

# **The History of the Angels**

The Downfall and its impact on us humans,  
Causes, Background, and Effects

# Imprint

His holiness pope Paul VI. approved the decree of the holy congregation to spread the belief from October 14th 1966:

It is allowed to publish writings, that are related to miracles, even though the nihil obstat of the church authorities is not given.

This publication does not effect any decision of the church.

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## Preface

The contents of this brochure are taken out of the works of revelation as revealed to Sister Maria De Agreda from Spain during the 2<sup>nd</sup> Half of the 17<sup>th</sup> century, entitled "The Life of the Virgin Mother Maria".

It is singularly useful by making the true meaning and aim of life understandable. Part of the above mentioned revelation is covered by this brochure and can never be called outdated.

It tells why and how the fall of the originally highest angel named Lucifer and his followers came to pass.

Because we human beings are meant, after **passing the test**, to inhabit these places in heaven which Satan and his followers lost for good, he is desperately trying to prevent this since the beginning of time, out of revenge against God and out of hatred and envy against human beings. That is the reason for the unforgiving fight of Satan against God and mankind, of which the effects we have to cope with every day.

However, many still do not want to recognise that the cause of this is brought into the world by Satan and helped by the affirmation and assistance of human beings to its pernicious results. This worst enemy of God and mankind has even succeeded by implanting within the minds of many the thought that there actually is no personal God, and what is more, that there is no personal devil. That again would negate the existence of hell, and it leads people to believe that everything has to be looked at only symbolically.

## **A foe one does not know one will not recognise.**

By means of human disbelief, indifference, and the ignorance of Gods commandments Satan gains his influence over the thoughts and deeds of human beings. The results are severe and become more and more apparent.

On account of the fruitless efforts of mankind to achieve peace and to create a better and more righteous world that lives up to the requirements for a good and human way of life in mutual respect, it should before long be understood that all endeavours towards this goal are deemed to fail without God and without the acceptance of, and the compliance with, his commandments.

To enable mankind to find the right way and to be able to avoid unnecessarily great grieve, God has inhered specific signs to them again and again, and has been full of mercy. Part of this is, doubtlessly, the above mentioned revelation. It unveils in an explicit way the **causes**, the **background** as well as the **effects** of satanic operation in the world. Within the revelation the devils most secret plans and intentions become exposed against his will - for humans were never to learn them - and are preserved in writing.

To be learned from the revelation is also the true reason how it came that especially after the beginning of Christianity until today an uncounted number of different beliefs, communities, and sects could be formed, and that each one claims to be in possession of the truth above all others. However, the existence of many truths that contradict each other is a contradiction of the truth itself.

Yet Satan intended to prevent the public display of his plots for the disorientation and destruction of mankind with all his

might. So, influenced by him, a three-hundred-years-long debate about the acceptance of the revealed truth began, until it finally became acknowledged by the church and was published afterwards.

Because of the mentioned reasons even after this time and until the present day it stayed unknown to a larger public. And this has contributed to the broad spreading of the mental illness of disbelief.

There are few books which explain in such a commonly understandable way and as clear and transparent as this book does the realisation about the envious and hate-ridden chase after the whole of mankind by Satan and his hellish comrades. That is why this important work bears great meaning especially for present times and should be made known everywhere and published broadly.

Conclusively one can say that all ecumenical aspirations will only be crowned with success, when our virgin mother Mary, according to her God-given status, is recognized and acknowledged as intercessor and carrier of grace.

L. W.

In the year of 2004

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## 1. The Creation and Probation of the angels

They were created by God in heaven in the state of grace by which they might be first to merit the reward of glory. For although they were in the midst of glory, the Divinity itself was not to be made manifest to them face to face and unveiled, until they should have merited such a favour by obeying the divine will.

The good as well as the fugitive angels remained only briefly in a state of probation, for the creation, the probation and its result were carried out in three very short periods of time. In the first period all angels were created and endowed with grace and the gifts of the Holy Ghost, so that they were acutely beautiful, unflawed and perfect.

Then a short period followed in which the will of their Creator was propounded and intimated to all of them. The law and command was given to them to acknowledge Him as their Maker and supreme Lord to fulfil the end for which they had been created.

During this short period a big quarrel enflamed between St Michael and his angels against the dragon and his followers. The good angels, preserving in grace, merited eternal blessedness. The disobedient however, rebelling against God, merited the punishment of eternal pain.

I (Maria from Agreda) wished to know the motive, which urged Lucifer and his confederates to sin and what was the occasion of their disobedience and fall. It was made known to me that the evil angels could commit many sins as far as the guilt of sin is concerned, although they did not consummate

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them in acts. However, on account of those which they did actually commit freely and of their own depraved will, they acquired the disposition to all bad acts, including others to commit and approving in human beings those sins they could not commit themselves.

## **2. Lucifer fell into a very disordered narcissm,**

which arose from the consciousness of being endowed with greater gifts and greater beauty of nature and grace than the other angels. He tarried with inordinate pleasure in this consciousness, and thus self-satisfied he became lax and remiss in the gratitude, which was due to God as the sole cause of all that he had received.

Turning again and again in admiration toward himself, he took pleasure in his own beauty and grace, attributing them to himself and loving them as his own. This disorderly self-love not only caused him to exalt himself on account of the superior virtues, which he had received, but also induced him to harbour envy and covetousness for other gifts and for excellences not his own. Then, because he could not attain them, he conceived a mortal hatred and indignation against God, who created him out of nothing, and against all his creatures. Out of this constitution arose disobedience, impudence, injustice, disloyalty, blasphemy, and even a kind of idolization, for he coveted for himself the adoration and reverence due to God. He blasphemed the divine magnificence and holiness. He failed in the trust and loyalty due to Him. Impudently he planned to wipe out all creatures created by God and presumed to be able to do this and a many other things by his own power. Thus his pride ascends continually and perseveres, though his arrogance is greater than his

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strength, for in this he can not increase and in sin, “one abyss calls the other”. The first sinful angel was Lucifer, he seduced the others. Thereof he is called the Prince of Darkness and Demons, not on account of his natural gifts, for these would not secure to him that title, but on account of his guilt. The sinful angels were not all of one order or hierarchy, but among all hierarchies angels fell, which are many altogether. Now I want to give an account of the kind of honour and excellence which Lucifer aspired to and envied, as was made known to me.

### **3. In the works of God there is measure, number and weight.**

His providence decided to show to the angels, immediately after their creation and before they could incline to diverse ends, the purpose for which He had created them with such an exalted and perfect nature. At first they received a more explicit intelligence of the being of God, one in substance, trine in person, and that they were commanded to adore and reverence Him as their Creator and highest Lord, infinite in his essence and attributes. All of them obeyed, but with a certain difference: the good angels followed out of love and justice. They complied in best volition, freely admitting and believing what was above their intelligence, and obeying with joy. Lucifer, on the other hand, submitted himself, because the opposite seemed to him impossible. He did not do it with perfect charity, for he, as it were, was divided in his will between himself and the infallible truth of the Lord. In consequence it happened that the precept appeared to him in a measure difficult and violent, and his fulfilling of it was wanting in love and in the desire to do justice. Thus he exposed himself beforehand to the danger of not persevering. Although

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grace did not leave him on account of this remissness and slowness in the accomplishment of these first acts, nevertheless his bad disposition began with them. There remained with him a certain weakness and laxity of virtue and spirit, and the perfection of his nature did not shine forth as it should. Thus was his first step to falling.

#### **4. Furthermore God revealed to the angels,**

that He was to create a human nature and reasoning creatures lower than themselves, in order that they too should love, fear and reverence God, as their Author and eternal Good. They were informed that these were to stand in high favour, and that the second Person of

the blessed Trinity was to become incarnate and assume their nature, raising it to the hypostatic union and to divine Personality, that therefore they were to acknowledge Him as their Head, not only as God, but as God and man, adoring Him and reverencing Him as *God-man*. Moreover, these same angels were to be his inferiors in dignity and grace and were to be his servants. God gave them an intelligence of the propriety and equity, of the justice and reasonableness of such a position. For the acceptation of the merits foreseen of this *God-man* was exhibited to them as the source of the grace which they now possessed and of the glory which they were to obtain. They understood also that they themselves had been, and all the rest of the creatures should be created for his glory, and that He was to be their Head. All those that were capable of knowing and enjoying God, were to be the people of the Son

of God, to know and reverence Him as their Chief. These commands were at once given to the angels. To this command

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all the obedient and holy angels submitted themselves and they gave their full assent and acknowledgment with and humble and loving subjection of the will.

