

MOTHER TRINIDAD DE LA SANTA MADRE IGLESIA
Foundress of The Work of the Church

*Mary is a wonder
of grace,*

*created by the hand of the Immense One,
who shows his splendour full of gifts
when looking compassionately at my exile.*

*Mary is a mystery that enraptures
him who transcends earthly things
and penetrates, with the light of the Infinite One,
the wonderful fruit of her bosom.*

*My good Mother is murmur of God,
cloistral garden of unheard of ointments,
perfume that penetrates and embellishes
the immense immensity of the Universe.*

*She is recreation of God when He looks out
from his eternity in light of heaven,
because He finds his joy in her innermost being,
in the hidden silence of her chest.*

*Mary is simple like a dove,
that hides, in the murmur of its flight,
that Sancta Sanctorum of the living God,
that does not fit in the vault of heaven.*

*Mystery of mysteries is Mary!
miracle of miracles of the Immense One!*



Editorial Eco de la Iglesia

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**MARY
IS A WONDER
OF GRACE**

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LA OBRA DE LA IGLESIA (The Work of the Church)

MADRID - 28006

ROMA - 00149

C/. Velázquez, 88

Via Vigna due Torri, 90

Tel. 91.435.41.45

Tel. 06.551.46.44

E-mail: informa@laobradelaiglesia.org

www.laobradelaiglesia.org

www.clerus.org (*Holy See: Congregation for the Clergy*)

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Oh sovereign majesty of the immense Power...! Bursting reality of exuberant plenitude...! Infinite fullness in possession of the Being...! Subjugating magnitude of the eternal Emanation, that, in breath of life, arises from the fruitful bosom of the fruitful Father in the uncontainable Word of explanatory perfection...!

How could the human tongue tell something of the infinite Being in his being, in the co-eternal manner of *being himself** all that He is and in the embracing possession of his plethoric perfection...?

Oh uncontainable fullness of inexhaustible springs in infinite currents of Divinity...! Oh keyboard sounds of unheard of concerts, in melodies of sweet conversations within the coeter-

* The expression “*being himself*,” as well as “*is himself*”, “*to be himself*, etc.” shown in *italics*, are used with a meaning much more profound than their proper grammatical sense. See Publishing Note at the end of this booklet. (N.T.)

nal depth of the immense Power...! Oh mighty power, that makes You have within You, my infinite Being, potential power to be able to be everything for yourself by the mighty strength of your inexhaustible power.

I need to decipher, in some way, something of what I have inscribed in my poor understanding regarding the One who *Is Himself*, in his being and in his doing on the soul of Our Lady all White of the Incarnation. But how can one express the Being by means of ways and manners that are not adaptable to the infinite way of the *Being himself* in his being? And not only the Being in his *being himself*, but, not even in his outward action in the outpouring of mercy and love...!

God's doing is as perfect as He himself; for that reason the manifestation of his splendourness causes the soul, which savours it, to transcend up to the very chest of the Almighty, where it drinks plentifully in the sapient torrents of his inexhaustible wisdom; wisdom that, in the splendid gift of his power, tells itself to men, through Our Lady, with a Mother's heart and a Holy Spirit's love.

Mary is a wonder of the power of God. The Virgin is intrinsically "Our Lady of the Incarna-

tion," because God created Her for the Incarnation, making Her a prodigy of the grace in radiant manifestation of the Omnipotent.

When the infinite Being in an outpouring of mercy determined to give himself to man, at that same instant without time of the eternity, He conceived Mary, in his eternal wisdom, for the realization of the mystery of the Incarnation, incorporating Her to his Love's gift in manifestation of the splendourness of his glory.

In God's thought, all creatures are a realization of his plan within the harmonious concert of creation; each one of these being a vibrant note which, united to all the others, expresses, in some way, the sonorous Concert of eternal perfections that God *is himself* by himself, in his unique and most simple perfection; perfection which is sung by the Word in infinity by infinities of melodies of being.

What a concert, that of eternity, of unheard of songs in one single Voice, come out of the Father's begetting bosom, with the lovingly consubstantial Holy Spirit's murmur in a Kiss of Love...! And Mary is, in her whole being, the *creation-Mother*, who expresses in silent spelling, God's infinite concert in the loving romance of his eternal being in relation to man.

Oh if my soul could today break into expression with the Word, and to mould in some

way the ineffable wealth of the soul of Our Lady all White of the Incarnation...! If I could be Word, even though only for an instant, who expressed, in my utterance, the thought of the Father pouring himself out in gift over Our Lady, in communication of all his infinite attributes...! If I could be able to decipher the loving murmur of the Holy Spirit in recreation of Spouse over the White Virgin...!

But I do not know! And my tongue defiles the silent mystery that, in adoration, I perceive and penetrate close to the *Sancta Sanctorum* of Mary's virginity, at the instant-instant of being realized in Her, by Her, and through Her, the infinite donation of the infinite Being, in mercy over man.

God *is himself* all the divine attributes in himself, by himself and for himself; but there is one in the perfection of the uncreated Being, that, notwithstanding that God *is himself* so in himself and by himself, He is not so for himself, and it is the attribute of mercy; since this is the outpouring of the infinite Power in loving manifestation over the misery.

God cannot be mercy for himself, because mercy involves effusion of love over misery; for that reason the mercy sprung in the womb of the eternal *Being himself* the day in which the creature, created to possess Him, said to Him:

"I will not serve You."¹ And now God *is himself* Mercy, because the infinite Love gave himself to man in the magnificent splendourness of his overflowing.

And it is through Mary and in Her through whom the Mercy, in Kiss of love, takes up the creature sunk deep in its misery, to place it inside his chest and kiss it with the infinite Love of the Holy Spirit.

Blessed guilt which made God give himself outwards so magnificently, that He poured himself over man in a new attribute for the manifestation of his glory, in the overflow of the three divine Persons with a Father's compassionate heart!

It would be possible to call Mary, in some way, who is the means through whom the divine Mercy gives itself to us: Manifestation of that same Mercy and donation of the same Mercy with a Mother's heart and a Holy Spirit's love.

My soul, accustomed to live God's mysteries in savoury wisdom of deep penetration, in candescent love of the Holy Spirit, today it feels as though unable to express, without defiling

¹ Jer 2: 20.

it, with my rude and rough words, the sacred delicacy of the wonder which is Our Lady all White of the Incarnation.

It seems that the mysterious murmur of the Holy Spirit, and the sapiental Kiss of his Mouth in penetration of wisdom enshrouding the Virgin, does not permit me to say with created words the infinite concert of love and outpouring with which God performed himself, with the softness of his passing by, in Mary's soul.

The necessity of adoring, of keeping silence and of contemplating astounded is so much, that, enthralled by respect, I am afraid of expressing what is inexpressible, at what I conceive about the outpouring of the three divine Persons at the moment of the Incarnation, shrouding with the breeze of their passing that ineffable mystery of plethoric virginity which breaks out into divine Motherhood.

