

## CHAPTER XVII

*Continuing the Mystery of the Immaculate Conception of Most Holy Mary by the Understanding Given to Me Regarding Chapter XXI of the Apocalypse.*

243. The benefit of most holy Mary being conceived in grace encloses so many and such hidden sacraments, that in order to make me more capable of this wonderful mystery His Majesty declared to me many of the mysteries which St. John encloses in chapter XXI of the Apocalypse, referring to the understanding of them given to me. In order to explain something of what has been manifested to me, I shall divide the explanation into three parts in order to relieve some of the inconvenience if taken together in such a long chapter. First I shall give the literal text of that chapter, which begins as follows (Apoc. 21:1-8):

244. *1. And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more.*

*2. And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.*

*3. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be his people; and God himself with them shall be their God.*

*4. And God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.*

*5. And He that sat on the throne, said: Behold, I make all things new. And He said to me: Write, for these words are most faithful and true.*

*6. And He said to me: It is done. I am Alpha and Omega; the beginning and the end. To him that thirsteth, I will give of the fountain of the water of life, freely.*

*7. He that shall overcome shall possess these things, and I will be his God; and he shall be my son.*

*8. But the fearful, and unbelieving, and the abominable, and murderers, and adulterers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.*

245. This is the first of the three parts of the literal rendering of this chapter, and I shall begin to explain it verse for verse. *I saw* (says the Evangelist) *a new heaven and a new earth*. With most holy Mary having come forth from the hands of the omnipotent God, and now placed in the world the very material from which was to be formed the most holy humanity of the Word, who was to die for men, the Evangelist says he saw *a new heaven and a new earth*. Not without great propriety could that nature, and the virginal womb where and from which the humanity of the Word would be formed, be called a *new heaven*; for in this heaven God would begin to dwell in a new way (Jer. 31:22), different from that in which He had dwelt until then in the ancient heaven and all creatures. Yet also could be called a *new heaven* that of the Saints, after the mystery of the Incarnation, since from it arose the newness that mortal men could dwell therein, and the renewal made in heaven by the glory of the humanity of Christ, and also of his most pure Mother, which was so great that (after the essential glory) it was sufficient to renew heaven and give it new beauty and splendor. And though the good Angels were already there, this was something as of old and ancient; hence it was something very new that the Onlybegotten of the Father would by his death restore to men the right to the glory lost through sin, and newly merit for them admittance into heaven from whence they had been expelled, it being impossible to

acquire it by themselves. And because all this newness of heaven had its beginning in most holy Mary, when the Evangelist saw Her conceived without sin he said he saw a new heaven.

246. He saw also a *new earth*; for the old earth of Adam was cursed, stained, and guilty of sin and eternal condemnation. But the holy and blessed earth of Mary was a new earth without sin or the malediction of Adam; and it was so new that since the creation of the first earth no other new earth was seen or known in the world until most holy Mary. It was so new and free from the malediction of the old and ancient earth, that in this blessed earth was renewed all the rest of the children of Adam; for by the earth of blessed Mary, and through it, and in it, the earthly material of Adam was blessed, renewed and vivified, which until then had remained cursed and grown old in its malediction. But all was renewed in most holy Mary and her innocence; and since a beginning to this renovation of human and earthly nature was given by Her, St. John said that in Mary conceived without sin he saw a new heaven and a new earth. He continues:

247. *For the first heaven and the first earth was gone.* It follows that the new heaven and new earth of most holy Mary and her Son, true God and true man, coming into and appearing in the world, the ancient heaven and earth of the human and earthly nature, grown old with sin, would disappear. There was a new heaven for the Divinity in the human nature which, preserved and free from sin, provided a new habitation for God himself in the hypostatic union in the Person of the Word. Now the first heaven which God had created in Adam ceased to exist, which was tainted and inhospitable for God to dwell in it; this disappeared, and a new heaven arrived in the coming of Mary. There was conjointly a new heaven of glory for human nature, not because the empyrean heaven was moved or disappeared, but because it lacked the presence of men, as it had been for so many ages; in this regard the first heaven ceased to exist, and became new through the merits of Christ, which now began to shine in the aurora of grace, most holy Mary his Mother. Thus *the first heaven and the first earth was gone*, which until then had been without remedy. *And the sea is now no more*, for the sea of abominations and sins, which had flooded the world and drowned the earth of our nature, was *now no more* with the coming of most holy Mary and of Christ, since the sea of his blood superabounded\* and overwhelmed the sea of sin, in comparison and value to which it is certain no sin could prevail. If mortals would desire to avail themselves of this infinite sea of the divine mercy and merits of Jesus Christ our Lord, all the sins of the world would cease to exist, since the Lamb of God came to undo them and take them away.