## **5. But Lucifer, full of envy and pride, resisted**

and drove the like-minded angels to do the same. So they, too, disobeyed the divine command. For that, Lucifer promised them to be their head and to set up a government independent and separate from Christ. So great was the blindness which envy and pride could cause in an angel, and so pernicious was the infection that the contagion of sin spread among innumerable other angels. Then happened that great battle in heaven, which St. John describes. For the obedient and holy angels, filled with an ardent desire of hastening the glory of the Most High and the honour of the incarnate Word, asked permission and, as it were, the consent of God, to resist and contradict the dragon, and the permission was granted.

## **6. I have to mention another secret here.**

When it was revealed to the angels that they would have to obey the incarnate Word, a third precept was given them, to accept the very woman as their arbitress in whose womb the son of the father would assume the human flesh. This woman would be their queen and the mistress of all creatures and she would tower above the angels and all humans in grace and glory. The good angels distinguished themselves by the unquestioned acceptance of this command. They believed truly and praised in deepest devotion the might and the secrets of the Most High. Lucifer and his confederates, however, rose to higher pitch of pride and boastful insolence. Lucifer in raving fury aspired for himself the distinction of the head of all of the

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human race and all of the angelic orders. And if there was to be a hypostatic union, he demanded that it be consummated in him. The decree constituting him inferior to the Mother of the Incarnate Word (**Maria**), our Mistress, he opposed with horrible blasphemies. With unbridled indignation he revolted against the Author of these great wonders. And calling upon the other angels, he exhorted them, saying: "Unjust are these commands and injury is done to my greatness! This human nature which Thou, Lord, lookest upon with so much love and which Thou favourest so highly, I will persecute and destroy. To this end I will direct all my power and all my aspirations. And this Woman, Mother of the Word, I will hurl from the position in which Thou hast proposed to place Her, and at my hands, the plan, which Thou settest up, shall come to naught."

## **7. This bloated proud boast aroused the indignation of the Lord.**

In order to humble it, He spoke to Lucifer: "This Woman, whom thou refusest to honour, shall crush thy head and by Her shalt thou be vanquished and annihilated. And if, through thy ride, death enters into the world, life and salvation of mortals shall enter through the humility of this Woman. Those that are of the nature and likeness of that Man and Woman, shall enjoy the gifts and the crowns, which thou and thy followers have lost."

Lucifer defied everything that he had understood of the divine will and His decisions and answered only with pride. He threatened destruction to all of humankind. The good angels understood the just indignation of the Most High against Lucifer and his followers. They fought them with the weapons of reason, justice and truth.

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The Almighty at this juncture worked another wonderful mystery. Having given to all the angels a sufficiently clear intelligence of the great mystery of the hypostatic Union, He showed them the image of the most holy Virgin by means of an imaginary vision. They were shown the perfection of the human nature in the revelation of an image representing a most perfect Woman, in whom the almighty arm of the Most High would work more wonderfully than in all the rest of the creatures. For therein He was to deposit the graces and gifts of his right hand in a higher and more eminent manner. This sign or vision of the Queen of heaven and of the Mother of the incarnate Word was made known and manifest to all the angels, good and bad. The good ones at the sign of it broke forth in admiration and in canticles of praise and from that time on began to defend the honour of the God incarnate and of his holy Mother, being armed with ardent zeal and with the invincible shield of that vision. The dragon and his allies on the contrary conceived implacable hatred and fury against Christ and his most holy Mother.

Then followed what is told in the 12<sup>th</sup> chapter of the secret revelation.

## **8. Exegesis of the 12<sup>th</sup> chapter of the secret revelation.**

And a great battle arose in heaven. Michael and his angels fought the dragon, and the dragon and his angels fought back. But they could not withstand, and their place in heaven was lost. That is how the great dragon was overthrown, the serpent, which is called Devil and Satan, and which is seducing the entire world. He was cast onto the earth, and with him his angels were overthrown, too.



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The Evangelist says: "And a great sign appeared in heaven, a woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars." This sign appeared really in the heavens by divine disposition and was shown to the good and the bad angels, in order that seeing it they might subject their will to the pleasure and the commands of God. They saw it therefore before the good ones chose the good and before the bad ones had turned to evil. It was as it were a mirror of the wonderful perfection of the handiwork of God in creating human nature. Although He had already revealed this perfection to the angels in making known to them the mystery of the hypostatic union, yet He wished to reveal it to them also in a different manner by showing it to them in a mere Creature, the most perfect and holy which, next to the humanity of our Lord, He was to create.

## **9. It was as though God said to the angels:**

"I will not chastise in the same way the humans, because this Woman, in whom my Only-begotten is to assume flesh, belongs to that race. My Son shall be the Restorer of friendship and the Pacifier of my justice. He shall open the way to the felicity, which sin would close."

He gave the angels to understand that, through Christ and his Mother, He would now divert upon men the grace which the apostates had lost through their rebellion. Much of the mysteries and sacraments of the Incarnation, and those of the Church militant and its members, were made manifest to them in this sign. They understood also, that they were to assist and help the human race, by watching over men, by defending them against their enemies and by leading them to eternal felicity.

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## 10. And there was seen another sign in heaven:

A great, fiery-red dragon with seven heads, and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth. Thereupon followed the punishment of Lucifer and his allies, for after uttering his blasphemies against the Woman, who had been symbolized in the heavenly sign, he found himself visibly and exteriorly transformed from a most beautiful angel in to a fierce and most horrid dragon. He reared with fury his seven heads, that is, he led on the seven legions or squadrons of all those that followed and fell with him. To each principality or congregation of these followers he

gave a head, commanding them to sin on their own account and undertake the leadership in the seven mortal sins. **These are named capital sins.** For in these are contained the other sins and they constitute the regiments that rise up against God. They are the sins called **pride, envy, wrath, lust, gluttony, sloth, and greed.** They are the seven diadems with which Lucifer, after being changed into a dragon, was crowned. This is the punishment with which he was visited by the Most High and which he acquired as a return for his horrible wickedness for himself and for his confederate angels. To all of them were apportioned the punishment and the pains, which corresponded to their malice and to the share which they had in originating the seven capital sins.

## 11. The ten horns of these heads

were the triumphs of the iniquity and malice of the dragon, and the vain and arrogant glorification and exaltation which he attributed to himself in the execution of his wickedness. In his

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depraved desire of attaining the object of his arrogance, he offered to the unhappy angels his malicious and poisonous friendship and his counterfeit principalities, commanderships and rewards. These promises, full of bestial ignorance and error, were the tail with which the dragon drew after him the third part of the stars of heaven. These angels were the stars and if they would have persevered, they would have shone with the rest of the angels and the just, like the sun through the perpetual eternities. But the punishment which they merited drew them down to the earth of their unhappiness into its very centre, which is hell, where they will for all eternity be deprived of light and happiness.

## **12. "The dragon appeared before the Woman,**

who was ready to be delivered, that when She should be delivered, he might devour her Son." Lucifer's pride was so monstrous that he desired full of arrogance to set his throne above all of Gods stars. In the presence of the elected woman symbolized in the sign, the fool babbled: "This Son, which that Woman is to bring forth, is of lower nature than mine: I shall devour Him and destroy Him. I shall lead on my followers against Him, I shall spread my doctrines against his decrees and against the laws, which He shall set up. I shall wage perpetual war and contradiction against Him!"

**But Mary is in a position, being only and alone. For She, being of the same nature as mortals, far excelled all the angels in grace, merits and gifts.**

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### **13. Continuation of the exegesis of the 12<sup>th</sup> chapter of the secret revelation.**

And there was a great battle in heaven, Michael and his angels fought with the dragon and the dragon fought and his angels. When the Lord had manifested these things to the good and to the bad angels, the holy prince Michael and his companions, with the permission of God, gave battle to the dragon and his followers. It was a wonderful battle, for it was fought with the understanding and the will. Saint Michael, burning with zeal for the honour of God and armed with divine power and with his own humility, resisted the arrogant pride of the dragon, saying: "Worthy is the Highest of honour, praise and reverence, and of being loved, feared and obeyed by all creation. He is mighty to work whatever He desires. He, who is increate and without dependence on any other being, cannot seek anything that is not most just. To us He gave grace such as we have, creating us and forming us out of nothing. He can create other beings, as many and in what manner He pleases. It is reasonable that we adore his Majesty and kingly grandeur. Come then, ye angels, follow me, let us adore Him, and extol his admirable and secret judgments, his most perfect and holy works.

