

CHAPTER III

Continuing the Understanding of the Rest of Chapter XXI of the Apocalypse.

26. This holy city of Jerusalem, Mary our Lady (says the Evangelist), *has the glory of God, and the light thereof was like to a precious stone, as to the jasper stone, even as crystal* (Apoc. 21:11). From her very beginning the soul of most holy Mary was filled and as it were inundated with new participations of the Divinity such as never was seen or known of any other creature, for She alone was the clearest Aurora who participated in the same splendor as the sun, Christ, true God and true man, who was to be born of Her. And this divine light and clearness went on increasing until She reached the highest state, seated at the right hand of her Son on the very throne of the blessed Trinity, and clothed in the variety of all the gifts, graces, virtues, merits and glory beyond all creatures (Ps. 44:10). When I saw Her in this place of inaccessible light it seemed to me that She possessed no other splendor than that of God himself, who seemed to communicate it to Her from the fount and origin of his immutable Being. Through the humanity of his Onlybegotten the same light and clearness seemed to be in both the Mother and the Son, each according to their degree, yet in essence seeming one and the same, not found in any of the other Blessed, nor in all of them together. In variety She seemed like jasper, in all that was estimable She was precious, and by her beauty of soul and body She was like crystal permeated, bathed and sustained with clearness and light itself.

27. *And it had a wall great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; and on the north, three gates; and on the south, three gates; and on the west, three gates* (Apoc. 21:12-13). The wall which defended and enclosed this holy city of most holy Mary was as great and high as God himself and all his omnipotence and divine attributes, for all the power and greatness of God and his immense wisdom were employed in fortifying this great Lady, in securing and defending Her from the enemies who could assault Her; and this invincible defense was doubled when She descended to live alone upon the earth and set up the new Church of the Gospel without the visible assistance of her most holy Son. For this purpose She held at the disposal of her will in a new manner all the power of God against the enemies of the Church, visible and invisible. And since after the Most High established this City of Mary He liberally opened up all his treasures, and since He desired to call through Her all mortals to the knowledge of Himself and to eternal happiness, the gentiles, Jews and barbarians without exception or distinction of nationality or state of life, He therefore built this holy City with twelve gates opening up toward all directions of the world. In them He placed the twelve Angels who were to call and invite all the children of Adam, and especially rouse all men to devotion and piety toward their Queen. In these gates are also the names of the twelve tribes of Israel so no one might think himself excluded from the sacred refuge of this heavenly Jerusalem, and so all could understand that most holy Mary holds their names written in her Heart and intimately connected with the favors She received from the Most High as the Mother of clemency and mercy, and not of justice.

28. *And the wall of the city had twelve foundations, and in them the twelve names of the twelve Apostles of the Lamb* (Ib. 14). When our great Mother and Mistress was at the right hand of her Son and God on the throne of his glory She offered Herself to come back to the world to plant the Church; the Lord then charged Her especially with the care of the Apostles, and wrote their names in the inflamed and pure bosom of that heavenly Instructress, where we would see them

written if that were possible to our mortal eyes. Although at that time there were only eleven names of the Apostles, that of Matthias was selected beforehand to take the place of Judas. And because the doctrine, instruction, stability, and the entire government by which we twelve Apostles and St. Paul were to found and plant the Church in the world depended upon the wisdom and love of this great Lady, hence our names are written in the foundation of this Mystical City of Mary, for She is to be the mainstay and the groundwork of the holy Church and of its founders, the Apostles. By her doctrine She taught us,^{*} by her wisdom She enlightened us, by her charity She inflamed us, by her patience She bore with us, by her meekness She drew us on, by her counsel She governed us, by her advice She prepared us, and by dispensing her heavenly power She delivered us from dangers. To all She rendered assistance as if there was but one who needed it, and each one She helped as if he were a multitude. To us twelve Apostles were these gates opened up more widely than to all the children of Adam. While our Teacher and Refuge lived She never failed in protecting each one of us, but remained present with us at all times and places, defending and protecting us without fail in all our necessities and labors. From and through this great and powerful Queen we participated in and received all the blessings, graces and gifts communicated to us by the arm of the Most High so we could be fit ministers of the New Testament (II Cor. 3:6). For these reasons were our names written in the foundations of the wall of this Mystical City, the most blessed Mary.

