

CHAPTER VII

The Hidden Sacrament which Preceded the Triumphal Entry of Christ into Jerusalem; how He Entered into the City and was Received by its Inhabitants.

404. Among the works of God which are called *ad extra* because they are performed outside of his own essence, the greatest was that of assuming flesh, suffering, and dying for the remedy of men. This sacrament human wisdom could never have perceived if its Author had not demonstrated it to us by so many proofs and testimonies (Mt. 16:17). In spite of all these proofs many who are wise only according to the flesh find it difficult to believe that which is so much to their own salvation and benefit. Others, though they believe it, do not believe all the circumstances connected with it. Others, who are Catholics, know, believe and confess this sacrament according to the degree of light which the holy Church has regarding it. By explicitly professing our faith in the mysteries thus revealed, we at the same time implicitly profess our faith in the mysteries which are thereunder included, and which it was not necessary to define more particularly because they are not strictly necessary for salvation. Some of these God reserves for the opportune time, while others will be reserved for the last day, when He shall reveal them to all hearts in the presence of the just Judge (I Cor. 4:5). The intention of the Lord in commanding me to write this History, as I have often said and more often understood (*Con.* 10; *Inc.* 678), is to manifest many of these hidden mysteries without admixture of mere human opinion and conjecture; many of them I have therefore recorded just as they have been made known to me, while I am aware at the same time that many other wonderful and venerable sacraments will still remain hidden. Toward these mysteries I wish to prepare the piety and Catholic faith of the faithful, for whom belief in what is accessory shall not be difficult, confessing as they do the principal Catholic truths, upon which is founded all I have written and shall yet write in the rest of this History, especially in regard to the Passion of our Redeemer.

405. On the sabbath following the anointing by Magdalen in Bethany, and after the banquet mentioned in the preceding chapter, our divine Master sought retirement. His most holy Mother, leaving Judas to his obstinacy, went to her divine Son and joined Him in his prayers and sacred exercises as was her custom. Our Lord was now about to enter upon the greatest conflict in his career as man, having as David says (Ps. 18:7) reached out from highest heaven in order to engage in this battle and by it to vanquish the demon, sin and death. Since the most obedient Son willfully entered upon his Passion and Cross, being now so near, He offered Himself anew to the eternal Father. Prostrate with his face touching the ground He confessed Him and adored Him, offering Him a profound prayer with highest resignation in which He accepted the affronts of his Passion, the pains, ignominies, and death of the cross, for the glory of the Lord himself and the rescue of the human race. His most blessed Mother retired a little to one side of the blessed oratory, and accompanying her beloved Son and Lord in the prayer He offered both Son and Mother shed tears from the inmost depths of their most holy souls.

406. On this occasion, before the hour of midnight, the eternal Father and the Holy Ghost appeared in visible form with multitudes of Angels as witnesses. The eternal Father accepted the sacrifice of Christ his most holy Son, and that upon Him would be executed the rigor of his justice for the pardon of the world. Then the eternal Father himself, speaking with the most blessed Mother, said: "Mary, our Daughter and Spouse, I desire Thee anew to deliver thy Son to be sacrificed to Me, since I deliver Him up for human Redemption." The humble and candid Dove responded: "Here is, O Lord, dust and ashes, unworthy that thy Onlybegotten and the

Redeemer of the world is also my Son. Yet submissive to thy ineffable condescension which gave Him human form in my womb, I offer Him, and I offer myself with Him, to thy divine complaisance, and I beseech Thee, Lord and eternal Father, to accept me so I may suffer with thy and my Son.” The eternal Father accepted this subjection of most holy Mary as a pleasing sacrifice. Raising up from the ground both the Son and the Mother He said: “This is the fruit of the blessed earth which my will hath desired.” He then raised the incarnate Word to the throne of His Majesty, and the eternal Father placed Him on his right hand, equal in authority and preeminence with Himself.

407. Most holy Mary remained in the place where She was, yet entirely transformed and exalted in wonderful splendor and jubilation of soul. Upon seeing her Onlybegotten seated at the right hand of the eternal Father, She pronounced those first words of the one hundred ninth Psalm (v. 1) in which David had mysteriously prophesied this event: *The Lord said unto my Lord: Sit Thou at my right hand.* Expatiating upon these words the heavenly Queen composed a mysterious hymn of praise in honor of the eternal Father and the incarnate Word. When She had finished the Father added all the rest of the Psalm, decreeing then and there by his immutable will that all the import of these mysterious and profound words would now be executed and fulfilled. It is very difficult for me to reduce to the inadequate words which are within my power the intelligence which was given to me of this high mystery, but I shall make an attempt to do so as far as the Lord shall empower me. Let something of this hidden and wonderful sacrament, and of that which most holy Mary and the angelic spirits understood, be felt also by ourselves.

