

CHAPTER XI

The Lord Raises Most Holy Mary by New Benefits Above the State Described in Chapter VIII of This Book.

595. In chapter VIII (536) I stated the Queen of heaven for one thousand two hundred sixty days was nourished and maintained in the condition and state described by the Evangelist in chapter XII of the Apocalypse (v. 6). That number of days made up more or less three and a half years, and brought the most pure Mother to the sixtieth year of her life, plus two months and a few days, and the year of our Lord forty-five. And just as the stone, in its natural movement by which it descends toward its center, gains greater speed the closer it approaches to it, so in proportion as the great Queen and Mistress of creatures advanced toward the end of her most holy life the more swift became also the flights of her purest spirit and the impetus of her desires to arrive at the center of her eternal rest and repose. From the moment of her Immaculate Conception She had issued forth like an abundant river from the ocean of the Divinity* where She was conceived in the eternal ages, and by the currents of such gifts, graces, favors, virtues, sanctity and merits She was now grown in greatness beyond the limited sphere of all creation. The impetuous floods of her wisdom and love resistlessly rushed back to unite themselves with the ocean of the Divinity from whence She had issued, in order to return from there and once again shed her maternal clemency upon the Church (Eccles. 1:7).

596. In these last years of her life the great Queen by the violence of her love had already begun to suffer a sort of ceaseless martyrdom. Without a doubt it is true in the spiritual order what philosophers claim in the corporeal, that the nearer a moving object approaches its center of attraction the more powerfully is it drawn to that center; and most holy Mary had now approached so closely to the infinite and highest Good that She was divided from Him, as is said in the Canticles (2:9), only by the grating or partition of mortality. This did not any more suffice to impede their reciprocal vision and love, and between them was only the vast force of love, impatient of all hindrances, to complete the union; thus all other desires were consumed by the one immense desire of overcoming and doing away with these hindrances. Her most holy Son desired this, and was detained only by the necessity which the Church always had of such a Mistress. Such was also the desire of the sweetest Mother, and though She restrained Herself from asking for natural death, yet She could not restrain the force of the love by which She felt the violence of the constraint of mortal life and its fetters which halted her flight.

597. Yet as long as the term of her life determined by eternal Wisdom had not arrived, She continued to suffer the pains of that love which is strong as death (Cant. 8:6). By them She called upon her Beloved, who came from his abode and descended to the field to abide in this village (Ib. 7:11) and view the flowers and fragrant fruits of his vineyard (Ib. 12). By the darts of her eyes and her desires She wounded the Heart of her Beloved (Ib. 4:9) and drew Him from the heights into her presence. Hence it happened once, in the time of which I am going to speak, that the longings of love in the Blessed Mother grew to such proportions that She could truly be said to be languishing with love (Ib. 2:5); for without being affected by the infirmities of our earthly passions She languished due to the impetus of her loving Heart drawn toward the Lord (Ib. 5:8), so just as He was the cause of her ailment He would also be its glorious medicine and cure. Her

* cf. Eccles. 24:41 [Ed.]

holy Angels, full of admiration at the effects of the impetuous love of their Queen, spoke angelic words to Her in order to soothe her ardors by inspiring Her with the hope of secure possession. But these remedies did not allay the flame but rather enkindled it, and the great Lady answered only by conjuring them to tell her Beloved that She was languishing with love. They conveyed her message to Him and presented to Him the tokens She desired. On this occasion and on others of this last part of her life (as I especially desire to state) were fulfilled in Her, the only and worthy Spouse, the hidden mysteries of the Canticles of Solomon. It became necessary for the supreme Princes of heaven, who assisted Her in visible form, to support Her in their arms because of the pains She felt.

598. Then her most holy Son came down from heaven, seated on a throne of glory and surrounded by myriads of Angels who gave Him praise and magnificence. Coming to the most pure Mother He refreshed and comforted Her in her pains, and said to Her: “My Mother, most beloved and chosen for our approbation, the clamors and sighs of thy loving soul have wounded my Heart. Come, my Dove, to my celestial fatherland, where thy sorrow shall be turned into joy,* thy tears into rejoicing, and where Thou shalt rest from thy sufferings.” Then the holy Angels by the command of the Lord himself placed the Queen on the throne at the side of her most holy Son, and with celestial music they all ascended to the empyrean heaven, where most holy Mary adored at the throne of the most holy Trinity. The humanity of Christ our Savior retained Her at his side, causing new accidental joy to all the courtiers of heaven; and the Lord himself, thus manifesting Her as if to compel anew the attention of all the saints (according to our mode of understanding), spoke to the eternal Father, saying:

599. “My Father and eternal God, this Woman is She who gave Me the form of man in her virginal womb; She who nourished Me at her breast and sustained Me with her labor; She who accompanied Me in my labors and cooperated with Me in the works of the Redemption; She who was always most faithful, and in all things executed our will to the plenitude of our pleasure. She is pure and immaculate as my worthy Mother, and by her works She has reached the summit of all sanctity according to gifts which our infinite power has communicated to Her; and when She had merited her reward and could have enjoyed it without ever losing it, She deprived Herself of it solely for our glory and returned to the Church Militant for its establishment, government and instruction;† and in order for Her to live in it for the relief of the faithful, We have delayed her eternal rest which She has many times merited from Us. In the highest goodness and equity of our providence it there is reason for my Mother to be recompensed for her love and works by which She obliges Us above all other creatures, and to Her the common law of the rest of mortals must not extend.Δ Since I have merited for all infinite merits and grace without measure, it is just for my Mother to receive them above all others who are so inferior; for She by her works corresponds to our generous grandeur and places no impediment or obstacle to our gifts and graces, and thus the infinite power of our arm is manifested in Her, partaking of our treasures as the Queen and Lady of all that has created being.”

600. To this proposition of the most sacred humanity of Christ the eternal Father replied: “My most beloved Son, in whom I have the plenitude of my pleasure and complacency (Mt. 17:5): Thou art the Firstborn and the Head of all the predestined (Rom. 8:29), and in thy hands I have placed all things (Jn. 3:35) so Thou mayest judge with equity all the nations and generations and

* cf. Jn. 16:20 [Ed.]

† cf. *Transfixion* 811 [Ed.]

Δ cf. Esther 15:13 [Ed.]

all of my creatures (Jn. 5:22). Distribute my infinite treasures and communicate them according to thy will to our Beloved, who clothed Thee in passible flesh; reward Her according to her dignity and merit, which in our acceptation are so commendable.”

601. With this approval of the eternal Father, Christ our Savior decreed and as it were pledged Himself to his most holy Mother in the presence of all the saints that from henceforth as long as She lived in mortal flesh She would on every Sunday, after finishing her exercises of the Passion, be brought by the holy Angels to the empyrean heaven and there, in the presence of the Most High, celebrate in body and soul the joys of the Resurrection. The Lord also decreed that in her daily Communion He would manifest to Her his most sacred humanity united to the Divinity in a new and admirable manner, different from that which She had enjoyed in this light until that day, so this benefit could be as a rich deposit and pledge of the glory which He had prepared for his most holy Mother in his eternity. All the Blessed understood how just were these favors toward the divine Mother for the glory of the Omnipotent and the demonstration of his grandeur, for the dignity and sanctity of the great Queen, and for the worthy recompense granted to Her alone for such works. All of them sang new canticles of glory and praise to the Lord, who was so holy, just and admirable in all these works.

602. Having given these reasons, Christ our Good turned to his most pure Mother and said: “My most loving Mother, I shall always remain with Thee in the time left of thy mortal life, and it shall be in a new manner so admirable that neither men nor angels have known until now. With my presence Thou shalt not feel loneliness, and where I am there shall be my fatherland;* in Me Thou shalt rest from thy yearnings, and I shall recompense Thee in thy exile, though it shall last but a short time longer. For Thee the fetters of thy mortal body shall not be distressing, and soon Thou shalt be free of them. I shall be the end of thy afflictions until that day arrives when I shall withdraw the veil which impedes thy loving desires. In all this I give Thee my royal word.” Amid these promises and favors most holy Mary remained in the profound depth of her ineffable humility praising, magnifying and thanking the Omnipotent for his liberality in granting such a magnificent benefit, and annihilating Herself in her own estimation. This spectacle can neither be explained nor understood in this life: To see God himself raising his worthy Mother to such exalted excellence and estimation of his divine wisdom and will, while at the same time to see Her in competition with the infinite power by humbling, abasing and annihilating Herself, meriting by this the very exaltation She received.