29. *And he that spoke with me had a measure of a reed of gold, to measure the city and the gates thereof, and the wall. And the city lieth in a foursquare, and the length thereof is as great as the breadth; and he measured the city with the golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal* (Apoc. 21:15-16). So I could understand the immensity of this holy City of God, the one who spoke to me measured it in my presence. For measurement he had a hollow cane or a reed of gold, which symbolized the deified humanity of the Word, with its gifts, graces and merits, and in which were united the frailty of the human and terrestrial nature with the precious and inestimable essence of God, exalting the humanity and its merits. Although this measure so greatly exceeds that which it was to measure, yet in all the heavens and earth nothing else could be found to measure most holy Mary and her greatness than her own Son and true God, for all creatures, human and angelic, were inferior and unsuited for the measurement and exploration of this mystical and divine City; but measured by her Son She was found proportionate to Him as a Mother worthy of Him, without failing in anything regarding this proportionate dignity. Her greatness was twelve thousand furlongs, equal in all its dimensions; hence it forms a cube, proportionate in all its parts. Such were the grandeur, immensity and correspondence of the gifts and excellencies of the great Queen that if the saints each received five or two talents (Mt. 25:15), She received in proportion twelve thousand of each gift, reaching immense magnitude. Though She was already thus measured when She came down from non-existence to existence by her Immaculate Conception,[†] and was prepared to be the Mother of the incarnate Word, yet on this occasion when She descended from heaven in order to plant the Church She was again proportionately measured and compared to her Onlybegotten at the right hand of the Father, and She was found to have exact correspondence with Him in that place, and hence returned to the Church to act in place of her own Son and Repairer of the world.

^{*} cf. Ecclus. 24:44 [Ed.]

[†] cf. *Conception* 278 [Ed.]

30. *And the building of the wall thereof was of jasper stone; but the city itself pure gold, like to clear glass. And the foundations of the wall of the city were adorned with all manner of precious stones* (Apoc. 21:18-19). The works and exterior composure of most holy Mary, which like the wall surrounding a city She manifests to all, were of such wondrous beauty and variety that merely by her example She conquered and attracted the hearts of all who looked upon Her or conversed with Her. By her mere presence She drove away the demons and effaced all of their boastful illusions, and hence the walls of this holy City were of jasper. By her conduct and labors, as far as they became known exteriorly, our Queen produced more fruits and wrought greater wonders in the primitive Church than all the Apostles and Saints of that age. The interior of this divine City was of the finest gold of inexplicable clearness, participating in that of her own Son, and so closely resembling the light of the infinite Being that She herself seemed a ray of it. Not only was this City of the finest and most precious gold, but it seemed to be like the most pure and transparent glass because She was an immaculate Mirror in which the Divinity himself was reflected, and She knew no other image there. She was like a crystalline tablet upon which was written the law of the Gospel, and thus by Her and in Her it was to be manifested to the whole world; thus this tablet was of clear glass and not opaque stone like that of Moses (Ex. 31:18), for one people only. All the foundations in the wall of this great City, being revealed, were of precious stones, for this wall was founded by the hand of the Most High, who being rich and powerful built it without stint or measure with whatever was most precious, estimable and secure of all his gifts, privileges and favors. These were typified by the most solid, rich, beautiful and valuable stones known among men. (See chapter XIX of Part I, Book One.)