408. The eternal Father then proceeded and said: *Until I make thy enemies thy footstool* (Ib.). Since Thou hast humbled Thyself in accordance with my eternal will, Thou hast merited to be exalted above all creatures, and in the very nature of man which Thou hast received from Me to reign at my right hand forever and ever without end. For all eternity I place thy enemies under thy feet and dominion, subject to thy humanity as their God and the Restorer of men, so those who will not obey Thee or acknowledge Thee shall see thy humanity exalted and glorified. Although I do not put this decree into full execution until the Redemption of man has been accomplished, I desire that even now my courtiers witness what both the demons and mankind shall see afterwards: I place Thee in possession at my right hand at the very moment in which Thou hast humbled Thyself to the ignominious death of the cross (Philip. 2:8-9); and if I now deliver Thee to this death, and to the malicious disposition of thy enemies, it is for my glory and complaisance, and so afterwards to their entire confusion they may be placed beneath thy feet.

The Lord will send forth the sceptre of thy power out of Sion; rule Thou in the midst of thy enemies (Ps. 109:2). For I, the omnipotent God, who am *He that is* (Ex. 3:14) truly and indeed, control and send forth the invincible scepter of my power, so afterwards, when Thou hast triumphed over death by completing the Redemption of the human race, they may recognize Thee as their Savior, their Guide, their Leader, and as the Lord of all. But I desire even now, before Thou dost suffer death, and at the very moment when men are plotting thy ruin in their contempt of Thee, that Thou triumph in a wonderful manner. I ordain that Thou triumph both over their malice and over their death, and that by the very power of thy virtue they be compelled to honor Thee, confess Thee, adore and worship Thee of their own free will, that the demons be vanquished and confounded by the strength of thy own virtue, and that the Prophets and the Just, who are waiting for Thee in limbo, together with my heavenly spirits, recognize thy wonderful exaltation according to my good will and pleasure.

With Thee is the principality in the day of thy strength, in the brightness of the saints; from the womb before the day star I begot Thee (Ps. 109:3). On the day of this thy virtue and power,

by which Thou dost triumph over thy enemies, I am in Thee and with Thee as the beginning* from whom Thou dost proceed by eternal generation from the fecundity of my intellect. Before the light of grace by which We decreed to manifest Ourselves to creatures I begot Thee in the splendors which shall rejoice the saints when they are beatified with our glory. Also insofar as Thou art man thy beginning is with Thee, and Thou wast engendered in the day of thy virtue, for from the instant in which Thou didst receive human existence by temporal generation from thy Mother Thou didst possess the merit of the works which is with Thee now, and Thou didst deserve the glory and honor by which thy virtue is to crown Thee on this day and in the days of my eternity.

The Lord hath sworn, and He will not repent: Thou art a priest forever according to the order of Melchisedech (Ib. 4). I, who am the Lord and the Almighty, able to fulfill all my promises, absolutely decree as by an immutable oath that Thou art the High Priest of the new Church and of the evangelical law, according to the ancient order of the priest Melchisedech; for Thou shalt be the true Priest who shall offer the bread and wine prefigured by the oblation of Melchisedech (Gen. 14:18). And I shall not regret this decree, for this oblation shall be pure and acceptable, and a sacrifice of praise in my honor.

The Lord at thy right hand hath broken kings in the day of his wrath (Ps. 109:5). This Thou shalt do by the works of thy humanity, whose right hand is the Divinity with which it is united and by whose strength thy works are done. By thy humanity I, who am one God with Thee (Jn. 10:30), shall crush the tyranny of the princes of darkness and of this world, the apostate angels as well as wicked men who will not acknowledge, serve and adore Thee as their God, their Superior, and their Head. This chastisement I executed when Lucifer and his followers refused to acknowledge Thee, and it was for them the day of my wrath. Later shall come the day on which I shall execute punishment for those men who have not received Thee and followed thy holy law; all of them shall I crush and humiliate in my just indignation.

