

CHAPTER XIX

Contains the Last Part of Chapter XXI of the Apocalypse Describing the Immaculate Conception of Most Holy Mary.

282. The text of the third and last part of chapter XXI of the Apocalypse, which I am explaining, is as follows (Apoc. 21:19-27):

19. *And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;*

20. *The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.*

21. *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.*

22. *And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb.*

23. *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.*

24. *And the nations shall walk in the light of it; and the kings of the earth shall bring their glory and honor into it.*

25. *And the gates thereof shall not be shut by day; for there shall be no night there.*

26. *And they shall bring the glory and honor of the nations into it.*

27. *There shall not enter into it anything defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.*

Thus far the letter and text of chapter XXI of the Apocalypse which I am explaining.

283. The Almighty having chosen the holy City of Mary for his habitation, and She being of all things outside of God the most proportionate and agreeable, it was not improper that from the treasures of his divinity and the merits of his most holy Son He would adorn the foundations of the wall of this City of God *with all manner of precious stones*. The fortitude and strength of Mary, typified by the walls, the beauty and excellence of her sanctity and graces, symbolized by the precious stones, and her wonderful Conception, suggested by the foundations, were all well proportioned by God in regard to each other and in regard to the exalted end for which this City was founded, namely that God would live within it by his love, and that from the virginal womb of Mary He would receive his human nature. All this the Evangelist describes just as he recognizes it in most holy Mary, because for her dignity and sanctity, and the security demanded by God in order to live in Her as in an invincible fortress, it was proper for the foundations of its walls, which were the primary beginnings of her Immaculate Conception, to be built of such eminently precious stones or virtues that none more rich or precious could ever be found.

284. *The first foundation* or stone, he says, *was jasper*, whose variegated tints and durability indicate the constancy and fortitude which from the moment of her Immaculate Conception were infused into this great Lady, so during the course of her life She could continue to exercise all the virtues with invincible magnanimity and constancy. And because the virtues and habits conceded and infused into most holy Mary at her Conception, signified by these precious stones, are connected with special privileges granted to Her by the Most High in each one of these twelve stones, I shall as far as possible manifest them so the mystery enclosed in the twelve foundations of the City of God can be understood. This gift of strength included a special superiority and

sovereignty for repressing, subduing and vanquishing the ancient serpent, and for inspiring all the demons with an inexpressible terror. Because of this they flee from Her and fear Her from afar, being filled with trembling at her mere presence. They cannot come near most holy Mary without excruciating pain. So generous was divine Providence with Her Majesty that He not only exempted Her from the common laws of the children of the first father, liberating Her from original guilt and the subjection to the demon which they contracted in him, and separating Her from all these damages, but He also endowed Her with sovereign power against the demons which all men lost, not having preserved themselves in the state of innocence. More than that, as Mother of the Son of the eternal Father (whom She bore in her womb for the very purpose of putting an end to the evil power of the enemies) She was invested with actual authority which emanated from God himself, and in virtue of which this most exalted Lady subdued the demons and sent them repeatedly to the infernal dungeons, as I will relate farther on.

285. *The second, sapphire.* This stone imitates the color of the clear and serene firmament and shows as it were spots or traces of refulgent gold. Its color typifies the serenity and tranquility of the gifts and graces of most holy Mary, enabling Her to enjoy an unchanging, heavenly and serene peace, without clouds of turbulence, revealing in this serenity the resplendence of the Divinity from the instant of her Immaculate Conception. Thus her virtues had a participation and similarity to the divine attributes, especially that of unchangeableness. Many times, being a wayfarer on earth, the veil was lifted and She saw God clearly, as shall be described (620). In virtue of this singular privilege the Almighty endowed Her with the power of communicating tranquility and peace of spirit to those who will ask for her intercession; therefore, let all the faithful who are agitated and stirred up by the tormenting anxiety of their vices pray to Her so they may obtain from Her this gift of peace.

