

CHAPTER XXVI

The Resurrection of Christ our Savior, and His Apparition to His Most Holy Mother in Company with the Holy Fathers Delivered from Limbo.

755. The most holy soul of Christ our Savior remained in limbo from half past three of Friday afternoon until after three o'clock of the following Sunday morning. During this hour He returned to the sepulchre accompanied as the victorious Prince by the same Angels who had led Him to limbo, and the Saints whom He had rescued from those subterranean prisons as spoils of his victory and as an earnest of his glorious triumph over the chastised and prostrate rebels of hell. In the sepulchre were many Angels as its guard, venerating the sacred body united to the Divinity. Some of them, obeying the command of their Queen and Mistress, had gathered the relics of the sacred blood shed by her divine Son, the particles of flesh scattered about, the hair torn from his divine face and head, and all else which belonged to the perfection and integrity of his most sacred humanity; on these the Mother of prudence lavished her solicitous care. The Angels took charge of these relics, each one filled with joy at being privileged to hold the particles which he was able to secure. Before any change was made the body of their Repairer was shown to the holy Fathers in the same wounded, lacerated and disfigured state in which it was left by the cruelty of the Jews. Beholding Him thus disfigured in death the Patriarchs and Prophets with the other Saints adored Him and again confessed Him as the incarnate Word, who had truly taken upon Himself our infirmities and sorrows (Is. 53:4) and paid abundantly our debts, satisfying in his innocence and guiltlessness for what we ourselves owed to the justice of the eternal Father. There did our first parents Adam and Eve see the havoc wrought by their disobedience, the priceless remedy it necessitated, and the immense goodness of the Redeemer and his great mercy. Since they felt the effects of his copious Redemption in the glory of their souls, they praised anew the Omnipotent and Saint of saints who had with such marvelous order of his wisdom wrought their Redemption.

756. Then in the presence of all of those Saints, through the ministry of those Angels, all the relics which they had gathered were united to the sacred deceased body, restoring it to its natural perfection and integrity. In the same instant the most holy soul of Christ reunited with the body, giving it immortal life and glory. Instead of the winding sheets and the ointments in which it had been buried (Jn. 19:40) it was clothed with the four gifts of glory, namely clearness, impassibility, agility and subtilty. These gifts overflowed from the immense glory of the soul of Christ into his sacred body. Although these gifts were due to it as a natural inheritance and participation from the instant of his conception, because from that very moment his soul was glorified and his whole humanity was united to the Divinity, yet they had been suspended in their effects upon his purest body in order to permit it to remain passible and capable of meriting for us our own glory (*Inc.* 147). In the Resurrection these gifts were justly called into activity in the proper degree corresponding to the glory of his soul and to his union with the Divinity. Since the glory of the most holy soul of Christ our Savior is incomprehensible and ineffable to our curtailed capacity, it is also impossible to explain entirely by words or examples the glory and gifts of his deified body, since in comparison to its purity crystal would be obscure, the light inherent and shining forth from his body exceeds that of the others as the day does the night, or as many suns the light of one star, and all the beauty of creatures, if joined together as one, would appear ugly in comparison with his, nothing else being comparable to it in all creation.