603. Besides all this She was enlightened and renewed in all her faculties for the beatific vision in the manner explained elsewhere (*Con.* 623). When She was thus prepared the veil fell and She saw God intuitively, enjoying for some hours, above all the saints, the essential fruition and glory, imbibing the waters of life in their very fount. She satiated her most ardent desires; She reached her center and ceased that most swift motion in order to return to earth to begin it anew. After this vision She rendered gratitude to the most blessed Trinity and again interceded for the Church. Then, entirely refreshed and comforted, the holy Angels brought Her back to her oratory where, as described on other occasions, an Angel had assumed her bodily form so She would not be missed by the faithful (400, 490). Upon leaving the cloud-throne on which She had been carried from heaven, She prostrated Herself as usual upon the ground (4, 317) and humbled Herself for all these favors and benefits more deeply than all the children of Adam ever humbled themselves for all their sins and miseries. From that time on, as long as She lived, the promise of the Savior in regard to Her was fulfilled, and on all Sundays, after She had finished the exercises

* cf. *Incarnation* 612 [Ed.]

of the Passion, at the hour of the Resurrection all of her Angels raised Her upon a cloud-throne to the empyrean heaven, where Christ her most holy Son came forth to meet Her and unite Her with Himself. And although the Divinity did not always manifest Himself intuitively, yet even then this glorious vision had such effects and participation of glory as to exceed all human capacity to comprehend it. On these occasions the Angels were accustomed to sing the hymn *Regina caeli laetare, alleluia*, and these were days of solemn festivity for all the saints, especially for St. Joseph, St. Anne, and St. Joachim, and those more closely connected with Her, as well as for her Guardian Angels. At these visits She consulted with the Lord about the arduous affairs of the Church and prayed for it, particularly for the Apostles, and returned to the earth laden with riches like that ship of the merchant of which Solomon speaks in chapter XXXI of the Proverbs (v. 14).

604. This privilege, though it was a singular grace of the Most High, yet in a certain manner was due to his Blessed Mother for two reasons. First, because She had voluntarily denied Herself the beatific vision which for her merits was due to Her, depriving Herself of this joy in order to govern the Church; and being in the Church on earth, She many times came to the point of death by the violence of her love and desires to see God, so a congruent means to preserve her life was to sometimes carry Her into the divine presence, and whatever was possible and proper was as it were due to the Mother from her Son. The other reason was She renewed and felt in Herself the Passion of her most holy Son each week, as it were dying anew with the Lord himself, and consequently it was proper for Her to rise with Him. And since He was already glorified in heaven, it was reasonable for Her through his presence to become a participant in the joy of his Resurrection, and thus reap the fruits of the sorrows and tears She had sown (Ps. 125:5).

605. Regarding the second benefit which her most holy Son promised Her concerning Holy Communion, I wish to note that up to the time of which I am speaking the great Queen omitted Holy Communion on some days, as for instance during the journey to Ephesus, during some absences of St. John, and on other occasions. Her profound humility induced Her to submit to these omissions, resigning Herself without complaint in obedience to the Apostles, for in all things the great Lady was the Model and Teacher of perfection, teaching us submissiveness which we must imitate even in that which seems to us most holy and proper. But the Lord, who seeks his rest in humble souls and above all desired to rest and live in the Heart of his Mother for the purpose of frequently renewing his wonders, ordained from this time on that She receive Holy Communion every day for the rest of her life. This will of the Most High was perceived in heaven by most holy Mary, but being most prudent in all her actions She resolved to wait until it could be executed in obedience to St. John, for She did all things as a humble inferior and subject of those by whom She was to be governed in such things.

606. Therefore She did not Herself inform St. John what She had recognized as the will of God. Yet it happened one day that the Evangelist was very much taken up with preaching and he let the hour for Communion pass. She spoke to her holy Angels asking their advice, and they answered that the command of her most holy Son ought to be fulfilled, and they would inform St. John and intimate to him this order of his Master. Then one of the Angels manifested himself to St. John where he was preaching and said: "John, the Most High desires his Mother and our Queen to receive Him sacramentally every day while She lives in the world." Thus reminded the Evangelist immediately returned to the Cenacle, where most holy Mary was secluded for Holy Communion, and said: "My Mother and Lady, the Angel of the Lord has manifested to me the command of our God and Master that I administer his sacred sacramental body to Thee each day without omitting any." The most blessed Mother answered: "And thou, master, what dost thou command me in regard to this?" St. John replied: "That what thy Son, my Lord, has commanded

be done.” And the Queen said: “Behold here his slave ready to obey in this.” From that day on She received Holy Communion every day without exception to the end of her life. She received the Blessed Sacrament on Fridays and Saturdays, the days of her exercises of the Passion, while on Sundays She was raised to the empyrean heaven (as I said above [603]), and that benefit was in place of her Holy Communion.

