

CHAPTER VIII

Our Great Queen, in the Presence of the Lord, Pleads for the Execution of the Incarnation and Human Redemption, and His Majesty Concedes Her Prayer.

87. The heavenly Princess, most holy Mary, had now attained such fullness of grace and beauty, and the Heart of God was so wounded by her tender affections and desires (Cant. 4:9), that He was so irresistibly drawn to begin his flight from the bosom of the eternal Father to the bridal chamber of her virginal womb and end the long delay of more than five thousand years. But since this new wonder was to be executed in the plenitude of his wisdom and equity, the Lord arranged this event in such a way that the Princess of the heavens Herself, being the worthy Mother of the incarnate Word, would at the same time be also the most powerful Mediatrix of his coming much more than Esther was to Israel (Esther 7 and 8). In the Heart of most holy Mary burned the flame which God himself had enkindled, and without ceasing She asked his salvation for the human race; yet the most humble Lady modestly restrained Herself, knowing the sentence of death and eternal privation of the vision of God had been promulgated due to the sin of Adam (Gen. 3:19).

88. A heavenly strife thus arose in the most pure Heart of Mary between her love and her humility, and lost in these sentiments She repeated many times: “Oh who shall be powerful to obtain the remedy of my brethren! Oh who shall be able to draw from the bosom of the eternal Father his Onlybegotten and transfer to Him our mortality! Oh who shall oblige Him to give to our human nature the kiss of his mouth, for which the Spouse asks Him (Cant. 1:1)! Yet how can we solicit this, we who are the children and descendants of the malefactor who committed the sin? How can we bring Him to ourselves in the same nature in which our ancestors so alienated Him? Oh my Love, if I could but see Thee at the breasts of thy mother, the human nature (Ib. 8:1)! Oh Light of light, true God of true God,* would that Thou descend, bowing down thy heavens (Ps. 143:5) and giving light to those who live seated in darkness (Is. 9:2)! Would that Thou pacify thy Father and cast down the proud Aman (Esther 14:13), our enemy the demon, by thy divine arm, which is thy Onlybegotten! Who shall be the intermediary to draw from the celestial altar, as with tongs of gold (Is. 6:6), that ember of the Divinity in order to purify the world, as the Seraphim took the fire spoken by thy Prophet?”

89. This prayer most holy Mary repeated during the eighth day of her preparation, and at midnight, being rapt and entranced in the Lord, She heard His Majesty responding to Her: “My Spouse and my Dove, come, my Chosen one, for the common law does not apply to Thee (Esther 15:13), since Thou art exempt from sin and free from its effects from the instant of thy Conception. When I gave being to Thee I turned away from Thee the sceptre of my justice and laid upon thy neck the sceptre of my great clemency (Ib. 15) so the general edict of sin would not extend to Thee. Come to Me, and be not dismayed in thy humility and consciousness of thy nature: I am He who raises the humble and fills with riches those who are poor. On thy behalf Thou hast Me, and my liberal mercy shall be favorable with Thee.”

90. These words our Queen heard intellectually, and as in the preceding night She presently felt Herself raised by the holy Angels bodily to heaven, while in her stead remained one of her Guardian Angels. Again She ascended to the presence of the Most High, so enriched by the

* cf. *Credo* at Holy Mass [Ed.]

treasures of his graces and gifts, so fortunate and beautiful, that She singularly excited the wonder of the supernal spirits. They broke out in praise of the Almighty, saying: “*Who is this that cometh up from the desert, flowing with delights* (Cant. 8:5)? Who is this who moves and is strong with her Beloved in order to bear Him with Her to the earthly habitation? *Who is She that cometh forth as the morning rising, more beautiful than the moon, elect as the sun* (Ib. 6:9)? How does She arise so refulgent from the earth full of darkness? How is She so strong and courageous in such a fragile nature? How powerful is She who desires to overcome the Almighty? And how do the heavens, being closed against the children of Adam, open the entrance for this singular Woman descended from the same race?”