The Holy Spirit is enshrouding Mary with the sacred love words of the most enamoured Spouse, in communications of all his infinite attributes. He is loving Her... bejewelling Her... beautifying Her... so much, so much, so much...! that He is shaping himself in Her, in Kiss of love and recreation of Spouse. So secretly...! So marvellously...! that, at that instant-instant predetermined by God from all eternity, the Holy Spirit himself is going to kiss Our Lady all Virgin so divinely, with a kiss of fruitfulness, that He is

going to make Her break into divine Motherhood. So divine...! that the Father's Word, the consubstantial Only Begotten of the Uncreated, is going to call the creature in full right: My Mother...! with the same fullness that the White Virgin is going to call: My Son...! the Father's Only Begotten, Incarnated.

Oh mystery brimming over with mercy...! Magnificence of God which manifests himself over the creature...! Infinite sapient wisdom of God's thought, that is capable of realizing the unrealizable, by the power of his glory, in manifestation of mercy...!

Oh Father's wisdom, that enshrouding Our Lady's soul, you saturated Her with your infinite wisdom, so much...! that, to the extent that She was Mother of your Only Begotten Son, to that same extent you penetrated Her with your light, in the outpouring of your fatherhood to call Her: my Daughter...! And as the Son called Mary: my Mother! from the instant of the Incarnation God worked in Her a wonder of grace so marvellous, so much, so much! so plethoric, that, to that same extent, although in a different manner, She was Daughter of the Father and Bride of the Holy Spirit.

Because, if She was Mother of the infinite Word Incarnated, it was because the divine Spouse, kissing her virginity, made Her so fruitful, as to make Her break into divine Mother-

hood. But, if the Holy Spirit's kiss gave to Our Lady of the Incarnation such fruitfulness that made Her be Mother of God, it was because the infinite Father's wisdom, in an overflowing of his eternal love, possessed Her so much, so much! in intuitive penetration of amorous savouring, that He gave Her his very Look, and gave it to Her to the extent that the Word, by his sonship, was Mary's Son and that the Holy Spirit, by his loving Kiss, fecundated Her making Her be Mother of the God Incarnate himself.

The three divine Persons, when they manifest themselves outwards, They always act jointly, each one according to his personal way, but in a loving donation of their unique and eternal will.

The Father's will is expressed by the Word, through the Holy Spirit's love, in the all white bosom of the Virgin, that breaks out into a Mother by the mystery of the Incarnation.

Mary is a wonder of grace, so unimaginable for our mind, that only in eternity will we be able to express her incalculable richness, adhering to the Word's song, by the Holy Spirit's impulse and in the brightness of the Father's light.

The human tongue will never be able even to stammer out the unsuspected riches of the

Mother of God, because it has not been granted to the creature on earth to be able to understand them, in the splendorous magnificence of their fullness.

Mary's divine Motherhood is as great as great are her nuptials with the Holy Spirit, Spouse of her fruitful virginity, and as great is her filiation with regard to the Father, in the enjoyable penetration of his infinite wisdom.

And as the Holy Spirit, when He kissed Her in the murmur of his love, in the caress of his breeze, in the embrace of his power and in the fruitfulness of his Kiss, made Her love of his infinite love, in participation in his charity in donation of Spouse, so the Word, when He called Her: Mother! made Her so much *Word*, so much! that the Virgin, as an expression of the reality that She was and lived by the power of the grace that had been poured over Her, could call God: my Son! The eternal Father giving himself to Her in such fullness of wisdom and with such an experience of the divine mysteries, that, plunged into the depth of God, She intuited overwhelmingly what the Being *is himself* in himself.

And this was so abundantly communicated to Our Lady, that, as to a daughter much loved and favoured, the Father himself gave Her as inheritance, during her whole life, the most sa-

voury penetration, in enjoyment of intimacy and joy, of his being's mystery and his doing.

Adoring at the mystery of the Incarnation and the action of the three divine Persons, pouring themselves over Mary, each one in his personal way, and in front of the harmonic whole of this outpouring that enables Her to call the Word, my Son! at the same time that She calls God, Father! and the Holy Spirit, my Spouse! my soul transcended and stunned, asks the Father to penetrate me with his wisdom to know, to the extent of the savouring of my smallness, something of the transcendent mystery of the Incarnation. And it asks the Holy Spirit that, uniting me to Him, He may let me kiss with his infinite love that instant-instant in which the Father's Word bursts into Mary's bosom as Word, in an expression so affectionate, so real, so sweet and so merciful regarding man, that says to Her: my Mother...!

Oh infinite Word! Let me, in your Word and with You, say to Mary, My Mother! and call God: eternal Father, my Father! Let me that, with Mary I may call my infinite Spouse: my Holy Spirit! And thus, from Mary's bosom and through Her, astonished under the smallness of my misery –since it has been granted to me to contemplate, in adoring penetration, the mystery of the Incarnation–, I may respond with Her to the infinite Holiness pouring itself out

on my Immaculate Mother in Trinity of Persons under the personal action of each one of them.

Silence...! For the Holy Spirit is kissing the soul of Our Lady all Virgin so divinely... so fruitfully, that He is making Her break into divine Motherhood.

Silence...! For the Holy Spirit, impelled by the Father's will, in the predetermined moment in his eternal plan to bring about the Incarnation, is opening the bosom of the Father himself, in the impulse of his love, to take the Word and to put Him into Our Lady's bosom.

Silence...! For the Word is breaking into a Word in such a marvellous way, so much...! that, as the Father's infinite Word and in manifestation of his loving will on man, by the Holy Spirit's impulse, He is going to pronounce himself in the infinite outpouring of the eternal mercy of God so transcendently, that He is about to break out calling the creature, very rightly: my Mother...!

And as a superabundance of this very Word that the Word is pronouncing in Mary's bosom, the Lady is going to become –by the the Father's will, the Holy Spirit's infinite kiss and the Word's Word, in manifestation of God's will–: universal Mother of all men.

Mary, because You are the Mother of God the Son, Daughter of God the Father and Bride of the Holy Spirit, to the extent without extent that the wonder of grace was performed in You, today, with full right, I too call You: my Mother!

I want to say it to You with my capacity, uniting myself to the Word with the greatest affection of which I am capable so that it may taste to You of tenderness of filiation in the impulse and love of the Holy Spirit; fulfilling thus, in my life the Father's will, who, when He created me, He then conceived me as your daughter so that, through your divine Motherhood, He might give himself to me, with the nuance, manner and style that He wants to place in your sons.

Our Lady all White of the Incarnation, give me the Father with a Mother's heart, bring me into his wisdom and penetrate me with his light: with that with which You were so wondrously possessed, that made You know, in knowledge of enjoying penetration, the mystery of God in himself and in the outpouring of his mercy towards us!

Grant me, Mary, White Virgin of the Incarnation, though I have not been able to tell You nor express You in the sapient compactness that I have of your mystery, that I may know at least to call You with the Word: my Mother! with the tenderness, the affection and the love

with which my soul aflames in the burning flames of the Holy Spirit; fulfilling the Father's will that, enlightening my mind, made me capable of savouring, overwhelmingly, the mystery of mercy and love that, through You and by You, He wanted to pour over man with Mother's heart, Word's song, and Holy Spirit's love.

Mary is a wonder of grace, known, enjoyed, possessed and savoured only by the *soul-Church* that, transcending earthly things, is taken by the Holy Spirit to the hidden depth of the immaculate bosom of Our Lady all White of the Incarnation.