248. *And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.* Since all these sacraments began with most holy Mary, and were founded in Her, the Evangelist says he saw Her in the form of the holy city of Jerusalem, etc., speaking of the Queen by this metaphor. To him was given to see Her so he could know better the Treasure which at the foot of the Cross had been commended and entrusted to him (Jn. 19:27), and with worthy appreciation guard Her. And though no provision could make up for the absence of the Son of the Virgin, yet with St. John taking his place it was proper for him to be enlightened regarding the dignity and office he received, substituting for her natural Son.

249. Due to the mysteries which God performed in the holy city of Jerusalem it was a most appropriate symbol of his Mother, She who was the center and map of all the wonders of the Omnipotent. For this same reason it is also a figure of the Church Militant and Triumphant, and to all this was extended the vision of the magnanimous eagle John, because of the

---

\* cf. Rom. 5:20 [Ed.]

correspondence and analogy which these mystical cities of Jerusalem have among themselves. But he looked especially and intently upon the supreme Jerusalem of most holy Mary, in whom are compiled and enshrined all the graces, wonders, gifts and excellences of the Church Militant and Triumphant. Everything that was done in Jerusalem, the city of Palestine, and what the city and its inhabitants signified, all is summarized in most pure Mary, the holy City of God, with greater admiration and excellence than in all the rest heaven and earth, and all their inhabitants. For this reason She is called the *new Jerusalem*, because all her gifts, greatness and virtues are new, and cause new wonder to the Saints; new, because She is after all the ancient Fathers, Patriarchs and Prophets, and in Her were renewed and fulfilled their clamors, prayers and promises; new, because She comes without the contagion of guilt, and descends from grace by its new order, and far from the common law of sin; and new, because She enters into the world triumphing over the demon and the first deceit, which is the newest thing seen in the world from its beginning.

250. Since all this was new on the earth, and could not come from it, he says She is *coming down out of heaven*. And though by the common order of nature She descended from Adam, yet She did not come by the usual and ordinary way of sin, following the footsteps of all the preceding children of that first offender. For this Lady alone there was a different decree of divine predestination,\* and a new path was opened by her most holy Son upon which She would come into the world, without anyone else accompanying Her and Christ our Lord. Thus She descended from the heaven of the mind and determination of God. And whereas the rest of the children of Adam come into the world earthly and stained by it, this Queen of all creation comes from heaven as a descendent of God alone by innocence and grace; for we commonly say that someone comes from that house or lineage from which he descends, and he descends from whom he receives the being he has. The natural substance of Mary which She derived from Adam can scarcely be distinguished, seeing Her as Mother of the Incarnate Word, and as if from the side of the eternal Father† by grace and participation of the Divinity which due to this dignity She received. Since this was in Her the primary existence, the natural being She has seems to be accessory and a minor principal. Hence the Evangelist looked upon her principal existence, which descended from heaven, and not the accessory, which came from earth.

251. He continues by saying She came *prepared as a bride adorned for her husband*. For the wedding day the finest adornment and attire which can be found are sought among mortals in order to adorn the earthly bride, and even rich jewels are borrowed, so nothing is lacking according to their quality and condition. For if we recognize (as we must admit) that most pure Mary was so fortunate as to be the Spouse of the most holy Trinity, together with being Mother of the Person of the Son, and that for these dignities She was adorned and prepared by the omnipotent God himself, infinite and rich without measure or limit: What adornment, what preparation, what jewels must be those with which He embellished his Spouse and his Mother, so She could be a worthy Spouse and worthy Mother? Would He perhaps withhold any jewel from his treasures? Would He deny Her any of the graces with which his powerful arm could enrich and adorn Her? Would He leave Her unsightly, degraded, or blemished in any way or for any moment? Would He be stingy or miserly with his Mother and Spouse, when He lavishly pours out the treasures of his divinity upon other souls, who in comparison with Her are less than servants and slaves of his house? Let all confess with the Lord himself that She is the chosen

---

\* cf. Esther 15:13 [Ed.]

