

CHAPTER XII

Christ our Redeemer Continues His Prayers and Petitions for Us; His Most Holy Mother Assists Him in This and Receives New Enlightenments.

135. The more our limited discourse seeks to make clear and extol the mysterious works of Christ our Redeemer and of his most holy Mother, the more evident it becomes that mere human words are far from being able to compass the greatness of these sacraments, for as Ecclesiasticus says (43:33) they surpass all our words of praise. Nor can we ever fathom or compass them, and there will always remain many greater secrets than those we have sought to explain, for there are very few within our reach, and these we do not deserve to understand, nor to explain that which we do understand. Inadequate is the intellect of the highest Seraphim to weigh and pierce the secrets which passed between Jesus and Mary during the years in which they lived together. Especially is this true of the years of which I am now speaking, during which the Teacher of life instructed Her in everything that was to happen in the law of grace, namely how much this new law was to accomplish in this the sixth age of the world, which includes these sixteen hundred and fifty-seven years and all the rest, unknown to us, until Judgment Day. All this was known by our heavenly Lady in the school of her divine Son, since His Majesty declared it all to Her and conferred with Her about it, pointing out the times, places, kingdoms, provinces, and what was to happen to each one in the course of the Church. This was shown to Her so clearly that if She had lived through our centuries in mortal flesh She would have known all the individual members of the holy Church personally along with their names. This happened in regard to the persons whom She afterwards saw and conversed with during her life, for when they came into her presence for the first time She already knew them by her interior faculties and merely began to know them by the experience of the senses.

136. Although the most holy Mother of Wisdom so clearly understood these mysteries in the interior of her Son and in the operations of his faculties, She did not penetrate so deeply into these secrets as the most holy soul of Christ, which was beatifically united to the Divinity, for the heavenly Lady was a creature and as yet did not continually enjoy the beatific vision; nor did She always know the beatific species and light of his beatified soul, except on the occasions in which this Lady also enjoyed the clear vision of the Divinity. But She beheld the imaginary species of the interior faculties of Christ regarding the mysteries of the Church Militant, and She understood also how they depended upon his most holy will, and that He decreed and controlled all its developments according to their proper time, place and occasion. Similarly She was made aware how the human will of the Redeemer conformed itself to the divine will, and was governed by it in all its decrees and dispositions. All this divine harmony overflowed into the will and faculties of the Lady herself, leading Her to cooperate with the will of her Son, and through it with the divine. Hence there existed an ineffable similarity between Christ and most holy Mary, and She concurred as his Coadjutrix in the building up of the evangelical law in the holy Church.

137. All these hidden sacraments ordinarily transpired in that humble oratory of the Queen where the greatest of all mysteries, the Incarnation of the divine Word in her virginal womb, had taken place. Though it was such a narrow and poorly furnished room, consisting merely of the bare and rude walls, yet it fit within it all the infinite grandeur of Him who is immense, and shed forth all the majesty and sacredness which since then is attached to the rich temples and innumerable sanctuaries of the world. In this *sancta sanctorum* (holy of holies) the High Priest of

the new law, Christ our Lord, ordinarily performed his prayers (Lv. 16:12), which always concluded with fervent intercessions for men. At these times also He spoke to his Virgin Mother about all the works of the Redemption and communicated to Her the rich gifts and treasures of grace which He had come to shower upon the children of light in the New Testament and in his holy Church. Many times did He beseech his eternal Father not to allow the sins and the ingratitude of men to hinder their Redemption. Since Christ in his foreknowledge was always conscious of the sins of the human race and of the damnation of so many thankless souls, the thought of dying for them caused Him to sweat blood many times on these occasions. Although the Evangelists, because they never intended to relate all the events of his life, mention this sweating of blood but once before his Passion (Lk. 22:44), it is certain this happened many times and in the presence of his most holy Mother. This has been declared to me by various enlightenments (*Inc.* 695).

138. The posture with which our Master and our Good prayed was sometimes kneeling, and others prostrate in the form of a cross, and other times in the air in the same posture which He loved so much. In the presence of his Mother He was accustomed to pray: “O most fortunate cross! When shall thy arms receive mine, when shall I rest on thee, and when shall my arms, nailed to thine, be spread to welcome all sinners (Mt. 9:13)? Yet since I came from heaven for no other purpose than to invite them to imitate Me and associate with Me, they are even now and forever open to embrace and enrich all men. Come then, all ye who are blind, to the light. Come, ye poor, to the treasures of my grace. Come, ye little ones, to the caresses and delights of your true Father. Come, ye afflicted and worn out ones, for I shall relieve and refresh you (Mt. 11:28). Come, ye just, since you are my possession and inheritance. Come, all ye children of Adam, for I call upon you all (I Tim. 2:4). *I am the way, and the truth, and the life* (Jn. 14:6), and I shall deny nothing that you desire to receive.* My eternal Father, they are the works of thy hands, do not despise them (Ps. 137:8), for I offer Myself for them to the death of the cross in order to restore them to justice and freedom. If they are but willing I shall lead them back to the bosom of thy elect and to their heavenly kingdom, where thy Name shall be glorified.”