6-4-1976

**“THE HOLY SPIRIT
WILL COME UPON YOU...”**

“The Holy Spirit will come upon You and the power of the Most High overshadow You; therefore the child to be born will be Holy, and will be called Son of God.”¹

“The Holy Spirit will come upon You...” in the impetus of his force, to rest like Spouse on his beloved, in sweet loving tenderness; to kiss You, oh White Virgin! with tender murmurs of infinite caress, in the profound depth of your soul, where, in sacred expression, You exhale, in sweet breathing, one sole clamour, God...! Only God...!

Lady of the Incarnation...: Only God...! Bride of the beautiful Love...: Only God...! In an emptiness so complete of all that is not He and in an adherence so deep to He who *Is himself*, that You are wholly the Virgin: the White Virgin replete and saturated with divinity; the Virgin possessed only by the Sublime One; the Virgin adhered to the eternal Virginity in the immutable

¹ Lk 1: 35.

act of his infinite holiness; the Virgin in the majestic mastery of the possession of He who *Is himself*.

The power of the Queen of Heaven consists in the dominion over everything, in the absolute freedom and in the possession, filled in each instant of her virginity by the sole Spouse, who, in fullness, saturates Her, ennobles Her, beautifies Her and adorns Her.

The Lady is holy because the divine Sanctifier sanctifies Her by resting upon Her in sweet colloquies of love, filling Her completely with all his gifts and fruits, in a fullness of grace so overflowing, that it is known and tasted only in the hidden depth of her immaculate soul.

The Virgin is White because her virginity's splendour is so unimaginably glowing, that the sun's midday glares are eclipsed by the immaculate clarity of her soul; which, enthralled and ennobled by God's possession who surrounds Her, makes Her sparkle in the brightness of the Divinity itself, saturating Her with gleaming aureoles of glorious whiteness.

The Holy Spirit, with the sharpness of his infinite wisdom and the unprecedented tenderness of his savouring sweetness, penetrates sharply, in candescent kiss of love, the virginal

innermost being of Our Lady's soul. And She, always awaiting, feels herself divinized with the substantial touch of the Holy Spirit himself, who, when kissing Her, pervades Her with divinity, enshrouds Her with his loving murmur, caresses Her with his infinite tenderness, bedecks Her with the fullness of his gifts, making Her break out into joyful fruits overflowing with peace, like a divine Consort, in the fire of his love.

The eternal Spouse wants to fecundate the Virgin in a mystery of such deep fruitfulness, at that point-point where her immaculate virginity lives solely with God lone in sacred loneliness of intimate and impetuous loves, that, when kissing Her, shakes Her in his silent and sonorous gentleness so wondrously, so much, so much, so much! that in the "Kiss of his Mouth," in "loves more delightful than wine,"² He fecundates Her so divinely, that, at that very instant, the Lady, the Virgin, the Queen, is now Mother, covered by the shadow of the Almighty, under the shelter of the Father's might and introduced into his bosom, sustained by Divinity itself, that "with his right arm embraces Her and with his left hand sustains Her"³ so that She may withstand the infinite impetus of the Love.

It's the Holy Spirit who, when impelling the Word from the Father's bosom to Our Lady's

² Sg 1: 2.

³ Sg 2: 6.

bosom, at the same instant and in one sole impulse, when kissing Her in a kiss of divinity, makes Her break out into divine Motherhood. And, that's why, "the child to be born from Her will be Holy and be called Son of God."

The Mystery of the Incarnation, brought about by the power and grace of the Holy Spirit, makes the White Virgin of the Incarnation be all Mother, with the power of infinite Royalty and in the dominion which is given to Her by the possession of Him who is everything, who can do everything, and who works in Her everything through the infinite impulse of his eternal love.

And at this very veiled instant in which the Virgin, being Virgin, feels herself Mother, saturated with the infinite wisdom of Him who burns Her, penetrates Her savourably, in the shining brightness of the light of the New Day, in the mystery which is taking place in Her, shrouded and covered by the Almighty's shadow and brought about by the Holy Spirit's divine kiss. Ineffable mystery of the union of the divine nature and the human nature in the Word's Person, who, becoming flesh in Our Lady's bosom, makes Her be the Mother of the beautiful Love, the Mother of the Incarnate Mercy!

Divine Motherhood of Mary, which She knows consciously at the moment in which it is brought about, and that, in the "yes" of her whole adoring being, in a total response, is sealed in the silent concealment of the *Sancta Sanctorum* of her immaculate virginity...!

Fruitful virginity which, breaking out into motherhood by the Holy Spirit's power, enshrouding the mystery that is brought about in the Lady, gives Her the sublime dignity which enables Her to call, very rightly, the Son of God: my Son...!

And He is hers because He is the fruit of the Holy Spirit's kiss in her Virgin's soul; a kiss so full that, embracing the whole plan of God over Mary, fashioned in her soul of Virgin-Mother such an immensity of nuances, that in it was also contained, tightly and sharply introduced into Our Lady's soul, the universality of her divine Motherhood.

The Virgin in addition to being mother of God himself, very rightly, in the extension of this same motherhood, is Mother of each and every man, who, as a whole and individually, are, in the depth of her spirit, fruit of the infinitely loving kiss of the Holy Spirit at the very moment of the Incarnation.

And Mary is the Mother of the Whole Christ—Head and members—by the power of the Holy

Spirit, who, in the union of his charity, in the strength of his omnipotence, brought about that the Father's Son should be Mary's Son, and that, in Mary's Son, each and everyone of us should become God's sons and sons of the Virgin-Mother.

Universal Motherhood of Mary...! Mother of the Church by the fullness of the Holy Spirit's Kiss which, in a romance of infinite love, made Her break out into divine Motherhood!

Divine wonder
of the eternal Power...
sublime romance,
secret mystery...
abyssal depth
which I contain in my chest
and which I know
because, transcending,
I entered into that day
of unprecedented dream,
when God was kissing
with so much silence
the Virgin-Mother
in her concealment,
that the sapient Father
of sublime Power
gave Her as a Son
his very Word,

the Father's singing Word,
in her chest!

Mystery of life alien
to this earth,
worked by God
in such a beautiful way,
that the Virgin is Mother
by the eternal kiss
of her loving Spouse
who alighted in her bosom...!

Lover of loves,
today I break out into sacred love words
and into so many tendernesses
whereby I understand,
that I, overwhelmed,
become one with the Word
and *thus* with my children
enshrouded in your chest,
all of us say to You
with sweet accents:
All beautiful Virgin,
burning star,
"I-We" love You so much,
in such a sweet way,
that, when calling You Mother,
we fly up to Heaven!

9-12-1962

ADVENT OF MARY

Advent of Mary...! The Lady feels the Son of her virginal motherhood shake in her womb. It is the Word of Life himself to whom She is giving her flesh and blood, by means of which, that most perfect body of the Father's Only-Begotten Son, Incarnate, is being formed.

The Virgin, by the power of the Holy Spirit, feels herself Mother and knows herself Virgin...!

Oh Advent of Mary...! The Child, become one by transformation with the Most High, feels Him in her innermost being... perceives Him deep in her bosom... and experience that the moment to give birth to the Incarnate Light is near.