31. *And the twelve gates are twelve pearls, one to each; and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty is the temple thereof, and the Lamb* (Apoc. 21:21-22). He who comes to this holy City of Mary, and enters through faith, hope, veneration, piety and devotion, shall find it a precious pearl* which shall make him fortunate, rich and prosperous in this life, and blessed in the next through her intercession. He shall feel no repugnance in entering this City of refuge because its gates are lovely and desirable, like rich and precious pearls. Hence no mortal shall have an excuse if he does not avail himself of most holy Mary and her most sweet kindness toward sinners, for there is nothing in Her which is not capable of attracting the soul to Her and to the way of eternal life. And if the gates are so rich and full of beauty to those who will approach, more so shall be the interior, which is the square of this admirable City, since it is of the purest gold and highly transparent, which signifies her most ardent love and desire to admit all and enrich them with the treasures of eternal happiness. For this purpose She manifests Herself to all in the clearest light, and no one shall find in Her the darkness of deceit or falsehood. And because into this holy City of Mary came God himself in a special manner, and the Lamb, who is her Son in the Blessed Sacrament, thus filling and occupying Her, therefore I saw in Her no temple and no propitiatory except the omnipotent God himself and the Lamb. Nor was it necessary to build a temple in this City for the ceremonious offering of prayers and petitions as in other cities, for God himself and her divine Son were her temple, and They were attentive and propitious to all her petitions, prayers and requests offered for the faithful of the Church.

32. *And the city hath no need of the sun, nor of the moon, to shine in it; for the glory of God hath enlightened it, and the Lamb is the lamp thereof* (Ib. 23). After our Queen had returned to

* cf. Mt. 13:46 [Ed.]

the world from the right hand of her divine Son, her spirit was enlightened not only in the manner common to the saints, nor only in the manner She had been enlightened before the Ascension, but in recompense for the clear vision and fruition of which She deprived Herself in order to return to the Church Militant another kind of vision, an abstractive and continual vision of the Divinity, was conferred upon Her, and with it was joined another kind of fruition proportionate to it. Hence, in a manner peculiar to Her, She participated in the state of the comprehensors though She was yet a viator. Besides this privilege She enjoyed also another: Her divine Son in the sacramental species of bread remained continually within her bosom as in his proper tabernacle, for whenever She received Holy Communion the sacred species were not dissolved until She received them the next time, and thus as long as She lived in the world after her descent from heaven She bore within Her without intermission her divine Son and sacramental God. By a special kind of vision She also saw Him within Herself and conversed with Him without seeking his true presence anywhere outside of Herself. She bore Him within her bosom and could say toward the Spouse: *I held Him, and I will not let Him go* (Cant. 3:4). Hence there could be no night in this holy City where grace shone as the moon, nor was there need of any other rays than those of the Sun of justice, since She possessed them in all plenitude and not only in part like the rest of the saints.

33. *And the nations shall walk in the light of it; and the kings of the earth shall bring their glory and honor into it* (Apoc. 21:24). The banished children of Eve can have no excuse or justification if by the heavenly light which Mary most holy has given to the world they do not walk in the path of true happiness. So She could enlighten his Church in the first age her Son sent Her and made Her known to the first children of his holy Church. In the course of the ages He has continued to manifest her grandeur and sanctity by the wonders performed by this great Queen and the innumerable favors and blessings flowing from her hands upon mankind. In these last ages (which are the present) He shall extend her glory and make Her known anew with greater splendor due to the exceeding necessity which the Church has of her powerful intercession and help in order to conquer the world, the demon, and the flesh, which through the guilt of mortals shall assume greater dominion and strength, as they now have, to impede the workings of grace in men and make them more unworthy of glory. The Lord desires to counter the new malice of Lucifer and his followers with the merits and petitions of his most pure Mother, her life and powerful intercession, and the light which She sends to the world.* She is to be the Refuge of Sinners and their sanctuary, the straight and secure way, full of splendor for all who wish to walk upon it.