757. The excellence of these gifts in the Resurrection was far beyond the glory of his Transfiguration or that manifested on other occasions of the kind mentioned in this History (*Inc.* 695; *Tran.* 140, 388ff.), for on those occasions He received the gifts of glory transitorily and for special purposes, while now He received them in plenitude and forever. Through impassibility his body became invincible to all created power, since no power can ever move or change Him. By subtilty the gross and earthly matter was so purified that it could now penetrate other matter like a pure spirit; hence He penetrated through the rocks of the sepulchre without removing or displacing them, just as He had issued forth from the womb of his most pure Mother. Agility so freed Him from the weight and slowness of matter that it exceeded the agility of the immaterial angels, and He himself could move about more quickly than they as shown in his apparitions to the Apostles and on other occasions. The sacred wounds which had disfigured his body now shone forth from his hands, feet and side so refulgent and brilliant that they added a most entrancing beauty and charm. In all this beauty and glory our Savior rose from the grave; and in the presence of the Saints and Patriarchs He promised to the entire human race universal resurrection as an effect of his own in the same flesh and body which each of the mortals had, and that in their own bodies the just would be glorified. As an earnest and pledge of the universal resurrection the Lord commanded the souls of many Saints there present to reunite with their bodies and rise up to immortal life. Immediately this divine command was executed and their bodies arose, anticipating the mystery referred to by St. Matthew (Mt. 27:52). Among them were St. Anne, St. Joseph, and St. Joachim, and others of the ancient Fathers and Patriarchs who had distinguished themselves in the faith and hope of the Incarnation, and had desired and prayed for it with greater earnestness to the Lord. As a reward for their zeal the resurrection and glory of their bodies was now anticipated.

758. O how powerful and admirable, how victorious and strong was now manifested this Lion of Juda, the Son of David! None ever woke from sleep so quickly as Christ from death (Ps. 3:6). At his imperious voice the dry and scattered bones of the ancient dead were joined together, and the flesh which had long ago turned to dust was renewed, and united to the bones restored its former being,* being consummately enhanced by all the gifts of glory in which the body participated in the life restored to it by the glorified soul. In one instant all these Saints gathered around their Savior, more refulgent and brilliant than the sun, pure, transparent, beauteous and agile, fit to follow Him everywhere, and by their own good fortune they now confirmed the prophecy of Job that in our own flesh and with our own eyes, and not with those of others, we shall see our Redeemer for our consolation (Job 19:26-27). Of all these mysteries the great Queen of heaven was aware, and She participated in them from her retreat in the Cenacle. In the same instant in which the most holy soul of Christ entered his body and gave it life, the soul of the most pure Mother communicated the joy which, as I mentioned in the preceding chapter (752), was being restrained and as it were held back in her most holy soul, awaiting the Resurrection of her most holy Son. So exquisite was this benefit that it left Her entirely transformed from grief to joy, from suffering to rejoicing, from sorrow to ineffable jubilation and rest. It happened that just at this time the Evangelist St. John, as he had done on the previous morning (746), stepped in to visit Her and console Her in her bitter solitude, and thus unexpectedly met Her in the midst of splendor and glory, She whom he had before scarcely recognized due to her overwhelming sorrow. The Apostle now beheld Her with wonder and

* cf. Ez. 37:1-14; [Ed.]

deepest reverence, and concluded that the Lord had risen since his heavenly Mother was thus renewed in joy.

759. In this new rejoicing, and under the divine influences of her supernatural vision, the great Lady began to prepare Herself for the visit of the Lord which was near at hand. While eliciting acts of praise, and in her canticles and prayers, She immediately felt within Her a new kind of jubilation and celestial delight, reaching far beyond the first joy, and corresponding in a wonderful manner to the sorrows and tribulations She had felt in the Passion. This new favor was different and much more exalted than the joys overflowing naturally from her soul into her body; moreover, She perceived within Herself a third and different benefit, implying new divine favors, namely She felt infused into her being the heavenly light heralding the advent of the beatific vision, which I shall not explain here since I have already spoken about it in the first Part (*Con.* 620). In this second Part I add only that the Queen on this occasion received these benefits in greater abundance and excellence than on the previous occasions, for now the Passion of her most holy Son had preceded it, as well as the merits which the divine Mother had acquired during it, and according to the multitude of her sorrows was the consolation She received from the hand of her omnipotent Son.

