

CHAPTER XVIII

Continuing with Other Mysteries and Occupations of Our Great Queen and Lady and Her Most Holy Son when They Lived Alone before His Public Preaching.

198. Many of the hidden sacraments and venerable mysteries which took place between Jesus and Mary his most holy Mother are reserved for the increase of the accidental joy of the predestined in eternal life, as I have said in other places (*Inc.* 57, 536, 694; *Tran.* 1). The highest and most ineffable of these mysteries took place during the four years in which they lived together after the death of St. Joseph and until the public preaching of our Lord. It is impossible for any mortal worthily to understand such profound secrets; how much less can I, rude and untutored as I am, manifest properly what I have been made to understand concerning them? In that which I shall manifest shall be seen the cause of my inability. The soul of Christ our Lord was a most transparent and flawless mirror (98) in which his most holy Mother saw reflected all the mysteries and sacraments by which the Lord, as the Head and Artificer of the holy Church, the Restorer of the human race, the Teacher of eternal salvation, and the Angel of great counsel, fulfilled and accomplished that which was predestined *ab aeterno* in the consistory of the most blessed Trinity.

199. In the execution of this work, consigned to Him by the eternal Father, Christ our Lord consumed his whole earthly life and gave to it all the perfection possible to a man who conjointly was true God. Proceeding closer to the end of his life, and approaching the consummation of such exalted sacraments, so also did He work with greater force and efficacy of his wisdom and power. Our great Queen and Lady was the eyewitness of all these mysteries, and her Heart was their most faithful depository. In all things She cooperated with her most holy Son as his Coadjutrix in the works of the reparation of mankind. Hence in order to understand entirely the wisdom of the divine Mother, and the works accomplished by Her in the dispensation of the mysteries of the Redemption, it is also necessary to understand that which is contained in the science of Christ our Redeemer, and the works of his love and prudence by which He directed the opportune and appropriate means for attaining the most exalted ends He intended. In the little which I can say of the works of most holy Mary I must always presuppose the works of her most holy Son, for She cooperated with Him and imitated Him as her pattern and model.

200. The Savior of the world was already twenty-six years of age, and in the measure as his most holy humanity approached its perfect growth and its earthly end, Christ proceeded to manifest it by permitting his operations to show more and more openly the purpose of the Redemption. All these mysteries the evangelist St. Luke includes in those few words with which he closes the second chapter (v. 52): *And Jesus advanced in wisdom, and age, and grace with God and men.* Among men his Blessed Mother cooperated and grew in knowledge with the increase and progress of her Son, without remaining ignorant of anything the Lord, who was man and God, could ever communicate to a mere creature. Among these hidden and divine sacraments the great Lady knew during these years how her Son and true God from the throne of his wisdom attended to and expanded his view, not only the uncreated vista of the Divinity but also of his most holy soul, over all mortals for whom He had to achieve sufficient Redemption; how He pondered within Himself the value of the Redemption and the weight it held in the acceptance and esteem of the eternal Father; how in order to close the gates of hell and call men to eternal happiness He had come down from heaven to suffer the most bitter torments and death; and how in spite of all this the foolishness and obstinacy of those who were to be born after He

had thus annihilated Himself on the Cross would rather urge Him to widen the portals and open the lowest abysses of hell,* consigning them to those horrible and dreadful torments which their blind ignorance continued to disregard.

201. In this knowledge and contemplation the humanity of Christ our Lord was afflicted and felt great anguish, causing Him many times to sweat blood (*Inc.* 695; *Tran.* 137). In these agonies the divine Teacher persevered in his petitions for all who were to be redeemed. In conformity with the will of his eternal Father He desired with the most ardent love to offer Himself as an acceptable sacrifice for the rescue of men, for if not all were to attain the efficacy of his merits and blood, at least divine justice would be satisfied and recompense made for the offenses against the Divinity, and the equity and rectitude of divine justice would be justified for the time of the chastisement, prepared from eternity, which was to come over the unbelieving or ungrateful. Entering into these profound secrets by her deep wisdom the great Lady joined her most holy Son in the sorrowful contemplation and sighs for those unfortunates, while at the same time her Heart was torn by grief at the heavy affliction of the blessed fruit of her womb. Many times the meekest Dove shed tears of blood when She saw her Son sweat blood in the agonies of his sorrow, for only this most prudent Lady and her Son, true God and true man, could ever justly weigh as in the scales of the sanctuary what it meant on the one hand to see a God dying upon a cross in order to seal up the infernal regions, and on the other hand the hardness and blindness of mortal hearts in casting themselves headlong into the jaws of eternal death.

