

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

*God is He who is Himself,
having in Himself, by Himself
and for Himself His very reason for being,
in an immutable and most simple act,
in essential joy of Divinity*

* * *

*From the Father's Bosom,
in the impulse and the love of the Holy Spirit,
through Christ's open side
who infinitely atones to the thrice
Holy offended God, the torrential Affluents
of the Divinity overflow in redeeming compassion
of divine and infinite Mercy
on fallen humanity*

* *

*At the infinite and coeternal lulling
of the immutable kiss of the Holy Spirit,
the Lady has fallen asleep...!
in triumphant and glorious Assumption to Eternity*



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AND FOR HIMSELF
HIS VERY REASON FOR BEING,
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IN ESSENTIAL JOY OF DIVINITY**

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On the 13th of May of this year 2001, feast of the Virgin of Fatima, sheltered in the womb of Her divine Motherhood, under the penetrating light of the Eternal Wisdom;

in a luminous, acute and flickering gust, during the Holy Sacrifice of the Mass, immersed in the depth of the consubstantial and transcendent mystery of God;

little by little and gradually, my spirit was feeling plunged into that same Wisdom, in a transcendent and most profound intuition about the infinite attributes and perfections that God *is Himself** in Himself, by Himself and for Himself, in His immutable act of Trinitarian life, in

* The expression “*is Himself*,” as well as “*being 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.

eternal subsistence, been and possessed in essential joy of most glorious and most blissful enjoyment of Eternity;

and how, inside the infinitely countless range of His infinite attributes that, due to the perfection of the divine nature, broke out as though in infinite concerts of consubstantial melodies; they were and they gave each one its note in *touchings* of Divinity, in the infinite ranges of infinite infinitudes of attributes and perfections; being God a subsistent, divine and unique perfection.

And being savourily enjoying because of the profound and acute penetration of this dogmatic truth that the Church gives us by means of the faith, full of hope and imbued with charity, through the gifts, fruits and charismas of the Holy Spirit, and that was invading me gradually during the Eucharistic Sacrifice of the Altar, under the tasting of the most savoury and most glorious nectar of the proximity of the Divinity;

in the sublime moment of the transubstantiation of the bread and the wine into the Body and the Blood of Christ, when the consecrated Host was being raised;

a most luminous ray, got into the deep marrow of my spirit, enlightening my mind under the burning fires of the divine mind; that, leaving me transcended and translimited from all earthly, made me intuit penetratingly and enjoyingly, in a most acute way, in what the attributes in God were, and the difference of

these from the divine mercy, that became existent by God's self-giving to man, full of compassion and tenderness.

Which was brought forth from the power of the infinite might as a consequence of the breaking of the eternal designs by our First Parents in the earthly Paradise;

and it is intrinsically in itself the outpouring of God's infinite love, moved in redeeming compassion towards the misery in which man had fallen, when rebelling against Him and breaking His eternal designs, not only for man himself, but also for the inanimate creation;

of which he is the tight summary of all of it, and, as king of the same creation, the voice in expression before the Creator of the splendourous harmony in which it was created for the praise of the glory of the Almighty and the magnificence of His infinite and coeternal perfection;

with the heartrendering consequences that all of this rebelliousness has brought to humanity.

Understanding, under the burning fires of the suns of the divine mind and the lulling of the penetratingly most savoury and sapiential breeze of the Holy Spirit, that all the attributes that God *is Himself* in essential joy of most glorious and most blissful enjoyment by virtue of His infinite subsistence, the reason for being of His very Divinity, He *is Himself such*, in Himself, by Himself, and for Himself those attributes.

Being mercy like a new attribute, different and distant, that God had brought forth from the sublime loftiness of the might of His infinite power in merciful outpouring of love and tenderness over the misery of the fallen and as though destroyed humanity;

even though it be not an attribute intrinsically in essential joy for God, for it is a relation of His goodness to the human creature, as a consequence of the destruction by man of the eternal designs on himself and the inanimate creation, and at the situation of misery in which he found himself when rebelling against his Creator.

I was therefore discovering, full of joy and peace in the Holy Spirit, in an acute and penetrating way, that the attribute of mercy was not essentially like the other attributes, been by God and possessed in Himself, by Himself and for Himself intrinsically in a most blissful and most glorious enjoyment of Divinity in essential joy; but an outward manifestation in merciful outpouring of His love, brimming with goodness, that makes Him overflow Himself from the torrents of His infinite springs, and to enjoy Himself accidentally in a most blissful enjoyment of loving fatherhood, bowing, full of tenderness, to the misery of the human creature at the dramatic situation in which the rebellion to his Creator had placed him.