34. If the kings and princes of the earth would walk by this light and seek their honor and glory in this holy City of Mary, and employ the greatness, power and riches of their States in advancing the honor of her Name and that of her most holy Son, and if they would govern by this north star, they could rest assured they would merit to be guided, with the protection of this supreme Queen, in the exercise of their dignities, and would govern their States or monarchies with great success. In order to renew the confidence of our Catholic princes, instructors and defenders of the holy faith in most holy Mary, He discloses all that I now and in the course of this History have been made to understand and record. For this reason the highest King of kings and the Restorer of monarchies has given Mary most holy the special title of Patroness, Protectress and Advocate of these Catholic kingdoms. Through this singular blessing the Most High has resolved to remedy the calamities and difficulties which the Christian people are to

* cf. Eccclus. 24:44 [Ed.]

endure and suffer because of their sins, and which in our own times we sorrowfully and tearfully are sustaining. The infernal dragon has poured out his froth and fury against the holy Church because he sees the carelessness of its leaders and of the members of this Mystical Body, and because he sees so many men in love with vanity and carnal pleasures. The greater part of the guilt and its chastisement falls upon the majority of Catholics, whose offenses, as being those of children, are more heinous; for they know the will of their heavenly Father, who dwells on high, and yet do not strive to fulfill it more earnestly than the strangers.* Though knowing *the kingdom of heaven suffereth violence* and must be gained by labors (Mt. 11:12), they have nevertheless given themselves over to idleness and pleasure, temporizing with the world and the flesh. This dangerous deceit of the demon the just Judge punishes by the demon himself, giving him in his just judgments the liberty to afflict the holy Church and scourge its children with rigor.

35. But the Father of mercies, who is in heaven, does not permit the works of his kindness to be entirely undone, and in order to preserve them He offers us the opportune protection of most holy Mary,[†] so through her prayers and intercession his divine justice can find some pretext or excuse for the suspension of the rigorous chastisements hanging over us. He desires to wait and see whether we shall avail ourselves of the intercession of this great Queen and Lady of Heaven for pacifying the just indignation of her divine Son, and whether we shall amend our lives by which we make ourselves unworthy of his mercy and provoke his justice. Let not Catholic princes and the inhabitants of these kingdoms neglect this occasion wherein most holy Mary offers the days of salvation and the acceptable time of her protection (II Cor. 6:2). Let them bring their honor and glory to this Lady, giving them entirely to her most holy Son and to Her in gratitude for the blessing of the Catholic faith, which has been preserved until now so pure in these kingdoms, for through this preservation of the faith both Mother and Son have shown to the world their singular love toward these kingdoms, and they now show it again by vouchsafing this salutary advice. Let them therefore zealously strive to employ their power and influence for the spreading and exaltation of the Name of Christ and that of Mary most holy through all the nations. Let them believe that in order to oblige the Son there can be no more efficacious means than to exalt his Mother with due reverence and spread the knowledge and veneration of Her through all the nations of the world.

36. For a still greater proof and testimony of the clemency of most holy Mary, the Evangelist adds: *And the gates thereof shall not be shut by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it* (Apoc. 21:25-6). Let no one, even though he has been neglectful and a sinner, an infidel or a pagan, approach with mistrust the gates of this Mother of Mercy. She who deprived Herself of the glory of the right hand of her Son in order to assist us will not shut the portals of kindness to anyone who seeks relief with a humble heart. Whether he arrives in the night of sinfulness or in the day of grace, at any hour of his life, he shall be admitted and assisted. If he who calls in the middle of the night at the door of a true friend will force him, either through his necessity or importunity, to rise and help him with the desired bread (Lk. 11:8), what will She not do who is such a loving Mother and who calls us and earnestly invites us to the remedy? She will not wait until we ourselves importune Her, for She hastens to assist us,^Δ is eager to respond, is most sweet and delightful in her favors, and most generous in enriching us. She is the encouragement of mercy, inducing the Most High to grant it.

* cf. Lk. 12:47 [Ed.]

† cf. Apoc. 3:12 [Ed.]

Δ cf. Lk. 15:20 [Ed.]