91. The Most High received his holy and chosen Bride, most holy Mary, into his presence. Although this happened not in an intuitive but an abstractive vision of the Divinity, it was accompanied by incomparable favors of light and purification proceeding from the Lord himself, such as were specially reserved for this day, for these dispositions were so divine that (according to our understanding) God himself who wrought them admired and extolled the work of his powerful arm. As if enamored with Her, He spoke to Her and said (Ib. 12): “*Revertere, revertere, Sulamitis, ut intueamur te.*” * My Spouse, my most perfect Dove and my Friend, pleasing to my eyes, turn and advance toward Us so We may behold Thee and be charmed by thy beauty. I do not regret having created man, and I delight in his formation, since Thou hast been born of him. Let my celestial spirits see how worthily I have desired and do desire to choose Thee as my Spouse and Queen of all my creatures. Let them recognize what good reason I have to rejoice in thy bridal chamber, where my Onlybegotten, next to the glory of my own bosom, shall be most glorified. Let all understand that if I justly repudiated Eve, the first queen of the earth, due to her disobedience, I raise Thee and place Thee in the highest dignity, showing Myself magnificent and powerful in responding to thy most pure humility and self-abasement.”

92. This day was for the angels a day of jubilation and rejoicing greater than any since their creation. When the most blessed Trinity had thus chosen and declared his Spouse and Mother of the incarnate Word as the Queen and Lady of all creatures, the holy angels and all the celestial court of spirits acknowledged and received Her as their Superioress and Lady, and they sang sweet hymns of glory and praise of the Author. During these hidden and admirable mysteries the heavenly Queen Mary was absorbed in the abyss of the Divinity and in the light of his infinite perfections, and thereby the Lord prevented Her from attending to all that happened. Thus the sacrament of her being chosen as Mother of the Onlybegotten still remained hidden to Her until the proper time. Never did the Lord deal in such a manner with any nation (Ps. 147:20), nor did He ever show Himself so great and powerful in any creature as on this day in most holy Mary.

93. The Most High added yet other favors, saying to Her with extreme condescension: “My Spouse and chosen One, since Thou hast found grace in my eyes, ask Me with confidence what Thou dost desire, and I assure Thee as the most faithful God and powerful King I shall not reject thy petitions, nor deny Thee what Thou askest.” Our great Princess humbled Herself profoundly, and relying on the promise and royal word of the Lord raised Herself with secure confidence and responded, saying: “My Lord and highest God, if I have found grace in thy eyes (Gen. 18:3), although I am dust and ashes (Ib. 27), I shall speak in thy royal presence and pour out to Thee my heart” (Ps. 61:9). Again His Majesty assured Her and commanded Her to ask in the presence of all the courtiers of heaven for whatever She willed, even if it were a part of his kingdom (Esther 5:3). “I do not ask, O Lord (responded Mary most pure), for a part of thy kingdom for

* *Return, return, O Sulamitess, that We may behold thee.*

myself; I ask for all of it for my brethren, the entire human race. I beseech Thee, highest and powerful King, that according to thy immense kindness Thou send us thy Onlybegotten our Redeemer, so by satisfying for all the sins of the world He may obtain for thy people the liberty they desire, and thy justice being satisfied peace on earth may be declared to men (Ez. 34:25), and the entrance to heaven, closed by their sins, may be opened. Let all flesh see thy salvation (Is. 52:10); let peace and justice give each other that close embrace and kiss for which David prayed (Ps. 84:11); let us mortals possess a Teacher (Is. 30:20), Guide and Repairer, a Head who shall dwell and converse with us (Bar. 3:38). Let the day of thy promises, my God, now come; let thy words be fulfilled; and let the Messiah, desired for so many ages, come. This is my longing and my entreaty, encouraged by the condescension of thy infinite clemency.”