607. At the moment She received in her Heart the sacramental species, the sacred humanity of Christ manifested Himself through them at the age He was when He instituted the Most Holy Sacrament. Although the Divinity was not revealed to Her beyond her habitual abstractive vision, yet the most holy humanity manifested Himself glorious, much more refulgent and admirable than when He was transfigured on mount Tabor. This vision She enjoyed for three consecutive hours after receiving Holy Communion, and its effects upon Her were such as cannot be described in words. This was the second benefit offered to Her by her most holy Son to recompense Her in some way for the delay of the eternal glory which He had prepared for Her. Besides this there was another reason for this wonder: The Lord desired to recompense Himself and counteract beforehand the ingratitude, lukewarmness, and bad disposition with which the children of Adam during the ages of the Church were to treat and receive the sacred mystery of the Eucharist. And if Mary most holy had not supplied for this fault of all mortals, neither would worthy gratitude have been rendered for this benefit on the part of the Church, nor would the Lord have been satisfied with the return given by men for having given Himself to them in this Sacrament.

*INSTRUCTION WHICH THE GREAT QUEEN
OF THE ANGELS GAVE ME.*

608. My daughter, when mortals at the end of the brief course of their lives finish the term given them by God in order to merit eternal life, then also shall end all their delusions by the experience of eternity, which they shall begin to enter for glory or for punishment which shall never end. Then shall the just see in what consisted their happiness and remedy, and the reprobate their lamentable and eternal perdition. O how happy, my daughter, is the man who during the short instant of his life seeks to anticipate the divine science which he is so soon to possess by experience! This is true wisdom, not to wait to know the end until the end, but rather to run towards it at the beginning of the race, not with so many doubts but with some security of attaining it. Consider then with what sentiments they must be animated who at the beginning of a race see a great prize which they can attain by pressing on their course for a time with great diligence (I Cor. 9:24); certainly they will set out with all speed, without turning aside* or permitting themselves to be detained by any cause whatsoever. And if they do not run, and stop looking at the prize at the end of their course, they would be judged as madmen, or ignorant of what they were losing.

609. Such is the mortal life of men, a short course, the end of which shall bring to the runner either eternal glory or everlasting torment as a reward or punishment. All men are born to run this race by the use of their reason and free will, and no one, much less the children of the Church, can plead ignorance as an excuse. Hence, where is the judgment and good sense of those in the Catholic faith? Why does vanity still retain its hold upon them? Why do they ensnare themselves in the love of what is only apparent and deceitful? Why do they ignore the end to

* cf. Gen. 19:17, 26; Josue 1:7; Is. 30:21 [Ed.]

which they shall come so soon? Why will they not understand what awaits them there? Do they perhaps ignore that they are born but to die (Ps. 88:49), that life is momentary (II Cor. 4:17), death infallibly certain, the reward or punishment inevitable and eternal? What can the lovers of this world answer to these questions, those who consume all of their short life (for even the longest lives are very short) in acquiring riches, accumulating honors, and wasting their strength and powers in enjoying corruptible and most vile pleasures?

610. Alas, my friend, consider how false and treacherous is the world in which thou art born and which thy eyes behold. In it I desire thee to show thyself as my disciple, my follower, a child of my desires, and a fruit of my prayers. Forget it entirely with a heartfelt abhorrence. Do not lose sight of the end toward which thou dost hasten so swiftly, the purpose for which thy Creator formed thee out of nothing; long for it continually, and occupy thy cares and sighs in this. Do not permit thyself to be drawn away by the fleeting, vain and deceitful things of the world. Let divine love alone dwell in thee and engage all thy forces, for it is not a true love which gives them liberty to love anything else, or which does not entirely subject, mortify and restrain them. Let this love be in thee as strong as death (Cant. 8:6) so thou mayest be renewed entirely as I desire. Do not hinder the will of my divine Son in all He desires to accomplish in thee, and be assured of his fidelity which rewards a hundredfold (Mt. 19:29). Keep in mind with humble veneration what He has until now wrought in thee, and I exhort and admonish thee to experience anew in thyself his truths as I have commanded thee. For all this continue thy exercises with new solicitude in finishing this History. And give thanks to the Lord for the great and inestimable benefit of ordering and disposing thy superiors to permit thee to receive Him daily in Holy Communion; prepare thyself for it in imitation of me, and continue as well the petitions I have recommended and enjoined upon thee.