

## CHAPTER X

*The Explanation of Chapter XII of the Apocalypse is Concluded.*

120. *Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time* (Apoc. 12:12). Woe to the earth, where so many sins and such wickedness shall be perpetrated! Woe to the sea, which having such great offenses against the Creator in sight did not loosen its floods and annihilate the transgressors, avenging the insults against its Maker and Lord! But more woe to the profound and raging sea of those who follow the demon after he had descended into their midst in order to war against them with great wrath and with such unheard-of cruelty! It is the wrath of the most ferocious dragon, and greater than that of the devouring lion (I Peter 5:8), who attempts to annihilate all creation, and to whom all the days of the world seem a short time to execute his fury. Such is his hunger and thirst to do damage to mortals that all the days of their life do not satisfy him, for they come to an end, whereas he desires eternal ages, if possible, in order to wage war against the sons of God, and among them all is his wrath primarily directed against that happy Woman who was to crush his head (Gen. 3:15). Therefore the Evangelist says:

121. *And when the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child* (Apoc. 12:13). When the ancient serpent saw the most unhappy place and state to which he had fallen, and that he was hurled from the empyrean heaven, he broke out in so much the greater rage and envy, like a wild beast tearing its own entrails. Against the Mother of the Word incarnate he conceived such a furious rage as no human tongue or intelligence can ever describe or understand; but to a certain extent this anger can be surmised from that which followed immediately after that dragon found himself hurled with his hosts to the infernal regions. I will describe this event as far as I can and as far as it has been made plain to my understanding.

122. During the entire first week related in Genesis in which God realized the creation of the world and its creatures, Lucifer and the demons were occupied in conferring regarding machinations of wickedness against the Word who was to become incarnate, and against the Woman of whom He was to be born and made man. On the first day, which corresponds to Sunday, were created the angels; laws and precepts were given to them for the guidance of their actions. The wicked ones disobeyed and transgressed the mandates of the Lord. By divine Providence and disposition then happened all the other events which have been recorded above, up to the morning of the second day, corresponding to Monday, on which Lucifer and his army were thrown out of heaven and hurled into hell. The duration of these days corresponds to the small periods or delays which intervened between their creation, activity, battle, and fall or glorification. As soon as Lucifer with his followers entered hell they all assembled in council which lasted to the day corresponding to the morning of Thursday. During this time Lucifer exerted all his astuteness and diabolical malice in conferring with the demons and concocting plans to offend God so much the more deeply, and to obtain revenge for the chastisement to which he had been subjected. They came to the conclusion and resolved that the greatest vengeance and injury against God would be to impede the effects of the love which they knew God bore toward mankind. This they hoped to attain by deceiving men and persuading them, or even, as far as possible, compelling them to neglect the friendship of God, to be ungrateful toward Him, and to rebel against his will.

123. "In this we must labor (said Lucifer), employing all our forces, solicitude and knowledge. We will subdue the human creatures to our dictates and will in order to destroy them. We will persecute this race of men, and will deprive them of the reward promised to them. We will endeavor with all our vigilance to prevent them from seeing the face of God which was unjustly denied us. I must gain great triumphs over them; I will destroy them all and subject them to my will. I will sow new sects and errors, and set up laws contrary to those of the Most High in all things. I will raise up from among men false prophets and leaders who will spread these doctrines (Acts 20:30), and I will scatter this seed through them, and afterwards in vengeance against their Creator I will place them with me in these profound torments. I will afflict the poor, oppress the afflicted, and persecute the timid. I will sow discord, cause wars, and stir up nations against each other. I will engender proud and arrogant men; I will extend the dominion of sin, and when by sin they have obeyed me I will bury them in this eternal fire, and in the places of greater torments the closer they have come to me. This will be my kingdom, and the reward which I will give to those who follow me.

