgot all visible and created things, and even her own life, considering it all as nothing, until She again found the favor and love of her most holy and divine Son which She feared She had lost, though She always possessed Him. No words can equal her care and solicitude, her watchfulness and diligence in trying to please her most sweet Son and the eternal Father.

18. Thirty days passed in this conflict, and they equaled many ages in her estimation, She who deemed it impossible to live even one moment without the satisfaction of his love and the Beloved himself. After such delay the Heart of the child Jesus (according to our way of speaking) could no longer contain itself or resist further the immense force of his love for his sweetest Mother, for also the Lord suffered a delightful and wonderful violence in thus holding Her in such suspense and affliction. It happened one day the humble and sovereign Queen approached her Son Jesus, and throwing Herself at his feet with tears and sighs coming from her inmost Heart, spoke to Him as follows: "My sweetest Love and my Good, of what value is my littleness, who am but dust and ashes, compared with thy immense power? What can all the misery of a creature do in response to thy unending goodness? In all things Thou dost exceed our abjection, and with the immense ocean of thy mercy Thou dost overwhelm our imperfections and defects. If I have not properly served Thee, as I confess I must, chastise my negligences and pardon them; but let me see, my Son and Lord, the joy of thy countenance, which is my salvation, and the desired light which gives me life and being. Here is the poor one, mingled with the dust, and I shall not rise from thy feet until I clearly see the mirror in which I was able to see my soul."

19. These and other pleadings, full of wisdom and most ardent love, the great Queen poured humbly forth before her most holy Son. And since his longings to restore Her to his delights were even greater than those of the Lady herself, He pronounced with great sweetness these few words: "My Mother, arise." Since these words were pronounced by Him who is Himself the Word of the eternal Father, it had such an effect that the heavenly Mother was instantly transformed and elevated into a most exalted ecstasy in which She saw the Divinity by an abstractive vision. In it the Lord received Her with the sweetest welcome and embraces of a Father and Spouse, changing her tears into rejoicing, her sufferings into delight, and her bitterness into highest sweetness. The Lord manifested to Her great secrets of the scope of his new evangelical law. Desiring to write it entirely into her most pure Heart, the most holy Trinity appointed and destined Her as his firstborn Daughter and the first Disciple of the Incarnate Word, and set Her up as the model and pattern for all the holy Apostles, Martyrs, Doctors, Confessors, Virgins, and the other just of the new Church and of the law of grace which the Incarnate Word was to establish for the Redemption of man.

20. To this mystery must be referred all the heavenly Lady says of Herself and which the holy Church applies to Her in chapter XXIV of Ecclesiasticus (5-16) under the figure of divine wisdom. I will not detain myself in explaining it, since by proceeding to describe this mysterious event I shall make plain what the Holy Ghost says in this chapter of our great Queen. It is

sufficient to quote some of the sayings therein contained so all may understand something of this admirable mystery. *I came out of the mouth of the Most High, says this Lady, the firstborn before all creatures; I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth; I dwelt in the highest places, and my throne is in a pillar of a cloud. I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea, and have stood in all the earth; and in every people, and in every nation I have had the chief rule; and by my power I have trodden under my feet the hearts of all the high and low; and in all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me: and He that made me, rested in my tabernacle, and He said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning (ab initio), and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.*

21. A little farther on Ecclesiasticus (Ib. 22-31) continues to enumerate the excellences of Mary most holy, saying: *I have stretched out my branches as the turpentine tree, and my branches are of honor and of grace. As the vine I have brought forth a pleasant odor; and my flowers are the fruit of honor and riches. I am the Mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits. For my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me shall yet hunger, and they that drink me shall yet thirst. He that harkeneth to me shall not be confounded; and they that work by me, shall not sin. They that explain me shall have life everlasting.* Let these words of this chapter of Ecclesiasticus suffice for pious human hearts, for in them they shall immediately sense such a pregnancy of mysteries and sacraments referring to most holy Mary that their hidden virtue shall lift their hearts up to this Lady and Mother of Grace, and shall allow them to feel in its words her inexplicable grandeur and excellence, in whom was deposited the doctrine and teaching of her most holy Son according to the decree of the most blessed Trinity. This Princess of heaven was made the true Ark of the Covenant in the New Testament (Apoc. 11:19), and from the abundance of her wisdom and grace, as from an immense ocean, have overflowed* all kinds of blessings which were received and shall be received by the other saints until the end of the world.

22. The heavenly Mother came out of her ecstasy and again adored her most holy Son, asking his forgiveness for any negligence of which She might have been guilty in his service. His Majesty, raising Her up from the ground where She lay prostrate, said to Her: “My Mother, I am very pleased with thy Heart and affections, and I desire Thee to dilate it and prepare it anew in order to receive my testimonies. I shall fulfill the will of my Father and write in thy bosom the evangelical doctrine which I have come to teach the world. And Thou, Mother, shalt put it into practice according to my desire and intention.” The most pure Queen responded: “My Son and Lord, may I find grace in thine eyes, and do Thou govern my faculties in the straight paths of thy pleasure (Ps. 26:11). *Speak, my Master, for thy servant heareth* (I Kg. 3:10) and shall follow Thee unto death.” In this conference of the divine Child and his most holy Mother was unveiled and manifested anew to the great Lady the most holy soul of Christ and his interior operations.

* cf. Ecclus. 24:40-43 [Ed.]

From that day on this benefit increased, both on the part of the subject, who was the heavenly Disciple, and the object, since She received more clear and exalted light; and in her most holy Son She saw the new evangelical law in its entirety, with all its mysteries, sacraments and doctrines, just as the divine Architect of the Church had devised it in his mind and determined upon it in his will as the Repairer and Master of men. In addition to this clear vision of his law, which was reserved for most holy Mary alone, He added another kind of instruction, for also in his own living words He taught and instructed Her in the hidden things of his wisdom (Ps. 50:8) such as all men and angels could never comprehend. This wisdom, of which most pure Mary partook without deceit, She also communicated without envy (Wis. 7:13), both before and still more after the Ascension of Christ our Lord.