† cf. Gen. 2:21 [Ed.]

One (Cant. 6:8) and the perfect One, whom the rest must recognize, proclaim and magnify as the Immaculate and most happy among women of whom, admiring with joy and praise, they ask (Ib. 9): *Who is She that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?* This is most holy Mary, the only Spouse and Mother of the Omnipotent, who descends to the world adorned and prepared as the Bride of the blessed Trinity for her Spouse and her Son. This coming and entrance was with so many gifts of the Divinity that her light made Her more pleasant than the dawn, more beautiful than the moon, more elect and singular than the sun,\* without equal; more strong and powerful than the heavenly hosts of the holy Angels. She descended adorned and prepared for God, who gave Her all He willed, and willed to give Her all He could, and could give Her all that is not the very being of God, yet closest to the Divinity and farthest from sin as a mere creature could be. This adornment was wholly perfect, and it would not have been so if anything was missing, and would be lacking if any aspect was without innocence and grace. And even this would not have been enough to make Her so beautiful if the adornment and jewels of grace were placed around an unsightly countenance, a nature spotted by sin, or upon a stained and filthy dress. She would always have some blemish, which even by the greatest efforts She could never entirely remove the shadow or mark of this stain. All this was unbecoming for Mary, the Mother and Spouse of God; and if it was unfit for Her, it was also unfit for Him. The Lord would not have adorned and prepared Her with the love of a Spouse, or the solicitude of a Son, if possessing in his house the most rich and precious fabric, He would have sought a stained and worn-out fabric with which to vest his Mother and Spouse, and Himself.

252. It is now time for human understanding to expand and extend itself regarding the honor due to our great Queen, and also for those who oppose it, based on other opinions, to hesitate and cease to deprive and take away from Her the adornment of her immaculate purity at the instant of her heavenly Conception. By the force of the truth and light in which I see these ineffable mysteries, I confess once and many times that all the privileges, graces, prerogatives, favors and gifts of most holy Mary, including that of being the Mother of God (according to how it has been given me to understand), depend upon and have their origin in Her having been immaculate and full of grace in her most pure Conception, in such a way that without this benefit all of them would appear indeterminate and defective, or like a sumptuous edifice without a solid and proportionate foundation. All are seen with a certain order and connection to the immaculacy and innocence of her Conception; and for this reason it is imperative to touch upon this mystery so often in the course of this History, from the divine decrees and formation of Mary and of her most holy Son insofar as He is man. I will not now enlarge upon this; yet I give warning to all that the Queen of heaven has such esteem for the adornment and beauty given to Her by her Son and Spouse in her most pure Conception, that accordingly her indignation shall be against those who stubbornly and obstinately seek to deprive Her of it and disfigure Her, while her most holy Son has deigned to manifest Her to the world so adorned and beautiful, for his glory and for the hope of mortals. The Evangelist continues:

253. *And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be his people; and God himself with them shall be their God.* The voice of the Most High is great, strong, sweet and efficacious to move and draw toward Him all creation. Such was the voice which St. John heard proceeding from the

---

\* cf. 1<sup>st</sup> Vespers of Aug. 15, the Assumption of the Blessed Virgin Mary, *Antiphon at the Magnificat* [Ed.]

throne of the most blessed Trinity, by which all his attention was drawn to what was asked of him, telling him to pay attention to or behold the tabernacle of God, so attentive and circumspect he might perfectly understand the mystery manifested to him of seeing the tabernacle of God with men, that He lived among them, was their God, and they his people. This entire sacrament was contained in seeing most holy Mary descending from heaven in the form just described; for since this heavenly tabernacle of God was in the world, it followed that God himself was also with men, for He lived and remained in his tabernacle without departing from it. It is as if the Evangelist had said: The King has his home and his court in the world, and it is clear He shall go to dwell in it. God is to dwell in this his tabernacle in such a way that He shall take human form from it, in which He shall be an inhabitant in the world and dwell among men, and be their God, and they his people, as the inheritance of his Father and also of his Mother. We were the inheritance of the eternal Father for his Son, not only because in Him and by Him all things were created (Jn. 1:3), and were given to Him as inheritance in the eternal generation, but also because He redeemed us as man in our very nature (Titus 2:14), purchasing us for his people\* and paternal inheritance, and making us his brethren. For the same reason of human nature we were and are the legitimate inheritance of his most holy Mother; for She gave Him the form of human flesh by which He acquired us for Himself. And being his Mother, and Daughter of the Father and Spouse of the Holy Ghost, She was the Mistress of all creation, and all was to be inherited by her Onlybegotten; and what human laws grant, being based on natural reason, need not be disregarded in divine laws.