All of Her, shaken by the eternal love of the Holy Spirit, lives inwards in an uninterrupted intimacy of love, of adoration.

There is a great identity between her Son and the Virgin. Jesus' heart is flesh from Mary's heart. And Jesus lives on his Mother's living, breathes through her breathing, receiving his human life from the life that He gave Her when He created Her for himself.

The Lady withdrawn inwards, waits... All of Her is a cry of "Come, Jesus!" Come from my bosom to my arms; come! for all of me exercising my priesthood, needs to hold You in my hands to offer You to the Father, living my *Per Ipsum, et cum Ipso, et in Ipso* for his glory.

The Lady lives in intimacy with the Father's Word and her Word. Her loves are hidden by a great mystery. She feels happy with her God and her Son in her bosom, in savoury silence of incomprehensible happiness; She lives for Him and He lives for Her. Can there be a greater happiness for the Virgin's soul, who is Mother, and for the Mother's soul that, for being Virgin, knows herself fecundated by Life itself?

Oh Mary's fruitfulness...! Incomprehensible mystery of motherhood that of the Lady, a mystery that is lost in the silence, and that She well knows for herself, savours for herself, and lives for herself.

Mary's Advent...! The Lady knows that the birth of Jesus is getting near. And, although her inward life makes Her live in a great intimacy of love and communication with the Incarnate Word, She experiences a great need for giving birth to Him so that "the Light may shine in the darkness."¹

Mary was created to be the Mother of God, being exempt from original sin and having in

¹ Cfr. Jn 1: 5.

herself the fullness of grace and of all of the Holy Spirit's gifts that as Mother of God befitted Her due to the anticipated redemption of her Son himself, to whom She gave human life.

Mary, from the beginning of her life until the end, possessed all the gifts and charismas, all the science that all the saints together could have ever possessed. She, by the Holy Spirit's light, always had an intimate knowledge of her soul's greatness, knowing herself to be exempt from sin and full of every grace; wherefore, penetrating in truth the great wonders that the Love has worked in Her, She intones that *Magnificat* in which She manifests to us how her whole "soul proclaims the greatness of the Lord."²

It's not only that the Virgin should break out into praise to the Infinite when She sang her *Magnificat* of thanksgiving, but that this canticle was also the external expression of what She, enlightened by the Holy Spirit's gifts, deeply understood about her soul regarding God's plan for Her; and regarding what her spirit was before the adorable Trinity. And so She sees that her whole soul is a praise to the glory of the eternal Holiness. Her "soul proclaims the greatness of the Lord" because all of Her is a singing, happy, blissful and a holy expression, of that eternal virginity of the Untou-

² Lk 1: 46.

chable One, who, because of the wonders He has performed in the Lady's soul, is magnified and glorified in Her and by Her.

The Virgin is all of Her a jubilation to the eternal Love. For that reason her whole being, knowing herself to be a glorifier of God, "rejoices in God her Saviour,"³ participating in that eternal blessedness that makes the soul which lives detached from itself savour the goods promised to all those who are truly glory of God.

"The Spirit" of the Lady "rejoices in God her Saviour," since setting This One his eyes "upon his handmaid's lowliness," will make all generations proclaim Her blessed because the Lord, the Almighty has done great things in Her.

Mary's *Magnificat* is all of it a praise of the Infinite. The Virgin, turned completely toward the Creator, sings the excellences of the Eternal One, when intoning the great wonders that the infinite Wisdom has worked in Her, pointing out that all was "because He has looked upon his handmaid's lowliness."⁴

Mary penetrates into these "great things" the Infinite One has done in Her, and sees that the divine Omnipotence, pouring itself over her being, has elevated Her so much, so much, so much! that has made Her capable of being the Mother of God himself.

³ Cfr. Lk 1: 47. ⁴ Lk 1: 48.

Mary...! The human mind is at a loss when it considers your mystery, since there is no grace that can be compared with your motherhood, nor creature that can reach the incomprehensible greatness that the infinite Love worked in You.

All my soul proclaim You blissful, Oh blessed Virgin Mary. All my being "rejoices in God my Saviour," "because the Mighty One has done great things in You."⁵ Feeling myself a tiny daughter who loves You with all her being, my spirit boasts of seeing You so exalted, so much Mother, so much Virgin, so much Lady... so much, so much, so much! that You are the admiration of all the blessed because You and only You were able to hold in your bosom Him, before whom, the heavenly court, stunned, adores in an eternal: Holy! of infinite transcendence.

Mary penetrated into her soul, She knew the delights of God in Her; for what, full of joy She was a perennial *Magnificat* to the infinite Holiness and to the eternal Love.

Oh...! The Lady was foreign to everyone and to everything. What would it be for Her who, enlightened by the Holy Spirit's gifts, penetrated the souls, each one in its truth, the sight of

⁵ Lk 1: 49.

the human race, of which She felt Mother most properly, since She had been created to co-redeem it through the redemption of her very Son? What necessity that of her soul to give all her sons the divine Son whom She bore in her bosom...!

The Lady knew the Holy Scriptures and, penetrating their meaning, She waited anxious and enamoured for the One who was Israel's Glory and his people's Saviour. She knew that the Emmanuel would be born of a virgin, and She knew that She was that Virgin and She felt herself Mother. For that reason, what a mystery is Mary's Advent!

We know that, when the saints arrive at union with God, Love gradually reveals to them the hidden secrets of the divine mystery. The mystery of the Trinity becomes familiar to them, they penetrate into the Incarnation, all things are gradually revealed to them in their truth, wherefore, sometimes, they see, the hidden depths of souls. Many of them are inspired by the spirit of prophecy, discernment of spirits and other countless graces that the infinite Spirit bestows on their faithful souls. And they all, in the high peaks of perfection, burn in love for God and for men, being the centre of their life to glorify God and give Him to the others.

All these gifts in fullness, and other countless gifts that were not granted to any creature,

Mary has them all in an almost infinite degree. For that reason it is appropriate to contemplate the Lady as a special creation, created to be Mother of God, co-redemptrix with Christ and Mother of the whole Church, because She, is not only the Mother of the Church's Head, but also the Mother of the Whole Christ, Head and members.

We don't know Mary...! For this reason, we imagine Her in her life surprised at each step before the divine realities that took place in Her. I accept all that my holy Mother Church says, because I am more Church than soul; but, since I am tiny and I need to sing the glories of my Mother, today I want to intone this canticle to my Immaculate Virgin because the tiny daughter's love that I have for Her demands it of me.

Mary's Advent...! Mother, You are so beautiful, so much Mother, so much co-redemptrix, so much Jesus, that your living was the throbbing of your Son's soul. Mary, You are the highest dwelling of the Most High.

The Virgin knows that She is her People's hope, through which Light will come to the darkness so that it may shine in the night.

Mary loves Jesus with all her self, with all her soul and with all her strength.

Mary dwells in God and God dwells in Mary so wonderfully, that She is not only the living temple and dwelling of the Most High in that world stained by sin, and She is not only the sole dawn in those times of confusion and darkness, being her soul the infinite God's temple and the Trinity's dwelling, but God dwells in Her, in her bosom, being this mystery so terrible, that God's flesh is her flesh and her flesh is flesh for God.