### **14. He is God, the Most High, King of all creatures.**

And He would not be it, if we could attain or comprehend his great works. Infinite He is in wisdom and goodness, rich in the treasures of his benefits. As Lord of all and needing none, He can distribute them to whomsoever He wishes, and He cannot err in the selection. He can love and confer his favour to whomsoever He chooses, and He can love whom He likes. He can raise-up, create and enrich according as it is his good

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pleasure. In all things He will be wise, holy and irresistible. Let us adore and thank Him for the wonderful work of the Incarnation which He has decreed, and for his favours to his people and for its restoration to grace after its fall. Let us adore this Person endowed with the human and the divine nature, let us reverence It and accept It as our Head. Let us confess, that He is worthy of all glory, praise and magnificence, and, as the Author of grace, let us call to Him: "You are the strong, the mighty, You are God!"

### **15. With these words St. Michael and his comrades gave battle.**

They fought, as it were, with the powerful rays of truth against the dragon and his followers, who on their hand made use of blasphemies. But Lucifer at the sight of the holy prince, not being able to resist, was torn with interior rage and sought to fly from his torments. It was the will of God, however, that he should not only be punished, but also conquered, in order that by his fall he might know the truth and power of God. Nevertheless he blasphemed: "Unjust is God in raising the human nature above the angelic. I am the most exalted and beautiful angel and the triumph belongs to me. It is I who am to place my throne above the stars and who shall be like unto the Highest. I will subject myself to no one of an inferior nature, and I will not consent that any one take precedence of me or be greater than I." In the same way spoke the apostate followers of Lucifer.

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## **16. But St. Michael answered: “Who is there like unto the Lord, who dwells in the heavens?”**

Be silent, enemy, cease thy dreadful blasphemies! Since iniquity has taken possession of thee, depart from our midst, wretch! Be hurled in thy blind ignorance and wickedness into the dark night and chaos of the infernal pains! But let us, O spirits of the Lord, honour and reverence this blessed Woman, who is to give human flesh to the eternal Word, and let us recognize Her as our Queen and Lady.”

The >great sign< of the heavenly Queen served the good angels as a shield and as arms of battle against the evil ones. For at the sight of it, Lucifer’s power of reasoning weakened and was brought to confusion and silence, since they could not endure the mysteries and sacraments contained in this sign. And just as by divine power this mysterious sign appeared, so now the other figure or sign of the dragon appeared, in order that thus transformed he might be ignominiously hurled from heaven amid the fright and terror of his followers and amid the astonishment of the holy angels.

## **17. So Gods power and might was manifested once again.**

It is difficult to describe in words what passed in that battle, since there is such a wide difference between our conceptions and those which would be appropriate to the nature and operations of such great spirits as these angels. But the bad ones did not prevail, for injustice, lies, ignorance and malice could not prevail against equity, truth, light and goodness nor could these virtues be overcome by vices.

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Therefore, the Evangelist said: "From that time on their place was not found in heaven." Through the sins which these disgraced angels had committed, they made themselves unworthy of the eternal vision and company of the Lord. Their memory was blotted out from His mind, where they had been written by the excellences and graces of the nature given to them. They lost the right to the places, which had been reserved for them, if they had obeyed.

**To mankind these places were now transferred** in such a way that the very vestiges of the apostate angels were blotted out and were no more found in heaven.

O unhappy wickedness and never to be described misfortune, which drew after itself such a horrible and dreadful chastisement!

## **18. So the dragon was cast out,**

and with him his angels were thrown down. The holy archangel Michael hurled from heaven the dragon Lucifer with the invincible word: "Who is like unto God?" So powerful was this word that it sufficed to precipitate that proud giant and his host to the earth and cast him in dreadful ignominy to the centre of the earth. From that time he began to be called dragon, serpent, Devil and Satan, imposed upon him by the holy archangel in that battle as a testimony of his iniquity and malice. Deprived of the happiness and honour, of which he had become unworthy, he was despoiled also of his names and honourable titles, acquiring in their stead such as designate his ignominy. The wicked plans which he proposed and enjoined upon his confederates, namely, that they should deceive and pervert all those that live in the world, manifest sufficiently his

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wickedness already. He therefore, who intended to scourge the nations, was consigned to hellish regions.

Isaia says about him: "You will be thrown into the profound abyss. Your cadaver will be delivered to the moth and the worm of your own bad conscience" (Is. 14, 15) Thus was fulfilled in Lucifer all that Isaia says in the 14<sup>th</sup> chapter of his book.

## **19. So heaven was cleared of the bad angels.**

Divinity had been unveiled to the good and the obedient. When they were admitted into glory, the apostate angels were chastised.

God also partly revealed to the angels the decree of this divine consistory, saying: "Lucifer has raised the banner of pride and sin and will persecute with all his malice the whole human race. **With cunning he will pervert many men, so that they will destroy themselves.** In the blindness of sin and vice men will prevaricate, heedless of danger. But his lying pride, his sins and vices, are infinitely distant from our nature and wishes. We will therefore bring out the triumph of virtue and sanctity.

## **20. Conclusion of the exegesis of the 12<sup>th</sup> chapter of the secret revelation.**

Woe to the earth, and to the sea, because the devil is come down to you, having great wrath, knowing that he hath but a short time. Woe to the earth, where so many sins and such wickedness shall be perpetrated! Woe to the sea, which refused to pour forth its floods and annihilate the transgressors at the sight of so great offences against its Creator, and to avenge the insults against its Creator. But more woe to the profound and



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raging sea of those that follow the demon, after he had descended in their midst in order to war against them with great wrath and with such unheard-of cruelty. It is the wrath of the most ferocious dragon,

and greater than that of the devouring lion, who attempts to annihilate all creation and to whom all the days of the world seem a short time to execute his fury. He desires eternal ages, if possible, in order to wage war against the sons of God. But incomparably greater than against all others is his rage against that most blessed Woman, who was to crush his head.

And when the dragon saw that he was cast unto the earth, he persecuted the Woman, who brought forth the boy. When the ancient serpent saw the most unhappy place and state to which he had fallen, he broke out in so much the greater rage and envy, like a wild beast tearing its own entrails. Against the Mother of the Word incarnate he conceived such a furious rage, as no human intelligence can ever understand.

As soon as Lucifer with his followers entered hell, they assembled in general council. During this time Lucifer exerted all his astuteness and diabolical malice in conferring with the demons and concocting plans to offend God so much the more deeply, and to obtain revenge for the chastisement, to which he had been subjected.

They came to the conclusion and resolved that the greatest vengeance and injury against God would be to impede the effects of the love, which they knew God bore toward mankind. This they hoped to attain by deceiving men, and persuading them, or even, as far as possible, compelling them to neglect the friendship of God, to be ungrateful toward Him, and to rebel

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against his will. By this they would lose His mercy and friendship.

Lucifer said: "Toward this end we must apply all our forces, all our solicitude and knowledge. We will subject the human creatures to our influence and will, in order to destroy them. **We will persecute this race of men and will deprive them of the reward promised to them.** We will exert all our vigilance, to prevent them from arriving at the vision of God, which was denied us unjustly. I will gain great triumphs over them. I will destroy them all and subject them to my designs. **I will sow new sects and errors, and set up laws contrary to those of the Most High.** I will raise-up from among men false prophets and leaders, who will spread these doctrines and I will scatter this seed through them and afterwards I will assign to them a place in these profound torments.

"I will afflict the poor, oppress the afflicted, and persecute the timid. **I will sow discord, excite wars, and stir up nations against each other.** I will raise-up proud and haughty men to extend the dominion of sin and after they shall have executed my designs, I will bury them in this eternal fire, and in so much the greater torments, the more faithfully they followed me. This is my kingdom and this is the reward which I will give to those who follow me.