254. This voice proceeded from the royal throne by means of an Angel, who with holy emulation seemed to me to say to the Evangelist: Behold, and see the tabernacle of God with men, and He shall live with them, and they shall be his people; He shall be their Brother, and take their form from this tabernacle of Mary, whom thou dost see descending from heaven by her Conception and formation. Yet we can respond with a joyful countenance to these courtiers of heaven: It is very good the tabernacle of God is with us, for She is of our nature, and through Her God shall take our nature; He shall receive from Her life and blood which He shall offer for us, and by it purchase us and make us his people, and live with us as in his house and dwelling, since we shall receive Him in the Blessed Sacrament, and He shall make us his tabernacle (Jn. 6:57). Let these heavenly spirits and princes be content with being our elder brothers, less needy than men. We are the little and infirm ones, who need the gift and favors of our Father and Brother. Let Him come to the tabernacle of his Mother and ours; let Him take the form of human flesh in her virginal womb; let the Divinity be encompassed,<sup>†</sup> and live with us and in us. Let us hold Him so near<sup>Δ</sup> that He shall be our God, and we his people and his dwelling. Let the angelic spirits admire, and in awe of such wonders bless Him; and let us mortals rejoice in Him, joining them in the same praise of admiration and love. The text continues:

255. *And God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.* By the fruit of human Redemption, of which we were given certain pledges in the Conception of most holy Mary, the tears which sin has wrung from the eyes of mortals shall be wiped away; for whoever avails himself of the mercies of the Most High, of the blood and merits of his Son, of his mysteries and Sacraments, of the treasures of his holy Church, in order to obtain through

---

\* cf. I Peter 2:9 [Ed.]

† cf. Jer. 31:22 [Ed.]

Δ cf. Cant. 3:4 [Ed.]

them the intercession of his most holy Mother, there is no death, nor sorrow, nor mourning, since the death of sin and all the former things which resulted from it is ceased and have passed away. The true weeping went to the abyss with the children of perdition,\* where there is no remedy. The sorrow of hardships is not mourning, nor true sorrow, but only an apparent one which is compatible with the true and highest joy (Rom. 5:3); for when received with resignation they are of inestimable value, and as a pledge of love which the Son of God chose for Himself, his Mother, and his brethren.

256. Neither will there be clamor or complaining voices; for the just and the wise, following the example of their Master and of his most humble Mother, must learn to keep silent, like the simple lamb when it is carried to be a victim and sacrifice (Is. 53:7). The friends of God must renounce the claim of weak nature to seek some alleviation by cries and complaints, seeing that His Majesty, who is their Head and Model, humbled Himself unto the shameful death of the cross (Philip. 2:8) in order to repair the damages wrought by our impatience and lack of hope. Why should our human nature be permitted to be disturbed and complain in hardships in view of such an example? Or how can we allow unreasonable and uncharitable behavior when Christ comes to establish the law of fraternal love? The Evangelist repeats *and sorrow shall be no more*, for if any sorrow remains among men it is the sorrow of a bad conscience; and for the remedy of this sickness the Incarnation of the Word in the womb of most holy Mary is such sweet medicine that now this sorrow is pleasing and a cause for happiness, no longer meriting the name of sorrow, but containing in itself the true and highest joy. And having been introduced into the world *the former things are passed away*, which are the ineffectual sorrows and rigors of the ancient law, since all was moderated and ended by the abundance of the evangelical law which gives grace. For this reason he adds: *Behold, I make all things new*. This voice proceeded from the One who is seated on the throne, because He declares Himself the Artificer of all the mysteries of the new law of the Gospel. And commencing this newness so rare and never thought of by creatures, as the Incarnation of the Onlybegotten of the Father, who gave Him to a most pure and virgin Mother, it was necessary that if all things were to be new, then there must not be in his most holy Mother anything old and ancient; and clearly original sin is almost as old as nature, and if the Mother of the Incarnate Word had contracted it He would not have made all things new.