286. *The third, a chalcedony.* This stone takes its name from the province where it is found, called Chalcedon. It is red in color, and in the night resplendent as a lantern. The mystery of this stone is to manifest the name of Mary most holy and its power. Her name was taken from that province of the world in which She originated, calling herself a daughter of Adam; and her name, by the mere change of the accent, signifies in Latin the collective oceans, for She was the ocean of the graces and gifts of the Divinity. She came into the world in her Immaculate Conception, submerging and inundating it with these gifts, sweeping off the malice of sin and its effects, and illuminating the darkness of the abyss with the light of her spirit and the brightness of her heavenly wisdom. This foundation stone signifies the Most High conceded to her most holy Name the power to disperse the clouds of infidelity spread over the earth, and to destroy the errors of heresy,* paganism, idolatry, and all uncertainty in matters of the Catholic faith. If the infidels would turn toward this light by invoking the name of Mary, it is certain they would very quickly shake off the darkness of their errors from their understanding, and all of them would be inundated in this sea by power from on high, conceded to Her for this very purpose.

287. *The fourth, an emerald,* the color of which is a pleasant green, delighting the sight without fatigue. It mysteriously typifies the graces of most holy Mary in her Conception, for being most amiable and gracious in the eyes of God and his creatures She preserved in Herself, without the least offense against his Name and memory, all the verdure and strength of the holiness, virtues and gifts then conferred upon Her. Accordingly the Most High granted Her the privilege of

* It is interesting to note the Council of Chalcedon (451), the Fourth Ecumenical Council, condemned the heresy of the Monophysites, who held there was only one nature in Christ, rather than two natures, divine and human, hypostatically united at the Incarnation in the womb of the Blessed Virgin Mary. [Ed.]

insuring a like stability to her devout followers, obtaining for them perseverance and fidelity in the friendship of God and the practice of virtue.

288. *The fifth, sardonyx.* This stone is transparent, though favoring the color of flesh, and usually containing three different tints: Dark below, white in the center, and mother-of-pearl above, together a graceful variety of color. The mysterious signification of this stone pointed to the close relation between the Mother and the Son whom She was to bring forth. The dark color points to the inferior and terrestrial portion of the body of Mary, obscured by mortification and labors during her stay on earth, and also to the humanity of her Son, obscured by taking upon Himself our guilt (Is. 53:2). The white typifies the purity of the soul of the Virgin Mother, and the same regarding Christ our Good. The color of flesh represents in Him the hypostatic union of his humanity and divinity, and in the Mother her participation in the love of her most holy Son and her communication in all the splendors of the Divinity. In virtue of this foundation stone the great Queen of heaven enjoys the power of interceding and obtaining for her clients the efficacious application of the superabundant merits of the Incarnation and Redemption, including also a special devotion toward the mysteries and the life of Christ our Lord through his merits.

289. *The sixth, sardius.* This stone is transparent, and because it at the same time flashes like the clear flame of a fire it is the symbol of the flame of divine love which incessantly burns in the Queen of heaven, for there is no cessation or diminution of that conflagration of love in her bosom. From the very moment of her Immaculate Conception, which was the time and place of its beginning, it continued to grow, and now, having reached that highest state of exaltation which ever can fall to the lot of a creature, it burns and shall burn through all the eternities. Here was granted the special privilege of distributing with reciprocal love the influence of the Holy Ghost, and his love and gifts, to those who ask Him through her intercession.

290. *The seventh, chrysolite.* This stone resembles in its color gold refulgent with flaming fire, and this latter is more apt to show itself by night than by day. It symbolized the ardent love which Mary most holy entertains for the Church Militant, its mysteries, and for the law of grace in particular. This love shone forth more especially during the night which enveloped the Church upon the death of her most holy Son, in the instruction which this great Queen gave in the beginnings of the evangelical law, and in the affection with which She prayed for the establishment of the Church and its Sacraments, cooperating entirely in these works (as shall be said in its place) by her most ardent love for human salvation. She alone knew and appreciated the value of the most holy law of her Son. With this love She was prepared and endowed from the moment of her Conception in order to be the Coadjutrix of Christ our Lord. This includes the prerogative of being able to obtain for those who invoke Her the grace of a good disposition toward the fruitful reception of the Sacraments of the holy Church, and of clearing away obstacles which prevent their full effects.