Oh Mother, Mary, Lady...! What a joy so great! You were created by the Trinity to be Mother of the Most High God, of the Incarnate God, living on his living, and to grasp the intimate throbs of his soul in your soul. Of You we can truly say that You have no other movements than those of your Christ's soul.

What desires as though infinite would move You inwards to stay in intimacy with the Incarnate Word in your bosom...! How would your whole being shake at the sensitive rub of the Son who dwelt in your bosom...! How his throbbing would make You jump with joy at the Light You held in your bosom so that, in a near day, You might communicate it to all souls as Mother of the Church...!

You also longed for each soul with all your strength. What would it be for You, who knew the greatness of each one and the destiny for

which they were created, when You saw them in sin! Making you always live this vision as though in a cry of, "Come, Jesus!" from my bosom to my hands, for the salvation of each and every man.

Your whole soul, that lived on pure love, that didn't know about selfishness, that was created to give us God, burned in a terrible need for your Son to "jump" from your bosom to your hands to hand Him over to us in a donation of love, as a supreme sign of motherhood, to all of us.

Mary's Advent...! Mother...! You had the Word of Life in your bosom for You, for You to love Him and for Him to love You. You lived happily in that intimacy and communication with the infinite Word in your innermost being. But, participating in the divine will, oblivious of yourself, You burned in terrible longings for that Word, who had "jumped" from the Father's bosom to your bosom, to "jump" from your bosom to men in order to give Him to us as a Host that, offered by You to the Father, might be our salvation and sanctification.

Mary's Advent was an insatiable necessity to give us the Infinite One. The Virgin was a manifestation of God, longing ardently to show to the world that Son hidden in her bosom.

Mary didn't live her secret only for herself; She didn't live her happiness enjoying it for herself. She indeed rejoiced, with her Son in her bosom; She had Him, She adored Him, She loved Him, but She needed ardently to show Him to the face of all peoples! Because She knew that She was the way of which God availed himself to give Him to us.

And, therefore, knowledgeable about the divine will, most happy and blissful to dwell in God's bosom and that God would dwell in her bosom, She burned in ineffable urgencies to give us her Word. She needed her Word to be ours! And She, as a good Mother, asked: Come, Jesus! Come from my bosom to my hands, to give You as food and drink to all souls. Come, You, Israel's Glory, promise and hope of my People, to enlighten all men with the "knowledge of Yahweh" filling them with You "as water covers the sea!"⁶.

Mary's Advent...! The Lady waits, in a hope certain like death, for the day in which her bosom will give us the Word of Life, and then as Priest, He may be able, between heaven and earth, to give all honour and glory to God and give God to men.

Mary! Mary...! How I would like to express what my soul feels about You...! My whole be-

⁶ Is 11: 9.

ing experiences a desire to cry, because it can't say your song, because it can't sing your greatness, because the immense majority of souls don't know You nor love You in the truth. They sing your loves, your greatnesses, but do people penetrate warmly and intimately into that mystery of your most holy soul...?

Oh Mary's Advent...! in which, notwithstanding that the Lady has the Incarnate Word of Life in her bosom, being to Her a "sachet of myrrh,"⁷ She needed, by an exigency of pure and universal love, to leave those loves in the intimacy of her bosom, and, oblivious of herself, to give Him to us from her bosom for our salvation. Unknown living of Mary...!

Jesus burned in infinite longings to give himself to us: "There is a bloody baptism with which I must be baptized, and how great is my anguish until it is accomplished."⁸ And Mary, living on Christ's living and participating in his same feelings, as Co-redemptrix of the human race, desired to give to God her utmost, She also clamoured in a generous tearing of love and total donation: my Son, with a baptism of blood you must be baptized, and how great is my anguish until it is accomplished...! Your living is my living, and your feelings are mine, so that even I am in anguish, in a terrible ne-

⁷ Sg 1: 14.

⁸ Lk 12: 50.

cessity to see You hanged between heaven and earth in ignominious crucifixion, so that the great mystery of the Redemption may take place, so that You may be offered to the Father as a Victim of expiation and highest glorification to his infinite Holiness. Son, my whole soul, torn and shattered by pain, kindled in love for You, hugs You, adores You, surrenders to You for your rest, it offers You a homey warmth.

Dear soul, live on Mary's living, try in this Advent to enter into yourself in order to live God's mystery in your soul.

My son, inwards! But not to stay within yourself, no; you have to live inwards to make yourself in accordance with that mystery that takes place in your soul, so that it may become in you as though a Word's incarnation, and your advent may be like Mary's, a burning necessity to give God to souls.

May you have lived at Christmas so deeply this Advent, that you may be able to make God himself "jump" from your soul to men.

21-7-1982

A VIRGIN LIKE AN ANGEL...

My model was a child, like an angel.
I still recall that encounter
in which God wanted to show me
how I was to behave!

A child...! Was she the Virgin...?
Who could it be, if not, she?
She was so pure...! so white...!
so virginal...! that I fail
to express in my ways
what my soul learned
that day in one moment.

What nostalgia there is in my life...!
How fondly I recall it,
as a kiss from the Infinite
that was imprinted on my chest...!

And, although so many years
have passed, so much time,
God engraved her in my depth,
for her to be my example.

Of my enamoured soul,
that was its model!

A young girl,
like an angel from the heavens,
who crossed among men,
brilliant like a bright star,
like an enkindled rose
fallen from the firmament;
as simple as God
when He gives himself as food.

Today I want those who are mine to
know my thought
about their way of acting
when they consecrate themselves
to the Eternal One,
imitating that Child
whom the good God showed me:

Like a white lily
fallen on this ground,
full of rich fragrance,
sweet garden of the Immense One,
silent, withdrawn into herself,
living always inwards,
being only of the Spouse,
his delight and recreation...!

What memory there is in my live...!
Now I have always present
that bright day
in which God showed me the model
of a consecrated virgin,

for me to imitate
while I lived in time.

What a model there is in my soul...!
I do not succeed in deciphering it.

16-1-1973

MY MODEL

An incomparable model...!
I saw it;
and in sparkles of purity
I contemplated it,
with a bearing so simple,
as to enrapture
my subdued look
in her modesty.

It was She, the Lady,
in simplicity,
who, as a delicate Child,
showed me
the model that, in her bearing,
I discovered.

She was Virgin and She was a Child in love,
who showed, in her purity
overflowing with splendour,
the blush of a maiden
captivated
by the affectionate breeze
of Love.

It was She, it was Mary
without doubting,

who said to me, in the model of her bearing,
simplicity.

Since then I had been wanting
to imitate,
throughout my life,
her innocence,
that captured,
when I was a child,
my attention,
when I knew that She was the model
that I ought to imitate.

She was a Child, She was a Virgin,
more simple than a flower.
And that was my model,
I don't doubt it;

The Lord showed it to me,
in the first years
of my gift.