23. I well know it belongs to this History to manifest the most hidden mysteries which passed between Christ our Lord and his Mother during the years of his boyhood and youth until his preaching, since all these years were spent in teaching his heavenly Mother. But I must confess again my incapacity, as I have above (1), as well as that of all other creatures for such exalted discourse. In order to do justice to these mysteries and secrets it would be necessary to explain all the mysteries of the Holy Scriptures, the whole Christian doctrine, all the virtues, all the traditions of the holy Church, all the arguments against errors and false sects, the decrees of all the sacred Councils, all that upholds the Church and preserves Her to the end of the world, as well as the great mysteries of the glorious lives of the saints, for all this was written in the most pure Heart of our great Queen. And it would be necessary to add thereto all the works of the Redeemer and Teacher in multiplying the blessings and instructions of the Church; also all that the holy Evangelists, Apostles, Prophets, and ancient Fathers have recorded, and that which afterwards was practiced by the saints; the light vouchsafed to the Doctors, and the sufferings of the Martyrs and Virgins, and the grace they received in their labor and suffering. All this, and much more that cannot be enumerated here, most holy Mary knew and personally comprehended and witnessed. She it was who rendered proper gratitude for it and corresponded with it in her actions as far as possible for a mere creature, cooperating with the eternal Father as the Author of all and his onlybegotten Son as the Head of the Church. These things I shall explain farther on insofar as it shall be possible.

24. While occupying Herself in such works with the plenitude of perfection they demanded, and attending to her Son and Teacher, She never failed in those which involved his bodily service and the care for his life and that of St. Joseph, since She applied Herself to all her duties without faltering or neglect, providing them food and serving them, which She always did for her most holy Son on her knees with ineffable reverence. She also sought to procure for St. Joseph the consoling communication of the child Jesus as if he had been his natural father. In this the divine Child obeyed his Mother, many times bearing St. Joseph company in the hard labor which the Saint pursued with tireless diligence in order to support with the sweat of his brow the Son of the eternal Father and his Mother. When the divine Child grew larger He sometimes helped St. Joseph as far as his strength would permit; at other times, as his doings were always kept secret in the family, He would perform miracles, disregarding the natural forces in order to ease and comfort him in his labors.

INSTRUCTION GIVEN TO ME BY THE QUEEN OF HEAVEN.

25. My daughter, I call thee anew to be from this day forward my disciple and companion in the practice of the celestial doctrine which my divine Son teaches his Church by means of the

sacred Gospels and Scriptures. I desire thee to prepare thy heart with new diligence and attention, so like chosen soil it may receive the living and holy seed of the word of the Lord, producing fruit a hundredfold (Lk. 8:8). Make thy heart attentive to my words, and together with this let thy continual lesson be the Gospels; meditate upon them and ponder within thyself the doctrines and mysteries which thou dost perceive therein. Hear the voice of thy Spouse and Master, who calls all men and invites them to the feast of his words of eternal life (Jn. 6:69). Yet so great is the dangerous deception of this mortal life that only very few souls wish to hear and understand the way of light (Mt. 7:14). Many follow the delights presented to them by the prince of darkness, and those who follow them know not where they are led (Jn. 12:35). But thou art called by the Most High to the way and paths of the true light; follow it by imitating me and thou shalt accomplish my desire. Deny thyself all that is earthly and visible; ignore it and refuse to look upon it; have no desire for it and pay no attention to it. Avoid being known, and let no creatures have any part in thee. Guard thy secret (Is. 24:16) and thy treasure (Mt. 13:44) from the fascination of men and from the devil. In all this thou shalt have success if as a disciple of my most holy Son and of me thou dost put into perfect practice the evangelical doctrine we inculcate. In order to compel thyself to such an exalted undertaking, always be mindful of the blessing of being called by divine Providence to the imitation of my life and virtues and to the following of my footsteps through my instruction. From this state of a novice thou must pass on to a more exalted state and to the full profession of the Catholic faith, conforming thyself to the evangelical law and to the example of thy Redeemer, running after the odor of his ointments* by the straight paths of his truth. The first state of being my disciple must dispose thee for becoming a disciple of my most holy Son, and by these two states thou shalt attain the ultimate state of union with the immutable being of God. These three stages are favors of peerless value, which place thee in a position to become more perfect than the exalted Seraphim. The divine right hand has conceded them to thee in order to dispose, prepare, and make thee suitable and capable of receiving the instruction, enlightenment and light regarding my life, works, virtues, mysteries and sacraments, so thou mayest write them down. Freely and without thy merit has the Lord shown thee this great mercy, yielding to my intercession and prayers. I have procured thee this favor because thou didst subject thyself in fear and trembling to the will of the Lord in obedience to thy superiors, who continued to give thee express commands for the writing of this History. The most favorable and useful reward for thy soul is what has been given thee in these three mystical states or paths, most exalted, mysterious, hidden to carnal prudence (Mt. 11:25), agreeable, and acceptable to the Divinity. They contain most abundant instruction, as thou thyself hast learned and experienced, for thee to attain thy end. Write them in a separate treatise, for this is the will of my most holy Son. Let its title be the same as what thou hast already mentioned in the introduction to this History:† “Laws of the Spouse, crumbs of his chaste love, and fruits collected from the tree of life in this History.”

* cf. Cant. 1:3 [Ed.]

† cf. *Introduction to Part I*, 19 [Ed.]