

Question: In Volume 14, May 10, 1922, Jesus tells Luisa that she will crush the serpent's head. Does this mean that the woman prophesied in the Bible as crushing the serpent's head is not Virgin Mary, but Luisa?

Answer: The brief answer is that the “woman” prophesied in Gen 3:15 as crushing the serpent's head is the Blessed Virgin Mary, and this is made manifest below is Jesus' words. Indeed, Mary is the “woman” to whom is “assigned the *first place*” in crushing the serpent's head. However, Luisa occupies a secondary or ancillary place in crushing the serpent's head, while all those who live in the Divine Will occupy a tertiary place. Below I expound.

Several of the early Church Fathers refer to the Virgin Mary as “the woman” in Gen. 3:15 who crushes the serpent's head. Yet there appears to be a discrepancy between “she” and “he.” For Gn. 3:15 relates, “*I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel.*” It states ‘he shall bruise’ *not* ‘she’.” However the Latin Vulgate, which Jerome translated and which the Vatican uses, states, “*she shall crush thy head.*”

Hebrew Masoretic Text: הָאֵשׁ יִשׁוּפֵקָהּ (hu' yeshuphka rosh, “he will crush your head”)

Greek Septuagint: αὐτός σου τηρήσει κεφαλὴν (“he will watch your head”)

Latin Vulgate: ipsa conteret caput tuum (“she will crush your head”)

Why did Jerome feel moved to change the pronoun from ‘he’ to ‘she’ in his translation of the Latin Vulgate? The Catholic Encyclopedia offers the following answer:

“The reading ‘she’ (ipsa) is neither an intentional corruption of the original text, nor is it an accidental error; it is rather an explanatory version expressing explicitly the fact of Our Lady's part in the victory over the serpent, which is contained implicitly in the Hebrew original. The strength of the Christian tradition as to Mary's share in this victory may be inferred from the retention of ‘she’ in St. Jerome's version in spite of his acquaintance with the original text and with the reading ‘he’ (ipse) in the old Latin version.”

Furthermore, the declaration of the dogma of the Immaculate Conception in Pope Pius IX's Apostolic Constitution, *Ineffabilis Deus*, affirms,

“Hence, just as Christ, the Mediator between God and man, assumed human nature, blotted the handwriting of the decree that stood against us, and fastened it triumphantly to the cross, so the most holy Virgin, united with him by a most intimate and indissoluble bond, was, with him and through him, eternally at enmity with the evil serpent, and most completely triumphed over him, and thus crushed his head with her immaculate foot.”

Jesus confirms Pope Pius IX's teaching in Volume 29, May 19, 1931 when he refers to the Virgin Mary as the "woman who will have in her **power the power** of My Fiat," and "will knock down Satan's pride **"with her immaculate foot and will crush his head."**

Pope Pius XI in his Encyclical Letter on Atheistic Communism also refers to Mary as the woman who crushes the serpent's head: "Let them implore also the powerful intercession of the Immaculate Virgin who, having crushed the head of the serpent of old, remains the sure Protectress and Invincible 'Help of Christians.'"

The Catholic Catechism, 946 relates, "**Mary's role in the Church is inseparable from her union with Christ and flows directly from it.** This union of the mother and the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death."

St. Pope John Paul II when commenting in his Theology of the Body and referring to Gn. 3:15 states, "She [the woman, Mary] is assigned **the first place** in the Proto-evangelium as the progenitrix of him who will be the Redeemer of man." John Paul II further addresses the matter in his Protoevangelium in his audience on Dec 17, 1986 when he states,

*"It is to be noted that in the words of Genesis 3:15, 'I will put enmity,' **the woman is placed in the first place** in a certain sense: 'I will put enmity between you and the woman.' Not: 'between you and the man,' but precisely 'between you and the woman'... the Lord God, in announcing the Redeemer, makes the woman the first "enemy" of the prince of darkness. In a certain sense, she should be the first beneficiary of the definitive covenant, **in which the powers of evil will be overcome by the Messiah, her Son ('her offspring')."***

St. Louis de Monfort offers a reconciliatory explanation in his work entitled, True Devotion to Mary:

*"The power of Mary over all the evil spirits will especially shine forth in the latter times, when Satan will lie in wait of **her heel, that is, her humble servants and her poor children** whom she will rouse to fight against him... **they** will be great and exalted before God in holiness. **They** will be superior to all creatures by their great zeal and so strongly will they be supported by divine assistance that, in union with Mary, **they** will crush the head of Satan with **their** heel, that is, their humility, and bring about victory to Jesus Christ."*

Thus far, it is evident Jesus bestows his divine power that exercises dominion of the serpent and all evil upon Mary and her offspring. Let us now compare Magisterial statements with Jesus' own words to Luisa, which reveal that the Virgin Mary is the woman prophesied in Gen. 3:15 who has *already* crushed the serpent's head, and that Luisa is the second woman that is to crush his head anew, and lastly, that all those who live in the Divine Will shall concur with

Mary and Luisa (Mary's 'offspring') in the crushing of the serpent's head. In Volume 14, May 10, 1922 Jesus reveals,

*“It happens, and I act with one who does my Will, just as I did with My **Celestial Mother**: I constituted her *Queen of all*, and I commanded all to recognize her and honor her as their *Queen*; and I commanded **her** to crush with her foot the head of the infernal dragon. So I do with **those** who live in my Will: everything is under **their** dominion, and there is no good which does not come from **them**.”*