202. In such anguish it happened that the most loving Mother would proceed to suffer deathly languishes, and they would no doubt have ended her life if the divine power had not comforted Her against death. The most sweet Son and Lord in return for this most faithful love and compassion commanded the Angels to console Her and take Her into their arms, and at other times to sing her own heavenly canticles of praise in honor of the divinity and humanity of His Majesty. At other times the Lord himself took Her into his arms and gave Her new celestial understanding of her exemption from that iniquitous law of sin and its effects; other times, remaining thus reclined, the same Angels sang to Her with admiration while She was transformed and captivated in heavenly ecstasies in which She received new and great influences of the Divinity. At such times this chosen One, this perfect and only One, was truly reclining on the left hand of the humanity while rejoiced and caressed by the right hand of the Divinity (*Cant.* 2:6). Her most loving Son and Spouse conjured the daughters of Jerusalem not to wake his Beloved from her sleep (*Ib.* 7) which cured the sorrows and infirmities of her love, until She herself desired to be thus awakened, and the supernal spirits broke forth in wonder to see Her raised above them all, resting on her beloved Son (*Ib.* 8:5), clothed with this variety at his right hand (*Ps.* 44:10), and they blessed and extolled Her above all creatures.

203. The great Queen was made acquainted with the deepest secrets concerning the predestination of the elect in virtue of the Redemption, and She saw them as they were written in the eternal memory of her Son. She was enabled to see how He applied to them his merits and efficaciously interceded for their salvation, and how his love and grace, of which the reprobate made themselves unworthy, were awarded to the predestined according to their different dispositions. Among the predestined She also saw those whom the Lord in his wisdom and solicitude was to call to his apostolate and following, and how by means of his hidden and preordained decrees He began to enlist them to the standard of his Cross which they themselves afterwards were to unfold before the world, and how He pursued the policy of a good general,

* cf. *Transfixion* 538 [Ed.]

who planning a great battle or conquest assigns the different duties to different parts of his army, and chooses the most courageous and well disposed for the most arduous positions. Thus Christ our Redeemer, in order to enter upon the conquest of the world and despoil the demon of his tyrannical possession, from his exalted position as the Person of the Word ordained the new militia He would raise, distributed the offices, grades and dignities of his courageous and strong captains, and predestined them for their posts of duty. All the preparations and apparatus of this war were prearranged in the divine wisdom of his most holy will just in the order in which all was to take place.

204. All this was open and manifest to the most prudent Mother, and to Her was given infused details of many predestined, especially the Apostles and disciples, and a great number of those who were called to the Church in primitive times and in later ages. Because of this supernatural knowledge given to Her by God, She knew the Apostles and others before meeting them, and just as the divine Master had prayed and obtained for them their vocation before He called them, so also the heavenly Lady had made them the object of her prayers; hence, in the favors and graces which the Apostles received before hearing or seeing their Master, and which disposed and prepared them to accept their vocation to the apostolate, the Mother of Grace had likewise cooperated. As the time of his public preaching drew nearer the Lord redoubled his prayers and petitions for them and sent them greater and more efficacious inspirations. In like manner the prayers of the heavenly Lady grew to be more fervent and efficacious, and when afterwards they came into her presence and entered into the following of her Son, She was accustomed to say to her Son regarding the disciples as well as others: These, my Son and Lord, are the fruit of thy prayers and holy will. She composed canticles of praise and thanksgiving because She saw his desires fulfilled, and because She saw those who were called from the beginning of the world (Jn. 15:19) drawn to his following.

205. In the prudent contemplation of these wonders our great Queen was accustomed to remain absorbed and in admiration, with incomparable praises and jubilation of spirit, performing heroic acts of love and adoring the secret judgments of the Most High. Entirely transformed and penetrated by this fire which issued from the Lord in order to consume the world, She was accustomed to exclaim, sometimes in the secret of her Heart, at others in a loud voice: "O infinite love! O will of ineffable and immense goodness! Why do mortals not know Thee? Why art Thou despised and forgotten? Why is thy kindness so poorly repaid? O ye labors, sorrows, sighs, clamors, desires and petitions of my Beloved, altogether more precious than pearls, gold, and all the treasures of the world, who shall be so ungrateful and unhappy as to despise thee? O children of Adam, who can die for each one of you many times in order to undeceive your ignorance, soften your obduracy, and prevent your unhappy end?" After these ardent exclamations the fortunate Mother would speak with her Son, and the highest King would console and dilate her Heart, reminding Her how pleasing She herself was to the Most High, and how great a grace and glory were to be merited for the predestined in comparison with the ingratitude and obstinacy of the reprobate. Especially would He show Her his own love toward Her, that of the blessed Trinity, and how much God was pleased with her faithful correspondence and immaculate purity.