124. "I will wage bloody war against the incarnate Word, for although He is God He is also man, and therefore of a lower nature than mine. I will exalt my throne and my dignity above his; I will conquer Him and cast Him down by my power and astuteness; and the Woman who is to be his Mother will perish at my hands. What is one Woman against my power and greatness? And you demons, who were aggrieved together with me, follow me and obey me in the pursuit of this vengeance, as you have followed me in disobedience. Pretend to love men so they may be lost; serve them in order to destroy and deceive them; help them in order to pervert them and bring them into my infernal regions." No human tongue can explain the malice and fury of this first council of Lucifer and his hosts against the human race, which although not yet in existence was to be created. In it were concocted all the vices and sins of the world; thence proceeded lies, sects and errors; all iniquity had its origin in that chaos and abominable gathering, and all those who do evil are in the service of the prince of this assembly.

125. Having closed this meeting Lucifer sought permission to speak with God, and His Majesty, for his own exalted ends, gave him permission. This was allowed in the same manner in which Satan spoke to God when he asked permission to persecute Job (Job 1:6), and it happened on the day which corresponds to our Thursday. He addressed the Most High in the following words: "Lord, since Thou hast laid thy hand so heavily upon me in chastising me with such great cruelty, and hast determined all Thou dost desire for men whom Thou hast the will to create, and since Thou dost desire to exalt and elevate so high the incarnate Word, and by Him enrich the Woman who is to be his Mother with the gifts Thou hast prepared for Her, be equitable and just. Since Thou hast given me permission to persecute the rest of men, give me also permission to tempt and make war against this Christ the Godman and the Woman who is to be his Mother; give me permission to exert all my forces against them." Lucifer then said other things, humiliating himself to ask this permission (this humiliation doing such violence to his pride), because his anger and anxiety to obtain what he desired was so great that he was willing to subdue even his arrogance, thus forcing one iniquity to yield to another, since he knew without the permission of the omnipotent Lord he could attempt nothing. In order to be able to tempt Christ our Lord, and his most holy Mother in particular, he was willing to humiliate himself a thousand times, for he feared the threat which had been made that She would crush his head.

126. The Lord answered: "Thou must not, Satan, ask this permission and license as due to thee in justice, because the incarnate Word is thy omnipotent and supreme God and Lord, though He shall be at the same time true man, and thou art his creature. If other men sin, and by this subject

themselves to thy will, this shall not be possible in my Onlybegotten made man. If thou dost make men slaves of sin, Christ shall be holy and just, separated from sinners (Heb. 7:26), whom if they fall he shall raise up and redeem. And this Woman against whom thou hast such wrath, though She is to be a mere creature and a mere daughter of man, yet I have determined to preserve Her from sin; She shall be entirely mine, and by no title or right do I desire anyone else to have part in Her at any time.”

127. To this Satan replied: “Then what wonder that this Woman will be holy, if at no time She experiences the contrary by being persecuted and incited to sin? This is neither equity nor just judgment, nor can this be proper or praiseworthy.” Lucifer added other blasphemies with arrogant pride. But the Most High, who disposes all things with infinite wisdom, answered him: “I give thee permission to tempt Christ, who in this shall be an example and Teacher for others. I also give thee permission to persecute this Woman, but thou must not touch Her in regard to the life of her body. I desire not to exempt Christ and his Mother from temptation, but be tempted by thee like the rest of men.” This permission was more pleasing to the dragon than that of being free to persecute all the rest of the human race, and in the execution of this resolve he determined to take greater care than in any other work, as afterwards really happened. He would not trust this work to any other demon, but resolved to do it himself. Therefore the Evangelist says:

128. *He persecuted the woman who brought forth the man child*, because by the permission of the Lord he waged unheard-of war and persecution against Her whom he thought to be the Mother of God incarnate. But since these persecutions and battles will be described later (*Con.* 692-697; *Inc.* 340-71; *Cor.* 451-528), I will only say here that they were beyond all conception of man. Equally admirable was the way She resisted and triumphed over them most gloriously. Therefore in order to describe the manner in which She defended Herself, he says: *There were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time and times* (Apoc. 12:14). These two wings were given to the most holy Virgin before She entered upon the combat, for She was prepared by special gifts and favors. The one wing was an infused science which anew revealed to Her vast mysteries and sacraments; the other was a new and sublime humility, as will be explained in its place (*Inc.* 335-339; *Cor.* 448-450). With these two wings She took her flight to the Lord, her proper habitation, for in Him alone She lived and in Him was centered all her attention. She flew like the royal eagle, without ever directing her flight towards the enemy, being alone in her flight and living in seclusion from all earthly things, solely in communion with her last end, which is the Divinity. In this solitude She was *nourished for a time and times*, for though this nourishment lasted all her life, yet it was more abundant in the times of her great battles with Lucifer. In those times She received favors more proportioned to the greatness of the conflict. By *time and times* is also understood the eternal happiness by which all her victories were rewarded and crowned.