257. *And He said to me: Write, for these words are most faithful and true. And He said to me: It is done. I am Alpha and Omega; the beginning and the end.* According to our way of speaking God greatly deplors that the great works of love performed for us in his Incarnation and human Redemption would be forgotten; and for a memorial of so many benefits and to remedy our ingratitude He commands them to be written. Thus men must write them in their hearts, and dread the offense they commit against God by such rude and execrable forgetfulness. And though it is true that Catholics have faith and believe in these mysteries, yet by the contempt which they show in their lack of gratitude for them and forgetfulness of them they seem tacitly to deny them, living as if they did not believe them. In order for them to have a prosecutor of their most foul ingratitude, the Lord says *for these words are most faithful and true*. This being the case, let mortals see their rudeness and deafness in behaving as if they did not understand these truths, which as *most faithful* would be efficacious in moving the human heart and conquering its rebelliousness, if as *most faithful and true* they are fixed in the memory and in it pondered and weighed as certain and infallible, and which God has worked for each one of us.

---

\* cf. Mt. 8:12 [Ed.]

258. Yet since *the gifts of God are without repentance* (Rom. 11:29), because He does not retract the good which He confers, even though men disoblige Him, He says *it is done*, as if telling us that although by our ingratitude we provoke Him, He does not desire to withdraw his love; rather, having sent into the world most holy Mary without original sin, all that pertains to the mystery of the Incarnation is now inevitable. Since most pure Mary was now on earth, it does not seem the eternal Word could remain only in heaven without descending to assume human flesh in her womb. And He gives greater assurance by saying *I am Alpha and Omega*, the first and the last letter, which as *the beginning and the end* includes the perfection of all things. This is as if He said: If I give them a beginning, it is to bring them to the perfection of their last end; this I shall do by means of this work of Christ and Mary, beginning and finishing through them all the works of grace, and draw and guide to Myself all creatures in this Man,\* as to their last end and center where they shall rest.

259. *To him that thirsteth, I will give of the fountain of the water of life, freely. He that shall overcome shall possess these things.* Who among all creatures was beforehand in giving counsel to God, or gave something by which to obligate Him to make a return (Rom. 11:34-35)? The Apostle said this so we could understand that all God does and has done for men is by grace, and without any obligation towards anyone. The source of a fountain owes nothing of its current to those who come and drink from it; freely and gratuitously it flows for all who approach, and that all do not partake of its spring is not the fault of the fountain, but of those who do not approach to drink, inviting them with abundance and joy. And even if they do not come to it or seek it, it flows forth to seek whoever shall receive it, and runs without stopping, freely and gratuitously offering itself to all (Jn. 7:37). O reprehensible indifference of mortals! O abominable ingratitude! If in truth the Lord owes us nothing, and all He has given and does give us is by his free grace, and among all his graces and benefits the greatest grace was to become man and die for us, because by this benefit He gave us everything He had, letting loose the impetuous stream of the Divinity (Ps. 45:5) until it met our human nature and united Himself with it and with ours: How is it possible that we, being so thirsty for honor, glory and delight, do not approach to satiate ourselves from this fountain,<sup>†</sup> which is offered to us for free (Is. 55:1)? Yet now I see the cause: We have no thirst for the true glory, honor and rest, but yearn for those which are deceitful and apparent, neglecting the fountains of grace which Jesus Christ our Good opened for us by his merits and death (Is. 12:3). But to those who have thirsted for the Divinity and grace, the Lord says He will give freely of the fountain of life. O what a great sorrow and pity it is, that having discovered the fountain of life there are so few thirsting for it, and so many run to the waters of death (Jer. 2:13)! Yet he who overcomes in himself the demon, the world, and his own flesh *shall possess these things*. And it says He *will give* them, for having given the waters of grace it might be feared whether at some time they might be denied or revoked; and in order to assure us it says they are given into our possession without limit or restriction.

260. The Lord reaffirms his promises by another new and greater assurance, saying: *I will be his God; and he shall be my son*. And if He is God for us, and we are his sons, it is clear that we are made to be sons of God, and being sons we are consequently to be heirs of his goods (Rom. 8:17), and being heirs (though all the inheritance is of grace) we have secure possession, just as sons are secure in possessing the goods of their father. And being both Father and God, infinite in attributes and perfections, who can declare the goods which He offers to us by making us his

---

\* cf. Jn. 12:32 [Ed.]