MARY IN GOD'S PLANS

*From the book "Fruits of prayer"
("Frutos de oración")*

667. Mary's greatness comes to Her from her divine Motherhood; and, as She is the Mother of Christ, who is the Mystical Body's Head, She is also Mother of each and everyone of his members. (18-4-69)

668. If the Virgin, for being Mother of Christ and in Him Mother of all men, had not cooperated on doing the divine will, the eternal plan for the Church and the world would not have been fulfilled according to God's wish of delight. (14-11-59)

669. Our Lady was created and introduced into the divine plan to be Mother of Jesus and to be close to Him; that is why, God granted Her a knowledge so great about her own Son, that she adhered to Him in a union so one, that her will was captured by the Infinite. (9-1-65)

670. Insofar as the Son gives himself to the Virgin, the Father and the Holy Spirit give themselves to Her, each one in his personal way, in order to fulfil the divine plan. (7-12-74)

671. In heaven all the angelic choirs, astonished, adore silently, face on the ground... The Father, impelled by the Holy Spirit's love, in the Word, creates... Mary is conceived without original sin... The Virgin is only God's! (8-12-59)

672. The Lady reaches that degree of divinization which, in the divine mind, the great Mystery was determined to take place... Adoring, inwards, She waits; the Love impels, and the Father, without taking Him out of his divine bosom, hurls the Word into the Virgin's bosom. God is now man so that man may become God... Oh mystery of indescribable silence...! (15-12-62)

673. Silence...! Adoration...! Because the Father is spelling in Mary's bosom his divine Word so effectively, that, by the Holy Spirit's action, the Virgin is Mother. (25-3-61)

674. Mother, you got so much, so much into God, that, in a loving oversight of Him, You stole his Word, brought Him to earth and gave Him as a present to the Church. (25-3-61)

29. Mary, in prayer, clamours for the Messiah; God, pleased, listens; the Father sends; the Love impels; the Word of Life becomes incarnate... The Virgin is now Mother! (8-12-59)

675. The Incarnation is God's kiss in Mary's bosom, through which "the Word became flesh"¹. (27-3-62)

568. The Incarnation is God's romance of love for man which was written in Mary's womb. (12-9-63)

30. When the meeting of Jesus and Mary took place in the Incarnation, the Lady, when She felt herself Mother of God, stunned under the burden of the infinite Love who so wonderfully acted and dwelt in Her, She could only exclaim in adoration: My God...! My Son...! (19-11-62)

31. Mary, the adoring creature, listens astonished that God calls Her: Mother! And She, silenced in her mystery, answers Him: Son...! (27-4-62)

676. Only the Lady, due to a miracle of the infinite Love, was able to be Virgin and, being always so, Bride of the Holy Spirit; and, as a fruit of her virginity, Mother. (24-12-76)

677. Is there anything on earth greater than love, more resplendent than virginity, more beautiful than motherhood...? In Mary all this takes place at the same time in the highest de-

¹ Jn 1: 14.

gree of perfection, having it, keeping it and being the containment of this triple reality what makes Her be the Virgin Bride of the Holy Spirit who, by the kiss of her infinite Consort, breaks out into divine Motherhood. (24-12-76)

33. Insofar as God takes Mary for himself, each one of the divine persons brings it about in his personal way: the Father calls Her my Daughter; the Word, my Mother, and the Holy Spirit, my very much beloved Bride... Mystery between God and the Lady all Virgin, all Mother, all Queen, all White...! My Mother, how much I love You! (7-12-74)

678. How much Mary rejoiced because of God's outpouring over Her, which made it possible for Her to be everything without losing anything! Being possessed, kissed and fecundated only by the infinite Love who, making Her break out into divine Motherhood, gives Her the right to call the Son of God, Son of her virginal womb. (24-12-76)

679. Sublime motherhood that of the Virgin, which makes Her have in her bosom the Word of Life incarnate, being able to feed the Son of God, to fill Him with kisses and to hold Him tight against her heart! (24-12-76)

680. Mother, You are like the white Host, who shrouds and hides The Word of Life become

man out of love. Let us adore your bosom's mystery, where God calls You: "my Mother," so that You may answer Him: "my Son..." What a sweet reality! (7-12-74)

681. Do you want to know and receive Christ? Go to Mary, because through her divine Motherhood God uttered himself in loving word to men. (17-12-76)

682. Oh divine Motherhood of the Woman, that turned the earth into God's Paradise, the glorious People of the Most High! Oh Mary's Motherhood through which the Church became mother of all men, and by which all consecrated virginity became so fruitful, that it gives birth to Christ in the souls. (28-4-69)

* * *

683. Mary receives God in silence, keeps Him in silence, and communicates Him in silence. (2-2-71)

684. What a sublime and beautiful love the Lady contained in her chest, occult, shrouded and sealed by the silence of the Being's mystery! But She, how well indeed did She know it in sapient wisdom of virginal love! (25-3-62)

685. There is no secret like that of Mary, because in Her is contained the great mystery of the Incarnation. (2-2-71)

686. The Virgin keeps in silence the secret of her divine Motherhood, because silence is the one that keeps the secret of the great mysteries. (2-2-71)

687. What a secret in the Lady's soul who, being Virgin, feels herself Mother! (27-4-62)

688. Lady, You kept everything in your deep mystery and, plunged into the abyss of the Infinite One, You lived in everlasting adoration of the God who, Incarnate, hid in your bosom; this way You lived your Advent. (30-4-62)

689. What a joy in your soul, Mary, who plunged into God, contemplate silently how He begets, in your bosom, his eternal Word of love, to give it, through You, to the Church! (15-12-59)

690. Joseph wants to guess in the silence of Mary the mystery he suspects; but the Lady waits for God's hour in her silence's heroism. (28-4-62)

* * *

691. The Love wanted to give a Mother to his holy Church, and to do so in accordance with

what his heart longed for, first He made Her for himself, in order to give Her then to his Church. (14-11-59)

692. The Virgin is the means by which the Father says his Word to the Church, the Holy Spirit hands over it to her, and the Word can die crucified for her. (14-11-59)

693. Mary is the Mother of the Church, because She gives her the Word of life, since She was the one to whom the Word was said by the Father so that, with a mother's heart, She might give it to my Church. A Word that I have to take in my soul in order to live my being-Church and to sing, from her bosom, my song. (21-3-59)

694. Mary's bosom is a precious amphora replete with Divinity, which is able to vitalize all men in fullness. (28-4-69)

695. Our Lady, ever since the Incarnation, as She is Mother of Jesus, She is also Mother of all men, her mission being to give us divine life by taking it from the Head and distributing it among all the members. For this reason, Mother of Church. (4-12-64)

696. Mary has in herself the whole life of the Church in its source, because She is the Mother of the Whole Christ. (29-9-63)

697. Christ has in himself the Father and the Holy Spirit and, and as members of his Mystical Body, all men; this reunion of God with man occurs in the bosom of the Virgin; for this reason, She is the Mother of all God's sons, who, in Her, receive their engraftment onto Christ and the donation of divine life. (19-9-66)

698. When the Virgin gives her flesh to the Word, at the very moment of the Incarnation, She is incorporating me to her Son, She is grafting me onto Him, and She is giving birth to me unto divine life. Therefore, She is begetting me for God; thus, Mother of the Church and my Mother. And, insofar as I give divine life to souls, I beget them for God. (30-4-67)

699. Mary is the Woman, and in her womb the Church is begotten, because in Her the Father's Word becomes man, and man is united with God by his engraftment onto Christ. (28-4-69)

