

## CHAPTER XXVIII

*Some Hidden and Divine Mysteries which Most Holy Mary Experienced after the Resurrection of the Lord; She Receives the Title of Mother and Queen of the Church; the Apparition of Christ Before and in Preparation for the Ascension.*

784. During the whole course of this History the abundance and vastness of its mysteries have made me feel destitute of proper words. Vast is that which is offered to the understanding in the divine light, and insignificant what can be expressed in language. Because of this inequality and defect arising from the fecundity of the intellect and the sterility of words, my faculties have suffered a great strain, for the lack of correspondence between the results of the spoken word and the conception of the mind continually causes a mistrust and dissatisfaction with the words as falling short of the meaning and making me hopelessly incapable of correcting the deficiency or of filling up the discrepancy between the things said and those perceived. I find myself in this state just now, when I am to describe what has been made known to me concerning the hidden mysteries and exalted sacraments of the life of most holy Mary during the forty days after the Resurrection of her Son and our Redeemer until the time He ascended into heaven. The state in which the divine power placed Her after the Passion and Resurrection was new and more exalted, her operations were more mysterious, and the favors conferred upon Her were proportionate to her eminent sanctity and to the most hidden will of Him who wrought them, for according to this rule He proceeded. If I were obliged to describe all that has been manifested to me it would be necessary to extend this History into many large volumes. From what I shall say something can be gleaned concerning these most divine mysteries for the glory of this great Queen and Lady.

785. It has already been said at the beginning of the last chapter (766) that during the forty days after the Resurrection the Lord remained in the Cenacle in the company of his most holy Mother whenever He was not absent in appearing to some of his chosen friends; all the rest of the time He spent in her presence. Anyone with prudent judgment can understand that during this time when these two Sovereigns of the world were together they utilized it in works divine and admirable above all human thought. What has been made known to me of these works is ineffable, for often they would engage in sweetest colloquy of incomparable wisdom, and this conversation was for the loving Mother a joy which, though inferior to the beatific vision, was consoling and delightful beyond all that is imaginable. At other times the great Queen, with the Patriarchs and Saints who there assisted in their glorified state, occupied themselves in the praise and exaltation of the Most High. Most holy Mary had a deep knowledge of all the works and merits of these Saints, of the blessings, favors and gifts each one had received from the right hand of the Omnipotent, and the mysteries, figures and prophecies which had gone before in the ancient Patriarchs. Of all this She was eminently capable, and it was present to her mind in contemplation more completely than the Hail Mary is known to us for recitation. The most prudent Lady considered these great motives all those Saints had for praising and blessing the Author of all good, and though they had fulfilled and were fulfilling this by the beatific vision, nevertheless on her part when the heavenly Princess conversed with them She desired them to magnify and praise His Highness for all those benefits and works of the Lord of which She knew.

786. This entire sacred choir of the Saints joined with their Queen and began to engage in these divine exercises according to a stated order, such that all of them formed a choir in which each

one of the Blessed recited a verse, while the Mother of Wisdom answered with another. In their frequent exercise of these sweet alternating songs the great Lady by Herself produced as many hymns and canticles of praise as all the Saints and Angels together, for also the Angels entered into this competition of new songs, admirable to them and to all the Blessed, for the wise worship of God practiced by the heavenly Princess in this life exceeded that of all other creatures, including those who already enjoyed the beatific vision. All that most holy Mary did during these days is beyond the capacity and estimation of men. Her exalted thoughts and motives were prudently measured by her most faithful love, for knowing her divine Son tarried in this world principally in order to assist and console Her, She resolved to compensate Him as far as possible; hence She did all in her power to provide for the Lord the same praises and honors as the Saints furnish Him in heaven. By concurring in these praises Herself She at once raised them to the highest worth and changed the house of the Cenacle into a heaven.