291. *The eighth, beryl.* This stone is of a green and yellow color, but the green predominates, having a great resemblance to olive and being of resplendent brilliancy. It represents the singular virtues of faith and hope given to Mary in her Conception, enabling Her to understand and execute arduous and sublime works such as She in reality accomplished for the glory of her Creator. In virtue of this gift She can empower her devotees with fortitude and patience in the tribulations and difficulties of their labors, dispensing those powers and gifts in virtue of the divine fidelity and assistance of the Lord.

292. *The ninth, a topaz.* This stone is transparent and of a mulberry color, much prized and esteemed. It represents the most honorable virginity of Mary our Lady, together with being Mother of the incarnate Word, both of which were for Her Highness of great and singular

estimation and for which She rendered humble gratitude during her entire life. At the instant of her Conception She asked the Most High for the virtue of chastity, and She promised to observe it during the rest of her earthly life. She was aware it was conceded to Her in a degree far above her vows and desires, and not only that, She knew the Lord had made Her the Teacher and Guide of all the virgins and lovers of chastity, and that through her intercession She could obtain these virtues and perseverance in them for all her devotees.

293. *The tenth, a chrysoprasus*, the color of which is green with touches of gold. It signified the most firm hope which was conceded to most holy Mary in her Conception, retouched with the love of God which enhanced it. Hope was immovable in our Queen, as was appropriate since She was to communicate this same quality to the rest of mankind. The stability of her hope was founded upon the immutable firmness of her generous and exalted courage during all the labors and exercises of her most holy life, and especially in the Passion and Death of her most holy Son. Conceded to Her with this benefit was efficacious mediation with the Most High so She could obtain this firmness of hope for her clients.

294. *The eleventh, a jacinth*, which exhibits a perfect violet color. In this foundation is enshrined the love for the Redemption of the human race which Mary most holy had infused at her Conception, and which was applied to Her in view of the merits of the death of her Son, our Redeemer, for men. And since the whole remedy of guilt and the justification of souls was to take its rise from the Redemption, with this love the special privilege was bestowed upon this great Queen from that first instant that no sinner, however great and abominable he might be, would be excluded from the fruit of the Redemption and justification, nor fail to attain eternal life, if he would invoke the intercession of this powerful Lady and Advocate.

295. *The twelfth, an amethyst*, of a refulgent violet color. The mystery of this stone or foundation corresponds in part with that of the first, because it signifies in general the virtue conceded to most holy Mary from the moment of her Conception against the powers of hell, so the demons (even without her command or action against them) feel a distressing and torturing force proceeding from Her as soon as they wish to approach her presence. This privilege was conceded to Her as a result of the incomparable zeal this Lady had in exalting and defending the glory of God and his honor. In virtue of this singular benefit most holy Mary has the particular power to expel the demons from the bodies of men by the invocation of her most sweet Name, which is so powerful against these malignant spirits that upon hearing it they are vanquished and their powers are crushed. This is a summary of the mysteries of the foundations upon which God built the holy City of Mary, yet they indicate many other mysteries and favors received by Her, and insofar as the Lord shall give me light and strength I shall manifest them in the further course of this History.

