

CHAPTER XXII

Most Holy Mary is Crowned as Queen of Heaven and of All Creatures, Confirming Her Great Privileges for the Benefit of Men.

775. When Jesus Christ our Savior took leave of his disciples in order to enter upon his suffering He told them not to be disturbed in their hearts due to the things He had told them, because in the house of his Father, which is eternal happiness, there are many mansions (Jn. 14:1-2). He further assured them there was room and reward for all, though their merits and good works be diverse, and no one should be disturbed in his peace and hope though he see others more favored or advanced, because in the house of God there are many grades and many dwellings in which each one shall be content with what shall belong to him without envy, for this is one of the great blessings of that eternal felicity. I have said most holy Mary was assigned to the supreme position and state on the throne of the most blessed Trinity (763), and many times have I made use of this phrase in order to declare such great mysteries, as also has been done by the Saints and in Holy Scriptures themselves (Apoc. 1:4; 3:21).^{*} And though regarding this no further remark is necessary, nevertheless for those with less understanding I will say that God, since He is a most pure Spirit without a body and altogether infinite, immense and incomprehensible, has no need of a material throne or seat, for He fills all creation and is present in all creatures. He is comprehended or circumscribed by none, but He himself comprehends and encompasses all things. The saints do not see the Divinity with corporeal eyes,[†] but with those of the soul; yet since they see Him in some certain location (in order to adapt ourselves to our terrestrial and material ways of thinking and speaking), we say He is upon the royal throne of the most blessed Trinity, though in reality He has his glory within Himself and communicates it to his saints. But I do not deny that in heaven the humanity of Christ our Savior and his Blessed Mother hold a place more eminent than the rest of the saints, and among the Blessed who are in body and soul there is some kind of order in their relative position nearer or farther from Christ our Lord[‡] and the Queen, yet here is not the place to inquire into the manner into which this arrangement is made in heaven.

776. Thus we call the throne of the Divinity that from whence God manifests Himself to the saints as the principal cause of their glory and as the eternal God, infinite, who depends upon no one, and all creatures depend upon his will; and He manifests Himself as Lord, as King, as Judge and Master of all that has being. This dignity Christ our Redeemer possesses insofar as He is God by essence, and insofar as He is Man by the hypostatic union by which He communicates his divinity to his most sacred humanity. Hence in heaven He is the King, the Lord, and the supreme Judge, and the saints, though their glory exceeds all human calculation, are as servants and inferiors of that inaccessible Majesty. After Christ our Savior, most holy Mary participates in this excellence in a degree inferior to her most holy Son, yet otherwise ineffable and proportionate to the being of a mere creature nearest to the Godman; hence, She assists forever at the right hand of her Son as Queen (Ps. 44:10), Lady, and Mistress of all creation, her dominion extending as far as that of her divine Son, though in a different manner.

^{*} cf. also Ps. 44:7; Ecclus. 1:8; Heb. 1:8 [Ed.]

[†] cf. St. Thomas Aquinas, *Summa Theologica*, Part I, Q.12, Art. 3 [Ed.]

[‡] cf. *Coronation* 197 [Ed.]

777. After establishing most holy Mary in this place and on this supereminent throne, the Lord declared to the courtiers of heaven all the privileges She would enjoy in virtue of this participation in His Majesty. The Person of the eternal Father, as the first principle of all things, speaking to the angels and saints said: “Our Daughter Mary was chosen according to our pleasure from among all creatures, the first for our delights, who never fell from the title and position of a true Daughter such as We had given Her in our divine mind. She has a claim to our dominion, which We shall recognize by crowning Her as the legitimate and peerless Lady and Sovereign.” The incarnate Word said: “To my true and natural Mother belong all the creatures who were created and redeemed by Me, and of all things over which I am King She shall be the legitimate and supreme Queen.” The Holy Ghost said: “Since She is called my beloved and chosen Spouse, She deserves to be crowned as Queen for all eternity.”