787. In such exercises She consumed the greater part of these forty days, and during that time were composed more canticles and hymns than all the Saints and Prophets have left for our use. Sometimes this heavenly gathering made use of the psalms of David or the prophecies of Holy Scriptures, as it were commenting or expatiating upon these so divine and profound mysteries; and the holy Fathers, who had been the authors of the prophecies, when they recognized the gifts and favors of the right hand of God and the revelations of such numerous and venerable sacraments, referred them especially to our Queen. Most admirable also was the delight She drew from her conversations with her holy mother St. Anne, her father St. Joachim, St. Joseph, St. John the Baptist, and the great Patriarchs. In mortal flesh no state can be imagined which approaches so closely the beatific fruition as the one enjoyed at that time by the great Queen and Lady. Another wonder happened during those days, which was that all the souls of the just who died in grace within those forty days gathered in the Cenacle, and those who had no debt to pay were there beatified; but those who were subject to purgatory were obliged to wait in the same place without seeing the Lord, some three, some five days, others again for a shorter or longer period, for the Mother of Mercy satisfied for their defects by genuflections, prostrations, or some work of satisfaction, but much more by the ardent charity with which She prayed for them and applied to them the infinite merits of her divine Son. Thus She helped to abbreviate their punishment and the pain of not seeing the Lord (for they suffered no sensible pains), and soon they were beatified and admitted to the choir of the Saints. For each one who thus joined their ranks the great Lady composed new hymns of praise to the Lord.

788. Amid all these delights and jubilations the most kind Mother with ineffable generosity did not forget the misery and poverty of the children of Eve deprived of this glory, but like a true Mother of Mercy, turning her eyes upon the condition of mortals, She offered for all of them her most fervent prayers. She prayed to the eternal Father for the expansion of the new law throughout the entire world, the multiplication of the children of the Church, for its defense and protection, and for the extension of the fruits of the Redemption to all men. The fulfillment of this petition was regulated by the eternal decrees of divine Wisdom, but as far as the desires and affections of the most loving Queen were concerned She desired the Redemption and eternal life to be extended to the whole human race. Besides these general petitions She made special ones for the Apostles, and particularly for St. John and St. Peter, for the former as her son and the latter as the head of the Church. She prayed also for Magdalen and the Marys, and for all the other faithful then belonging to the Church. Finally She prayed for the exaltation of the faith and of the Name of her divine Son Jesus.

789. A few days before the Ascension of the Lord, while his most holy Mother was engaged in one of the exercises mentioned above, the eternal Father and the Holy Ghost appeared in the Cenacle upon a throne of ineffable splendor surrounded by the choirs of Angels and Saints there present, and other heavenly spirits who had now come with the divine Persons. Then the incarnate Word ascended the throne and seated Himself with the other two. The ever humble Mother of the Most High, prostrate in a retired corner of the room, in deepest reverence adored the most blessed Trinity, and in it her own incarnate Son. The eternal Father commanded two of the highest Angels to call most holy Mary, and they promptly obeyed by approaching Her and in sweetest voices intimated to Her the divine will. She arose from the dust with the most profound humility, modesty and reverence. Accompanied by the Angels She approached the foot of the throne, humbling herself anew. The eternal Father said to Her: *Friend, go up higher* (Lk. 14:10). As these words at the same time effected what they signified, She was raised up and placed on the throne of His royal Majesty with the three divine Persons. New admiration was caused in the Saints to see a mere creature exalted to such excellent dignity. Being made to understand the sanctity and equity of the works of the Most High, they gave Him new glory and praise, confessing Him as immense, just, powerful, holy, and admirable in all his counsels.