Since God *is Himself* all His attributes and perfections, being what He is in the subsistent

instant of *being Himself* so and *having Himself* so* been, in Himself, by Himself and for Himself, in essential and most blissful joy of familial intercommunication of Trinitarian life in most glorious enjoyment of Eternity; this being the reason for being of His very Divinity, without needing anything outside of Him and without anything being able to put on Him or take away from Him in His consubstantial and essential manner of God *being Himself* God.

Seeing my soul and understanding with more depth in an intuition as though new of sapiential penetration, full of ineffable joy in the Holy Spirit under the savouring of His proximity, that all the attributes, in the melodic and consubstantial harmony of His Divinity, in God were one only attribute in His, sole and unique perfection, intrinsically been and possessed for His glory and repose; because He is the subsistent and sufficient Being, infinitely different and distant from everything that is not essentially Himself and for Himself, who has in Himself the very reason for being, and that, in creative manifestation in outward outpouring, is the reason for being of all created.

And, as I was going more deeply... going more deeply... in the mystery of the reason for being and of the plethoric perfection of the

* On the last paragraph of the Publishing Note, it is defined the sense of these reflexive expressions.

Divinity, I was understanding, in a very acute manner, that all His infinite attributes in their infinite ranges that break out as though in infinite *touchings* of melodic harmonies of infinite attributes through infinite infinitudes of attributes and perfections, God was being what He was in the subsistent instant of *being Himself so*, *having Himself so* always been, in His immutable act of Trinitarian life, in Himself, by Himself and for Himself, in essential and consubstantial joy of divine intercommunication;

and that mercy, that is been by God in Himself and by Himself, but that He cannot be it for Himself in joy of essential enjoyment of Eternity on account of the intrinsic perfection of His divine nature; since it is and indicates a relation to the misery of the human creature, that is not possible in God; it was the outpouring of the excellent might of God's excellence, who, bowing in redeeming compassion, looks to the fallen humanity, destroyed and sinful because of its rebellion against the Creator, for the restoration of that same humanity, reconciling it with Him and placing it again in His eternal designs.

Therefore the Infinite Being, responding to the destruction of the human creature and his misery, bringing forth from the power of His infinite might a marvellous way in overflowing of merciful compassion, not because out of necessity but of benevolence;

making possible what is like impossible, and moved in love towards man –although essentially God is the consubstantial love, infinitely perfect and finished, whether He carried it out or He had not carried it out–;

He determines, in a loving dialogue of Divine Family, under the impulse of the Holy Spirit and by the infinite will of the Father, that His Only Begotten Son, the Infinite Word that expresses Him, in an eternal concert of divine songs, all that He is and how He is so, in His *being Himself* always been, *standing in being of Himself* all of His Divinity, that He become flesh through the hypostatic union of the divine nature and the human nature in the person of the Word.

Who, in a romance of coeternal love, spells out to us, as divine and human Song, in loving outpouring of divine mercy, the infinite Canticle, the great Canticle that only God is able to sing to Himself.

And the Christ of the Father, in and through the fullness of His Priesthood, in His main and peculiar priestly posture, being the Incarnate merciful God, responds infinitely to God's offended Holiness, repairing it in representation of humanity; and, as a result, He restores this one, placing it again in God's eternal designs, who created man in His image and likeness solely and exclusively so that he might possess Him.

For which “the Word became flesh” in the all white womb of Our Lady of the Incarnation, all Virgin, all Mother, all Queen and all Lady!

by work and grace of the Holy Spirit; and under the strength of His infinite might “made his dwelling among us:”¹

Splendorous manifestation of God’s power! who, bowing towards the misery, overflows in merciful love bursting in compassion, full of tenderness; what, “because He is Love that is able, and because He is Love that loves,” it leads Him, in redeeming self-giving of loving outpouring, to become Man;

and, bearing our miseries and as though responsible for all of them, to give up His life in ransom for all who avail themselves of the price of His divine Blood; and to give Himself up, nailed between Heaven and earth, in the greatest and most sublime demonstration of the Love loving, being the Incarnate Mercy, which is to give one’s life for the loved person: “This is why the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down on my own.”²

And, in the splendour and for the splendour of the magnificence of His infinite power, in victimization of pain and tear, through His redeeming death, intones the “*Miserere*,” infinitely repairing to God’s Holiness offended by His human creature.

