

1 **Book 3, Chapter 1 : The Mystical City of God, The Divine History and**
2 **Life of The Virgin Mother of God**

3
4 **Contains the most Exquisite Preparations of the Almighty for the Incarnation of the Word in**
5 **Mary most Holy; the Circumstances Accompanying this Mystery; the Exalted State, in which**
6 **the Blessed Mother was placed; her Visit to Saint Elisabeth and the Sanctification of the**
7 **Baptist: Her Return to Nazareth and a Memorable Battle of the Virgin with Lucifer**

8 THE NOVENA BEFORE THE INCARNATION.

9 In order that her most faultless life might be to all an example of the highest
10 holiness, the Most High had placed upon our Queen and Mistress the duties of a
11 spouse of saint Joseph which was a position requiring more interaction with her
12 neighbors. The heavenly Mistress, finding Herself in this new estate, was filled
13 with such exalted thoughts and sentiments in the fulfillment of her duties, and
14 ordered all the activities of her life with such wisdom, that She was an object of
15 admirable emulation to the angelic spirits and an unparalleled example for men.
16 Few knew Her and still fewer had interaction with Her: but these happy ones
17 were so filled with that celestial influence of Mary, that with a wonderful joy and
18 with unwonted flights of spirit they sought to express and manifest the light,
19 which illumined their hearts and which they knew came from Her. The most
20 prudent Queen was not unaware of these operations of the Most High but
21 neither was it yet time, nor would her most profound humility as yet consent to
22 their becoming known to the world. She continually besought the Lord to hide
23 them from men, to make all the favors of his right hand redound solely to his
24 praise, and to permit Her to be ignored and despised by all the mortals, in as far
25 as his infinite goodness would not be offended thereby.

26 In such fruitful occupations and in augmenting the gifts and graces from which all
27 this good proceeded, our Queen, the Spouse of Joseph, busied Herself during the
28 six months and seventeen days, which intervened between her espousal and the
29 Incarnation of the Word. I cannot pretend to refer even briefly to her great heroic
30 acts of all the virtues, interior and exterior, to all her deeds of charity, humility,
31 religion, and all her works of mercy, the alms and benefactions; for this exceeds
32 the power of the pen. The best I can do is to sum up and say: that the Most High
33 found in most holy Mary the fulfillment of all his pleasure and of his wishes, as far

34 as is possible in the correspondence of a creature with its Creator. By her sanctity
35 and merits God felt Himself as it were obliged, and, (according to our way of
36 speaking), compelled, to hasten his steps and extend the arms of his
37 Omnipotence to bring about the greatest of wonders conceivable in the world
38 before or after: namely the Incarnation of the Onlybegotten of the Father in the
39 virginal womb of this Lady.

40 In order to proceed with a dignity befitting Himself, God prepared most holy Mary
41 in a singular manner during the nine days immediately preceding this mystery,
42 and allowed the river of his Divinity to rush impetuously forth (Psalm 45, 5) to
43 inundate this City of God with its floods. He communicated such great graces and
44 gifts and favors, that I am struck dumb by the perception of what has been made
45 known to me concerning this miracle, and my lowliness is filled with dread at even
46 the mention of what I understood. For the tongue, the pen, and all the faculties of
47 a creature fall far below any possibility of revealing such incomprehensible
48 sacraments. Therefore

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51 I wish it to be understood, that all I say here is only an insignificant shadow of the
52 smallest part of these wonders and ineffable prodigies, which are not at all to be
53 encompassed by our limited words, but only by the power divine, which I do not
54 possess.

55 On the first day of this most blessed novena the heavenly Princess Mary, after a
56 slight rest, according to the example of her father David and according to the
57 diurnal order and arrangement laid out for Her by the Lord, left her couch at
58 midnight (Psalm 118, 62), and, prostrate in the presence of the Most High,
59 commenced her accustomed prayer and holy exercises.

60 In this vision our Princess Mary learned most high secrets of the Divinity and of its
61 perfections, and especially of God's communications ad extra in the work of
62 creation. She saw that it originated in the goodness and liberality of God, that
63 creatures were not necessary for supplementing his Divine existence, nor for his
64 infinite glory, since without them He was glorious through the interminable
65 eternities before the creation of the world. Many sacraments and secrets were

66 manifested to our Queen, which neither can nor should be made known to all; for
67 She alone was the only One (Cant. 6, 8: 7, 6), the chosen One, selected by the
68 highest King and Lord of creation for these delights. But as her Highness in this
69 vision perceived this impulse and inclination of the Divinity to communicate Itself
70 ad extra with a force greater than that which makes all the elements tend toward
71 their center, and as She was drawn within the sphere of this divine love, She
72 besought the eternal Father with heart aflame, that He send his Onlybegotten
73 into the world and give salvation to men, since in this manner He should satisfy,
74 and, (speaking humanly), execute the promptings of his Divinity and its
75 perfections.