790. The Father then spoke with most holy Mary and said: "My Daughter, the Church my Onlybegotten has founded, the new law of grace He has taught in the world, and the people He has redeemed: All of this do I entrust to Thee." Then the Holy Ghost said: "My Spouse, chosen among all creatures, I communicate to Thee my wisdom and grace by which are deposited in thy Heart the mysteries, works, doctrine, and all the incarnate Word has accomplished in the world." The Son himself spoke and said: "My most beloved Mother, I am going to my Father; I leave Thee in my place, and place Thee in charge of the care of my Church. To Thee I entrust its children and my brethren, as my Father has entrusted them to Me." Then the three divine Persons addressed the choir of holy Angels, and speaking to them and to the rest of the Just and Saints said: "This is the Queen of all created things in heaven and on earth. She is the Protectress of the Church, the Mistress of creatures, the Mother of Piety, the Intercessor for the faithful, the Advocate of sinners, the *Mother of fair love and holy hope* (Ecclus. 24:24), the powerful One to incline our will to clemency and mercy. In Her are deposited the treasures of our grace, and her most faithful Heart shall remain the tables\* upon which is written and engraved our law. In Her are enclosed the mysteries which our omnipotence has accomplished for the salvation of the human race. She is the perfect work of our hands, in whom is communicated and resides the plenitude of our will without any hindrance to the current of our divine perfections.† Whoever shall call upon Her from his heart shall not perish; whoever shall obtain her intercession shall secure for himself eternal life. What She asks of Us shall be granted, and We shall always accomplish her will, hearing her petitions and desires, since She has completely dedicated Herself to what pleases Us." Most holy Mary, hearing Herself granted such ineffable favors, humbled and prostrated Herself to the dust, all the more so since the right hand of the Most High exalted Her above all human and angelic creatures. As if She was the least of all She adored the Lord and offered Herself, in the most prudent terms and the most ardent love, to work as a faithful servant in the Church and to obey promptly the divine will in all that would be ordained. From that day on She took upon Herself anew the care of the evangelical Church as a loving Mother of all its children. She renewed all the petitions She had until then made, and during the

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\* cf. Heb. 9:3-4 [Ed.]

† cf. Ecclus. 24:40-44 [Ed.]

whole further course of her life they were most fervent and incessant, as we shall see in the third Part where shall appear more clearly what the Church owes to this great Queen and Lady, and what blessings She gained and merited for it. By this benefit and those conferred upon Her later most holy Mary was raised to a participation in the being of her Son beyond all possibility of words to explain, for He communicated his attributes and perfections to Her in correspondence to her office as Mother and Teacher of the Church, taking the place of Christ himself. He elevated Her to a new state of knowledge and power by means of which nothing was to be hidden from Her either of the divine mysteries or the innermost secrets of the human heart. She was made to understand and know when and how She was to use this communicated power of the Divinity in her dealings with men, with the demons, and with all creatures. In short, all that can possibly be conferred upon a mere creature our Queen and Lady received in all its plenitude and worthily possessed. Regarding these sacramental operations St. John was to a certain extent made aware so he could form an estimate of how much he was to esteem and appreciate the inestimable Treasure consigned to his care. From that day on he venerated and served the great Lady with new solicitude and reverence.

791. The Most High worked other wonders and favors with Mary most holy during all those forty days, without overlooking any single benefit in which He could show Himself as powerful and holy, since He desired to enrich Her anew before He departed for heaven. When the preordained time for the return of the eternal Wisdom to his Father had arrived, having manifested his Resurrection by evident apparitions and by many proofs as St. Luke says (Acts 1:3), He resolved to appear and manifest Himself once more to that whole gathering of Apostles and disciples, numbering one hundred twenty persons. This apparition took place in the Cenacle on the very day of the Ascension after the one mentioned by St. Mark in his last chapter (Mk. 16:14), for all this happened on one and the same day. After the sojourn of the Apostles in Galilee, whither the Lord had commanded them to go (Mt. 28:10) and where He appeared to them close to the sea of Tiberias (Jn. 21:1ff.) as mentioned above (779), after they had seen and adored Him on the mountain as mentioned by St. Matthew (28:17), and after He had been seen by the five hundred according to St. Paul (I Cor. 15:6), after these apparitions the Apostles returned to Jerusalem, the Lord disposing it thus so they could be present at his admirable Ascension. While the eleven Apostles were reclining at their meal, as related by St. Mark (16:14) and St. Luke in the Acts of the Apostles (1:4), the Lord entered and ate with them with admirable condescension and affability, moderating the splendors and brilliant beauty of his glory so He could be looked upon by all. The meal being finished He spoke to them with grave yet pleasing majesty.