He shall judge among nations, He shall fill ruins; He shall crush the heads in the land of many (Ps. 109:6). Having justified thy cause against all the children of Adam who did not take advantage of the mercy Thou didst show them by graciously redeeming them from sin and from eternal death, Thou who art Lord shalt judge in equity and justice all the nations,[†] and separating the just and chosen from the sinners and reprobate Thou shalt fill the void of the ruins left by the apostate angels, who did not preserve their grace and habitation in heaven, and crush upon earth the heads of the multitude of the proud due to their depraved and obstinate will.

He shall drink of the torrent in the way; therefore shall He lift up the head (Ib. 7). Being magnified by the Lord God of vengeance Himself, He shall raise Himself up in order to judge the earth and execute his retribution upon the proud, and as if He drank of the torrent of his indignation He shall inebriate his arrows in the blood of his enemies (Dt. 32:42), and with the sword of his chastisement He shalt confound them in their expectation of happiness.^Δ Thus shall thy head be lifted up and extolled above thy enemies, who are disobedient to thy law and faithless to thy truth and doctrine. This shall be justified by thy having drunk of the torrent of reproaches and affronts even to the death of the cross while accomplishing their Redemption.

409. This and much deeper understanding was given to most holy Mary concerning this mysterious Psalm which the eternal Father repeated on this occasion. Although some of the

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

† cf. Jn. 5:22, 27 [Ed.]

Δ cf. *Incarnation* 701 [Ed.]

verses are quoted as of another person, yet they all referred to Himself and to the incarnate Word. The mysteries contained therein may be reduced to two principal heads: Threats against sinners, infidels, and wicked Christians, because they do not acknowledge the Redeemer of the world or observe his laws, and promises of the eternal Father to his incarnate Son that He would glorify his Name and exalt it in spite of and above all his enemies. As if in pledge or advance payment of the universal exaltation of Christ after his Ascension, and especially at the Last Judgment, the eternal Father decreed that the inhabitants of Jerusalem meet Him with great applause and honor at his entrance into Jerusalem on the day following this mysterious vision. Thereupon the Father and the Holy Ghost disappeared, along with the holy Angels who had wonderingly assisted at this great sacrament, while Christ our Redeemer and his Blessed Mother remained to spend the rest of that most happy night in divine colloquies.

410. On the morning of the next day, which corresponds to our Palm Sunday, the Lord proceeded with his disciples toward Jerusalem, being accompanied by many Angels who sang hymns of praise at seeing Him so enamored of men and so solicitous for their eternal salvation. Having walked two miles more or less, and arriving in the village of Bethphage, He sent two disciples to an influential man of that neighborhood. From him they brought two beasts of burden (Mt. 21:2), one of which had not yet been used or ridden by anyone. The Lord processed on his way to Jerusalem while they spread some of their cloaks and other garments upon both the ass and her colt. The Lord was to make use of both of them according to the prophecies of Isaias (Is. 62:11) and Zacharias (Zach. 9:9), who had foretold these particulars many ages before so the priests and scribes would not be able to allege ignorance as an excuse. All four Evangelists describe this wonderful triumph of Christ and relate what was seen by the bodily eyes of those present (Mt. 21:4ff.; Mk. 11:1ff.; Lk. 19:30ff.; Jn. 12:12ff.). As they proceeded on their way the disciples, and with them all the people, the children and the adults, hailed Jesus as the true Messiah, the Son of David, the Savior of the world, and as their true King. Some of them exclaimed: *Peace in heaven and glory on high, blessed be the King who cometh in the name of the Lord* (Lk. 19:38); others, *Hosanna to the Son of David* (Mt. 21:9), *save us, Son of David, blessed be the kingdom of our father David that cometh* (Mk. 11:10). Some of these and others lopped branches from palms and other trees in signs of triumph and joy, and spread their garments upon the ground to prepare a way for the triumphant Conqueror, Christ our Lord.

411. All these demonstrations of worship and admiration which these men gave to the divine incarnate Word manifested the power of his divinity, especially at this time when the priests and Pharisees were watching Him and seeking to put an end to his life in that very city; for if these men had not been moved interiorly by a divine power, above and beyond that of their admiration for the miracles wrought by Him, it would have been impossible to draw such a gathering. Many of them were heathens and his declared enemies, who nevertheless hailed Him as the true Messiah, Savior and King, and subjected themselves to a poor, despised and persecuted Man, who came not in triumphal chariots, or in the prancing of steeds and ostentation of riches, but without any show of arms or outward human power. Outwardly all this was lacking as He thus entered Jerusalem seated on a beast contemptible in the sight of earthly ostentation and vanity. His countenance was grave, serene, and full of majesty corresponding to his hidden dignity; but all the rest was outside of and contrary to what the world is accustomed to applaud and celebrate. Hence the outward happenings of this day proclaimed his divine power, which directly moved the hearts of men to acknowledge Him as their Creator and Redeemer.