206. At other times the Lord showed Her what He was to do in his public preaching, and how She was to cooperate with Him and help Him in the affairs and the government of the new Church. She was informed of the denial of St. Peter, the incredulity of Thomas, the treachery of Judas, and other events of the future. From that moment on the dutiful Lady resolved to labor zealously in order to save that treasonous disciple, and She followed her resolve as I shall relate

in its place (375, 378, 382, 401). The perdition of Judas began by his despising her good will, and by conceiving against the Mother of Grace a sort of impiety and lack of devotion. Regarding these great mysteries and sacraments the heavenly Lady was informed by her most holy Son. Such was the greatness, wisdom, and divine science deposited in Her that all we can do to extol them is limited, for only the knowledge of the Lord could exceed that of Mary, which far excelled that of all the Seraphim and Cherubim. But if our Savior Jesus and his most holy Mother Mary employed all these gifts of grace and science in the service of mortals, and if a single sigh of Christ our Lord was of incalculable value for all creatures, and if those of his Mother, though they had not the same value as his, being those of a mere creature, were worth more in the eyes of God than the doings of all creation taken together, let us now multiply all this by that which the Son and Mother actually did for us, not only our Savior in dying on a cross after such unheard-of torments, but also his petitions, tears, and oft-repeated bloody sweat, and in all the rest of which we are ignorant accomplished by the Mother of Mercy, his Coadjutrix and Cooperatrix, and all of this for us. O ingratitude of men! O hardness of our hearts of flesh, harder than the diamond! Where is our sense? Where is our reason? Where are even the basic compassion and gratitude of human nature? Though it is infected and tainted, it is nevertheless moved to pity and esteem by the sensible objects which bring it to the precipice and eternal death; and yet it forgets the great favor of the Redemption, and compassion and sorrow for the Passion of the Lord, who by it offers life and rest which shall last forever.

*INSTRUCTION GIVEN TO ME BY THE QUEEN
OF HEAVEN, MARY MOST HOLY.*

207. My daughter, it is certain that even if thou or any other mortal were able to speak in the language of the angels thou wouldst not on that account be able to describe the blessings and favors which the right hand of the Most High showered upon me in those last years of the life of my Son with me. These works of the Lord are of an order far above thy capacity and that of the rest of mortals. Yet since thou hast received such special enlightenment concerning these sacraments, I desire thee to praise and extol the Almighty for all He did for me and for raising me out of the dust by such exalted favors. Although thy love of the Lord must be spontaneous as that of a devoted daughter and most loving spouse, not selfish or forced, yet I desire thee, for the support of thy human weakness and the strengthening of thy hope, to fondly remember the sweetness of divine love, and how delightful the Lord is toward those who love Him with filial fear. O my dearest daughter, if men would place no hindrance by their sins, and if they would not resist the inclination of his infinite goodness, how they would taste his delights and favors without measure! According to thy way of understanding thou must look upon Him as if violently grieved by the opposition of mortals to this immensely pressing weight; and they carry their opposition so far that they accustom themselves to not only being unworthy of tasting his sweetness,* but also to not believing that others ever participate in his sweetness and blessings which He desires so much to communicate to all.

208. Be careful also to give thanks for the incessant labors of my most holy Son for all men, and for what I have done in union with Him as has been shown thee. Catholics must bear in mind more constantly the Passion and Death of the Lord because the Church so often recalls it to their remembrance, though few show themselves grateful. But there are still fewer who take thought

* cf. Ps. 33:9 [Ed.]

of the other works of my Son and myself, for the Lord allowed not one hour, yea not a moment to pass which He did not employ in gaining gifts and graces for rescuing all men from eternal damnation and making them participants of his glory. These works of the Lord God incarnate will be witnesses against the forgetfulness and hardheartedness of the faithful, especially on Judgment Day. If thou, who dost possess the light and doctrine of the Most High and of my teachings, shalt not be grateful, thy confusion will be even greater than that of others, since thy guilt would be more heinous. Thou must not only correspond with the many general blessings but also with the special and particular ones which thou dost experience every day. Guard against the danger of forgetfulness, and conduct thyself as my daughter and disciple. Do not delay for one moment in applying thyself to a good life in the best way possible to thee. For this purpose attend well to the interior enlightenments and to the instructions of thy spiritual guides, the ministers of the Lord, so if thou respond to certain favors and blessings be assured the Most High shall stretch out his powerful hand with other greater ones and fill thee with riches and treasures.