760. Most holy Mary being thus prepared, Christ our Savior, risen and glorious, in the company of all the Saints and Patriarchs, made his appearance. Prostrate on the ground the ever humble Queen adored her most holy Son, and His Majesty raised Her up and drew Her to Himself. By this contact (greater than that sought by Magdalen with the humanity and wounds of Christ [Jn. 20:17]), the Virgin Mother participated in an extraordinary favor which She alone, as exempt from sin, could merit. Although it was not the greatest of the favors She attained on this occasion, yet She could not have received it without her faculties failing if She had not been previously strengthened by the Angels and by the Lord himself. This favor was that the glorious body of the Son enclosed within itself that of his purest Mother, entering into it, or She into his, as when for instance a crystal globe takes within itself the light of the sun and is saturated with the splendor and beauty of its light. In the same way the body of most holy Mary entered into that of her divine Son by this heavenly embrace; it was, as it were, the portal of her intimate knowledge concerning the glory of the most holy soul and body of the Lord himself. By these favors, as by degrees of ineffable gifts, the spirit of the great Lady was ascending to the knowledge of most hidden sacraments. In the midst of them She heard a voice saying to Her: *Friend, go up higher* (Lk. 14:10). By the power of these words She was entirely transformed and saw the Divinity clearly and intuitively, wherein She found complete (although temporary) rest and reward for all her sorrows and labors. Silence alone here is proper, since reason and language are entirely inadequate to comprehend or express what passed in most holy Mary during this beatific vision, the highest She had until then enjoyed. Let us celebrate this day in wonder and praise, with congratulations, and with love and humble gratitude for what She then merited for us, and for her joy and exaltation.

761. For some hours the heavenly Princess continued to enjoy the essence of God with her divine Son, participating in his glory as She had in his torments. Then by similar degrees She again descended from this vision and found Herself in the end reclining on the left arm of the most sacred humanity and regaled in another manner by the right arm of his divinity (*Cant.* 2:6). She held sweetest converse with her Son concerning the mysteries of his Passion and his glory. In these conferences She was again inebriated with the wine of love and charity, which She now drank unmeasured from the original fount. All that a mere creature can receive was conferred upon most pure Mary on this occasion, for according to our way of conceiving such things the

divine equity desired to compensate the injury (thus I must call it, because I cannot find a more proper word) which a creature so pure and immaculate had suffered in undergoing the sorrows and torments of the Passion, for as I have mentioned many times before (525, 553, 563, 576, 630) She suffered the same pains as her Son, and now in this mystery She was inundated with a proportionate joy and delight.

762. After all this (and still in her exalted state) the great Lady turned to the holy Patriarchs and the just who were there, and to all of them together, and to each one whom She recognized in their order, She spoke respectively, praising the Almighty for his liberal mercy to each one of them. She was filled with a special delight in speaking to her parents Sts. Joachim and Anne, with her spouse St. Joseph, and with St. John the Baptist, and with them She conversed more particularly than with the Patriarchs and Prophets and with the first parents Adam and Eve. All of them prostrated themselves before the heavenly Lady, acknowledging Her as the Mother of the Redeemer of the world, the cause of their remedy, and the Coadjutrix of their Redemption, and as such they desired to honor Her with worthy homage and veneration, it being thus disposed by divine Wisdom; however the Queen of all virtues and Mistress of humility prostrated Herself on the ground and revered the Saints according to their due. The Lord permitted this because the Saints, though they were inferior in grace, were superior in their state of blessedness,* endowed with imperishable and eternal glory, while the Mother of Grace was yet in mortal life and a viator, and had not as yet arrived at the state of a comprehensor. The conference of the Blessed Mother with the holy Fathers continued in the presence of Christ our Savior. Most holy Mary invited all the Angels and Saints there present to praise the Victor over death, sin and hell, whereupon all sang new songs, psalms, and hymns of glory and magnificence until the hour arrived when the risen Savior was to appear in other places, as I shall relate in the following chapter.