"I will wage fierce war against the incarnate Word, for although He is God, He is also man, and therefore of a lower nature than mine. I will exalt my throne and my dignity above His, I will conquer Him and will humble Him by my power and astuteness. The Woman who is to be his Mother shall perish at my hands. What is one Woman against my power and greatness? And you, ye demons, who were injured together with me, follow me and obey me in the pursuit of this

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vengeance, as you have followed me in disobedience. Pretend to love men, in order to destroy them. Serve them, in order to ruin them and deceive them. Help them, in order to pervert them and draw them into these my hellish regions.”

No human tongue can explain the malice and fury of this first council of Lucifer and his hosts against the human race, which although not yet in existence, was to be created.

In it were concocted all the vices and sins of the world. **Thence proceeded lies, sects and errors.** All iniquity had its origin in that chaos and in that abominable gathering, and **all those that do evil are in the service of the prince of hell.**

## **21. The downfall of Adam and Eve in paradise.**

The happy state in which God had created the parents of the human race lasted only a very short while, for the envy of the serpent was immediately aroused against them. Satan was impatiently awaiting their creation, as he had witnessed the creation of all other things. However, the Lord did not choose to manifest to him the creation of Adam, nor the formation of Eve from a rib. All that was concealed from him for a space of time until both of them were joined.

But when Lucifer saw the admirable composition of the human nature, perfect beyond that of any other creature, the beauty of the souls and also of the bodies of Adam and Eve, when he saw the paternal love with which the Lord regarded them, and how He made them the lords of all creation, and that He gave them hope of eternal life, his wrath enflamed once again more than ever before. Indescribable great was his envy and his desire to take the life of Adam and Eve, and like an enraged lion he certainly would have done so, if he had not known, that a

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superior force would prevent him. Nevertheless he studied and plotted out some means, which would suffice to deprive them of the grace of the Most High and make them Gods enemies.

## **22. Lucifer deceived himself.**

The Lord had from the beginning manifested to him, that the Word was to assume human nature in the womb of the most holy Mary, but not how and when, and He had also concealed the creation of Adam and the formation of Eve, so that Lucifer might from the beginning labour under his ignorance concerning the mystery and the time of the Incarnation. As his wrath and his watchfulness had thus been so signally forestalled in regard to Christ and Mary, he suspected that Adam had come forth from Eve, and that She was the Mother and Adam the incarnate Word. His suspicions grew, when he felt the divine power, which prevented him from harming their lives. He lost his speculations more and more as he listened to Adam and Eve talk about the precepts given to them by God. So he began to eavesdrop on them and sized up their natural gifts.

He began to follow them like a roaring lion, seeking an entrance through those inclinations, which he found in each of them. Nevertheless, until he was undeceived in the course of the Redemption, he continued to hesitate between his wrath against Christ and Mary and the dread of being overcome by Them. Most of all he dreaded the confusion of being conquered by the Queen of heaven, who was to be a mere creature and not God.

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### **23. Taking courage in the precept,**

which was given to Adam and Eve by God, and having prepared the snare, Lucifer entered with all his energy upon the work of entrapping them and of opposing the execution of the divine Will. He first approached the woman, and not the man, because he knew her to be by nature more frail and weak, and because in tempting her he would be more certain that it was not Christ whom he was encountering. Against her also he was more enraged since he had seen the sign in the heaven and since the threat, which God had made in it against him. On all these accounts his wrath was greater against Eve than against Adam. Before he showed himself to her, however, he aroused in her many disturbing thoughts and imaginations, in order to approach her in a state of excitement and pre-occupation.

I will not enlarge here upon the violence and inhumanity of this temptation. It is enough to mention what Scripture says, namely that he took the form of a serpent and thus speaking to Eve drew her into a conversation, which she should not have permitted. Listening to him and answering, she began to believe him. So she violated the command of God, and finally persuaded her husband likewise to transgress the precept. Thus ruin, overtook them and all the rest, for themselves and for us they lost the state of grace.

### **24. When Lucifer saw the progenitors fallen,**

and their interior beauty and grace and original justice changed into the ugliness of sin, he celebrated his triumph with incredible joy and vaunting in the company of his demons. But he soon fell from his proud boasting, when he saw, contrary to his expectations, how kindly the merciful love of God dealt

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with the delinquents, and how He offered them a chance of **doing penance by giving them hope of pardon** and return of grace. More over he saw how they were disposing themselves to ward this forgiveness **by sorrow and contrition**, and how the beauty of grace was restored to them.

When the demons perceived **the great effect of contrition**, all hell was again in confusion. Lucifer's consternation grew, when he heard the sentence, which God pronounced against the guilty ones, in which he himself was implicated. More especially and above all was he tormented by the repetition of that threat: "The Woman shall crush thy head!"

## **25. At the instant of the incarnation of the Word,**

Lucifer and all hell felt the power of the right arm of the Almighty which hurled them to the deepest of the infernal caverns. There they remained overwhelmed for some days, until the Lord in his admirable providence allowed them to come forth from this captivity, the cause of which they did not know.

The great dragon then arose and scoured the earth, spying everywhere for new developments to which he might attribute the rout which he and all his satellites had experienced. This search the proud prince of darkness would not trust entirely to his companions, but he himself issued forth in their company to course about upon the globe, seeking with the most cunning

malice to find what he wanted. He spent in this search three months and finally returned to hell just as ignorant of the true cause as when he had come forth.

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For the great mysteries of heaven were not intelligible to him at that time, because the darkness of his malice did not permit him either to rejoice in their wonderful effects or to glorify and bless their Author. This was reserved to us men, for whom Redemption was inaugurated.

The enemy of God was very much confused and aggrieved, without knowing how to account for it. In order to discuss the matter, he called together all the infernal hosts, without excusing or permitting a single one of the demons to be absent. In this convention, from a place of vantage, he addressed the meeting in this manner: "You well know, my subjects, with what great anxiety I, ever since God has cast us out from his dwelling and deprived us of our might, have sought to avenge myself and tried to destroy the power of the Almighty.

Although I cannot do anything to injure Him, I have spared no time or exertion in extending my dominion over men whom He loves. By my own strength I have peopled my reign and **many nations and tribes follow and obey me.**

Day by day I draw toward myself innumerable souls, depriving them of the knowledge and possession of God, in order that they may not enjoy the happiness which we have lost. I ensnare them to these eternal pains which we suffer, since they will follow my teachings and guidance.

On them I will wreak the vengeance which I have conceived against their Creator. But all this appears of small consequence to me in the face of the sudden overthrow which we have experienced. An attack so powerful and ruinous has not happened to us since we were hurled from heaven. I must acknowledge that as well your as my power has met a serious shock. This new and extraordinary defeat must have some new

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cause, and our weakness, I fear, is the beginning of our ruin. This matter will require renewed diligence, for my fury is unquenchable and my vengeance remains insatiable. I have scoured the whole earth, observed all its inhabitants with great care, and yet I have found nothing notable.

**26. I have watched and persecuted all the virtuous and perfect women to find our enemy (Maria),**

whom we saw in heaven. But I find no sign of her having as yet been born. I do not find one who possesses the marks of Her who is to be the Mother of the Messiah. A Maiden whom I feared on account of her great virtues, and whom I persecuted in the temple, is already married. Therefore she can not be the one we look for, since Isaiah says She is to be a virgin.

Nevertheless I fear and detest this Maiden, since such a virtuous Woman might give birth to the Mother of the Messiah or to some great prophet. To this hour I have not been able to overcome Her in anything, and of Her life I understand less than of that of others. She has always valiantly resisted me, as She eludes my memory, or remembering Her, I cannot approach Her. I have not yet been able to decide whether these difficulties in regard to Her are miraculous, or arise from my forgetfulness, or whether they are simply the consequences of the contempt in which I hold such an insignificant Maiden. But I will consider this matter.

Twice these days, I could not resist the power of her command, by which we were dispossessed of our right to dwell in those persons from whom She drove us. This certainly requires satisfaction, and She merits my wrath solely on account of what She has shown Herself to be on these occasions. I resolve to



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persecute Her and overcome Her, and do you yourselves assist me in this enterprise with all your strength and malice. And those who will distinguish themselves in this conquest shall receive great rewards at my hands.”

The whole infernal rabble, which had listened attentively to Lucifer, praised and approved his intentions, and they told him not to worry over this Woman, for She would easily be overcome and he should not be without his triumphs over Her, since his power was so great and ruled almost all the world.