129. *And half a time from the face of the serpent* (Apoc. 12:14). This half a time was that in which the most holy Virgin was free from the persecution of the dragon and far from his sight during this life, because after having conquered him in her battles She was by divine disposition as it were victoriously freed from them. This freedom was conceded to Her so She could enjoy the peace and quiet which She had merited after having conquered the enemy, as I will describe farther on (*Cor.* 526). Concerning the duration of the combat the Evangelist says:\* *And the*

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\* N.B. In the original English edition Rev. Blatter here inserts a new paragraph, number 130, which causes all his paragraph numbers from 131 – 464 to be one greater than in the Spanish edition of Most Rev. Samaniego which he

*serpent cast out of his mouth after the woman water, as it were a river; that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth* (Apoc. 12:15-16). All his malice and all his forces Lucifer exerted and directed against this heavenly Lady, for all those who were ever tempted by him seemed to him of less importance than most holy Mary. And as a great and rushing river runs on with such impetuous force, so with even greater violence did the fabrications, iniquities and temptations issue from the mouth of this dragon against Her. But the earth helped Her, for the earth of her body and her passions was not cursed, nor had any part in that sentence and punishment which God fulminated against us in Adam and Eve by which the earth of our bodies is cursed and produces thorns instead of fruit (Gen. 3:17-18); it is wounded in its very nature by the *fomes peccati*, which always punctures us and produces contradiction. The devil avails himself of these inclinations for the ruin of men, for he finds within us arms for his offensive warfare, and catering to our evil inclinations by his false representations and apparent sweetness and delight he draws us toward sensible and earthly things.

130. But most holy Mary, who was the holy and blessed earth of the Lord, had not in Her the touch of the *fomes*, nor any other effect of sin, and could not be endangered by anything arising from the earth of her body; on the contrary, since all her inclinations were most orderly, composed, and obedient to grace, the earth of her body was in perfect harmony with her soul. Thus this earth opened its mouth and swallowed up the stream of temptations which the dragon raised up for Her in vain, for he found that material indisposed and unfomented for sin, unlike the other offspring of Adam whose terrestrial and disorderly passions are more apt to produce the floods of temptation than to absorb them, since our passions and our corrupt nature are always in opposition to virtue. Due to the futility of his efforts against this mysterious Woman, the Evangelist now says:

131. *And the dragon was angry against the woman; and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ* (Apoc. 12:17). The dragon, having been gloriously overcome in all things by the Queen of all creation, and dreading the furious torments of his own confusion and the ruin of all the power of hell, fled from Her, determined to make cruel war against the souls belonging to the generation and race of Mary most holy, who are the faithful marked with the testimony and the blood of Christ in Baptism as keepers of his commands and his constant witnesses. Thus all the wrath of the demon turned so much the more toward the holy Church and its members when he saw he would be unable to gain any advantage over Christ and his most holy Mother. Especially does he war against the virgins of Christ, and with a more particular hatred does he seek to destroy the virtue of virginal chastity, this being the seed and the inheritance of the most chaste Virgin and Mother of the Lamb. Because of all this the Evangelist says:

132. *And he stood upon the sand of the sea* (Ib. 18). This is the contemptible vanity of the world, on which the dragon feeds and which he eats like hay (Job 40:10). All this passed in heaven, and many mysteries were made manifest to the angels in the decrees of the divine will regarding the privileges reserved for the Mother of the incarnate Word, who was to be made man in Her. I have been short in describing what I saw, for the multitude of the mysteries has made me poor and halting in the words needed for their manifestation.

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took verbatim from the original handwritten manuscript of Ven. Mary. I have corrected these paragraph numbers for this New English Edition. See the footnote for par. 463 for further anomalies in this regard. [Ed.]