*INSTRUCTION GIVEN TO ME BY THE
GREAT LADY, MARY MOST HOLY.*

763. My daughter, rejoice in thy very concern of not being able to explain in words what thy interior faculties know of such exalted mysteries as thou has written. It is a victory for the creature and to the glory of the Most High to acknowledge oneself conquered by the grandeur of such supernal sacraments as these, and in mortal flesh thou canst penetrate much less. I felt the pains of the Passion of my most holy Son, and though I did not lose my life I experienced the sorrows of death mysteriously, and to this type of death corresponded my admirable and mystical resurrection to a most exalted state of grace and activity. Since the essence of God is infinite, though the creature participates in it greatly yet there remains more to understand, love and enjoy. And in order that now aided by this discourse thou mayest trace something of the glory of Christ my Son, of my own, and of the Saints, passing through the gifts of the glorified body I desire to set forth the rule by which thou canst continue on to those of the soul. Thou already knowest that the gifts of the soul are *vision, comprehension* and *fruition*, while thou hast already mentioned those of the body as being *clearness, impassibility, subtility* and *agility*.

764. All of these gifts are correspondingly increased by whatever meritorious good work is done by one in the state of grace, even if it be no more than moving a straw for the love of God or giving a cup of water (Mt. 10:42). By any of these least good works the creature earns for his

* cf. Mt. 11:11 [Ed.]

future blessedness a greater *clearness* than many suns. In *impassibility* he is further removed from human and earthly corruption than what all the efforts and forces of creatures could attain in resisting such corruption. In *subtlety* he advances beyond all that could offer him resistance, and gains new power over all he desires to penetrate. In the gift of *agility* any meritorious work corresponds to a greater power of movement than possessed by the birds, the winds, and all the other active creatures such as fire and the elements tending toward their natural center. From this increase of the gifts of the body merited by good works thou shalt understand the augmentation of the gifts of the soul, for those of the body are derived from those of the soul and correspond with them. In the beatific *vision* each merit secures greater clearness and insight into the divine attributes and perfections than that acquired by all the Doctors and enlightened members of the Church. Likewise the gift of *comprehension* or possession of the divine Object is increased, for the security of the possession of the highest and infinite Good makes the tranquility and rest of the soul's enjoyment more estimable than if he possessed all that is precious and rich, desirable and worthy of attainment in all creation, even if all was possessed at one time. In the gift of *fruition*, which is the third gift of the soul, due to the love with which man performs the smallest acts there is granted in heaven rewards of degrees of fruition love so excellent that the greatest love of men here on earth can never be compared to it, nor can the delight resulting from it ever be compared with all the delights of this mortal life.

765. Now elevate, my daughter, thy contemplation, and from these rewards so admirable, which correspond to one work done for God, consider well what shall be the reward of the Saints, who for the love of God have performed such heroic and magnificent works, and have suffered such cruel torments and martyrdom as are known in the holy Church. And if these things happen in mere men, subject to faults and imperfections which impede merit, consider in the highest manner possible to thee the glory of my most holy Son, for then thou shalt feel how limited is human capacity, and more so in mortal life, to comprehend worthily this mystery and conceive in an appropriate manner such greatness. The most holy soul of my Lord was united substantially to the Divinity in his divine Person, and consequently by the hypostatic union the infinite ocean of the Divinity itself was communicated to Him, beatifying Him as communicating in the very essence of God in an ineffable manner. Although He could not merit this glory (since it was given to Him as a consequence of the hypostatic union from the first instant of his conception in my womb), yet the works of the thirty-three years of his life, his being born in poverty, living in labors, loving as a viator, practicing all the virtues, preaching, teaching, suffering, meriting, redeeming the entire human race, and founding the Church and what the Catholic faith teaches: These works merited the glory of the most pure body of my Son and its correspondence to that of his soul. Hence his greatness is ineffable and immense, reserved for manifestation in eternal life. In connection with the magnificent exaltation of my divine Son, the right hand of the Almighty wrought also in me effects proportioned to a mere creature, and in them I forgot all the tribulations and sorrows of the Passion; the same happened with the Fathers of limbo and the other Saints when they received their rewards. I forgot the bitterness and labors I had suffered, since supreme joy banished pain, though I never lost from view what my Son had suffered for the human race.