## **27. They set about discussing the means of entrapping the most holy Virgin,**

supposing Her to be a woman of distinguished and remarkable virtue and holiness, but not the Mother of the incarnate Word. Then a long battle followed for Mary against Lucifer and his companions in malice, thus making it possible for Her to crush the head of the infernal dragon

many times.

Although the Almighty could always repress and restrain the devils by force, yet He proceeds in this matter according to what is most appropriate to his infinite goodness. On this account the Lord concealed from these enemies the dignity of the most holy Mary and the wonderful manner of her pregnancy, as well as her virginal integrity before and after the birth. Likewise they were uncertain of the Divinity of Christ our Lord until the moment of his Death. Only then they saw that they had been deceived and misled in regard to many mysteries of the Redemption. They could never penetrate the mystery of the Saviour’s humility and their inflated pride kept them in darkness.

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## **28. Lucifer aims to prevent the Christ's works of redemption.**

The tyrannical sway of Lucifer over this world was not anymore so unobstructed as it had been in the ages preceding the Incarnation of the divine Word. From the hour of promulgation on, this strongly armed one felt a superior force, which oppressed and crushed him. After the birth of Christ he felt this power, when the Infant Jesus entered into Egypt, and on many occasions afterward the dragon was routed and overcome by the force of divine truth issuing from the great Queen.

Now the wondrous works of Jesus began. Because of all of this the ancient serpent was beginning to be much troubled by his fears and suspicions, lest a new and vast force had established itself on the earth.

But as the sacrament of the Incarnation was deeply hidden from him, he lived on in his blind fury without suspicion of the truth, although, since his fall from heaven, he had most anxiously tried to ascertain when and how the divine Word would leave heaven and assume human flesh. This wonderful work of God was what his arrogance and pride feared most of all. This anxiety induced him to convoke the many council meetings. Finding himself then full of uncertainty concerning the experiences of the demons and of Himself with Jesus and Mary, he questioned himself by what power he had been vanquished.

As he could not clear the mystery for himself, he resolved to consult those of his associates who excelled in malice and astuteness. He gave forth a roar or tremendous howl in hell, using the language understood by the demons, and called together those who were subject to him. All of them having

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been gathered together, he made them a speech, saying: "My ministers and companions, who have always followed me in my just opposition, you well know that in the first state in which we were placed by the Creator of all things, we acknowledged Him as the universal source of all our being and thus also respected Him. But as soon as, to the detriment of our beauty and pre-eminence, so close to the Deity, He imposed upon us the command, that we adore and serve the person of the Word, in the human form, which He intended to assume, we resisted his will.

## **29. I knew that this reverence was due Him as God.**

Yet as He chose to unite Himself to the nature of man, so ignoble and inferior to mine, I could not bear to be subject to Him, nor could I bear to see, that He did not favour me rather than the creature man. He not only commanded us to adore Him, but also to recognize as our superior a Woman, his Mother, a mere earthly creature. To these grievances we took exception. We objected to them and resolved to deny Him obedience. On account of our behaviour at that time we are punished and made to suffer the pains of our present condition. We are aware of these truths and acknowledge them with terror among ourselves.

But it will not do to confess them before men. And this I put as a command upon you all, in order that they may not know of our present ignorance and weakness."

"But if this Godman and his Mother are really to come, it is clear, that their coming into this world shall be the beginning of our greatest ruin and torment.

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And that, for this reason, I must seek with all my strength to prevent, and to destroy Them, even at the cost of overturning and destroying all the world. You all know how invincible has been my strength until now, since such a great portion of the world obeyed my command and is subject to my will and cunning. But in the last few years I have noticed on many occasions, that your powers seemed to have decreased and weakened, that you were oppressed and overcome.

I myself feel a superior force, which restrains and intimidates me. Several times I have searched with you through the whole world, trying to find some clue for this loss and oppression which we feel, if this Messiah, who is promised to the chosen people of God, is already in the world.

We not only failed to discover Him on the whole face of the earth, but we see no certain signs of his coming and we perceive none of the pomp and outward show naturally attendant upon

such a person. Nevertheless I have my misgivings, lest the time of his coming from heaven onto this earth be already near.

Therefore we ought all be eager to destroy Him and the Woman whom He shall choose for His Mother. Whoever shall distinguish himself in this work, shall not complain of my thankfulness and reward. Until now I have found guilt and the effects of guilt in all men, and I have seen no such majesty and grand magnificence as would induce the Word to become man and which would oblige mortals to adore Him and offer Him sacrifice, for by this homage we shall be able to recognize Him."

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### **30. "My confusion is too great right now,"**

continued Lucifer, "for, if the eternal Word has not yet come into the world, I cannot understand these new experiences, nor whence comes this strong opposition which overpowers us. Who drove us out and hurled us from Egypt? Who destroyed the temples and crushed the idols of that country in which we were adored by all the inhabitants? Who oppresses us now in the land of Galilee and its neighbourhood, and prevents us from perverting many of the persons in danger of death? Who keeps away from sin so many souls as if they were with drawn from our jurisdiction, and who causes so many to better their lives and begin to seek the kingdom of God?

If this damaging influence is allowed to continue, great misfortune and torment may arise for all of us from this secret force, which we do not comprehend. It is necessary to put a stop to it and search anew all over the world, whether it does not contain a great prophet or saint, who seeks our destruction. I have not been able to discover any one to whom I could ascribe such a power.

### **31. Only I have a deathly hatred against that Woman (Mary), our enemy,**

especially since we persecuted Her in the temple and later on in her house at Nazareth. For we have always been vanquished and terrified by the virtue which shields Her and resists our malice. Never have I been able to search her interior or come near her person. She has a Son (**Jesus**), and, when Both of Them attended at his father's (**Joseph's**) death, all of us were unable to approach the place where They were.

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They are poor and neglected people, She is an unknown and helpless little woman. But I presume without a doubt, that both Son and Mother must be counted among the just. I have continually sought to draw them into the failings common to men, and yet I have never succeeded in causing them to commit the least of the disorderly or reprehensible of actions, which are so common and natural with other people. I know that the Almighty conceals from me the state of these souls. And this doubtlessly argues some hidden danger for us.

Even if this Man is not the Messiah, it is certain that they are just and our enemies, which is sufficient reason for persecuting Them and ruining Them, and especially for seeking to find out who They are. Do you all follow me in the enterprise with all diligence, for I shall be your leader in our fight against Them.”

With this exhortation Lucifer concluded his long speech. Immediately the prince of darkness, together with countless legions of evil spirits, issued forth from hell and spread over the whole world. They persisted in roaming through it many times, searching out in their malice and cunning all the just, trying to lead them into temptation.

But Christ our Lord in his wisdom concealed his own person and that of his Mother for a long time from the haughty Lucifer. He did not permit him to see or recognize Him, until He betook Himself to the desert, where He allowed the devil to tempt Him after his long fast.

The Most High granted all those who pronounce the names of Jesus and Mary in reverence and in faith, will overcome their hellish enemies.

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## **32. Council held by the evil demons in hell after the death of Jesus Christ.**

The rout of Lucifer and his angels from Calvary to the abyss of hell was more violent and disastrous than their first expulsion from heaven. Hell is always a place full of gloomy disorder, misery, torments and confusion. Yet on this occasion the chaos and disorder was greatly increased. The damned were made to feel new horror and additional punishments at the sudden meeting of the ferocious demons in their rabid fury. The devils have not the power of assigning the damned to a place of greater or lesser torment. Their torments are decreed by divine justice according to the measure of the demerits of each of the condemned.

When Lucifer was permitted to arise from the consternation, he set about proposing to his fellow-demons new plans of his pride. For this purpose he called them all together and he spoke to them:

“To you, who have for so many ages followed and still follow my standards for the vengeance of my wrongs, is known the injury which I have now sustained at the hands of this Mangod, and how for 33 years He has led me about in deceit, hiding his Divinity and concealing the operations of his soul, and how He has now triumphed over us by the very death which we have brought upon Him. Before He assumed flesh I hated Him and refused to acknowledge Him as being more worthy than I to be adored by the rest of creation.

Although on account of this resistance I was cast out from heaven with you and was degraded to this abominable condition so unworthy of my greatness and former beauty, I am

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even more tormented to see myself thus vanquished and oppressed by this Man and by his Mother.