† cf. Ps. 41:2; *Sicut cervus*, Tract for the Blessing of the Font on Holy Saturday [Ed.]

sons? In this is included his paternal love, our preservation, vocation, vivification and justification, the means to attain them, and finally glorification and the state of happiness which *eye hath not seen, nor ear heard, neither has it entered into the heart of man* (I Cor. 2:9). All this is for those who overcome and show themselves courageous and true children.

261. *But the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.* On this formidable register innumerable children of perdition have written their names with their own hand, because *the number of fools is infinite* (Eccles. 1:15) who have blindly chosen death, blocking the path of life. This is not because this path is hidden to those who use their eyes, but because they close them to the light, and have allowed and are allowing themselves to be captivated and blinded by the lies of Satan, who according to the different inclinations and tastes of men proffers them poison\* disguised in diverse potions of the vices which they crave. *The fearful* are those who continually vacillate, without having entered the path of eternal life or tasted the manna of virtue, which they represent to themselves as dull and dreadful, though the yoke of the Lord is sweet and his burden very light (Mt. 11:30); and deceived by this fear they allow themselves to be overcome primarily by cowardice rather than by the labor involved. Others, *the unbelievers*, neither admit that truths are revealed, nor give belief to them, like the heretics, pagans and infidels; or if they do believe them, like the Catholics, it seems as if they hear them from afar and believe them through others, and not for themselves. Thus their faith is dead (James 2:26), and they act like infidels.

262. *The abominable*, who follow any vice without restraint or remorse, boasting of their wickedness and contempt† in committing them, make themselves contemptible to God, execrable and cursed, reaching a state of rebellion and near impossibility of doing any good, turning away from the path of eternal life, as if they were not created for it, separating themselves, alienating themselves from God and his benefits and blessings, remaining abhorrent to the Lord and the Saints. *The murderers*, who without fear or reverence for divine justice usurp from God the right of the supreme Lord to govern the universe and chastise and avenge injuries; thus they deserve to be measured and judged by the same measure which they have desired to measure and judge others (Luke 6:38). *The fornicators*, who for a brief and impure pleasure, experienced yet abhorred, yet never satiating their disorderly craving, they postpone the friendship of God and despise eternal delights, which being satiated are desired even more, and once satisfied will never end. *The sorcerers*, who believe and trust in the false promises of the dragon disguised as a friend, are deceived and perverted in order to deceive and pervert others. *The idolaters*, who seek after and feel the presence of the Divinity and do not find it, though He is near to all (Acts 17:27), ascribe divinity to what cannot have it, since it is given by the very ones who made it, and are only lifeless shadows of the truth and entirely broken cisterns (Jer. 2:13), unable of containing the grandeur of the true God. *The liars*, who oppose themselves to the highest truth, which is God, are deprived of his righteousness and virtue by moving away to the opposite extreme, trusting more in fraudulent deceit than in the very Author of truth and all good.

263. Regarding all these the Evangelist says he heard: *They shall have their portion in the pool burning with fire and brimstone, which is the second death.* No one can refute divine equity and justice, since having justified his cause by the greatness of his benefits and mercies without

---

\* cf. inscription on the St. Benedict medal, addressed to Satan: *What you offer me is evil. Drink the poison yourself!*  
[Ed.]

† cf. Prov. 18:3 [Ed.]



number, descending from heaven to live and die among men, and rescue them by his own life and blood, leaving so many fountains of grace which are given to us freely in his holy Church, and especially the Mother of grace itself and the fountain of the life of most holy Mary, by whose intercession we can attain this grace: If mortals have not desired to take advantage of all these benefits and treasures, and continue for a momentary pleasure to inherit death, abandoning the inheritance of life, it is no surprise they reap what they have sown, and that their portion and inheritance is the eternal fire in that terrible abyss of burning sulfur, where there is no redemption or hope of life by having incurred the second death of punishment. And though this second death by its eternity is infinite, yet even worse and more abominable was the first death of sin which the reprobate seized with their own hands;\* for the death of grace was caused by sin, which is opposed to the infinite goodness and sanctity of God, offending Him who must be adored and revered, while the death of pain is the just punishment of those who deserve to be condemned, and the application of the attribute of his most righteous justice. For this reason He is praised and magnified by his justice, just as He was despised and offended by sin. May He be feared and adored through all the ages. Amen.

---

\* cf. Eccles. 15:17-18 [Ed.]