In Volume 29, May 19, 1931 Jesus reveals,

*“My daughter, My Love was not extinguished because of the fall of man, but became more ignited; and even though My Justice justly punished him and condemned him, My Love, kissing My Justice, without delay promised the future Redeemer, and said to the deceitful serpent, with the empire of My Power: ‘You have made use of a woman to snatch man from My Divine Will, and I, by means of **another woman [Mary]**, who will have in her power the Power of My Fiat, will knock down your pride, and with **her immaculate foot**, she will crush your head.’ These words burned the infernal serpent more than hell itself, and he stored so much rage in his heart, that he could no longer stay still; **he set out with the sole purpose of wandering round and round the earth to find out who she was who was to crush his head** – not in order to let it be crushed, but so as to be able, with his infernal arts and diabolical tricks, to make fall she who was to defeat him, debilitate him and bind him in the dark abysses. So, **for four thousand years he kept always wandering**.*

*And when he would see the women who were more virtuous and good, he would arm himself for battle, he would tempt them in every way, and only when he was assured, by means of some weakness or defects on their part, that they were not she through whom he was to be defeated would he would leave them. And **he would continue his wandering**. Then came, indeed, the **Celestial Creature [Mary] who crushed his head**, and the enemy felt such **power** in her, that it knocked him down, and he did not have the strength to go near her. This consumed him with rage, and he employed all his infernal weapons to fight her. But, no! He would desist from trying to go near her, as he would feel himself being worn down and his legs being broken, and he would be forced to draw back. And from afar he would spy on her admirable virtues, her power and her sanctity. And I, in order to confound him and make him doubtful, would let him see the Celestial Sovereign doing human things like taking food, crying, sleeping and so forth. Whence he would persuade himself that it was not her, because, if she was to be so powerful and holy, she ought not therefore be subject to the natural needs of life. Thus he would go back to his doubts, and try to return to assault her, but in vain. My Will is **power** that debilitates all evils and all the infernal powers; it is light that makes itself known by all, and wherever it reigns, it*

*makes its Power felt so much that not even the very demons can get themselves to deny it. Therefore, the **Queen of Heaven** was, and is, the terror of all hell.*

*Now the infernal serpent feels over his head My immediate word spoken to him in Eden – My irrevocable condemnation that a woman would crush his head. Therefore he knows that, by his head being crushed, his kingdom on earth will be overturned, he will lose his prestige, and all the evil he did in Eden by means of a woman will be made up for by another woman. And even though the **Queen of Heaven debilitated him, crushed his head, and I Myself bound him to the Cross, he is therefore no longer free to do what he wants; however, those who by disgrace draw near him, he slaughters. More so, since he sees that the human will is not subdued by the Divine, and Its Kingdom is not yet formed, he fears that another woman [Luisa] might get to finish burning his temples, whereby the Divine condemnation, in coming down upon this head of his that was crushed by the foot of the Immaculate Queen [Mary], may have its fulfillment.***

*In fact, he knows that, when I speak, My Word has the communicative virtue to other creatures. Therefore, as he was assured that **she whom he feared was the Most Holy Virgin, and being unable to fight her any more, he resumed his wandering: He is fixed intently on the lookout to see whether another woman [Luisa] might have the task from God to make the Divine Will known in order that it may reign [on earth as in heaven]; and having seen you [Luisa] write so much about My Fiat, at the mere doubt that this might be the thing [to fulfill the Divine condemnation over his head], he roused all of hell against you [Luisa]. This is the cause of everything you have suffered, as he made use of wicked individuals in having them make up calumnies and things that do not exist [against you]. Then, in seeing you cry so much, they [the demons] were persuaded that you are not one who can cause them the ruin that they so much fear for their diabolical kingdom...***

So in order to attain this, was I not to elect another woman [Luisa], whom the infernal serpent so much fears; and as he, by means of the first woman, ruined mankind for Me, I, to confound him, make use of another woman [Luisa] to make up for the ruin he caused, and make the good that he tried to destroy, arise for all?...

It is She [Mary] alone that is preferred to all... I placed you near the Sovereign Queen so that you might imitate her who lived in the Kingdom of My Divine Fiat, and I may make of you a copy that resembles her; I placed you in her hands so that she may guide you, assist you and protect you..."

To conclude, Jesus Christ bestowed his divine “power” over the Satan, the serpent, upon his Blessed Mother who is the “first” creature who lived in the Divine Will, the woman who “is preferred to all,” who “is assigned the first place” and who is prophesied in Gen. 3:15. After

Mary, Jesus bestows this same divine power upon Luisa who was the first creature conceived in sin to live in the Divine Will and who will join Mary in crushing the serpent's head. Mary's Fiat in the work of Redemption and Luisa's Fiat in the work of Sanctification help actualize within their respective human natures the divine power that Jesus bestowed upon them and that empowered them to crush the serpent's head. And the influence of this divine power over the serpent continues from heaven where Mary and Luisa help dispose souls to receive the gift of living in the Divine Will and, therefore, it divine power, while establishing in them the kingdom of the Divine Will. These souls who welcome this divine power through the aid of Mary and Luisa, concur in Mary and Luisa's act of crushing the serpent's head and help inaugurate on earth the kingdom of the Divine Will.