**33. From the day on which the first man was created I have sleeplessly sought to find and destroy Them**

or if I should not be able to destroy Them, I at least wished to bring destruction upon all his creatures and induce them not to acknowledge Him as their God, and that none of them should ever draw any benefit from his works. This has been my intent, to this all my solicitude and efforts were directed, but in vain.

**He has overcome me by his humility and poverty, crushed me by his patience, and at last has despoiled me of the sovereignty of the world by his Passion and frightful Death.**

This causes me such an excruciating pain, that, even if I succeeded in hurling Him from the right hand of his Father, where He sits triumphant, and if I should draw all the souls redeemed down into this hell, my wrath would not be satiated or my fury placated.

Is it possible that the human nature, so inferior to my own, shall be exalted above all the creatures? That it should be so loved and favoured, as to be united to the Creator in the person of the eternal Word?

Why has he made war to me even before becoming human, and afterwards overwhelmed me with such confusion?

From the beginning I have held this humanity as my greatest enemy, it has always filled me with intolerable abhorrence.



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### **34. O men, so favoured and gifted by your God, whom I abhor,**

and so ardently loved by Him! How shall I hinder your good fortune? How shall I bring upon

you my unhappiness, since I cannot destroy the existence you have received?

What shall we now begin, my followers? How shall we restore our reign? How shall we recover our power over men? How shall we overcome them?

For if men from now on shall not be most senseless and ungrateful, if they are not worse disposed than we ourselves toward this Godman, who has redeemed them with so much love, it is clear that all of them will eagerly follow Him. None will take notice of our deceits.

They will abhor the honours which we insidiously offer them, and will love contempt. They will seek the mortification of the flesh and will discover the danger of carnal pleasure and ease. They will despise riches and treasures, and love the poverty so much honoured by their Master.

All that we can offer to their appetites they will abhor in imitation of their true Redeemer. Thus will our reign be destroyed, since no one will be added to our number in this place of confusion and torments. All will reach the happiness which we have lost, all will humiliate themselves to the dust and suffer with patience and my wrath and haughtiness will avail me nothing.

What torment does this mistake cause me! When I tempted Him in the desert, the only result was to afford Him a chance to

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leave the example of this victory, by following which men can overcome me so much the more easily. My persecutions only brought out more clearly his doctrine of humility and patience.

In persuading Judas to betray Him, and the Jews to subject Him to the deadly torture of the Cross, I merely hastened my ruin and the salvation of men, while the doctrine I sought to blot out was only the more firmly implanted.

How could One who is God humiliate Himself to such an extent? How could He bear so much from men who are evil? How could I myself have been led to assist so much in making this salvation so copious and wonderful?

### **35. O how godlike is the power of that Man,**

which could torment and weaken me so! And how can this Woman, his Mother and my enemy, be so mighty and invincible in her opposition to me! New is such power in a mere creature, and no doubt She derived it from the divine Word, whom She clothed in human flesh.

Through this Woman the Almighty has ceaselessly waged war against me, though I have hated Her in my pride from the moment I recognized Her in her image or heavenly sign. **But as long as my proud indignation is not satisfied, I will wage perpetual war against this Redeemer, against his Mother and against men.**

Now then, ye demons who follow me, now is the time to give way to our wrath against God. What measures can we take?"

They gave their answers to this dreadful proposal, encouraging Lucifer by making suggestions for hindering the fruit of the Redemption among men.

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**36. They all agreed that it was not possible to attack the person of Christ,**

to diminish the immense value of his merits, to destroy the efficacy of the Sacraments, to falsify or abolish the doctrine which Christ had preached. Yet they resolved that, in accordance with the new order of assistance and favour established by God for the salvation of men, they should now seek new ways of hindering and preventing the work of God by so much the greater deceits and temptations.

Some of the most astute and malicious demons said:

**37. “Men now have at their disposal a new doctrine, and a very powerful law, new and efficacious Sacraments, a new Model and Instructor of virtues, a powerful Intercessor and Advocate in this Woman.**

Yet the natural inclinations and passions of the flesh remain just the same, and the sensible and delectable creatures have not changed their nature. Let us begin strenuous warfare against mankind by suggesting new attractions, exciting them to follow their passions in forgetfulness of all else. Thus men, being taken up with these dangerous things, cannot attend to the contrary.”

All agreed and Lucifer gave special orders to single devils, in order that they might, with a specialized astuteness, tempt men to different vices. They resolved to continue to propagate idolatry in the world. Wherever idolatry would fail, they concluded to establish sects and heresies.

For those they would select the most perverse and depraved of the human race as leaders and teachers of error. Then and there was concocted among these malignant spirits the heresies of

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Arius, Pelagius, Nestorius, and whatever other heresies have been started in the world from the first ages of the Church until now, together with those which they have in readiness. Lucifer showed himself content with these infernal counsels as being opposed to divine truth and destructive of **the very foundation of man's rescue, namely divine faith**. He lavished flattering praise and high offices upon those demons, who showed themselves willing and who undertook to find the impious originators of these errors.

**38. Some of the devils charged themselves with perverting the inclinations of children at their conception and birth,**

others to induce parents to be negligent in the education and instruction of their children, either through an inordinate love or aversion, and to cause a hatred of parents among the children.

**Some offered to create hatred between husbands and wives, to place them in the way of adultery, or to think little of the fidelity promised to their conjugal partners.**

All agreed to sow among men the seeds of discord, hatred and vengeance, proud and sensual thoughts, desire of riches or honours, and by suggesting sophistical reasons against all the virtues Christ has taught.

Above all they intended to weaken the remembrance of his Passion and Death, of the means of salvation, and of the eternal pains of hell. By these means the demons hoped to burden all the powers and the faculties of men with solicitude for earthly affairs and sensual pleasures, leaving them little time for spiritual thoughts and their own salvation.

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Lucifer replied: "It will be easy to put our plans into practice with those, who do not profess the law given by this Redeemer to men, though with those who accept and embrace these laws, it will be a difficult enterprise. But against this law and against those that follow it, I intend to direct all my wrath and fury in all its bitterness.

Against these must our most relentless battle be waged to the end of the world. In this new Church I must strive to sow my cockle, the ambitions, the avarice, the sensuality, and the deadly hatreds, with all the other vices, of which I am the head. For if once these sins multiply and increase among the faithful, they will, with their concomitant malice and ingratitude, irritate God and justly deprive men of the helps of grace left to them by the merits of the Redeemer. If once they have thus despoiled themselves of these means of salvation, we shall have assured victory over them.

### **39. We must also exert ourselves to weaken piety and all that is spiritual and divine**

so that they do not realize the power of the Sacraments and receive them in mortal sin, or at least without fervour and devotion.

For since these Sacraments are spiritual, it is necessary to receive them with well-disposed will, in order to reap their fruits.

If once they despise the medicine, they shall languish in their sickness and be less able to withstand our temptations. They will not see through our deceits, they will let the memory of their Redeemer and of the intercession of his Mother slip from their minds.

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Thus will their foul ingratitude make them unworthy of grace and so irritate their God and Saviour, as to deprive them of his helps. In all this I wish, that all of you assist me strenuously, losing neither time nor occasion for executing my commands."

#### **40. It is not possible to rehearse all,**

that this dragon and his allies concocted at that time against the holy Church and her children, in order "that these waters of Jordan might be swallowed up in his throat" (Job 40, 18).

It is enough to state that they pent nearly a full year after the Death of Christ in conferring and considering among themselves the state of the world up to that time and the changes wrought by Christ through his Death.

If all these labours have not sufficed to draw all men to the way of salvation, it can be easily understood, that Lucifer should have prevailed and that his wrath should be so great, as to cause us justly to say with Saint John:

"Woe to the earth, for Satan is come down to you full of wrath and fury!" (Offb. 12, 12)

#### **41. Unfortunately those truths so infallible should in our days be blotted from the minds of mortals to their irreparable danger.**

The enemy is astute, cruel and watchful, we, however, are sleepy, lukewarm and careless. What wonder that Lucifer has entrenched himself so firmly in the world, when so many listen to him, accept and follow his deceits, so few resist him, and entirely forget the eternal death, which he so furiously and maliciously seeks to draw upon them.