412. Yet beyond the universal acclaim with which Christ was received in Jerusalem due to the divine light the Lord sent into the hearts of its inhabitants so they would recognize Him as our

Savior, this triumph was extended to all creatures, especially those capable of reason, so what the eternal Father had promised his Onlybegotten (as said above [408]) would be fulfilled; for the entry of Christ our Savior into Jerusalem was announced by the archangel Michael to the holy Fathers and Prophets in limbo, and moreover by a special vision they were made to see whatever happened on this occasion. From those cavernous abodes they acknowledged, confessed and adored Christ our Lord and Master as their true God and Redeemer of the world. They composed new hymns of praise in honor of his admirable triumph over death, sin and hell. The divine influence was also active in the hearts of many of those yet living in the world, for those who had faith or knowledge of Christ our Lord, not only in Palestine and its surroundings but in Egypt and in other countries, were excited and moved so in that hour they might adore in spirit their Redeemer and ours, and this they did with special joy of their hearts caused by the visitation and influence of the divine light, although they did not expressly know the cause or the purpose of this movement. But it did not come to them without profit for their souls, for the effects caused them to advance greatly in their belief and performance of good works. So the triumph of our Savior over death would be more glorious, the Most High ordained on that day that death would have no power over any mortal; hence, though in the natural course many would have died, not one of the human race died within those twenty-four hours.

413. To this triumph over death was added the triumph over hell, which although it was more hidden was even more glorious, for as soon as the people began to proclaim and invoke Christ as their Savior and King who came in the name of the Lord, the demons felt the power of the right hand of God, and all of them, in whatever place they lurked throughout the world, were hurled into the dark caverns of the infernal abyss. During the short space of time in which Christ proceeded on his triumphal march not a demon remained upon earth, but all of them were trembling with wrath and terror in the depths of hell. Hence they began to be filled with a still greater dread lest the Messiah be already in the world, and they immediately communicated their suspicions to each other, as I shall relate in the next chapter. The Savior proceeded on his triumphal way to the gates of Jerusalem, while the Angels who witnessed and followed his march chanted new hymns of praise and glory in wonderful harmony. Having entered the city amid the jubilation of all its inhabitants, Jesus dismounted from the foal and directed his divinely beautiful footsteps toward the temple, where He roused the admiration of all the multitudes by the wonders which according to the Evangelists He wrought on that occasion (Mt. 21:12ff.; Lk. 19:45). Burning with zeal for the house of his Father, He overthrew the tables of those who bought and sold within the sacred precincts, and cast forth those who made it a place of business and a den of thieves. However, with the triumphal march the Lord suspended also the divine influence which had disposed so well the hearts of the inhabitants of Jerusalem. Although the just had been much benefited, and many others had been justified, others returned to the state of their vices, bad habits, and imperfections because they did not avail themselves of the light or the inspirations sent to them by divine disposition. Though so many had hailed and acknowledged Christ our Savior as King of Jerusalem, not one tendered Him hospitality or received Him into his house (Mk. 11:11).

414. The Lord remained in the temple teaching and preaching until nightfall. In confirmation of the veneration and worship which must be given in that holy place and house of prayer, He would not permit even a glass of water to be brought to Him, and without having partaken either of this or any other refreshment He returned that evening to Bethany from whence He had come (Mt. 21:17), and from whence He returned to Jerusalem in the following days until his Passion. The heavenly Mother and Lady, Mary most holy, remained that day in Bethany where from her

retirement She saw by a supernatural vision all that happened in the wonderful triumph of her Son and Master. She witnessed all the doings of the sovereign spirits of heaven and the mortals upon earth, what befell the demons in hell, and how in all these wonders the eternal Father executed and fulfilled the promises which He had made to his Onlybegotten made man, giving Him possession of the empire and dominion over all his enemies. She also saw all the Savior did on this occasion and in the temple, and She understood the voice of the Father which descended from heaven in the presence of the bystanders responding to Christ our Savior, saying: *I have both glorified it, and will glorify it again* (Jn. 12:28). By these words He gave men to understand that besides the glory and triumph conceded to the incarnate Word on that day, and the others described in this History, He would glorify and exalt Him after his death, for such was the meaning of the words of the eternal Father, and thus was it understood and comprehended by his most blessed Mother with admirable jubilation of her most pure spirit.