76 These petitions of his Spouse were very sweet to the Lord; they were the scarlet
77 lace, with which She bound and secured his love. And in order to put his desires
78 into execution He sought first to prepare the tabernacle or temple, whither He
79 was to descend from the bosom of the eternal Father. He resolved to furnish his
80 beloved and chosen Mother with a clear knowledge of all his works ad extra, just
81 as his Omnipotence had made them. On the first day therefore, and in this same
82 vision, He manifested to Her all that He had made on the first day of the creation
83 of the world, as it is recorded in Genesis, and She perceived all with greater
84 clearness and comprehension, than if She had been an eye-witness; for She knew
85 them first as they are in God, and then as they are in themselves.

86 She perceived and understood, how the Lord in the beginning (Gen. 1; 1, 5),
87 created heaven and earth; in how far and in what way it was void, and how the
88 darkness was over the face of the abyss; how the spirit of the Lord hovered over
89 the waters and how, at the divine command, light was made, and what was its
90 nature; how, after the darkness was divided, it was called night and the light day,
91 and how thus the first day was made. She knew the size of the earth, its
92 longitude, latitude and depth, its caverns, hell, limbo and purgatory with their
93 inhabitants; the countries, climes, the meridians and divisions of the world, and
94 all its inhabitants and occupants. With the same clearness She knew the inferior
95 orbs and the empyrean heaven; how the angels were made on the first day; She
96 was informed of their nature, conditions, diversity, hierarchies, offices, grades
97 and virtues. The rebellion of the bad angels was revealed to Her, their fall and the
98 occasion and the cause of that fall, though the Lord always concealed from Her
99 that which concerned Herself. She understood the punishment and the effects of

100 sin in the demons, beholding them as they are in themselves; and at the
101 conclusion of the first day, the Lord showed

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104 to Her, how She too was formed of this lowly earthly material and endowed with
105 the same nature as all those, who return to the dust: He did not however say, that
106 She would again return to it; yet He gave Her such a profound knowledge of the
107 earthly existence, that the great Queen humiliated Herself to the abyss of
108 nothingness; being without fault. She debased Herself more than all the children
109 of Adam with all their miseries.

110 This whole vision and all its effects the Most High arranged in such a way as to
111 open up in the heart of Mary the deep trenches that were required for the
112 foundations of the edifice, which He wished to erect in Her: namely so high a one,
113 that it would reach up to the substantial and hypostatic union of the human and
114 divine nature. And as the dignity of Mother of God was without limits and to a
115 certain extent infinite, it was becoming that She should be grounded in a
116 proportionate humility, such as would be without limits though still within the
117 bounds of reason itself. Attaining the summit of virtue, this blessed One among
118 women humiliated Herself to such an extent, that the most holy Trinity was, as it
119 were, fully paid and satisfied, and (according to our mode of understanding)
120 constrained to raise Her to the highest position and dignity possible among
121 creatures and nearest to the Divinity itself. In this highest benevolence his
122 Majesty spoke and said to Her:

123 "My Spouse and Dove, great is my desire redeeming man from sin and my
124 immense kindness is as it were strained in waiting for the time, in which I shall
125 descend in order to repair the world; ask Me continually during these days and
126 with great affection for the fulfillment of this desire. Prostrate in my royal
127 presence let not thy petitions and clamors cease, asking Me that the
128 Onlybegotten of the Father descend in reality to unite Himself with the human
129 nature. "Whereupon the heavenly Princess responded and said: "Lord and God
130 eternal, whose is all the power and wisdom, whose wish none can resist (Esther
131 13, 9), who shall hinder thy Omnipotence? Who shall detain the impetuous
132 current of thy Divinity, so that thy pleasure in conferring this benefit upon the

133 whole human race remain unfulfilled? If perhaps, O my Beloved, I am a hindrance
134 to such an immeasurable benefit, let me perish before I impede thy pleasure; this
135 blessing cannot depend upon the merits of any creature; therefore, my Lord and
136 Master, do not wait, as we might later on merit it so much the less. The sins of
137 men increase and the offenses against Thee are multiplied; how shall we merit
138 the very blessing, of which we become daily more unworthy? In Thee thyself, my
139 Lord, exists the last cause and motive of our salvation; thy infinite bounty, thy
140 numberless mercies incite Thee, the groans of thy Prophets and of the Fathers of
141 thy people solicit Thee, the saints sigh after Thee, the sinners look for Thee and all
142 of them together call out to Thee; and if I, insignificant wormlet, on account of my
143 ingratitude, am not unworthy of thy merciful condescension, I venture to beseech
144 Thee, from the bottom of my heart, to speed thy coming and to hasten thy
145 Redemption for thy greater glory."