296. The Evangelist proceeds and says: *And the twelve gates are twelve pearls, one to each; and every several gate was of one several pearl.* The great number of gates of this city signifies that through most holy Mary, and through her ineffable dignity and merits, the entrance to life everlasting was to be just as easy as it is free. It was in a manner due and befitting to the excellence of this exalted Queen that in Her and through Her the infinite mercy of the Most High would magnify itself by opening all the many ways of communication with the Divinity, and that all mortals, if they wished to make use of her merits and powerful intercession, could enter into the participation of the Divinity. The price, grandeur, beauty and loveliness of these twelve gates, which are of pearls, declare the value of the dignity and graces of this Empress of the heights, and the sweetness of her delightful Name which draws mortals toward God. Most holy Mary knew the Lord had bestowed upon Her the prerogative of being the special Mediatrix of the

human race and the Dispensatrix of the treasures of the Divinity for her Son, and therefore the prudent and most diligent Lady exerted Herself to make the merits and dignity of her works so precious and excellent that they are the astonishment of the Blessed in heaven. Thus the gates of that city were indeed precious pearls in the sight of the Lord and of men.

297. Accordingly it is said: *And the street of the city was of pure gold, as it were transparent glass.* The piazza or square of that City of God, most holy Mary, is the interior, where (as in a plaza or common meeting place) all the faculties meet and the commerce and trade of the republic of the soul is transacted, for it is the center of the activity of the senses and other faculties. This square in most holy Mary was of purest and most transparent gold because it was composed as it were of wisdom and divine love. Never was it affected by dullness, ignorance or inattention. All her thoughts were most exalted, and her affections were inflamed with immeasurable love. On this square the highest mysteries of the Divinity were deliberated; there was dispatched the reply *fiat mihi secundum verbum tuum* (Lk. 1:38), which gave a beginning to the most exalted work God ever accomplished or ever will accomplish; there the innumerable petitions in favor of the human race were devised and sent up to the tribunal of God; there those riches were amassed which will expel poverty from all the world if men will enter into commerce with it; there also is the armory against the demons and all vice, for in most holy Mary are the graces and virtues which make Her terrible to hell, and which give us virtue and strength to conquer it.

298. He says further: *And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb.* The temples of the cities serve as places of prayer and worship to be rendered to God, and it would be a great defect if in the City of God there was no temple befitting its greatness and excellence. Hence in this City of most holy Mary there is so sacred a temple that the omnipotent God himself and the Lamb, which are the divinity and humanity of his onlybegotten Son, were her temple (because in Her He dwelt as in his legitimate shrine), a temple where He was adored and revered in spirit and truth (Jn. 4:23) more worthily than in all the temples of the world. He was also the temple of most pure Mary because She was encompassed, surrounded, and as it were enclosed by the divinity and the humanity, serving Her as a habitation and a tabernacle (Ps. 60:5); for being in God She never ceased to adore, worship and petition this same God and incarnate Word within her interior, thus in spirit living in God and in the Lamb as in a temple, since for this temple was due no less than her continual sanctity. In order to think worthily of this heavenly Lady we must always consider Her as enclosed in the Divinity and in her most holy Son as in a temple; only there can we understand what acts and processes of love, adoration and reverence were accomplished by Her, what delights She experienced in the same Lord, what petitions arose in Her for the human race, and how earnestly from her inmost Heart and with burning charity She clamored and begged for the salvation of mortals when in spirit She saw the great necessity of their salvation.

299. The Evangelist further says: *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.* The sun and the moon are not necessary in the presence of greater light than their own, and thus in the empyrean heaven, where there is the light of infinite suns, the absence of our sun is no defect, though it is so resplendent and beautiful. In most holy Mary our Queen there was no need of the created sun or moon to enlighten and direct Her, for without compare She pleased and delighted God. Nor could the wisdom, sanctity and perfection of her works have any other teacher and director than the Sun of justice Himself, her most holy Son. All the rest of creatures were far too deficient to assist Her in being a worthy Mother of her Creator; nevertheless, in this same school

of the Lord She learned to be the most humble and obedient among the humble and obedient. Though She was taught by God himself, yet She hesitated not to supplicate and obey the most abject among men in those things in which it was suitable to obey them. As the first disciple of Him who corrects the wise, She learned this divine philosophy from such a Master. And She rose to such wisdom that the Evangelist could say:

300. *And the nations shall walk in the light of it;* for if Christ our Lord calls the Doctors and Saints burning lights, placed upon the candlestick of the Church for its enlightenment (Mt. 5:15), lights such as were scattered through the ages in the Patriarchs and Prophets, Apostles, Martyrs and Doctors, filling the Catholic Church with such effulgence that it appears to be a heaven with many suns and moons, what shall we say of most holy Mary, whose light and splendor incomparably exceed all the Doctors and teachers of the Church, yea that of the angels of heaven? If only mortals had clear eyes to see the splendor of the light of most holy Mary, it alone would suffice to enlighten every man in the world and direct them upon the righteous paths of heaven. And because all those who have come to the knowledge of God walked in the light of this holy City, St. John says *the nations shall walk in the light of it*. Moreover he adds most truly:

301. *And the kings of the earth shall bring their glory and honor into it.* Very happy are those kings and princes who with blissful zeal use their power and influence to fulfill this prophecy. All of them should do so, but fortunate are they who turn with sincere affection to most holy Mary, employing the life, the honor, the riches, and the greatness of their powers and estates in the defense of that City of God, extending her glory in the world and magnifying her Name in the Catholic Church in opposition to the audacious insanity of heretics and infidels. With inmost sorrow I am amazed at Catholic princes who are not zealous in obliging and invoking this Lady, for in their dangers (which for princes are greater) they have in Her their refuge and protection, their Intercessor and Advocate. If the dangers of kings and potentates are great, let them remember that their obligation to be grateful is not any less, for this heavenly Queen herself says that through Her kings reign, princes command, and the powerful administer justice (Prov. 8:15-16). She loves those who love Her, and those who magnify Her attain eternal life, since those who work by Her do not sin (Ecclus. 24:30-31).

302. I do not want to conceal the light which many times, and especially on this occasion, has been vouchsafed to me in order to be made known to others. In the Lord it was shown to me that all the afflictions of the Catholic Church, and all the labors of the Christian people, have been invariably mitigated by the intercession of most holy Mary; that in the turbulence of the present times, when heretical pride surges up so high against God and his mournful and afflicted Church, only one remedy is left for these miseries, namely for the Catholic kings and governments to turn to the Mother of grace and mercy, most holy Mary, obliging Her with some singular service so devotion to Her and her glory may increase and expand throughout the entire globe, so thus inclining Her toward us She would look upon us with mercy. Then it may be that She will obtain for us the grace of her most holy Son so all the unbridled vices which the common enemy has sown among the Christian people be reformed, and through her intercession the wrath of the Lord, which so justly chastises and threatens us with yet greater calamities and misfortunes, be appeased. From this reformation and amendment of our sins would also spring victory against the infidels, and the extirpation of the false sects which oppress the holy Church, for most holy Mary is the sword which is to destroy and cut them down all over the world.

303. Even now the world suffers the losses consequent upon this forgetfulness. If the Catholic kings are not successful in the government of their countries, in the preservation and the spread of the Catholic faith, in overcoming their enemies, or in the wars and battles against the infidels,

all this happens because they do not follow this north star which shows them the way, because they have not placed Mary as the beginning and immediate end of their works and thoughts, forgetting that this Queen walks in the ways of justice (Prov. 8:20) in order to teach it, exalting them by it and enriching those who love it.

304. O Prince and Head of the holy Catholic Church, and Prelates who are also called princes of the Church! O Catholic Prince and Monarch of Spain, to whom, according to my natural obligation and through the great love and special providence of the Most High, I direct this humble yet sincere exhortation! Cast thy crown and monarchy at the feet of this Queen and Lady of heaven and earth; seek out this Restoratrix of the entire human race; listen to Her, who by power divine is placed over all the hosts of men and all the infernal regions; turn thy affection towards Her, who holds in her hands the keys of the good will and treasures of the Most High; transport thy honor and renown to that City of God (Apoc. 21:24), who has no need thereof in order to increase hers, but who can improve and exalt thy own! Offer to Her with Catholic enthusiasm and with a whole heart some great and pleasing service, and the recompense will be immeasurably great: The conversion of the heathens, the victory over heresies and paganism, the peace of the Church, new light and help to improve the lives of men, and a great and glorious reign for thee in this life and the next.