792. "Take notice, my disciples, that my eternal Father has given Me all power in heaven and on earth (Mt. 28:18), and I desire to communicate it to you so you may plant my new Church throughout the whole world. You have been incredulous and slow of heart in completely believing my Resurrection (Mk. 16:14), but it is now time that as my faithful disciples you be the teachers of the faith for all men. Preaching my Gospel as you have heard it from Me, you shall baptize all who believe, giving them Baptism in the name of the Father, and of the Son (who I am), and of the Holy Ghost (Mt. 28:19). Those who believe and are baptized shall be saved, and those who will not believe shall be condemned (Mk. 16:16). Teach the believers to observe all that concerns my holy law (Mt. 28:20). In confirmation of this the believers shall perform signs and wonders: They shall cast out the demons from their habitations; they shall speak new tongues; they shall cure the bites of serpents; if they drink any deadly poison it shall not hurt them; and they shall give health to the sick by laying their hands upon them" (Mk. 16:17-18).

Such wonders Christ our Savior promised for the foundation of the Church in the preaching of the Gospel, and all of them were fulfilled in the Apostles and the faithful in the primitive Church. For the propagation of the faith in the rest of the world and for the preservation of the Church where it exists, He continues the same signs when and how his providence knows it to be necessary, for He shall never forsake his holy Church, his most beloved spouse.

793. On that same day, by divine dispensation, while the Lord was at table with the eleven Apostles, other disciples and pious women gathered at the Cenacle to the number of one hundred twenty, for the divine Master desired them to be present at his Ascension; moreover, just as He had instructed the Apostles, so He now desired to instruct these faithful respectively in what each was to know before He left them and ascended into heaven. All of them being thus gathered and united in peace and charity within those walls in the hall of the Last Supper, the Author of life manifested Himself to all of them, and with a gentle countenance He spoke to them as a loving Father and said:

794. “My most sweet children, I am about to ascend to my Father, from whose bosom I descended in order to redeem and save men. For your Helper, Mother, Consoler and Advocate I leave in my place my Mother, whom you are to hear and obey in all things. Just as I have told you that he who sees Me sees my Father (Jn. 14:9), and he who knows Me knows also Him, so now I assure you that he who knows my Mother knows Me; he who hears Her hears Me; he who obeys Her obeys Me; he who offends Her offends Me; and he who honors Her honors Me. All of you shall have Her as Mother,\* and as Superior and Head, and so shall also your successors. She shall answer your doubts and solve your difficulties. In Her those who seek Me shall always find Me, since I shall remain in Her until the end of the world, and I am in Her now, though the manner of my presence is hidden to you.” This the Lord said because He was sacramentally present in the bosom of his Mother, preserving in Her the species She had received at the Last Supper until the consecration of the first Mass, as I shall relate further on (*Cor.* 125). The Lord thus fulfilled that which He promised in St. Matthew: *I am with you to the consummation of the world* (Mt. 28:20). The Lord added and said: “You shall have Peter as the supreme head of my Church, in which I leave him as my Vicar, and as the Supreme Pontiff you shall obey him. John you shall hold as the son of my Mother, since I have chosen and appointed him for this office from the Cross” (Jn. 19:26). The Lord then looked upon his most holy Mother, who was there present, and manifested to Her that his will was inclined to command that whole congregation to pay homage to Her and venerate Her with the praise which her dignity as Mother of God demanded, leaving this command under the form of a precept in the Church. But the most humble Lady besought her Onlybegotten to be pleased not to secure Her more honor than was absolutely necessary for executing all He had charged Her with, and that the new children of the Church not be induced to show Her greater honor than they had shown until then; on the contrary, She desired to divert all the sacred worship of the Church immediately upon the Lord himself, and to make the propagation of the Gospel redound entirely to the exaltation of his holy Name. Christ our Savior yielded to this most prudent petition of his Mother, reserving to Himself the duty of spreading the knowledge of Her at a more appropriate and opportune time; †yet in secret He conferred upon Her new and extraordinary favors, as shall become evident in the rest of this History.