146 When the Princess of heaven had finished this prayer, She returned to her
147 ordinary and more natural state; but anxious to fulfill the mandate of the Lord,
148 She continued during that whole day her petitions for the Incarnation of the Word
149 and with the deepest humility She repeated the exercises of prostrating Herself to
150 the ground and praying in the form of a cross. For the Holy Ghost, who governed
151 Her, had taught Her this posture, by which She so highly pleased the most blessed
152 Trinity. God saw, in the body of the future Mother of the Word, as it were the
153 crucified person of Christ and therefore He received this morning sacrifice of the
154 most pure Virgin as an advance offering of that of his most holy Son.

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157 On the second day, at the same hour of midnight, the Virgin Mary was visited in
158 the same way as described in the last chapter. The divine power raised Her up by
159 the same elevations and illuminings to prepare Her for the visions of the Divinity.
160 He manifested Himself again in an abstractive manner as on the first day, and She
161 was shown the works performed on the second day of the creation. She learnt
162 how and when God divided the waters (Gen. 1, 6), some above and others below,
163 establishing the firmament, and above it the crystal, known also as the watery
164 heaven. Her insight penetrated into the greatness, order, conditions, movements
165 and all the other qualities and conditions of the heavens.

166 And in the most prudent Virgin this knowledge did not lay idle, nor remain sterile;
167 for immediately the most clear light of the Divinity overflowed in Her, and
168 inflamed and emblazoned Her with admiration, praise and love of the goodness
169 and power of God. Being transformed as it were with a godlike excellence, She
170 produced heroic acts of all the virtues, entirely pleasing to his divine Majesty. And
171 as in the preceding first day God had made Her a participant of his wisdom, so on
172 this second day, He made Her in corresponding measure a participant in the
173 divine Omnipotence, and gave Her power over the influences of the heavens, of
174 the planets and elements, commanding them all to obey Her. Thus was this great
175 Queen raised to Sovereignty over the sea, the earth, the elements and the
176 celestial orbs, with all the creatures, which are contained therein.

177 More and more the Queen of heaven reflected his infinite attributes and virtues;
178 more and more brilliantly shone forth her beauty under the touch of the pencil of
179 the divine Wisdom and under the colors and lights added to it from on high. On
180 the third day She was informed of the works of creation as they happened on the
181 third day. She learned when and how the waters, which were beneath the
182 firmament, flowed together in one place, (Gen. 1, 9), disclosing the dry land,
183 which the Lord called earth, while He called the waters the sea. She learned in
184 what way the earth brought forth the fresh herbs, and all plants and fructiferous
185 trees with their seeds, each one according to its kind. She was taught and She
186 comprehended the greatness of the sea, its depth and its divisions, its
187 correspondence with the streams and the fountains, that take their rise from it
188 and flow back into it; the different plants and herbs, the flowers, trees, roots,
189 fruits and seeds; She perceived how all and each one of them serve for the use of
190 man. All this our Queen understood and penetrated with the keenest insight
191 more clearly, distinctly and comprehensibly than Adam or Solomon. In
192 comparison with Her all those skilled in medicine in the world would appear but
193 ignorant even after the most thorough studies and largest experience. The most
194 holy Mary knew all that was hidden from sight, as Wisdom says (Wis. 7, 21); and
195 just as She learned it without any fiction, She also communicates it without envy.
196 Whatever Solomon says there in the book of Wisdom was realized in Her with
197 incomparable and eminent perfection.

198 There is another special favor, which the most holy Mary received for the benefit
199 of the mortals on the third day and in that vision of the Divinity; for during this

200 vision God manifested to Her in a special way the desire of his divine love to come
201 to the aid of men and to raise them up from all their miseries. In accordance with
202 the knowledge of his infinite mercy and the object for which it was conceded, the
203 Most High gave to Mary a certain kind of participation of his own attributes, in
204 order that afterwards, as the Mother and Advocate of sinners, She might
205 intercede for them. This participation of the most holy Mary in the love of God
206 and in his inclination to help her, was so heavenly and powerful that if from that
207 time on the strength of the Lord had not come to

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210 her aid, She would not have been able to bear the impetuosity of her desire to
211 assist and save mankind. Filled with this love and charity, She would, if necessary
212 or feasible, have delivered Herself an infinite number of times to the flames, to
213 the sword and to the most exquisite torments of death for their salvation. All the
214 torments, sorrows, tribulations, pains, infirmities She would have accepted and
215 suffered; and She would have considered them a great delight for the salvation of
216 sinners. Whatever all men have suffered from the beginning of the world till this
217 hour, and whatever they will suffer till the end, would have been a small matter
218 for the love of this most merciful Mother. Let therefore mortals and sinners
219 understand what they owe to most holy Mary.