778. Having thus spoken, the three divine Persons placed upon the head of most holy Mary a crown of such new splendor and value that the like has never been seen either before or after by any mere creature. At the same time there issued a voice from the throne which said: “My Beloved and elect among the creatures, our kingdom is thine. Thou art the Queen, Lady and Superioress of the Seraphim and of all our ministers the Angels, and of the entire universe of our creatures. Attend, command, and reign prosperously over them (Ps. 44:5), for in our supreme consistory We give Thee empire, majesty and dominion. Being filled with grace beyond all the rest, Thou hast humbled Thyself in thy own estimation to the lowest place; receive now the exaltation due to Thee,^{*} and participate in the dominion of our Divinity over all things created by our hands by our omnipotence. From thy royal throne unto the center of the earth Thou shalt command all things, and by the power We now give Thee Thou shalt subject hell and all its demons and inhabitants; they shall all fear Thee as the supreme Empress and Mistress of those caverns and dwellings of our enemies. In thy hands and into thy will We place the powers and effects of all causes, their operations and their conservation, so Thou mayest dispense the influences of the heavens, the rain of the clouds, and the fruits of the earth; all of them do Thou distribute according to thy disposition, and our own will shall be attentive in order to execute thy will. Thou shalt be the Queen and Mistress of all mortals in order to command and detain death and preserve their lives.[†] Thou shalt be the Empress and Lady of the Church Militant, its Protectress, its Advocate, its Mother, and its Teacher. Thou shalt be the special Patroness of the Catholic kingdoms; and if they and the other faithful, and all the children of Adam, call upon Thee from their heart, and serve and oblige Thee, Thou shalt relieve and help them in their labors and necessities. Thou shalt be the Friend, the Defender, and the Captainess of all the just and our friends; all of them Thou shalt comfort, console, and fill with blessings to the degree they oblige Thee by their devotion to Thee. For all this We make Thee the Depositary of our riches and the Treasurer of our goods; We place into thy hands the helps and favors of our grace so Thou mayest dispense them. We desire to grant nothing to the world which does not pass through thy hands,[‡] and We desire to deny nothing which Thou dost desire to concede to men. Grace shall be diffused in thy lips (Ps. 44:3) for all Thou dost desire and ordain in heaven and on earth, and everywhere shall angels and men obey Thee; because whatever is ours is thine, just as Thou hast always been ours, and Thou shalt reign with Us forever.”

* cf. Lk. 14:11 [Ed.]

† cf. *Coronation* 743 [Ed.]

‡ cf. Ecclus. 24:40-42 [Ed.]

779. In the execution of this decree and privilege conceded to the Lady of the universe, the Omnipotent commanded all the courtiers of heaven, angels and men, to render obedience to Mary most holy and recognize Her as their Queen and Lady. There was another mystery concealed in this wonder, namely it was to recompense the divine Mother for the veneration and homage which with profound humility She had rendered to the angels and saints when She was a viator and they appeared before Her (as I have written throughout this History), despite the fact that She was the Mother of God himself, and full of grace and sanctity above the angels and saints. While they were comprehensors when the most pure Lady was yet a viator, it was appropriate for her greater merit for Her to humble Herself beneath all of them since the Lord thus ordained it; but now, when She was in possession of the reign due to Her, it was just for all to give Her homage and veneration, and recognize themselves as her inferiors and vassals. This they did in that most happy state in which all things are reduced to their due order and proportion. This recognition and homage was given to Her by the angelic spirits and the souls of the saints; in the manner in which they adored the Lord with fear,* homage and reverence, they rendered the same proportionately to his divine Mother, and the saints who were in heaven in their bodies prostrated themselves and venerated their Queen with bodily actions. All these demonstrations and the Coronation of the Empress of heaven redounded wonderfully to her glory, to the new joy and jubilation of the saints, and to the complaisance of the most blessed Trinity. Altogether festive was this day, and of new and accidental glory for heaven. Those who received more of this glory were her most chaste spouse St. Joseph, St. Joachim, St. Anne, and all the other relatives of the Queen, and especially her thousand Guardian Angels.