700. Let's imagine on one side the Trinity living its life; on the other side humanity; in the middle Mary. One of the three divine Persons –the Word–, comes to the Virgin's bosom and unites himself to a humanity, bringing with Him the Father and the Holy Spirit. This humanity grafts onto itself, mysteriously, all men. And, so, in the Mother of God, the realization of the great mystery of the Church begins. (12-1-67)

701. The Virgin's childbirth is so fruitful, that She gives birth to the whole Church, Head and members, because her function is to divinize all men with the infinite Son whom She has in her bosom. (28-4-69)

702. As Christ's priesthood, from the moment of the Incarnation, was a compiler of all times, a giver of life to all men and was perpetuated during all the centuries, so Mary's motherhood, from the moment of the Incarnation in the fullness of this mystery, by the engraftment of all men onto Christ, holds the embracing possibility of containing all times with all men in each moment of their lives, under the influence of her motherhood. (25-10-74)

703. The mystery of Christ's life, death and resurrection, becomes visible, graspable and, even more, present and real to us, by means of the Church and through the Liturgy, in the tight and communicated summary of Mary's motherhood; wherefore the irradiation of this motherhood is given to us and perpetuated for us in the Church's bosom and, through the Liturgy, by the plethoric containment of the mystery of the Incarnation. (25-10-74)

704. At Bethlehem, at Calvary and in her glorious Assumption into heaven, Our Lady's greatness is manifested, which comes to Her through

the Incarnation's mystery in the fullness of Christ's priesthood. (25-10-74)

705. The brilliance of Mary's greatness makes the true face of the Church glare; therefore, whoever may want to fill himself with divine wisdom, in the precious amphora where the very Wisdom became incarnate, in order to manifest himself in glares of holiness, through the copious outflow of his explanatory Word, must go to Mary. (25-10-74)

706. How much love we must have for the Virgin...! The suns of the Holy Spirit must break forth into the Church's bosom through Her, in order to dispel the dense fogs that shroud the new Jerusalem. The Virgin is the one who gave us and gives us Jesus, and, through Him and with Him, the Father and the Holy Spirit, who is light of infinite glares that, through the Lady, wants to burst into the Church's bosom with the splendours of his infinite loving wisdom. (16-6-75)

707. Mary is the Apostles' Queen, because the most apostle is the one who has the infinite Word the most, and nobody has the Word that comes out of the Father's Bosom, burned in the Holy Spirit's love, like Mary; for this reason, the Mother of the Church is the Queen of the Apostles. (21-3-59)

708. What an immense love I have for the Virgin...! At her memory, I feel terrible longings for crying, out of gratitude, tenderness and love. How I like to call Her: Mother! one and a thousand times! (8-8-70)

709. The measure of motherhood lies in the donation of life. And Mary, who gives me the Infinite himself, what kind of mother is She...!? (24-12-63)

710. Lady, you are enshrouded in the infinite whiteness of the eternal Virginity and immersed in his impetuous flames which incline You to the little ones with the gesture of a caressing Mother! (27-3-62)

711. How pleasant it is to rest in the Virgin...! She is Mother of the defenceless, and of those who suffer; because, since She is the Mother of the beautiful Love, She is also a giver of love with maternal tenderness. (16-6-75)

712. Lady, burst now with the suns that enshroud You, from the Church into the world, and be our salvation, for we perish...! Do not abandon us...! "Turn your eyes of mercy toward us"² and show us Jesus! (16-6-75)

* * *

² Hail, holy Queen.

720. I feel myself melt out of love for the Virgin, when I call Her Our Lady of the Holy Spirit; because I see that, everything that is brought about in Her, is due to the loving Kiss, in secret and silent murmur, of the Holy Spirit in sacred passing of the Spouse. (19-12-74)

721. What a most sacred idyll that of the Virgin's soul, in sweet and tender colloquies of love, kept, venerated and guarded, in the most profound, secret and silent recesses of her heart...! (24-12-76)

722. In Our Lady a romance of love takes place so beautiful, that her Consort is the Holy Spirit himself, who, when He kisses Her with his mouth's kiss, makes the Virgin break out into divine Motherhood. (24-12-76)

723. Our Lady was the most loved, the most Virgin and the most Mother. (24-12-76)

724. Mary, Bride of the Holy Spirit, how beautiful You are in the delicacy of your maternal virginity! Because You were Virgin, Mother; and because You were God's Mother, Virgin in the sweet murmur of the Holy Spirit's infinite love...! (22-12-74)

725. The greater the virginity, even greater is the supernatural fruitfulness; for this reason,

what kind of virginity would be Mary's, whose fruit is the Incarnate Word himself and, through Him, all souls! (15-12-62)

726. Holy Spirit, I want to love Mary with the love for Her that burns You... The Father and the Son also rest in You when they love Her; I can rest only this way: loving Her in your tenderness, affection and delicacy. (19-12-74)

15-10-1972

MARY CROSSED THE ABYSS

*“Assumpta est Maria”*¹ who raises into heavens, triumphant and glorious, with secure and majestic gait. Her soul is white, without anything to prevent Her from flying towards the Mansions of God’s Kingdom.

The Virgin did not have any tendency, nor desire, nor strain, nor inclination which attracted Her to earth. Mary lived as though assumed throughout her whole pilgrimage, concluding her assumption in the embrace of the encounter with the Infinite.

The Virgin went through life with the agility of lightning, without lying on the earth’s mud, without her immaculate soul gathering even a speck of dust, without feeling in herself the concupiscences which have been the consequences of the breakage of God’s plan.

For this reason, when arriving at eternity’s frontiers, her body, united to her soul in perfect union of indescribable embrace, and with-

¹ Liturgy of the Hours, 15th of August.

out any inclination other than that of the soul totally taken, possessed and saturated by God, was brought by her soul to eternity in that glorious day for the Lady, at the end of her pilgrimage. Her soul attracted, raising it with itself, the body, and made it cross through the unfathomable abyss which sin had opened between God and man, without feeling even the slightest impediment.

The Virgin's Assumption was so gentle, so sure, so as though divine, that sin's consequences which death had caused us were not experienced by Her at that glorious moment.

The Lady all White of the Incarnation did not have anything to relinquish; there was nothing that inclined Her to earth; neither in her body, nor in her soul, any desire other than a continuous and loving ascension towards the Light.

God created man so that he might possess God himself, placed him on the life's way in order to make him ascend towards himself the day in which the wandering of exile may come to an end, where man would eternally enjoy his possession.

Man separates himself from the divine plan and opens a pit as deep as death which sepa-

rates him forever from the infinite Good. But, through the Mystery of the Incarnation, by virtue of our engraftment onto Christ and our adherence to Him, God gave us large eagle wings, with which our soul could cross the unfathomable abyss that sin opened between the Creator and the creature.

And God's original plan to bring man towards himself with body and soul at the end of his pilgrimage, takes place in Mary so perfectly, that She is brought to eternity body and soul to receive the reward which her divine Motherhood deserved according to God's will fulfilled in Her in each and every moment of her life.