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## **42. By the testimony of the holy Scripture and by the teaching of the holy masters**

of the spiritual life, the whole Church and all its children are informed of the malice and most vigilant cruelty of hell against all men in seeking to draw them to the eternal torments. From the same sources we know also how the infinite power of God defends us, so that, if we wish to avail ourselves of his invincible friendship and protection, and if we on our part make ourselves worthy of the merits of Christ our Saviour, we shall walk securely on the path of eternal salvation.

Saint Paul assures us, we must exert ourselves, lest our hopes be made vain through want of our cooperation. Hence Saint Paul, having admonished us to throw all our care upon the Lord, he adds immediately: "Be sober and watch, because your adversary the devil goes about like a roaring lion, seeking whom he may devour." (1 Petr. 5,7)

These and other advices are given for every one. And although from them and from continued experience the children of the Church might arrive at a more definite and particular knowledge of the attacks and persecutions of the devils against all men, yet because in their earthliness and gross sensuality they are accustomed to attend only to what they perceive by the senses and never lift their thoughts to higher things, they live in a false security, ignoring the inhuman and hidden cruelty with which the devils solicit and draw them to perdition and therein succeed.

Men are ignorant also of the divine protection by which they are surrounded and defended. And like ignorant persons, they neither give thanks for this blessing, nor pay any attention to their danger. We humans are sunk in a formidable lethargy and

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forgetfulness, have neither sorrow nor compassion for ourselves.

**43. In order to rouse from their torpor those that read this history,**

I understand, that throughout the course of these revelations I have been enlightened concerning the hidden schemes of malice concocted by the demons against the mysteries of Christ, against the Church and her children.

The enmity of Lucifer and his demons against man is as old as their disobedience against God. Their fury and cruelty, after they had come to know that the eternal Word was to take flesh and to be born of that Woman clothed with the sun, are proportionate to their rebellious pride against God.

As he cannot vent his hatred against God upon the Omnipotent, he executes it upon the works of his right hand. Besides this, possessing the nature of an angel, he resolves irrevocably and never ceases to strive after what he has once determined to attain. Hence, although changing the means to attain his end, he never changes his will in regard to persecuting mankind. On the contrary his hatred has increased and will increase in proportion to the favours lavished by God upon the just and upon the holy children of his Church.

**44. Moreover, this fiend is a pure spirit and is not fatigued or ever in need of rest.**

Therefore he is so vigilant in persecuting us, that he commences the combat from the very first instant of our existence in the mothers womb and he does not abate his fury and strife against the soul until it leaves the body.



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The saying of Job is verified: that “the life of man on earth is a war-fare”. This battle does not consist merely in our being born in original sin and therefore subject to the (fomes peccati) and the disorderly passions inclining us to evil. But, besides fomenting the continual battle within our own selves, the demon wages war against us on his own account, availing himself of all his own astuteness and malice, and, as far as his power goes, of our own senses, faculties, inclinations and passions.

Above all he seeks to make use of other natural causes to deprive us of salvation together with our life. And if he does not succeed in this, he misses no chance of causing us damage or leading us into sin and robbing us of grace, even from the moment of our conception until that of our death.

This peril is waged especially against the children of the Church and happens in the following manner.

#### **45. As soon as the Satan suspects that the conception of a human body is to take place,**

he first notes the intention of the parents, and whether they are in the state of grace or not, or whether they have committed any excess in the act of generation.

He studies also the complexion of the humours of their bodies, for ordinarily these humours influence also those of the body generated. The demons also take note of the particular as well as of the general natural causes and conditions of nature, which unite in bringing about the generation and the organisation of the human body. From these different concurring elements of generation, the demons, with their vast experience, judge as much as possible of the complexion or inclinations of the one

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conceived and they are wont to lay out great plans for future action.

If they fear good results, they seek to hinder as much as possible the last generation or infusion of the soul, waylaying the mother with dangers or temptations to bring about an abortion before the creation of the soul, and **to prevent the creature from issuing to light, and from attaining Baptism**, if it is to be born where this Sacrament can easily be administered, and thus withholding them in limbo from the vision of God.

Among pagans and idolaters they are not so solicitous, because among them damnation is in certain prospect.

#### **46. Against the dragons malign influence the Most High provides defence and protection in various ways.**

The most common is that of his vast and universal Providence, which insures the proper effects of natural causes in their time, independently of the perversion or hindrance of the demons. For this is the limit set to their power.

Otherwise, if God would give free scope to their implacable malice, they would overturn the whole world. The goodness of the Creator will not allow this, nor does He wish to deliver over his works or the government of inferior matters, much less that of men, to his sworn and mortal enemies.

For the demons, in his scheme of the universe, hold the places merely of vile executioners. And even in this office they do no more than what is commanded or permitted them. **If depraved men would not join hands with these enemies, entertaining their deceits and by their sins meriting punishment, all nature**

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would preserve the common order of cause and effect both in general and in particular.

And there would be no occasion for such great misfortunes and losses among the faithful, in the diminution of crops, in contagious diseases, in sudden deaths, and in other devastations.

All these and many other evils, happening even at the birth of children through vices and disorders, we merit ourselves by uniting with the demons for our own chastisement and by delivering ourselves over to their malice.

#### **47. Besides this general providence of God for the protection of his creatures must be mentioned the particular protection of the angels.**

This defence commences from the womb in which we receive being, and continues until our souls are presented at the tribunal of God to be adjudged to the state merited by each one.

At the moment in which a human being is conceived, the Lord commands the angels to stand guard over it and its mother. Afterwards, at the right time, He assigns a particular angel as its guardian.

Words cannot describe what and how great are the astuteness and diligence of the demon in order to ruin man by inducing him to commit some sin, as soon as he comes to the years of discretion and the use of reason.

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**48. For this he seeks to accustom them to vicious actions during the years of their infancy, to present to their ears and eyes the example of evil conduct, and to make the parents neglectful in counteracting this bad example.**

For in this tender age, like in soft wax on the unwritten tablet, all sensible impressions are deeply engraved and thus afford the demons an opportunity to move the inclinations and passions of the children. As soon as they fall into some sin, the demon immediately takes possession of their souls, acquiring new right and power for drawing them into other sins.

**49. Not less active is the diligence and care of the holy angels**

to prevent such damage and defend us from the devil. They frequently inspire the parents with holy thoughts, urging them to watch over the education of their children, to catechize them in the law of God, to enjoin upon them pious works and devotions, to withdraw from evil and exercise themselves in the virtues.

The same good thoughts they instil into the children as they grow up, or according to the light given them by God as to his intentions with the souls. In conducting this defence they enter into great disputes with the demons. Because those malign spirits allege all the sins of the parents against the children and likewise the wrongful doings of the children themselves.

For if they are not guilty, the demons claim that their actions are the result of their own activity and therefore that they have a right to continue them in their souls. If the child, on coming to

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the use of reason, commences to sin, they put up a great fight to prevent the good angels from with drawing them from evil.

**50. The good angels on their part allege the virtues of the parents and forefathers,**

and the good actions of the children themselves. Even if it were no more than that of having pronounced the name of Jesus or Mary as taught them by their parents, they bring this as a defence as their having begun to honour the name of their Lord and of their Mother.

And likewise, if the children practice other devotions, or know the Christian prayers and recite them, the good angels use these to defend them. Of all this, the angels avail themselves as serviceable arms in our defence against the demon.

For with each good action we rob the devils of some of the right acquired over us by original sin, and still more by actual sin.

**51. As soon as man enters into the use of his reason the battle between the demons and the angels becomes still bitterer.**

For whenever we commit some sin, the dragon exerts all his powers to deprive us of our lives before we have time to do penance and thus to seal our eternal damnation.

But if men would see into these secret workings of the demons just as they happen, and if they could perceive the traps and pitfalls, which of their own fault they permit the demon to prepare for them, all would live in trembling and fear.

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But in ignorance of their risk, they live on in pernicious security. Hence the number of fools is so great, and that of the truly prudent and wise so small. Many are called and few are chosen.

In proportion as any one multiplies his sins, in that proportion the devil acquires positive rights over his soul, and if he cannot put an end to the life of his victim, he at least seeks to treat him as his vile slave.

For he claims, that each day this soul becomes more his own, and that of its own will it so chooses. And therefore it cannot justly be snatched from his hands, nor deserve the assistance which it will not accept. So the merits of Christ should not be applied to it, when it spurns them. And it should not benefit from the intercession of the saints, when it entirely forgets them.