305. O kingdom and monarchy of Spain, Catholic and therefore most fortunate, if to the firmness and zeal of thy faith, which above thy merits thou hast received from the right hand of the Omnipotent, thou wouldst add the holy fear of God corresponding to the profession of this faith, how distinguished wouldst thou be in the whole world! Would that in order to arrive at this summit of thy happiness all thy inhabitants unite in a burning devotion to most holy Mary! How greatly would thy glory then shine forth! How much wouldst thou be enlightened! How thou wouldst be protected and defended by this Queen, and thy Catholic kings enriched by treasures from on high, and by her hand the sweet law of the Gospel propagated through all the nations! Remember this great Princess honors those who honor Her, enriches those who seek Her, makes illustrious those who praise Her, and defends those who hope in Her. Be assured that in order thus to show Herself a Mother and shower her mercies upon thee, She hopes and desires to be approached and solicited. At the same time remember God is under no necessity to anyone (Ps. 15:2), and can make out of stones children of Abraham (Lk. 3:8); if thou dost make thyself unworthy of such great good, He can reserve this glory for those who serve Him better and make themselves less unworthy of the reward.

306. And in order for thee to not remain ignorant of the service which in our days (among many others taught thee by thy devotion and piety) should be rendered to this great Queen and Lady of all, consider the present position which the mystery of her Immaculate Conception holds in the Catholic Church, and direct thy attention to supply what is still missing to establish firmly this fundamental doctrine of that City of God. Let no one despise this suggestion as coming from a weak and ignorant woman, or as a notion founded upon a prejudiced love of a state and profession consecrated to the name and honor of Mary Immaculate, for the conviction and light which I have received in the knowledge of her life is sufficient for me. Not for my own honor, nor relying upon my own judgment and authority, do I make this exhortation; I obey the command of the Lord, who gives speech to the mute and makes eloquent the tongues of infants (Wis. 10:21). And whoever admires this generous mercy take notice of what the Evangelist adds regarding this Lady, saying:

307. *And the gates thereof shall not be shut by day; for there shall be no night there.* The gates of mercy of most holy Mary never are and never were closed, nor was there in Her from the first

instant of her Immaculate Conception any darkness of guilt which might close the gates of this City, as happened in the rest of the saints. Just as in those places where gates are always open all those who wish may leave or enter at all times, so also no prohibition hinders mortals from entering freely to the Divinity through the gates of the mercy of most pure Mary, for in that City is the storehouse of the treasures of heaven, open to all without limitation of time, place, age or sex; all have been able to enter ever since her foundation. For that very purpose the Most High has opened so many gates in this foundation, leaving them unlocked, free, and open to the light, so from the first moment of her purest Conception mercies and benefits began to descend upon the whole human race. Yet this City is not less secure from its enemies even though it has so many gates from which issue the riches of the Divinity; therefore the text adds:

308. *There shall not enter into it anything defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.* Rehearsing again the privilege of the immunities of Mary, this City of God, the Evangelist closes this twenty-first chapter, assuring us once more that there was no blemish in Her because She received an immaculate body and soul. This, however, never could be said of Her if She was tainted by original guilt, and much less if stains or blemishes of actual sins ever found entrance into Her. That which enters into this City of God is entirely similar to that which is written of the Lamb, for her most holy Son was taken as the pattern and model for her formation, and from no other being could any excellence of most holy Mary be copied, even when there is question of the smallest, if indeed anything can be called small in Her. And if this gate of Mary is to be the gate of a City of refuge for mortals, it could only be with the understanding that he who commits abomination or lies could never find part or entrance through it. Yet because of this let not the sinful and guilty sons of Adam hesitate to approach the gates of this holy City of God, for if they approach with contrition and humility to seek the cleansing of grace they will find it in these gates of the great Queen and in no others. She is clean, pure, abounding in grace, and above all She is the Mother of Mercy. She is sweet, loving, and powerful to enrich our poverty and cleanse us from the stains of all our sins.

