

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 beatitude, there are many mansions (Jn. 14:1-2). He assured them there was a place and reward for all, though their merits and good works be diverse, and no one should be disturbed or saddened, losing peace and hope, even if he sees others ahead of him or overtaking him, because in the house of God there are many degrees and dwellings in which each one shall be content with what shall belong to him without envy, for this is one of the great joys of that eternal felicity. I have said most holy Mary was placed in the supreme position and state on the throne of the most blessed Trinity (763), and many times have I used this word *throne* 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. No one comprehends Him, or encircles or surrounds Him; rather, He comprehends and encloses all within Himself.[†] The saints do not see the Divinity with corporeal eyes,^Δ but with those of the soul; yet since they see Him in some certain location (in order to understand it in our earthly and material manner), we say He is upon his royal throne where the most blessed Trinity has his seat, although He has his glory within Himself and communicates it to his saints. Yet regarding the humanity of Christ our Savior and his most holy Mother I do not deny that in heaven they occupy a place more eminent than the rest of the saints, and among the Blessed who are there 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 relate the manner in which this arrangement is made in heaven.

776. Thus we call that *the throne of the Divinity* from whence God manifests Himself to the saints as the principal cause of glory and as the eternal God, infinite, who depends upon no one, while 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 the most sacred humanity, and so He is in heaven as King, Lord, and supreme Judge, while the saints, though their glory and excellence exceeds all human thought, 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 closest 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 own Son, though in another way.

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

† cf. Acts 17:28 [Ed.]

Δ cf. St. Thomas Aquinas, *Summa Theologica*, Part I, Question 12, Article 3 [Ed.]

‡ cf. *Coronation* 197 [Ed.]

777. After establishing most holy Mary in this most eminent place and throne, the Lord declared to the courtiers of heaven the privileges She would enjoy by participating in that 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 and possessed according to our will from among all creatures, the first for our delights, who never deteriorated from the title and position of Daughter such as We gave Her in our divine mind. She has a right to our kingdom, which must be recognized by crowning Her as the legitimate Lady and singular Queen.” 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 must be the legitimate and supreme Queen.” The Holy Ghost said: “By the title of my Spouse, unique and chosen, to which She has corresponded with fidelity, She is likewise owed the crown of Queen for all eternity.”

778. Having given these reasons, the three divine Persons placed upon the head of most holy Mary a crown of glory of such new splendor and worth that the like was never seen before nor shall ever be seen on any mere creature. At the same time there issued a voice from the throne which said: “Friend and chosen among 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 full of grace above all others, 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 our hands have created by our omnipotence. From thy royal throne unto the center of the earth Thou shalt command, and by the power We give Thee Thou shalt subject hell and all its demons and inhabitants; they shall all fear Thee as the supreme Empress and Lady of those caverns and dwellings of our enemies. Reign over the earth and all its creatures and elements. In thy hands and into thy will We place the powers and effects of all causes, their operations and preservation, so Thou mayest dispense the influences of the heavens, the rain of the clouds, and the fruits of the earth; do Thou distribute all according to thy disposition, and our will shall be attentive in order to execute thy will. Thou shalt be the Queen and Lady 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 help and remedy 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 console, comfort, and fill with benefits according as they oblige Thee by their devotion to Thee. For 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,^Δ and We desire to deny nothing which Thou dost desire to concede to men. Grace shall be poured forth 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 everything that 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.]

^Δ 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. This wonder involved another mystery, namely to recompense the heavenly Mother for the veneration and homage She had given with profound humility to the saints when She was a viator and they appeared before Her (as I have left recorded throughout this History), though 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 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, giving the same proportionately to his heavenly 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 were of admirable glory for Her, new joy and jubilation for the saints, and satisfaction 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, 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 manifested to the saints the form of a small globe or monstrance of singular beauty and brilliancy, which caused and still causes them special admiration and joy. It was there as a reward and testimony of her having enclosed in her bosom, 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 virtues and works without equal, nothing could be said to worthily manifest them, and thus I refer it to the beatific vision, where each one shall know them as his works and devotion shall have merited. In chapter XIX (742) I said the Transition of our Queen happened on the thirteenth of August; her resurrection, Assumption and Coronation happened on Sunday the fifteenth, the day on which it is celebrated in the holy Church. Her sacred body remained in the sepulchre thirty-six hours just as the body of her most holy Son, for her Transition and her resurrection both took place at the same hours of the day. According to the computation given above this wonder happened in the year of our Lord fifty-five, which had advanced as many months as there are from the Nativity of the Lord and the fifteenth of August.