220 From that day on, the heavenly Lady continued to be the Mother of kindness and
221 great mercy, and for two reasons: first, because from that moment She sought
222 with an especial and anxious desire to communicate without envy the treasures
223 of grace, which She had comprehended and received; and therefore such an
224 admirable sweetness grew up in her heart, that She was ready to communicate it
225 to all men and to shelter them in her heart in order to make them participants of
226 the divine love, which there was enkindled. Secondly, because this love of most
227 holy Mary for the salvation of men was one of the principal dispositions required
228 for conceiving the eternal Word in her virginal womb. It was eminently befitting
229 that She should be all mercy, kindness, piety and clemency, who was Herself to
230 conceive and give birth to the Word made man, since He in his mercy, clemency
231 and love desired to humiliate Himself to the lowliness of our nature, and wished
232 to be born of Her in order to suffer for men. It is said: like begets like: just as the

233 water partakes of the qualities of the minerals through which it flows; and
234 although the birth of Christ originated in the Divinity, yet it also partook of the
235 conditions of the Mother as far as was possible. She therefore would not have
236 been suitable for concurrence with the Holy Ghost in this conception, in which
237 only the activity of the man was wanting, if She had not been endowed with
238 perfections corresponding to those of the humanity of Christ.

239 The Most High manifested to Her in this vision, by most special enlightenments,
240 the new Law of grace which the Redeemer of the world was to establish, the
241 Sacraments contained in it, the end for which He would leave them in his new
242 Church of the Gospel, the gifts and blessings prepared for men, and his desire,
243 that all should be saved and that all should reap the fruit of the Redemption. And
244 so great was the wisdom, which the most holy Mary drew from these visions,
245 wherein She was taught by the highest Teacher and the Corrector of the wise
246 (Wis. 7, 15), that, if by any means man or angel could describe it, more books
247 would have to be written of this science of our Lady than all those which have
248 been composed in this world concerning all the arts and sciences, and all the
249 inventions of men. And no wonder her science was greater than that of all other
250 men: for into the heart and mind of our Princess was emptied and exhausted the
251 ocean of the Divinity, which the sins and the evil disposition of the creatures had
252 confined, repressed and circumscribed. It was concealed within its own source
253 until the proper time, which was no other than the hour in which She was chosen
254 as Mother of the Onlybegotten of the Father.

255 Joined with the sweetness of this divine science, our Queen felt a loving, yet
256 piercing sorrow, which this very science continued to renew. She perceived in the
257 Most High the ineffable treasures of grace and blessings, which He had prepared
258 for mortals and She saw the weight of the Divinity as it were inclined toward the
259 desire of seeing all men enjoy them eternally. At the

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262 same time She saw and considered the wicked disposition of the world, and how
263 blindly mortals impeded the flow of these treasures and deprived themselves of
264 participation of the Divinity. From this resulted a new kind of martyrdom full of
265 grief for the perdition of men and of the desire of remedying such lamentable

266 loss. This caused Her to offer up the most exalted prayers, petitions, sacrifices,
267 humiliations and heroic acts of love of God and of men, in order that no one, if
268 possible, should henceforth damn himself, and that all should recognize their
269 Creator, and Redeemer, confess Him, adore and love Him. All this took place in
270 this very vision; but as these petitions were of the same kind as those already
271 described, I do not expatiate on them here.

272 In conjunction therewith the Lord showed Her also the works of creation
273 performed on the fourth day (Gen. 1, 14-17). The heavenly Princess Mary learned
274 how and when the luminaries of heaven were formed in the firmament for
275 dividing day and night and for indicating the seasons, the days and the years; how
276 for this purpose was created the great light of heaven, the sun, presiding as the
277 Lord of the day, and joined with it, the moon, the lesser light, which reigns over
278 the darkness of the night. In like manner were formed the stars of the eighth
279 heaven, in order that they might gladden the night with their brilliance and
280 preside with their various influences over both the day and the night. She
281 understood what was the material substance of these luminous orbs, their form,
282 their size, their properties, their various movements and the uniformity as well as
283 the inequality of the planets. She knew the number of the stars, and all their
284 influences exerted upon the earth, both in regard to the living and the lifeless
285 creatures; the effects and changes, which they cause in them by these influences.

286 The fifth day of the novena, which the most blessed Trinity celebrated in the
287 temple of most holy Mary, in order that the eternal Word might assume human
288 shape in Her, had arrived. Just as in the preceding days She was elevated to an
289 abstractive vision of the Divinity, and, as the veil fell more and more from the
290 secrets of the infinite wisdom, She discovered new mysteries also during this day.
291 For the preparations and enlightenments emitted ever stronger rays of light and
292 divine graces, which flashed into her most holy soul and emptied the treasures of
293 infinity into her faculties, assimilating and transforming the heavenly Lady more
294 and more to a likeness of her God in order to make Her worthy of being his
295 Mother.