Mary's soul, always with its wings extended, is the perfect expression of God's will fulfilled in men; for that reason, at the end of the exile, her soul carries her body with it without having to experience the burden that this means for the whole human race.

Mary's body was, we could say, so divinized in all its tendencies, its desires, its sensations, its inclinations, so much! that it was all wings, the large wings of an imperial eagle! prepared with God's strength to pass gracefully from earth to Heaven.

How impressive it is to contemplate Mary while She is being brought to Eternity...!

How wonderful it is to see Her ascending silently and lovingly in an Assumption of gentleness, of agility, of raising up and of glory! What an unforgettable moment...! How mysterious, how secret, how sublime it is...!

Mary ascends...! She ascends among the gleams of the eternal Sun, under the protection and the affection of the Holy Spirit, protected by the Father's embrace, and impelled and attracted towards heaven by the Word's voice...

How will man's thought, warped and obscured by his own sins, be able to understand the mystery of Mary at each and every step of her life...?! How will the mind, blinded by pride, be able to discover, to fathom and to perceive the calm lake, possessed by Divinity, of Our Lady's soul all White of the Incarnation...?!

One has to study Mary, like all God's mysteries, in the light of the Holy Spirit, under the influence of his gifts and impregnated in his fruits.

And how will the man who never knew of the Holy Spirit be able to possess his light, to know how to think with his gifts and will enjoy his fruits?!

Oh absurdity of the human mind! which, because it does not think under God's light and does not have the supernatural means to see, humanizes and distorts, de-supernaturalizing,

all that is divine by wishing to discover it with his warped thought...

Mary was raised body and soul to heaven because there were in Her the necessary gifts to fulfil completely each and every one of God's plans in his original will before original sin; and She was also a perfect assimilation of redemption's plan, which, as a consequence of sin, the infinite Love carried out for man.

Christ buried sin and raised us up to a new life by his death and resurrection.

Mary is the new Woman who, assimilating the fruits of redemption and not having to suffer the consequences of her own sins, is able to be the manifestation of God's completed thought in Her, which makes Her soar above the consequences of sin and to ascend into heaven with the fruit of Christ's whole redemption in Her...

What an ascension that of the White Virgin! Mary is *assumpta* because She is a fountain replete with Divinity, a spring saturated with infinite life and the perfect fulfilment of God's will from the beginning to the end of times.

Mary contains in herself the double grace of being conceived without original sin, by the anticipated merits of Christ's redemption, and of receiving that same redemption like an oasis of motherhood in such an assimilation, that it is

able to give God in her, by her and through her, the possibility to saturate all men with Divinity.

Therefore, what would the Virgin's body do among men suffering the consequences of sin? Of the sin Christ had redeemed, for this reason, and through the same redemption, He had made a glorious man rise up!

Mary was raised body and soul to heaven because She was created without original sin and because Christ's redemption made Her the new Woman, through whom, by the Word's Incarnation, all of us are raised towards eternity, just as through Eve all of us were dragged into sin; through Eve the abyss between God and men was opened; and it is through the new Eve, already promised in the earthly Paradise, by whom all of us who want to adhere to the New Man and to the new Woman immense eagle wings will be given us to cross, behind Her, because of our engraftment onto Christ, the frontiers of eternity.

The presentation of Mary's life to men is a mystery of secret depth...! Mystery only known by love, manifested to the little ones and lived by the simple ones under the light, the gifts and the fruits of the Holy Spirit, who shrouds the Lady under his protection, covers Her under his wings and burns Her in his fire so that the car-

nal man's eyes may not defile Her when attempting to discover her richness...!

Mary was taken body and soul to eternity, with the swiftness of lightning, because all of Her had great imperial eagle wings which raised Her continuously towards the eternal and infinite Mansions of God's joy.

Penetrated by the light of the Sublime, I have contemplated Mary ascending in the impulse of the infinite Love, in the embrace of that same Love, in the sweetness of his caress, in the impetus of his murmur, rocked and enshrouded by the veiled concealment of the *Sancta Sanctorum* of the infinite Trinity...

Mary was raising into heavens... She was raising...! And what an Assumption...! Only adoration, silence, respect and love, were the simple, overflowing and overwhelming way, with which my soul, exceeded, knew how to respond, in my poverty, to that splendorous spectacle of the Assumption into heavens of Our Lady all White of the Incarnation.

25-5-1974

THE LADY APPEARS

When the problems of life hound,
the Lady appears shining, in my mind,
as light in my way,
as torch in a terrifying night.

And my longing seeks in Her
the conquests of the glories of the Immense,
since She is a welcoming Mother,
who protects with the powerful strength
of the Eternal One.

My prayers are trust,
and in her zeals palpitating of maternal caresses
I am leaving all I have,
and I rest rested with the fruits of her chest.

She is a Lady with immense power,
who, as a co-redemptrix Mother, being Virgin,
snatches the loves from the living God.

My conquest lies in Mary's arms,
because She shelters me, when I implore
in request of clamorous silence.

Today my soul is afflicted
by the palpitating wound of the Church;
and I have looked at the Lady,
who has said to me with nobility:

Don't be afflicted by the projects that expire
with the men of this earth,
your resource is on High;
with the creases of my cloak I shroud it.

I am the Mother who obtains
in virginal power
whatever I want from the living God,
since He made me Lady of the heavens,
in his infinite design.

Trust, don't hesitate,
your things I obtain.

PUBLISHING NOTE

It has been had recourse to the expressions “*to be himself*,” “*is himself*,” “*being himself*,” etc. –allocating to it a deeper, dense and original sense– in order to translate the expressions “*ser-se*,” “*se es*,” “*siéndose*,” etc. by means of which Mother Trinidad de la Santa Madre Iglesia expresses the multiple lights she has received from God about his infinite Being.

The explanation that the very Mother Trinidad did in one of her writings, is transcribed as follows:

“God *is himself*...! And this phrase, according to my poor understanding, embraces and explains for me all that God is. In such a way that, when I say: God *is himself*, or God **is himself being**, or the *being himself* of God, I understand in these phrases all these ideas that I am going to say:

First: I see how God *is himself* by himself; how all that He is He **is being himself** so; I see the eternal instant of the eternity, in which God *is himself* by himself and in himself; I see how He *is himself* so, and why He *is himself* so; and I contemplate Him *being himself so* in that eternal instant, without time, in which the Being,

being himself One, is Three divine Persons who, being a sole Being, in Trinity *is himself*.

Second: I see in that same word: the being himself or God is himself, the Father *being himself* Father by himself and in himself as Source; the Word *being himself* Son in himself and by the Father; and the Holy Spirit *being himself* personal Love between both, in himself and by the Father and the Word. And I see in this word: to be himself, the way of being himself so each one of the Persons, and the difference of each Person. So that, for me, this simple word that I use so much, says to me all the glorious mystery of my Trinity and all the hidden and very depth secret of my Unity in its root.”

NOTE:

I strongly advise that all that I express by means of my writings, for believing it God’s will and for fidelity in all that the very same God has entrusted to me; when in the translation into other languages it is not understood well or a clarification is desired, recourse be had to the authenticity of what I have dictated in the Spanish text; since I have seen that some expressions in the translations are not the most proper to express my thought.

The authoress:

Trinidad de la Santa Madre Iglesia