INSTRUCTION WHICH THE QUEEN OF HEAVEN GAVE ME CONCERNING THESE CHAPTERS.

309. “My daughter, great instruction and light are enclosed in these chapters, though in them thou hast left many things unsaid. Yet labor to take advantage of all thou hast understood and written, and receive not the light of grace in vain (II Cor. 6:1). Briefly, this is the counsel I desire to give thee: Do not be discouraged by having been conceived in sin, an offspring of earth with earthly inclinations, but battle thy passions until thou dost conquer them, and in them thy enemies, for with the powers of the grace of the Most High which shall help thee thou canst rise above thyself and make thyself an offspring of heaven,* whence all grace comes. In order for thee to attain this thy continual habitation must be in the heights,† keeping thy mind fixed in the knowledge of the immutable being and perfections of God, without consenting to be drawn down by attention to anything else, even though it be something necessary. By this incessant remembrance and interior sight of the grandeur of God thou shalt dispose thyself in all thy other doings to exercise the most perfect in the virtues, and thou shalt be fit to receive the influx of the Holy Ghost and his gifts, and attain the close bond of friendship and communication with the

* cf. Jn. 1:13 [Ed.]

† cf. Col. 3:1-2; *Communion verse*, Easter Tuesday [Ed.]

Lord. In order not to impede his holy will in this, which many times I have pointed out and manifested to thee, labor to mortify the inferior part of the creature, where evil inclinations and passions live. Die to all that is earthly; sacrifice in the presence of the Most High all thy sensitive appetites; fulfill none of their impulses, nor do thy own will without obedience. Do not leave the secret refuge of thy interior where the lamp of the Lamb* enlightens thee. Adorn thyself for entrance into the bridal chamber of thy Spouse, and permit the right hand of the Almighty to adorn thee as He pleases, if thou on thy part shall concur and not impede Him. Purify thy soul by many acts of sorrow for having offended Him, and with most ardent love praise and magnify Him. Seek Him, and do not rest until thou hast found Him whom thy soul desires, and do not let Him go (Cant. 3:2, 4). I desire thee to live in this pilgrimage through life in the manner of those who have finished it, gazing unceasingly at the One who makes them glorious. This must be the rule of thy life, that by the light of faith and the brightness of almighty God, which shall illumine and fill thy spirit, thou love, adore and reverence Him without any interruption. This being the will of the Most High in thy regard, take notice what thou canst gain, and also what thou canst lose. Do not run this risk, but subdue thyself and subject thy will entirely to the teaching of thy Spouse, of myself, and of obedience, with which thou must concur in all things.” This was the teaching given to me by the Mother of the Lord, to whom I responded, full of confusion, saying:

310. “Queen and Mistress of all creation, I am thine and desire to be so for all eternity. Forever shall I praise the omnipotence of the Most High because He so desired to exalt Thee. Since Thou art so prosperous and so powerful with His Highness, I implore Thee, my Lady, to look with mercy upon this poor and miserable servant of thine; and with the gifts which the Lord has placed in thy hands to distribute to the needy, repair my vileness, enrich my bare poverty, and as Lady compel me until I efficaciously desire and do what is most perfect, and find grace in the eyes of thy most holy Son my Lord. Garner for Thyself this exaltation, that the most useless creature be raised from the dust. Into thy hands I place my destiny (Ps. 30:16); O desire to accept my offering, my Lady and Queen, whose desire is holy, powerful and efficacious, by the merits of thy most holy Son, and by the word of the most blessed Trinity, who is inclined toward thy will and petitions in order to grant them without denying Thee anything. I cannot oblige Thee, since I am unworthy; but as a substitute I present Thee, my Lady, thy own sanctity and clemency.”

* cf. Apoc. 21:23 [Ed.]