296 The Princess Mary, through these words of the Most High, was instructed in the
297 great mysteries regarding the number of the predestined and the reprobate and
298 also regarding the hindrances and impediments by which sinful men delayed the

299 coming of the eternal Word as man into the world. Having present before Herself
300 the vision both of the infinite bounty and equity of the Creator and of the
301 measureless iniquity and malice of men, the most prudent Mistress, inflamed by
302 the fire of divine love, spoke to his Majesty and said:

303 "My Lord and infinite God of wisdom and incomprehensible sanctity, what
304 mystery is this, which Thou hast manifested to me? Without measure are the
305 misdeeds of men, so that only thy wisdom can comprehend them. But can all
306 these and many more, perhaps, extinguish thy bounty and love, or vie with them?
307 No, my Lord and Master, it must not be so; the malice of men must not detain thy
308 mercy. I am the most useless of all the human race; yet on its behalf I remind
309 Thee of thy fidelity. Infallibly true it is, that heaven and earth will come to naught,
310 before thy word can fail (Is. 51, 6), and it is also true, that Thou hast many times
311 given thy word through the holy Prophets; and Thou hast promised them by word
312 of mouth, a Redeemer and our sa1vation. How

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315 then, my God, can these promises fail of fulfillment without conflicting with thy
316 infinite wisdom; or how can man be deceived without conflicting with thy
317 goodness? In order to induce Thee to fulfill thy promise and to secure them
318 eternal felicity through thy incarnate Word, I have nothing to offer on the part of
319 mortals nor can any creature oblige Thee; and if this blessing could be merited,
320 then thy infinite and bounteous clemency would not thereby be glorified. Only
321 through thy own Self can this obligation be imposed upon Thee, for only in God
322 can a sufficient reason be found for his becoming man: in Thee alone was the
323 reason and the motive for our creation, and therefore in Thee alone also the
324 reason for our reparation after our fall. Do not seek, my God and most high King,
325 for merits, nor for a greater motive, than thy own mercy and the exaltation of thy
326 holy name.

327 "It is true, my Spouse," answered the Most High, "that on account of my goodness
328 I bound Myself to the promise of vesting Myself in human nature and of dwelling
329 among them, and that no one could merit in my sight such a promise; but the
330 ungrateful behavior of men, so abominable in my sight and in my justice, does not
331 merit the execution of this promise.

332 It is impossible to describe the hidden secrets, which most holy Mary then saw in
333 the Lord; for She perceived in Him all the creatures of the past, present and the
334 future, and the position of each one in creation, the good and bad actions and the
335 final ending of each one. If She had not been strengthened, She could not have
336 preserved her life under the effects and feelings caused by the knowledge and
337 insight into these hidden sacraments and mysteries. But as his Majesty, in these
338 new miracles and blessings had such high ends in view, He was not sparing but
339 most liberal with the beloved One, whom He had chosen as his Mother. And as
340 our Queen derived this science from the bosom of God itself, She participated
341 also in the fire of his eternal Charity, which inflamed Her with the love of God and
342 the neighbor. Therefore, continuing her intercession, She said:

343 "Lord and eternal God, invisible and immortal, I confess thy justice, I magnify thy
344 works, I adore thy infinite Essence and hold in reverence thy judgments. My heart
345 melts within me with tenderest affection, when I perceive thy unlimited bounty
346 toward men and their dark ingratitude and grossness toward Thee. For all of
347 them, O my God, Thou seekest eternal life; but there are few who are thankful for
348 this inestimable benefit, and many who will perish by their malice. If on this
349 account, O my eternal Good, Thou relinquishest thy undertaking, we mortals are
350 lost; but while Thou, in thy divine foreknowledge, perceivest the sins and the
351 malice of men who offend Thee so much, Thou also foreseest thy Onlybegotten
352 made man and his works of infinite price and value in thy sight; and these will
353 counterbalance and exceed the malice of sin beyond all comparison.

354 At this prayer of most pure Mary, the eternal Father (in our way of speaking)
355 represented to Himself his Onlybegotten as borne in the virginal womb of this
356 great Queen; and He was moved by her humble and loving petitions. His apparent
357 hesitation was merely a device of his tender love in order to enjoy so much the
358 longer the voice of his Beloved, causing her sweet lips to distil most sweet honey
359 (Cant. 4, 11) and her emissions to be like those of paradise (Cant. 4, 13). And to
360 draw out still more this loving contention, the Lord answered Her: "My sweetest
361 Spouse and chosen Dove, great is that which thou askest of Me and little is that
362 which obliges Me on the part of men; how then shall such a singular blessing be
363 conferred on those unworthy ones? Leave

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366 Me, my friend, to treat them according to their evil deserts." Our powerful and
367 kind Advocate responded: "No, my Master, I will not desist from my importunity;
368 if much I ask, I ask it of Thee, who are rich in mercies, powerful in action, true in
369 thy words. My father David said of Thee and of the eternal Word: "The Lord hath
370 sworn, and He will not repent: thou art a priest forever according to the order of
371 Melchisedech" (Ps. 109, 4). Let then that Priest come, who is at the same time to
372 be the sacrifice for our rescue; let Him come, since Thou canst not repent of thy
373 promise; for Thou dost not promise in ignorance. Let me be clothed.

