

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 even these we do not merit to understand, or 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. Yet She knew the imaginary species of the interior faculties of Christ our Lord regarding the rest of her knowledge of the mysteries of the Church Militant, and She also knew how these mysteries depended upon his most holy will, and that He decreed and ordained all those works according to their proper times, places and occasions. By another mode She knew how the human will of the Redeemer conformed itself to the divine will, and was governed by it in everything determined and arranged. 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 will. 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. While it was so narrow and poor, consisting only of bare 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* the High Priest of the new law, Christ our Lord, ordinarily prayed (Lv. 16:12),

and his continual prayer consisted in making fervent petitions to the Father for men. He also conferred with his Virgin Mother concerning all the works of the Redemption and the rich gifts and treasures of grace which He prepared in order to leave them in the New Testament to the children of light linked within the 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 ungrateful 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 I find Myself in thine arms, and when shalt thou receive mine, so nailed upon thee they may be spread to receive all sinners (Mt. 9:13)? Yet since I descended from heaven to call them to the path of my imitation and participation, they are always 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 fatigued, for I shall relieve and refresh you (Mt. 11:28); come, ye just, who art my possession and inheritance; come, all ye children of Adam, for I call all of you (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 deliver them justified and free, if they are willing, and restore them to the fellowship of thine elect and celestial reign, where thy Name shall be glorified.”

139. At all these prayers the beloved Mother was present, and in her purest soul, as in crystal without spot, the light of her 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! How little do you understand how the Creator esteems his image and likeness in you, since as the price of your rescue He offers his own blood and values you more than shedding all of it for you. O who shall subordinate your wills to mine so I could bring you to his love and obedience! Blessed by his right hand be the just and grateful, who shall be the faithful children of their Father. Be they filled with his light and treasures of grace who shall correspond to the ardent desires of my Lord, that He may give them his salvation. Would that I could be the humble slave of the children of Adam in order to oblige them, serve them, and put an end to their sins and their own damage! My Lord and Master, life and light of my soul, who is so hard of heart and so villainous, and such an enemy to himself, as not to recognize himself obliged and pressed[†] by thy benefits? Who can be so ungrateful and so heedless as to ignore thy most ardent love? How can my heart suffer

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

† cf. II Cor. 5:14 [Ed.]

that men, such beneficiaries of thy hand, are so rebellious and rude? O children of Adam, turn your inhuman impiety upon me. Afflict and despise me, as long as you pay my beloved Master the love and reverence which you owe to his kindnesses. Thou, my Son and Lord, art Light of light, Son of the eternal Father, the figure of his substance (Heb. 1:3), as eternal and 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), most beautiful above all the sons of men, holy, innocent (Heb. 7:26), and without any defect; hence, eternal Good, how can mortals ignore the most noble object of their love, the beginning* who gives them existence, and the end in whom consists their true happiness? O that I could give my life so all would abandon their error!”

140. Along with these the heavenly 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 the predestination or reprobation and 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 Almighty and accompanied her Onlybegotten in his prayers and petitions, and the thanksgiving He offered to the eternal Father for his great works and condescension toward men, and in praise of his inscrutable judgments. Regarding 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 preserved and inflamed all the more, since none of these benefits and secret favors She received remained 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.

* cf. Jn. 8:25 [Ed.]

† cf. Cant. 2:5 [Ed.]

*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 torrent of grace and taste the sweetness of the Lord as I myself (Ps. 33:9). 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 them nourishment and life (Apoc. 2:17). Deny thyself and cast away 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 is the most powerful way 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.