And raising, through the price of His Redemption, the fallen man from the prostration in which he finds himself, and grafting him onto

¹ Jn 1: 14.

² Jn 10: 17-18.

Him, like the grapevine to the vine shoots; and, by means of the fruit of His glorious resurrection, opening the sumptuous Gates of Eternity, closed by the sin of our First Parents, He introduces into God’s joy, in the banquet of the eternal Nuptials, those who, availing themselves and taking advantage of the affluents of the springs that flow from His open side in an outpouring of infinite and divine mercy, are marked on their foreheads with the name of God and the seal of the Lamb³.

Thus was realized, through Christ’s death and resurrection, for the splendour of the glory of “Yahweh, who is compassionate and merciful love,”⁴ that God Himself in person bows to the misery, manifesting Himself in mercy.

And loving His own to the utmost and to the end, Christ was not satisfied, in His outpouring of merciful love, with less than with remaining with His own throughout all ages as nourishment of Bread that gives us life and as Drink that satisfies all the parched cravings of our heart in and with the blissful and participating rapture of Divinity Itself.

“Eucharist... Bread of life... fullness of he who hungers, without knowing in what he will find his fullness.

³ Cf. Rv 14: 1.

⁴ Ps(s) 144: 8.

Eucharist... to quench the thirst
of he who seeks breathless
the refreshing spring
of his injured caverns.

Eucharist... complete delicacy of life
that is given to us as Bread and Wine
with simple appearances,
but that encloses the mystery
of Life:

God that gives Himself in holy Communion,
filling completely in possession
the lighted caverns.

Eucharist... fullness
of he who seeks, without knowing
how he will satiate his fullness
and quench his thirst.”

26-10-1969

“When You enter, Jesus,
into the depth of my chest,
covered with the poor appearances
of bread and wine,

the Infinite Spirit,
in a kiss of eternal love,
kisses my soul in *loves*
with infinite amorous compliments.

the Father pleasantly reposes
–in His gazing I penetrate Him–,
and Mary holds me curled up
with motherly concerns.

Romances of God who kisses
my being in the exile
with unprecedented *tendernesses*
of affectionate solaces...!

The whole Heaven is enclosed
in my chest behind the veils,
because, if I hide the living God
in virginal mysteries,

what will the adoring soul be
when she receives the Eternal,
pierced by the depth
of the love of the Sacrament?

Saturations of Glory
in familiar encounters,
secrets of transcendence
my soul lives in her confinement,

when God Himself *says Himself*
inside my concealment
as Word of the Father
with the kissing of His Fire.

I don't know what happens to me
in the marrow of the chest...!
I feel the speech of the living God
in infinite amorous compliments,

like a silent Explanation
of sapiential deepening,
in a love so burning
of subtle fathoming,

that I understand, without understanding,
that God Himself is in my centre,

saying to me, in His learning
of infinite mind,

with *touchings* of Glory,
like infinite concerts,
His recondite existence
in His *being Himself* the Immense.

I don't know what happens to me
when I receive my Word...!
The springs of my depth
widen out in the mystery,

and I break out in waterfalls
of acute gratefulness,
that don't allow me even to weep
from so much as I understand.

Silence of the Eucharist
in transcendent secrets...
God who reposes in my depth
in *kissings* of mystery...

What must the Incarnation be,
through Mary, in this land,
that makes God smile
in my poor little bosom...!?

Anything take place in Mary
–this well do I penetrate it!–
and nothing happens without Her
ever since the Word became man.

Mystery of the Virgin-Mother
By the kissing of the Coeternal...!"

23-12-1974

And the 16th of this month of June, overwhelmed by the light on High that was sharpening and penetrating my spirit on the previous days; again, also in the sublime moment of the Consecration during the Eucharistic Sacrifice of the Altar, my soul has been invaded and penetrated by the divine mind, full of loving wisdom;

making me, intuitively and enjoyingly, deepen even more, that between the infinite attributes that God *is Himself* in Himself, by Himself and for Himself, the mercy had one part –though there cannot be a part in God–, which was His love of infinite Goodness, that He *was Himself* so intrinsically in Himself, by Himself and for Himself on account of His Divinity;

and another part that, for not being able to be it for Himself, because it implies a relation to the human creature and His misery, did not produce nor could produce a consubstantial joy to Him; but yes, it could, as a splendid manifestation, overflowing with love, produce the accidental joy of He who is good, who, bowing to the misery, full of compassion, rejoices in making the created human creature happy, in His eternal plans, in His image and likeness, so that she might participate in His same divine life;

raising her by the magnificence of His infinite power, to make possible that man might put himself back, through Christ, with Him and in Him –the Only Begotten Son of God who, assuming our condition of slaves, is the Great

Christ of all times—, into His eternal plans, so that we could come to possess Him by participation in the most glorious and most blissful joy of His very Divinity.