374 In this contest (just as it once happened to Jacob) our Lady and Queen was asked,
375 what was her name; and She said: "I am a daughter of Adam, formed by thy hands
376 from the insignificant dust." And the Most High answered: "Henceforth Thou shalt
377 be called: Chosen for the Mother of the Onlybegotten." But the latter part of this
378 name was heard only by the courtiers of heaven, while to Her it was as yet hidden
379 until the proper time. She therefore heard only the word "Chosen." Having thus
380 protracted this amorous contention according to the disposition of his divine
381 wisdom and as far as served to inflame the heart of this elected One, the whole
382 blessed Trinity gave to Mary, our most pure Queen, the explicit promise, that
383 They would now send into the world the eternal Word made man. Filled with
384 incomparable joy and exultation by this fiat, She asked and received the
385 benediction of the Most High. Thus this strong Woman issued forth from the
386 contest with God more victorious than Jacob; for She came out rich, strong and
387 laden with spoils, and the One that was wounded and weakened (to speak in our
388 way) was God himself; for He was drawn by the love of this Lady to clothe Himself
389 in that sacred bridal chamber of her womb with the weakness of our passible
390 nature. He disguised and enveloped the strength of his Divinity, so as to conquer
391 in allowing Himself to be conquered, and in order to give us life by his death. Let
392 the mortals see and acknowledge, how most holy Mary, next to her most blessed
393 Son, is the cause of their salvation.

394 During this vision were also revealed to this great Queen the works of the fifth
395 day of the creation in the manner in which they happened; She saw how, by the
396 force of the divine command, were engendered and produced in the waters
397 beneath the firmament, the imperfect reptiles, which creep upon the earth, the

398 winged animals that course through the air, and the finny tribes that glide
399 through the watery regions. Of all these creatures She knew the beginnings, the
400 substance, the form and figure according to their kinds; She knew all the species
401 of the animals that inhabit the fields and woods, their conditions, peculiarities,
402 their uses and connections; She knew the birds of heaven (for so we call the
403 atmosphere), with the varied forms of each kind, their ornaments, feathers, their
404 lightness; the innumerable fishes of the seas and the rivers, the differences
405 between the whales, their forms, composition and qualities, their caverns and the
406 foods furnished them by the sea, the ends which they serve, the use to which
407 they can be put in the world. And his Majesty especially commanded all these
408 hosts of creatures to recognize and obey most holy Mary, giving Her the power to
409 command all of them, as it happened on many occasions to be mentioned later
410 on. Therewith She issued from the trance of this day and She occupied Herself
411 during the rest of it in the exercise and petitions, which the Most High had
412 pointed out to Her.

413 Having seen God in this vision She was immediately shown the works on the sixth
414 day of the creation of the world. She witnessed, as if She Herself had been
415 present, how at the command of the Lord the earth brought forth the living
416 beings according to their kinds, as Moses says (Gen. 1,

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419 24). Holy Scripture here refers to the terrestrial animals, which being more
420 perfect than the fishes and birds in life and activity, are called by a name
421 signifying the more important part of their nature. She saw and understood all
422 the kinds and species of animals, which were created on this sixth day, and by
423 what name they were called: some, beasts of burden, because they serve and
424 assist man, others, wild beasts, as being more fierce and untamed; others,
425 reptiles, because they do not raise themselves or very little from the earth. She
426 knew and comprehended the qualities of all of them: their fury, their strength,
427 the useful purposes which they serve, and all their distinctions and singularities.
428 Over all these She was invested with dominion and they were commanded to
429 obey Her. She could without opposition on their part have trodden upon asps and
430 basilisks, for all would have meekly borne her heel. Many times did some of these

431 animals show their subjection to her commands, as when, at the birth of her most
432 Holy Son, the ox and the ass prostrated themselves and by their breaths warmed
433 the infant God at the command of his blessed Mother.

434 After seeing the creation of all the irrational creatures, She became aware, how
435 the most blessed Trinity, in order to complete and perfect the world, said: "Let us
436 make man to our image and likeness" (Gen. 1, 26), and how by virtue of this
437 divine decree the first man was formed of the earth as the first parent of all the
438 rest. She had a profound insight into the harmonious composition of the human
439 body and soul and of their faculties, of the creation and infusion of the soul into
440 the body and of its intimate union with the body. Of the structure of the human
441 body and all its parts, She obtained a deep knowledge: She was informed of the
442 number of the bones, veins, arteries, nerves and ligatures; of the concourse of
443 humors to compose the befitting temperaments, the faculties of nutrition, growth
444 and locomotion; She learned in what manner the disturbances or changes in this
445 harmony caused the sicknesses, and how these can be cured. All this the most
446 prudent Virgin understood and comprehended without the least error, better
447 than all the wise men of the world and better than even the angels.