She is the portal of heaven, opened up for our entrance through her intercession and prayers. *There shall not enter into it anything defiled, or that maketh a lie* (Apoc. 21:27). She is never roused to indignation or hatred against men; in Her there is no deceit, no fault or defect, and She cannot fail in anything mortals may need for their salvation. We have no excuse or pretext for not going to Her with humble acknowledgment, since She, being pure and spotless Herself, shall purify and cleanse us also. She holds the keys to the fountains from which Isaias says we may draw the waters of the Redeemer (Is. 12:3); in response to our petitions her intercession shall turn these keys so the waters gush forth to wash us and make us worthy of her most blessed company and that of her divine Son for all the eternities.

*INSTRUCTION GIVEN TO ME BY THE GREAT
QUEEN AND MISTRESS OF THE ANGELS.*

37. My daughter, I desire to tell thee for thy encouragement, and that of my servants, that thou hast written of the mysteries in these chapters with the pleasure and approval of the Most High, whose will is that it be manifested to the world what I have done for the Church on earth, returning to it from the empyrean heaven to help the faithful, and also the desire I have to assist Catholics who avail themselves of my intercession and help, as the Most High entrusted to me; and I with maternal affection offer it to them. It has also been to the special joy of the Saints, and among them my son John, that thou hast declared the joy they all had when I was raised with my Son and Lord to heaven, accompanying Him in his Ascension; for it is now time for the children of the Church to understand this, and recognize more expressly the greatness of the benefits to which the Almighty has raised me, and lift themselves up in their hope, being more capable of the favor I can and desire to grant them, because I am moved to compassion, as a loving Mother, to see my children so deceived by the demon, and oppressed by his tyranny, to which they have blindly delivered themselves. My servant John has enclosed many other sacraments in chapters XXI and XII of the Apocalypse concerning the benefits the Most High has wrought for me; and from all of them thou hast declared in this History what the faithful can know now for their remedy, and thou shalt write more further on.

38. But at present thou must gather for thyself the fruit of all thou hast understood and written. In the first place, thou must advance in the cordial affection and devotion thou hast toward me, and in a most firm hope that I shall be thy refuge in all thy tribulations, and that I shall guide thee in thy works, and that the gates of my clemency shall be open to thee, and also for all those thou dost recommend to me, if thou shalt be such as I desire of thee. For this reason I admonish thee, my dearest, and advise thee, that just as I was renewed in heaven by divine power for returning to the earth, and laboring upon it with a new mode and perfection, so the same Lord desires thee to be renewed in the heaven of thy interior, in the retreat and superior part of thy spirit, and in the solitude of the exercises, where thou hast recollected thyself for writing the rest of my Life. Understand that this has been decreed by special providence, as thou shalt know in pondering upon what proceeded in thee in giving a beginning to this third Part, as thou hast written. Thus now that thou art alone and unoccupied with the government and conversation of this community,* I give thee this doctrine; and it is reasonable for thee that by the favor of divine

*Ven. Mary had been Abbess of her convent from 1627 (when she was 25 years old) until 1652; this required a special dispensation to re-elect her each time, much against her will since she felt herself incapable of this high office. In 1652 the Apostolic Nuncio of Spain, the future Pope Clement IX, refused this dispensation at her request,

grace thou renew thyself in the imitation of my life, and in executing (as far as possible) what thou knowest of me. This is the will of my most holy Son, my will, and thy own desires. Hear then my teaching and gird thyself with fortitude (Prov. 31:17). Efficaciously resolve in thy will to be attentive, fervent, zealous, constant, and most diligent in pleasing thy Spouse and Lord. Accustom thyself never to lose Him from sight when thou dost descend to the communication with creatures and to the works of Martha. I shall be thy Mistress, and the Angels shall accompany thee, so with them and by their enlightenments thou mayest continually praise the Lord; and His Majesty shall give thee his power in order to fight his battles with his enemies and thine. Do not make thyself unworthy of so many benefits and favors.

which gave her time to prepare by retreat to write the Life of Our Lady a second time (she had burned the first writing). This is what Our Lady refers to here. [Ed.]