But, even thus, nothing can be put on or taken away from the consubstantial and infinite Being, nor diminish or increases Him in what He is essentially and intrinsically in Himself, by Himself and for Himself; to all that He is, in how He is it and the reason why He *is Himself* so *standing in being of Himself* and *having Himself* so been in essential and most glorious joy of eternal enjoyment in divine and familiar intercommunication of Trinitarian life;

even though it gives Him the joy, infinitely and lovingly reposed, of He who is consubstantially good, what, leaning outwards, wants to make us happy with His same joy, with His same happiness, since we are His image and the work of His hands.

Understanding in a deep and enjoyable way, penetrated by the knowledge of God's subsistent excellence that overwhelmed my spirit, that, as the attributes in God are been by Him in Himself, by Himself and for Himself, in infinite subsistence of Divinity and in essential glory of Himself;

the attribute of God's love, full of goodness, pouring itself out in compassion of mercy on the weakness of our misery, even though it is been in God and by God, it is not with relation to God Himself in essential joy, but in com-

passionate leaning of His love overflowing with tenderness towards the weakness, loaded of misery, of fallen humanity, as a consequence of the sin of our first Parents;

and therefore, it is different from the others, with respect to the infinite glorification that gives Him the infinitude of His infinite attributes, been intrinsically in Himself, by Himself and for Himself.

Since, if man had not sinned, God would not have brought forth from His divine power the possibility of becoming man in order to be able to redeem us; coming, in the manifestation of the splendour of glory, as though in a delirium of merciful love towards our weakness, to die in bloody crucifixion, pouring Himself out in love and mercy, full of compassion and tenderness, over humanity.

Therefore, although mercy be not an intrinsically essential attribute in God, in consubstantial and infinite glorification of Himself; it is the one that makes possible the transcendent mystery, overflowing, majestic and splendid of the Incarnation.

So that, for the mind of man who does not know well the profound profundity of the divine and unfathomable secret of the Infinite Being, mercy is the greatest attribute of the divine attributes; and the most consoling, most tender and full of hope, because, what would

have become of us if Christ, the Incarnate Mercy, had not redeemed us?

And somehow –in view of the unjustifiable nature of the rebellion of the human creature against the Creator– we can say, exultant with joy in the Holy Spirit, from the baseness of our misery, overcome by gratefulness and prostrate in reverent adoration before the three times Holy Infinite Being:

the sin has turned into bliss for the repentant man who, placed at the source of divine grace that flows from Christ's side and redeemed from sin, is introduced into the majestic and sumptuous mansions of Eternity in the eternal joy of the blessed, achieving the end for which he has been created!

The divine mercy, even though it not be intrinsically subsistent and essential glorification of God Himself, been for Himself in consubstantial joy of Divinity; is the splendorous manifestation of His compassionate love that, in triumph and trophy of glory, gives Himself to us through His Incarnate Only Begotten Son –the second Person of the adorable Trinity– who takes away the sins of the world, sealing us with His divine Blood and marking the chosen ones on their foreheads with the name of God and the seal of the Lamb.⁵

⁵ Cf. Rv 7: 3; 14: 1.

Christ is a divine Portent, being in Himself the Divinity and the Compiler of the misery of all humanity, realities so opposed to each other like fire and water!

O overflowing mystery of infinite mercy! which, brought about by Yourself and in Yourself, Word of the Father, through the mystery of the Incarnation; makes us capable, putting us back into Your divine plans, of achieving the end for which we were created in Your image and likeness; glorifying Yourself in the way and the manner that Your divine will determined in Your eternal designs for the glory of Your Name and the majestic manifestation of Your infinite power.