448 The Lord manifested to Her also the happy state of original justice, in which He
449 placed the first parents Adam and Eve; She understood their condition, beauty
450 and perfection of innocence and grace; and for how short a time they persevered
451 in it. She perceived how they were tempted and overcome by the astuteness of
452 the serpent (Gen. 2, 51), and what were the consequences of their sin; and how
453 great were the fury and hate of the demon against the human race. At the vision
454 of all these things our Queen made great and heroic acts of virtue, highly pleasing
455 to God. She understood, that She was a daughter of these first parents and that
456 She descended from a nature so thankless to its Creator. In the remembrance of
457 this She humiliated Herself in his divine presence, thereby wounding the heart of
458 God and obliging Him to raise Her above all that is created. She took it upon
459 Herself to weep for the first sin and for all the rest, that followed from it, as if She
460 Herself had been guilty of them all. Hence, even at that time, that first sin might
461 have been called a fortunate fault, which caused tears so precious in the eyes of
462 the Lord, and which earned us such sureties and pledges of our Redemption.

463 The seventh day of this mysterious preparation for the approaching sacrament
464 arrived, and in the same hour as already mentioned, the heavenly Lady was called
465 and elevated in spirit, but with this difference, that She was bodily raised by her
466 holy angels to the empyrean heaven, while in her stead one of them remained to
467 represent Her in corporeal appearance. Placed into this highest heaven, She saw
468 the Divinity by abstract vision as in other days; but always with new and more

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472 penetrating light, piercing to new and more profound mysteries, which God
473 according to his free will can conceal or reveal. Presently She heard a voice
474 proceeding from the royal throne, which said: "Our Spouse and chosen Dove, our
475 gracious Friend, who hast been found pleasing in our eyes and hast been chosen
476 among thousands: We wish to accept thee anew as our Bride, and therefore We
477 wish to adorn and beautify thee in a manner worthy of our design."

478 On hearing these words the most Humble among the humble abased and
479 annihilated Herself in the presence of the Most High more than can be
480 comprehended by human power. Entirely submissive to the divine pleasure and
481 with entrancing modesty, She responded: "At thy feet, O Lord, lies the dust and
482 abject worm, ready is thy poor slave for the fulfillment of all thy pleasure in her.
483 Make use, O eternal Good, of this thy insignificant instrument according to thy
484 desire, and dispose of it with thy right hand." Presently the Most High
485 commanded two seraphim, of those nearest to his throne and highest in dignity
486 to attend on this heavenly Virgin. Accompanied by others, they presented
487 themselves in visible form before the throne, and there surrounded the most holy
488 Mary, who was more inflamed with divine love than they.

489 The heavenly Princess, most holy Mary, had now attained such fullness of grace
490 and beauty and the heart of God was so wounded by her tender affections and
491 desires (Cant. 4, 9), that He was so to say irresistibly drawn to begin his flight from
492 the bosom of the eternal Father to the bridalchamber of her virginal womb and
493 end the long delay of more than five thousand years. Nevertheless, since this new
494 wonder was to be executed in the plenitude of his wisdom and equity, the Lord
495 arranged this event in such a way, that the Princess of the heavens Herself, being

496 the worthy Mother of the incarnate Word, should at the same time be also the
497 most powerful Mediatrix of his coming and the Redeemer of his people much
498 more than Esther was of Israel (Esther ch. 7 and 8). In the heart of most holy Mary
499 burned the flame, which God himself had enkindled, and without intermission
500 She prayed for the salvation of the human race. However, as yet the most humble
501 Lady restrained Herself in modesty, knowing that on account of the sin of Adam,
502 the sentence of death and of eternal privation from the vision of God had been
503 promulgated (Gen. 3, 9).

504 The Most High received his holy and chosen Bride, most holy Mary, into his
505 presence. Although this happened not in an intuitive, but in an abstractive vision
506 of the Divinity, it was accompanied with incomparable favors of light and
507 purification proceeding from the Lord himself, such as were specially reserved for
508 this day. For they were so divine, that, in our way of speaking, God himself who
509 wrought them, was astonished and was charmed with the work of his hand. As if
510 entranced with love, He spoke to Her and said: "Revertere, revertere, Sulamitis, ut
511 intueamur te" (Return, return, O Sulamitess, that We may behold thee). "My
512 Spouse, my most perfect and beloved Dove, pleasing in my sight, turn and
513 advance toward Us, that We may behold thee and be charmed by thy beauty. I do
514 not regret to have created man and I delight in his formation, since thou hast
515 been born of him. Let my celestial spirits see how justly I have desired and do
516 desire to choose thee as my Spouse and the Queen of all the creatures. Let them
517 see what good reason I have to rejoice in this my bridal chamber, from whence
518 my Onlybegotten, next to that of my own bosom, shall derive the greatest glory.
519 Let all understand, that if I justly repudiated Eve, the first queen of the earth, on
520 account of her disobedience, I now place thee and establish thee in the highest
521 dignity, showing my magnificence and power in dealing with thy purest humility
522 and self-abasement."