INSTRUCTION OF THE QUEEN AND LADY HERSELF, MOST HOLY MARY.

415. My daughter, thou hast partly described and hast understood much more concerning the mysterious triumph of my most holy Son during his entrance into Jerusalem and its preparations, but thou shalt understand much more of it when thou shalt come face to face with the Lord, for as pilgrims mortals cannot penetrate into such secrets. Nevertheless thou canst learn and understand enough from what thou hast written to perceive how exalted are the judgments of the Lord, and how far removed from all the thoughts of men (Is. 55:9). The Most High looks into the hearts of men (I Kg. 16:7) and at the interior, where is hidden the beauty of the King's daughter (Ps. 44:14), while men look only at the exterior and at what is perceived by the senses. Because of this the just and the chosen ones are esteemed and raised up when they abase and humble themselves, while the proud are humiliated and abhorred when they exalt themselves. This truth, my daughter, is understood by few, and therefore the children of darkness know not how to strive after any other honor or exaltation than that of the world. Sad to say, the children of the holy Church, although knowing well and confessing that this worldly honor is vain and without substance, and that it does not have any more stability than the flowers or herbs of the field, also do not live up to this knowledge. Since their conscience does not give them witness of faithful cooperation with the light of grace and the practice of virtue, they seek after the false and deceitful applause and commendation of men, whereas God alone can truly honor and exalt those who merit his regard. The world ordinarily and fraudulently misjudges true merit, lavishing its honors upon those who least deserve it or who know how to solicit and strive after it most cunningly and inconsiderately.

416. Flee from this deceit, my daughter, and have no fondness for the pleasure of the praises of men, and do not permit their flatteries and lavish attention. Give to everything the importance and consideration due to it, for the children of this age are very much blinded in their judgments. No mortal could ever merit the honor and applause of men as much as my most holy Son, yet He readily yielded it up and judged at its true worth that which the people gave Him at his entrance into Jerusalem. He permitted it merely in order to manifest his divine power, and thus his Passion would afterwards be so much the more ignominious. He desired to teach men that no one should accept honors for their own value, but so the higher end, which is the glory and exaltation of the Most High, could thereby be advanced, and that without this object in view they are altogether vain and useless, void of profit or advantage of any kind, for they can never procure the true happiness of a creature capable of eternal glory. Since I see thee desirous of knowing why I was

not present at this triumph of my most holy Son I shall fulfill thy desire, and I refer thee to what thou hast often related in this History about the clear vision of the interior of my Son which was always present to me. By this vision I knew by his will when and why He desired me to absent myself from Him; then I would kneel at his feet and beseech Him to declare his will and pleasure in regard to what I had to do. Then the Lord would sometimes give his orders plainly and in express commands; at other times He would leave it to my own discretion and choice, permitting me to act according to my prudence and divine enlightenment. This latter was the course He pursued at the time when He resolved to enter in triumph the gates of Jerusalem. He left it altogether to my own judgment whether I should accompany Him or remain in Bethany. Thereupon I asked his permission to absent myself from this mysterious event, begging Him to take me with Him to his Passion and Death, since I judged it more appropriate and pleasing in his eyes to offer myself to suffer the ignominies and sorrows of his Passion than to participate in the outward honor given to Him by men, some of which would have devolved upon me as his Mother if I was discovered and recognized by those who were praising and blessing Him. I knew this applause, as well as not being desired by me, was ordained by the Lord for the demonstration of his divinity and infinite power, and therefore in no way pertained to me; nor would the honor which they would have extended to me augment that which was due to Him as the Savior of the human race. And so I could rejoice in this mystery in solitude, and glorify the Most High in these wonders, I was made to see by divine enlightenment and special vision all thou hast already written concerning this event. This behavior should instruct thee and teach thee to imitate me; do thou follow my humble footsteps, withdraw thy affections from all that is earthly, and lift thy aspirations on high, despising and fleeing all human honors, and in divine enlightenment esteeming them as *vanity of vanities* (Eccles. 1:2) and affliction of spirit.