780. Within the glorious body of the great Queen, over her Heart, was visible to the saints a small globe or monstrance of singular beauty and splendor, which particularly caused and still causes their admiration and rejoicing. It was there as a reward and testimony of her having enclosed as in a worthy tabernacle the incarnate Word in the most Blessed Sacrament, and for having received Him in such a worthy, pure and holy manner, without any defect or imperfection, but with highest devotion, love and reverence attained by none of the other saints. Regarding the other rewards and crowns corresponding to her peerless works and virtues nothing that can be said could give any idea, and thus I refer it to the beatific vision, where each one shall perceive them in proportion as his works and devotion shall have merited. In chapter XIX (742) I mentioned the Transition of our Queen happened on the thirteenth of August, while her resurrection, Assumption and Coronation happened on Sunday the fifteenth, the day on which it is celebrated in the Church. Her sacred body remained in the sepulchre thirty-six hours just as the body of her divine Son, for her Transition and her resurrection both took place at three o'clock. According to the computation given above this wonder happened in the year of our Lord fifty-five, which had advanced as many days as intervene between the Nativity of the Lord and the fifteenth of August.

781. We have left the great Lady at the right hand of her divine Son, reigning through all the ages of eternity. We now return to the Apostles and disciples, who in flowing tears surrounded the sepulchre of most holy Mary in the valley of Josaphat. St. Peter and St. John, who had been the most constant in their attendance, noticed the celestial music had ceased, for they failed to hear it on the third day. Being enlightened by the Holy Ghost, they conjectured the most pure Mother had arisen and had entered heaven body and soul like her divine Son. They conferred about this matter and came to the conclusion that it must be so, and St. Peter, as the head of the

* cf. Ps. 2:11 [Ed.]

Church, decided that regarding such a wonderful truth all possible testimony must be taken and made known to those who had witnessed her death and burial. For this purpose on the same day he called together the Apostles, disciples, and the other faithful at the sepulchre. He proposed to them his reasons for the judgment all had made, and the necessity of manifesting the truth of this wonder to the Church, which would be venerated in all the future ages and render such glory to the Lord and his most blessed Mother. All approved of the decision of the Vicar of Christ, and at his order the stone which sealed the sepulchre was immediately removed. This being done they saw the grave despoiled of the sacred body of the Queen of heaven and the tunic in the same position as when it had covered Her, showing She must have passed through the tunic and the stone of the sepulchre without disturbing any part of them. St. Peter took out the tunic and the mantle and with all the others venerated it, since they were now certain of the resurrection and Assumption of most holy Mary into heaven. In joy mingled with sorrow they wept sweet tears at this prodigy and sang psalms and hymns of praise and glory to the Lord and his Blessed Mother.

782. In their affectionate wonder all of them remained spellbound looking at the sepulchre until the Angel of the Lord descended and manifested himself to them, saying: “Ye men of Galilee, why art thou astounded and detained here? Thy Queen and ours now lives body and soul in heaven and reigns in it forever with Christ. She sends me to confirm thee in this truth, and to tell thee on her part that She recommends to thee anew the Church, the conversion of souls, and the spread of the Gospel. She desires to tell thee to return then to thy ministry with which thou art charged, and from her glory She shall take care of thee.” At this message the Apostles were consoled; they experienced her protection in their wanderings, and much more in the hour of their martyrdom, for to each of them did She appear in that hour to present their souls to the Lord. Other particulars concerning the Transition and resurrection of most holy Mary were not manifested to me, and hence I have not written of them, nor during this entire divine History have I had any choice except to record what I have been taught and commanded to write.