By these and other pretences, the devil tries to cut short the time of penance for those whom he claims as his own. If he does not succeed in this, he tries to block the way of their justification.

**But the protection of God and of the holy angels is wanting to none of us.**

And this is so certain that there is scarcely any one, who could not verify it in the course of his life.

## **52. They furnish us with ceaseless inspirations and warnings.**

They make us of all occasions and means available for our admonishment and exhortation.

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The hellish foes also strive with all their force to induce men to multiply their sins, in order that the measure of their sins may so much the sooner be complete and their time of penance and of life may come to an end. But the angels, who are rejoiced by the repentance of sinners even though they may not be able to bring them to repentance, labour diligently to do away with occasions of sin and to lessen the number of sins or prevent them altogether.

And when, with all their efforts they cannot bring back the souls from sin, they resort to the intercession of the most holy Mother of God, asking Her to be their Mediatrix with the Lord and lend her aid in confounding the demons.

Alone their jealous fear lest we come to the enjoyment of God and their furious desire to prevent it, prevail and urge the evil spirits to continue their persecutions to the end of our lives.

**I was made to understand, that if God were not so outrageously misused in his mercy, He would often interpose, even miraculously, his divine Omnipotence in our behalf.**

**He would do this to bringing to naught the counsels of hell for the destruction of Christianity in our times.**

Yet, we do not merit this protection of the infinite power, because all are united in rousing the divine wrath and the whole world has joined hands with the infernal fiends, into whose power it has fallen on account of the blind and insane pursuit of evil rampant among men.

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### **53. In the conversion of Saul this assistance of the Most High is openly manifest.**

Although his life before the persecution of the Church was a series of events, which deceived the demons just as he is deceived in many other souls, yet God watched him from the moment of his conception and regulated his natural character and the care of the angels in his defence and protection.

Hence the hatred of the devil and their desire of causing his death in the first years of his life increased. As they failed in this, and as they later saw him become a persecutor of the Church, they were solicitous to preserve his life.

When the holy angels found themselves powerless to withdraw Saul from the error, to which he had entirely dedicated himself, the powerful Queen entered the combat and made his cause her own.

Through Her, Christ and the eternal Father interposed his divine assistance and snatched him from the grasp of the dragon. In the instant of the apparition of the Lord, all the demons that accompanied Saul on the way to Damascus, were hurled to the abyss.

### **54. On that occasion Lucifer and his cohorts felt the lash of the divine Omnipotence.**

Filled with fear and consternation they for some days lay lifeless in the depths of the infernal caverns. But as soon as the Lord took away from their minds the remembrance of the divine mysteries, they began to breathe forth new wrath.

The great dragon called together the rest and spoke to them:



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“How is it possible to rest, when every day I see new injuries heaped upon me by this incarnate Word and by this Woman, who conceived and bore Him as man. Where is my strength? Where is my power, and of what use is my fury and the triumphs which I gained over Him among mortals ever since God without reason cast me from the heavens to this abyss?

It seems, my friends, that the Omnipotent intends to seal up the portals of these infernal regions and open up those of heaven, which would be the destruction of our reign and of all my coveted designs to drag to these torments the rest of mankind.

If God, besides having redeemed men, works for them such miracles, if he shows them such love and seeks to draw them to his friendship by such powerful works of his right hand, they will permit them selves to be overcome, even if they have the disposition of wild beasts and hearts of adamant.

All will love and serve Him, if they are not more obstinate and rebellious than we ourselves.

**What soul can be so callous as not to be drawn to this Godman, who with such a tender love seeks its eternal glory?**

Saul was our friend, a willing instrument of my designs, subject to my will and command, an enemy of the Crucified, and I had destined him for most cruel torments in this hell.

In the midst of all this God suddenly snatches him from my hands, and by his divine power raises this insignificant creature of the earth to such high grace and favours, that we, his enemies, are astounded.

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## 55. What has Saul done to deserve such an exceeding good fortune?

Was he not in my service offending his God? If God has been so liberal with him, what protection will He not lavish upon other less grievous sinners? And even if He does not convert them by such great miracles, He will gain them through Baptism and the other Sacraments, by which they can justify themselves day by day. This example of Gods mighty defence of the Church, at the time when I attempted to destroy it through Saul, will draw all the world to his service.

Is it possible that I should see vile human kind raised to the grace and happiness which I have lost, and that it should occupy the heaven from which I have been hurled? This thought torments me more furiously than the fires of hell.

I am filled with a powerless rage against myself for not being able to destroy myself in my wrath. Would that God himself would do it, instead of preserving me in these torments. But since this is not to be, tell me, my vassals,

**what shall we do against this so powerful God? Him we cannot injure. But in those whom he loves so much, we can avenge ourselves, because in them we can oppose his will.**

And since my majesty is most offended and incensed against this Woman, our Enemy, who gave him human being. I wish to inaugurate new ways of destroying Her and avenging ourselves for having robbed us of Saul and cast us into these Abysses. I shall not rest until I shall have vanquished Her.

For this purpose I resolve to execute all the plans formed against God and man after my fall from heaven. Come, all of you, to help me in my designs and to execute my will."

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Some of the demons answered him:

“Our captain and leader, we are ready to obey thee, knowing how much this Woman, our Foe, oppresses and torments us. But it is possible that She by Herself without other aid may resist us, despising all our efforts and attacks, as we have seen on other occasions, when She showed Herself altogether our superior in strength.

What She feels most, is to see us attack the followers of her Son. Because She loves them and is solicitous about them as a Mother. Let us raise a general persecution against the faithful and thus vent our wrath against this hostile Woman.”

Lucifer approved of this counsel and showed favours to the demons, who had given it. Thus agreed, they issued forth to destroy the Church.

## **56. Instruction of the heavenly Queen**

My daughter (Mary of Agreda), by no power of human words wilt thou ever succeed in describing the envy of Lucifer and his demons against men, or the malice, astuteness, deceits and ruses, with which in his wrath he seeks to bring them into sin. He tries to hinder all good works, and he tries to minimize, or to destroy and pervert them. All the malice of which his own mind is capable, he attempts to inject into the souls.

Innumerable are those whom I have saved from the infernal dragon because of their devotion to me, even though they have recited only one “Ave Maria”, or have said only one word in my honour and invocation.

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**So great is my love for the sinners, that if they would call upon me in time and with sincerity, none of them would perish.**

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## Epilogue

The contents of the revelation presented here, even though disparaged by certain circles as mere “private” revelation which is not worthy of a wider promulgation, must be brought into human consciousness, so that the Divine Light of truth can illuminate the darkness.

The reason for the necessity of publication of precisely this part of the present revelation lies in the fact that the origin and background of all evil in the world has not been realized properly by most people, despite of many bad occurrences and ongoing. For that reason it is impossible for the necessary conclusion to take effect.

Too many people are dazzled by their own “self” and the world surrounding them to be able to believe and to know that after this brief earthly period an entire eternity awaits them.

The fundamental divine revelation may be completed through the Holy Scriptures. However, if mankind has gone astray and is now in great misery, can God be forbidden to point back on the right path by means of continued revelations?

The origin of all evil brought into the world by Satan is manifested within the detachment from God and the dismissal of His commandments connected to it.

There are only two ways:

Either one believes in God and complies His laws, or one will perish at the whim of ones own laws.

The assertion of human self-will creates calamity, adaptation and subordination under the Divine Will warrants salvation. The lopsided research and work by humans only on behalf of

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this fleeting and perishable world is misdirected. The severe consequences of this aberration become more and more distinct. Most urgently the path has to be made into the spiritual cosmos, not the “secular” one.

The progenies of all materialistic work will irretrievably be lost if the objectives of the work themselves are not brought into a proper and God-given employment.

The spiritual values however – the good properties – which earlier were better known as “virtues”, can never pass away completely, for they are part of the immortal soul.

After the completion of its passed time of ordeal the soul will find peace for the rest of eternity and with it the never weakening elation and blessedness of the heavenly universe.

L.W.            January 2007

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## **Note**

It is to be considered that there is a crucial distinction to be made between adoration and worship.

The Virgin Mother Mary is acknowledged intercessor between man and God as well as mediator of all grace and revered for it.

Worshiped is only God alone.