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526 In order to put the last touch to this prodigious work of preparing the most holy
527 Mary, the Lord extended his powerful arm and expressly renewed the spirit and
528 the faculties of the great Lady, giving Her new inclinations, habits and qualities,

529 the greatness and excellence of which are inexpressible in terrestrial terms. It was
530 the finishing act and the final retouching of the living image of God, in order to
531 form, in it and of it, the very shape, into which the eternal Word, the essential
532 image of the eternal Father (II Cor. 4, 4) and the figure of his substance (Heb. 1,
533 3), was to be cast. Thus the whole temple of most holy Mary, more so than that of
534 Solomon, was covered with the purest gold of the Divinity inside and out, (III
535 Kings, 6, 30), so that nowhere could be seen in Her any grossness of an earthly
536 daughter of Adam. Her entire being was made to shine forth the Divinity; for since
537 the divine Word was to issue from the bosom of the eternal Father to descend to
538 that of Mary, He provided for the greatest possible similarity between the Mother
539 and the Father.

540 No words at my disposal could ever suffice to describe as I would wish, the effects
541 of these favors in the heart of our great Queen and Mistress. Human thought
542 cannot conceive them, how then can human words express them? But what has
543 caused the greatest wonder in me, when I considered these things in the light
544 given to me, is the humility of this heavenly Woman and the mutual contest
545 between her humility and the divine power. Rare and astonishing prodigy of
546 humility, to see this Maiden, most holy Mary, though raised to the supremest
547 dignity and holiness next to God, yet humiliating Herself and debasing Herself
548 below the meanest of the creatures; so that, by the force of this humility, no
549 thought of her being destined for the Mothership of the Messiah could find
550 entrance into her mind! And not only this: She did not even have a suspicion of
551 anything great or admirable in Herself (Ps. 130, 1). Her eyes and heart were not
552 elated; on the contrary the higher She ascended by the operation of the right
553 hand of her God, so much the more lowly were her thoughts concerning Herself.
554 It was therefore just, that the Almighty should look upon her humility (Luke 1, 48),
555 and that therefore all generations should call her fortunate and blessed.

556

557 WORDS OF THE QUEEN. The Virgin Mary speaks to Sister Mary of Agreda, Spain.

558 My daughter, whoever has only a selfish and servile love is not a worthy spouse of
559 the Most High, she must not love or fear like a slave, nor is she supposed to serve
560 for her daily wages. Yet although her heart must be a filial and generous love on
561 account of the excellence and immense goodness of her Spouse, she must

562 nevertheless also feel herself much bounden to Him, when she considers how rich
563 and liberal He is; how, on account of his love for souls, He has created a variety of
564 visible goods in order that they might serve those who serve Him; and especially,
565 when she considers how many hidden treasures He has in readiness in the
566 abundance of his sweetness (Ps. 30, 20) for those that fear Him as his true
567 children. I wish that thou feel deeply obliged to thy Lord and Father, thy Spouse
568 and Friend, at the thought of the riches given to those souls, who become his
569 dearest children. For, as a powerful Father, He holds in readiness these great and
570 manifold gifts for his children, and if necessary, all of his gifts for each one of
571 them in particular. In the midst of such motives and incentives of love the
572 disaffection of men is inexcusable, and at the sight of so many blessings, given
573 without measure, their ingratitude is unpardonable.

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577 Remember, also, my dearest, that thou wast no foreigner, or stranger in this
578 house of the Lord, his holy Church (Ephes. 2, 19); but thou wast made a domestic
579 and a spouse of Christ among the saints, favored by his gifts and by the dowry of a
580 bride. Since all the treasures and riches of the bridegroom belong to the
581 legitimate spouse, consider of how great possessions He makes thee participant
582 and mistress. Enjoy them all, then, as his domestic, and be zealous for his honor
583 as a much-favored daughter and spouse; thank Him for all these works and
584 benefits, as if they had all been prepared for thee alone by the Lord. Love and
585 reverence Him for thyself and for all thy neighbors, to whom God has been so
586 liberal. In all this imitate, with thy weak faculties, that which thou hast
587 understood of what I have done. I assure thee also, daughter, that it will be very
588 pleasing to me, if thou magnify and praise the Omnipotent with fervent affection,
589 for the favors and riches which, beyond all human conception, the divine right
590 hand showered upon me.