139. At all these prayers the beloved Mother was present, and in her purest soul, as in the purest crystal, the light of the Onlybegotten was reflected. His interior and exterior prayers echoed in Her, causing Her to imitate his petitions and prayers in the same postures. When the great Lady for the first time saw Him sweat blood her maternal Heart was transfixed with sorrow and filled with astonishment at the effects caused in Christ our Lord by the sins and ingratitude committed by men, foreseen by the Lord and known to Her. In the anguish of her Heart She turned to her fellow mortals and exclaimed: “O children of men! Little do you understand how highly the Lord esteems his image and likeness in you, since as the price of your salvation He offers his own blood and deems it little to shed all of it for you. O could I but unite your wills with mine so I could bring you to love and obey Him! Blessed by his right hand be the grateful and the just among men, who shall be faithful children of their Father! Let those be filled with light and with the treasures of grace who shall respond to the ardent desires of my Lord in regard to their salvation. Would that I could be the insignificant slave of the children of Adam and thereby induce and assist them to put an end to their sins and their own damnation! Lord and Master! Life and light of my soul! Who can be so hard of heart and so hostile to himself as not to feel himself urged on by thy blessings? Who can be so ungrateful and so heedless as to ignore thy most burning love? How can my heart bear with men, who being so favored by thy bounty

* cf. Mt. 7:7-8; Mk. 11:24 [Ed.]

are so coarse and rebellious? O children of Adam, turn your inhuman impiety upon me; afflict and insult me as much as you will, only pay my beloved Lord the reverence and love which you owe to his endearments. Thou, my Son and Lord, art Light of light, Son of the eternal Father, the figure of his substance (Heb. 1:3), as everlasting, as immense, as infinite as He, equal to Him in essence and attributes, being with Him one God and one supreme Majesty (Jn. 10:30). Thou art chosen among thousands (Cant. 5:10), beautiful above all the sons of men, holy, innocent (Heb. 7:26), and without defect of any kind. How then, eternal Good, can mortals ignore the object of their most noble love? The Principle which gives them existence? The End wherein consists their true and eternal happiness? O that I could give my life so all could escape their error!”

140. Along with these the divine Lady uttered many other sentiments, and in noticing them my heart and my tongue fail me in explaining such ardent affects which that most sincere Dove felt; and with this love, and in most profound reverence, She wiped the sweat from the face of her sweetest Son. At other times She found Him in quite a different condition, shining with glory and transfigured as afterwards on mount Tabor (Mt. 17:2), in the midst of a great multitude of Angels who adored Him and in the sweet harmony of their voices gave praise and thanksgiving to the Onlybegotten of the Father made man. These celestial voices our Lady heard, and She joined hers with them. At other times this happened while He was not transfigured, for the divine will ordained that the sensitive part of the divine humanity of the Word would sometimes have this solace, while at other times He would enjoy also the transfiguring overflow of the glory of his soul into his body, yet this only at great intervals. But whenever the heavenly Mother found Him in this state and beheld his glorified body, or when She heard the hymns of the Angels, She participated in these delights to such an extent that if her spirit had not been so strong, and if her Lord and Son had not fortified Her, She would have lost all her natural powers, and even as it was the holy Angels had to support the failing strength of her body on those occasions.*

141. Many times when her divine Son was in one of these states of suffering or joy and was praying to the eternal Father, or as it were conferring with Him concerning the highest mysteries of the Redemption, the Person of the Father approved or conceded his petitions for the relief of men, or showed to the most holy humanity of Christ the secret decrees of predestination, reprobation or condemnation of some souls. All this our great Queen and Lady heard, humbling Herself to the dust. With unequalled reverence and fear She adored the Omnipotent and accompanied her Son in his prayers, petitions and thanksgiving offered up to the eternal Father for mankind in praise of all his inscrutable judgments. All these secrets and mysteries the most prudent Virgin conferred in the counsel of her bosom, and kept them in the archive of her dilated Heart, all of them fomenting and serving as fuel by which the fire of the sanctuary in her ardent interior was inflamed all the more and preserved, since none of these benefits and secret favors She received was idle or without fruit in Her. She corresponded to all of them according to the greater pleasure and satisfaction of the Lord. To all She gave the fullness of appropriate correspondence in order to attain the ends of the Most High, and in all her works She rendered Him acknowledgement and gratitude as far as possible from a mere creature.

TEACHING OF THE QUEEN OF HEAVEN, MARY MOST HOLY.

142. My daughter, one of the reasons why men should call me Mother of Mercy is the knowledge of my loving desire that all be satiated with the flood of grace and taste the sweetness

* cf. Cant. 2:5 [Ed.]

of the Lord as I myself. I call and invite all to come with me to the fountain of the Divinity. Let the most poor and afflicted approach, for if they respond and follow me I shall offer them my protection and help, and I shall intercede for them with my Son and obtain for them the hidden manna which shall give to them nourishment and life (Apoc. 2:17). Deny thyself and put off all the works of human weakness, and by the true light which thou hast received concerning the works of my Son and my own works contemplate and study thyself in this mirror in order to arrive at that beauty which the highest King seeks in thee (Ps. 44:12).

143. Since this means is the most powerful for thee to attain the plenitude of perfection in thy works as thou dost desire, I desire thee in order to regulate all thy actions to write this advice in thy heart: Whenever thou must perform any interior or exterior work, consider beforehand whether what thou art going to say or do corresponds with the doings of thy Lord, and whether thou hast the intention thereby to honor thy Lord and benefit thy neighbor. As soon as thou art sure this is thy motive, execute thy undertaking in union with Him and in imitation of Him; but if thou dost not find this motive, let the undertaking rest. This was my invariable course in pursuing the imitation of my Lord and Teacher, though in me there was no reluctance toward the good but only the desire of imitating Him perfectly. In this imitation consists the fruit of his holy teaching, in which He urges us to do what is most pleasing and acceptable to God.* Moreover I advise thee from this day to do no work, nor speak, nor admit any thought without asking my permission and consulting with me as thy Mother and Teacher. If I answer thee give thanks to the Lord for it, and if I do not answer, and thou dost remain faithful, I promise and assure thee on the part of the Lord that He shall give thee light regarding what shall be according to his most perfect will. In all things, however, subject thyself to the guidance of thy spiritual director, and never forget this practice.

* cf. Mt. 7:21 [Ed.]