94. The highest Lord, who desired to bind Himself by her prayer, disposed and incited the petitions of his beloved Spouse. Benignly He inclined toward Her and answered Her with singular clemency: “Pleasing to my will are thy entreaties, and acceptable are thy petitions: Be it done as Thou hast requested. I desire, my Daughter and Spouse, what Thou seekest; and in testimony of this truth, I give Thee my word and promise Thee that very shortly my Onlybegotten shall descend to the earth and shall vest Himself and unite Himself with the human nature, and thy acceptable desires shall be executed and fulfilled.”

95. With this assurance and divine promise our great Princess felt new enlightenment and security in her interior, convincing Her the end of that long and protracted night of sin and of the ancient law was approaching, and the brightness of human Redemption was about to dawn. And because the rays of the Sun of justice, whose dawn was soon to arise from Her, so closely and so intensely enveloped Her about, She became Herself the most beautiful aurora, inflamed and refulgent as it were with the fiery clouds of the Divinity, which transformed all things within Her. All afire with love and gratitude for the approaching Redemption, She gave unceasing praise to the Lord both in her own name and in that of all mortals. In this occupation She passed that day after the Angels had again restored Her to the earth. I must grieve at my ignorance and shortcomings in explaining such exalted mysteries as these; and if the doctors and great scholars cannot give an adequate explanation of these things, how shall it be given by a poor and lowly woman? May my ignorance be supplemented by the light of Christian charity, and my presumption be atoned for by my obedience.

INSTRUCTION GIVEN ME BY THE QUEEN, MOST HOLY MARY.

96. My dearest daughter, how far removed is worldly wisdom from the admirable works which the divine power accomplished in these sacraments of the Incarnation of the eternal Word in my womb! Flesh and blood cannot examine them, nor the most elevated Angels and Seraphim themselves on their own, nor can such mysteries be known which are so hidden and beyond the order of grace of the rest of creatures. Praise the Lord for them, my friend, with incessant love and gratitude; and be no longer tardy in understanding the magnificence of his divine love, and how much He does for his friends and dear ones, desiring to raise them from the dust and enrich them in diverse manners. Once this truth is penetrated it shall oblige thee to gratitude and move thee to do great things as a most faithful daughter and spouse.

97. And so thou mayest be more disposed and encouraged, I give thee notice that the Lord often says these words to his chosen ones: *Revertere, revertere, ut intueamur te** (Cant. 6:12), for

* *Return, return, that we may behold thee.* [Ed.]

He derives much pleasure from their works, as when a father rejoices in his very graceful and beautiful only son, often looking upon him with endearment; or an artist beholding the perfect work of his hands; or a king the rich city which he has gained; or one beholding his much beloved friend. Yet without comparison with all these the Most High delights and is pleased with those souls He chooses for his delights; and in proportion as they dispose themselves and advance increase also the favors and approval of the Lord. Once this science is attained by mortals who possess the light of faith, solely for the pleasure of the Most High not only should they not sin but perform great works until death by loving and serving Him, who is so generous in rewarding, regaling and favoring.

98. When on this eighth day of which thou hast written the Lord in heaven spoke to me those words, *revertere, revertere* (Ib.), so He could behold me and the celestial spirits look upon me, I knew that such was the pleasure which His divine Majesty derived in beholding me that by itself it exceeded all that has pleased Him or shall please Him in all the saintly souls in the height of their sanctity; and in his condescension He was more pleased with me than with all the Apostles, Martyrs, Confessors, Virgins, and all the rest of the saints. This pleasure and acceptance of the Most High redounded in my spirit with such influences of graces and participation of the Divinity that thou cannot know or explain it perfectly as long as thou art in mortal flesh. Yet I declare to thee this hidden mystery so thou mayest praise its Author, and labor to dispose thyself so in my place and name, for as long thy exile from the fatherland shall last, thou mayest extend and stretch forth thy arm to strong things (Prov. 31:19), and give to the Lord the satisfaction He desires of thee, seeking it always and earning his benefits, and soliciting them for thyself and for thy neighbor with perfect charity.