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\* cf. Ps. 85:16; 115:16; Priest’s Preparation for Holy Mass [Ed.]

† cf. *Conception*, Introduction to Part I, 10 [Ed.]

795. By the loving exhortation the divine Master had given that entire congregation, the mysteries which He had manifested to them, and upon seeing He was taking leave of them in order to depart from them, incomparable was the shock all felt in their hearts, for He had enkindled in them the divine love by the vivid faith of his divinity and humanity. Renewing within themselves the memory of his words and teachings of eternal life, the delights of his most loving communication and company, and sorrowfully realizing they were now all at once to be deprived of these blessings, they wept most tenderly and sighed from their inmost souls. They desired to detain Him and could not, since it was not proper; they desired to speak parting words, but were unable. All formed in their bosom sorrowful reasonings, mingling highest joy with pious sorrow. They thought: How shall we live without such a Master? Who can ever speak to us such words of life and consolation as his? Who will receive us so lovingly and kindly? Who shall be our Father and protector? We shall be helpless children and orphans in this world. Some of them broke their silence and exclaimed: "O most loving Lord and our Father! O joy and life of our souls! Now that we know Thee as our Repairer, dost Thou depart and abandon us? Take us along with Thee, O Lord, cast us not from thy sight. O our hope, what shall we do without thy presence? Where shall we go if Thou depart from us? Where shall we direct our steps if we cannot follow Thee as our Father, our Leader, and our Teacher?" To these and other sorrowful pleadings the Lord responded by bidding them not to leave Jerusalem and to persevere in prayer until He would send the Holy Ghost, the Consoler, the promised of the Father, as He had told the Apostles in the hall of the Last Supper. After this occurred what I shall relate in the next chapter.

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

796. My daughter, it is just that in thy admiration of the hidden favors I received from the right hand of the Omnipotent thy affection be awakened to bless Him and give Him eternal praise for such wonderful works. And though I reserve many of them, which thou shalt know outside of mortal flesh, yet in it I desire thee from now on to have as thy own duty to praise and magnify the Lord, because despite being formed of the common substance as Adam He raised me from the dust and manifested in me the power of his arm (Lk. 1:51), and wrought such great things in me as no one could merit. In order to exercise thyself in these praises of the Most High, repeat in my name many times the canticle of the *Magnificat* I composed, in which I have briefly comprehended them (Ib. 46-55). When thou art alone say it prostrate upon the ground and with other genuflexions; and above all it must be done with profound affection of love and veneration. This exercise indicated by me shall be very pleasing and acceptable in my eyes, and I shall present it in the sight of the Lord himself, if thou perform it in the manner I desire of thee.

797. And since thou art again astonished that the Evangelists did not record these works of the Lord with me, I also answer again, though I have told thee on other occasions (315, 338), because I desire all mortals to remember it. I myself ordered the Evangelists not to write anything more of my excellences than what was necessary to found the Church upon the articles of the faith and the commandments of the divine law (*Cor.* 560, 562, 564); for as the Mistress of the Church I knew by the science which the Most High infused into me for this office that this was suitable at that time for its beginning. The declaration of my prerogatives included in being Mother of God, and for this full of grace, was reserved by divine Providence for the opportune and proper time, when the faith would be more declared and established. In times past some mysteries pertaining to me have been manifested; but the plenitude of this light has been given to

thee, who art a poor and lowly creature, due to the necessity of the unhappy state of the world,\* in which the divine mercy desires to give to men this most opportune means, so all may seek the remedy and eternal salvation through my intercession.† This thou hast always understood, and thou shalt know more further on. But in the first place I desire thee to occupy thyself entirely in the imitation of my life, and the continual meditation upon my virtues and works, so thou mayest gain the victory thou dost desire over my enemies and thine.

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\* cf. *Conception* 9-10 [Ed.]

† cf. Apoc. 3:12 [Ed.]