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

783. My daughter, if anything could lessen the enjoyment of the highest happiness and glory which I possess, and if in it I could be capable of any sorrow, without a doubt it would give me great sorrow to see the holy Church and the rest of the world in the arduous state it is in today while knowing men have me in heaven as their Mother, Advocate and Protectress in order to assist, aid and guide them to eternal life. This being so, and the Almighty having conceded to me so many privileges as his Mother and by the titles of which thou hast written, and all this having been done in order to direct and apply them to the benefit of mortals as the Mother of clemency, seeing myself obliged to remain idle when it comes to their own good, and knowing because they do not call upon me from their whole heart so many souls are lost, would cause me great sorrow in my sincere desire to have mercy on them. But though I cannot experience this sorrow now, yet I have a just complaint against men, for while they earn eternal punishment they refuse to me the glory of helping them to save their souls.

784. The Church has never been ignorant of the value of my intercession and the power I have in heaven in order to assist all, for I have testified to the certainty of this truth by so many thousands of thousands of miracles, prodigies and favors which I have worked for my devotees. With those who have called upon me in their needs I have always shown myself generous, and

* cf. Acts 1:11 [Ed.]

the Lord has shown himself generous to them on my account; however, though many are the souls whom I have helped, they are few in comparison with those whom I could help and desire to help. The world runs on, and the centuries move along very quickly; mortals are slow in turning to God and knowing Him; the children of the Church are hindered and entangled in the snares of the demon; the sinners increase in number and their guilt is augmented, because charity is growing cold* even after God became incarnate, teaching the world by his life and doctrine, redeeming it by his Passion and Death, giving the efficacious evangelical law, contributing his part regarding creatures, making his Church illustrious by so many miracles, enlightenments, benefits and favors for itself and for his saints. And beyond this He is opening up his mercies by his goodness, and by my hand and intercession, constituting me as their Mother, Helper, Protector and Advocate;† yet my punctual and copious fulfillment of these offices is not enough. After all this, what wonder is it divine justice is so irritated, since the sins of men merit the chastisement which threatens them and which they have only begun to feel? For by these circumstances the malice of men has already reached the highest point possible.

785. All this, my daughter, is true; but my kindness and clemency exceeds even such malice, inclines toward the infinite Good, and detains his justice; and the Most High still desires to be generous with his infinite treasures, and is resolved to favor those who know how to earn my intercession and oblige me so I may with efficacy interpose my intercession for them in the divine presence. This is the secure way and the powerful means of enhancing the Church, of remedying the Catholic kingdoms, of spreading the faith, of preserving families and states, and of converting souls to the grace and friendship of God. In this cause, my daughter, I have desired thee to labor and assist me as far as thou art able assisted by divine virtue. And this shall consist not only in the writing of my Life, but in imitating it by the observance of my counsels and salutary doctrine which thou hast so abundantly received in that which thou hast written as well as in other innumerable favors and blessings corresponding to this which the Almighty has worked in thee. Consider well, my beloved, thy strict obligation of obeying me as thy only Mother, as a legitimate and true Teacher and Superior, since I grant all these and other benefits to thee with singular condescension; and thou hast many times renewed and ratified the vows of thy profession into my hands, and in them hast promised me special obedience. Do thou remember the promises thou hast so often given to the Lord and to his Angels, and all the times we have manifested to thee our will for thee to exist, live and work as one of them, and participate in mortal flesh in the conditions and operations of an angel, and for thy conversation and interaction to be with those most pure spirits; and just as they communicate with each other among themselves, and as the higher illumine and inform the lower, so shall they illumine and inform thee of the perfections of thy Beloved and the light which is necessary in order to exercise all of the virtues, and principally of the mistress of them all, which is charity, by which thou mayest be inflamed in the love of thy sweet Master and of thy neighbor. To this state thou must aspire with all thy powers so the Most High may find thee worthy to accomplish in thee his most holy will, and so thou mayest serve Him in all He desires of thee. May his powerful right hand give thee his eternal blessing, manifest to thee the joy of his countenance, and grant thee peace;‡ make sure not to become unworthy of it.

* cf. Mt. 24:12 [Ed.]

† cf. Apoc. 3:12 [Ed.]

‡ cf. Num. 6:24-26 [Ed.]