781. We have left the great Lady at the right hand of her most holy Son, reigning through all the ages of eternity. We now return to the Apostles and disciples, who with unceasing tears kept watch at the sepulchre of most holy Mary in the valley of Josaphat. St. Peter and St. John, who were the most persevering and continuous in their attendance, noticed on the third day the celestial music had ceased since they could now no longer hear it. Being enlightened by the Holy Ghost, they concluded the most pure Mother had resurrected and risen to heaven body and soul like her most holy Son. They conferred about this matter and were convinced of it, and St. Peter as the head of the Church decided that regarding this truth and wonder all possible testimony

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

must be taken so it could become well-known to those who had witnessed her death and burial. For this purpose on the same day he called all the witnesses, the Apostles, disciples, and other faithful, and gathered them at the sepulchre. He proposed to them his reasonings regarding the judgment all had made and for manifesting to the Church this wonder 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 judgment of the Vicar of Christ, and by his order the stone which sealed the sepulchre was immediately removed. Upon inspection the sepulchre was found empty and without the sacred body of the Queen of heaven, and her tunic was stretched out as when it had covered Her, showing She had passed through the tunic and the stone of the sepulchre without moving or disturbing them. St. Peter took out the tunic and the mantle and venerated it as did all the others, being certain of the resurrection and Assumption of most holy Mary into heaven. Amid joy and sorrow they solemnized with sweet tears this mysterious wonder and sang psalms and hymns of praise and glory to the Lord and his most blessed Mother.

782. Yet in their admiration and affection they all remained in amazement gazing at the sepulchre, without being able to depart from it, 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 thee now to return 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, and in their journeys they experienced her protection, and much more in the hour of their martyrdom, for to each one of them She appeared in that hour and presented their souls to the Lord. Other particulars concerning the Transition and resurrection of most holy Mary were not manifested to me, and thus I have not written of them, nor during this entire divine History have I had any choice but 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 diminish the joy of the supreme happiness and glory which I possess, and if in it I could experience any sorrow, without doubt it would give me great sorrow to see the holy Church and the rest of the world in the troublesome state it is in today, while knowing men have me in heaven as their Mother, Advocate and Protectress in order to relieve them, help them, and guide them to eternal life. This being so, and that the Most High granted me so many privileges as his Mother, and due to the titles which thou hast recorded, and because I direct and apply all of this for the benefit of mortals as the Mother of clemency: To see that they not only keep me idle regarding what is for their own good, and by not calling upon me from their whole heart so many souls are lost, would cause me great sorrow in the profundity of my mercy. Yet if I no longer have this sorrow, I have a just complaint against men, who reap eternal punishment for themselves, and do not give me this glory of having mercy on them.

784. The Church has never been unaware of the value of my intercession and the power I have in heaven in order to remedy all, since I have testified to the certainty of this truth by so many thousands of thousands of miracles, wonders and favors such as I have worked for my devotees;

* cf. Acts 1:11 [Ed.]

and with those who in their necessities have called upon me I have always been generous, and through my intercession the Lord has been generous to them. And although many are the souls whom I have remedied, they are few in comparison with those whom I could and desire to remedy. The world runs on, and the ages pass away 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; for charity is growing cold* even after God was made man, 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, and making the Church illustrious by so many miracles, enlightenments, benefits and favors through Himself and through his Saints. And beyond this He is opening up his mercies by his goodness, and by my hand and intercession, designating me as their Mother, Refuge, Protectress and Advocate;† yet my punctual and copious fulfillment of these offices is not enough. After all this, what wonder is it that divine Justice is irritated, since the sins of men merit the chastisement which threatens them and which they are beginning to feel? For by these circumstances the malice of men has already reached the highest point possible.

785. All this, my daughter, is certainly true; yet my compassion and clemency exceeds such malice, inclines toward the infinite Good, and detains justice. The Most High desires to be generous with his infinite treasures, and is determined to favor those who know how to obtain my intercession, and oblige me so I may efficaciously intercede for them in the divine presence. This is the sure way and the powerful means for the betterment of the Church, the remedy of Catholic kingdoms, the expansion of the faith, the security of families and states, and the conversion of souls to the grace and friendship of God. In this cause, my daughter, I have desired thee to labor and help me as far as thou art able assisted by divine virtue. And this must be not only in having written my Life, but in imitating it by the observance of my counsels and salutary doctrine which thou hast so abundantly received, both in what thou hast left written and in other innumerable favors and benefits corresponding to this which the Almighty has wrought for thee. Ponder well, my dearest, thy strict obligation of obeying me as thy only Mother, and as a legitimate and true Mistress 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 thou hast promised me special obedience. Remember the words thou hast so many times spoken to the Lord and to his Angels, and we have all manifested our will that thou live, work and be as one of them, and participate in mortal flesh in the conditions and operations of an Angel, and have thy conversation and interaction with those most pure spirits; and just as they communicate with each other among themselves, and as the superiors enlighten and inform the inferiors, so shall they enlighten and inform thee of the perfections of thy Beloved, and grant thee the light thou dost need in order to exercise all of the virtues, and principally of the mistress of them all, which is charity, by which thou art enkindled in the love of thy sweet Master and of thy neighbor. To this state thou must aspire with all thy strength, so the Most High may find thee worthy to accomplish in thee his most holy will, and make use of thee in all He desires. May his powerful right hand give thee his eternal blessing, manifest to thee the joy of his countenance, and grant thee peace;^Δ make sure not to become unworthy of it.

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

† cf. Apoc. 3:12 [Ed.]

^Δ cf. Num. 6:24-26 [Ed.]