23-6-2001

**FROM THE FATHER'S BOSOM,
IN THE IMPULSE AND THE LOVE
OF THE HOLY SPIRIT,
THROUGH CHRIST'S OPEN SIDE
WHO INFINITELY ATONES
TO THE THRICE HOLY
OFFENDED GOD,
THE TORRENTIAL AFFLUENTS
OF DIVINITY OVERFLOW
IN REDEEMING COMPASSION
OF DIVINE AND INFINITE MERCY
ON FALLEN HUMANITY**

On June 22nd, Feast of the Sacred Heart of Jesus, at dawn, invaded by the light of the divine mind that was going more deeply all the time more acutely and penetratingly into the most recondite and depth of my spirit, about God's mystery been in Himself and in splendorous manifestation of His sovereign Majesty outwards;

I sensed, revealing itself to me very clearly and deeply, that the same way God in the infinitude of His attributes and perfections is a sole and unique act of being in the Trinitarian activ-

ity of the Divine Family; in which His *being Himself to be Himself* the Being and His acting are in that sole and unique act of being, in which God *is Himself* for Himself, been and *standing in being of Himself* in Himself, by Himself and for Himself in coeternal and consubstantial joy of Divinity, by His infinite subsistence;

in that same act of being, although in a different way, God brings about outwards, for the manifestation of His infinite power and the splendour of the glory of His Name, the creation, and the sublime, divine, amazing and enthralling portent of the Incarnation for the restoration of fallen humanity.

Therefore I saw very clearly and transcendently that creation is a personal and Trinitarian act of God who, wanting to manifest Himself outwards in what He is and how He is so in the plenitude of His perfection infinitely replete with attributes and perfections; in and for the splendour of His infinite might in praise of His glory, He sets Himself in immutable motion of creating will, by the Father's will, by means of the Word's expression –who is the singing Word in a loving spelling out of the infinite perfection that God *is Himself* in Himself, by Himself and for Himself, for which reason “all things were created and brought about in the Word and through the Word”¹– by means of the infinite and coeternal love of the Holy Spirit.

¹ Cf. Col 1: 16.

And this same day of the 22nd, penetrated by the burning fires of the Holy Spirit, reverent and adoring before Jesus become Sacrament, in the tabernacle; and in a more transcendent way at the moment of the Holy Mass when realizing that the feast of the Sacred Heart of Jesus was being celebrated;

feeling overwhelmed in silent and profound penetration and invaded by joy in the Holy Spirit Himself who shrouded me enlightening me with the flickering rays of his suns;

was being imprinted on my spirit which overflowed with joy under the breeze of His proximity, and introduced into the divine mysteries, how the Incarnation is likewise a personal and Trinitarian act in God.

Who, at the breakage of His eternal designs over creation because of the “I will not serve you”² of the fallen man; moved with compassion of infinite tenderness, He determines, by the Father's will, in the Word, by means of the love of the Holy Spirit, for the splendour of His infinite might in manifestation of praise of His glory, that the Infinite Word become Man; bowing to our misery, full of merciful love.

That is why Christ, the second Person of the adorable Trinity, is in Himself, by Himself and for Himself, and for the Father and the Holy Spirit, the infinite Glorification of reparation before the offended Holiness of God; and the in-

² Jer 2: 20.

finite and divine Mercy in personal and splendorous manifestation, as Word of the Father; who, in loving spelling of consubstantial melodies through His Divinity, in divine and human expression pours Himself out in mercy; raising us to the sublimeness of being, through Him, with Him and in Him, children in the Only Begotten Son of God, heirs of His glory and “sharers in the divine nature.”³

Being God Himself in His Trinity of Persons in and through the Word Incarnate, the divine and infinite Mercy in torrential outpourings of Divinity, with Father’s heart and the Holy Spirit’s love by means of the bleeding and redeeming Song of the Word.

Therefore Jesus, being God and Man, is the infinite Mercy in eternal *self-givings* of Divinity, and the infinite Reparation of returned love to God’s offended Holiness.

And my soul, overcome by love and joy in the Holy Spirit, adores the Word of the Father, the divine and infinite Mercy of the three times Holy God; who, pouring Himself out mercifully on the limitation of my nothing, makes me exclaim under the lulling and the impulse of the breeze of the Holy Spirit and burned in the gladdening flames of His cooling fires:

“Holy, Holy, Holy is the Lord of hosts!; Heaven and earth are filled with Your glory!”⁴

³ 2 Pt 1: 4.

⁴ Is 6: 3.

Glory to the Father, glory to the Son, and glory to the Holy Spirit, for being what He is in Himself, by Himself and for Himself in infinite subsistence of Divinity, and in splendorous manifestation of merciful love, saturating us all, through Christ, with Him and in Him, with His same and coeternal Divinity.

God, “because He is Love and loves and is Love and is able to,” overflows in outpouring of infinite, coeternal and Trinitarian mercy on the baseness of our limitation and misery, so divinely that we are able to call God “Father” in right properly, through Christ, being grafted onto the Word of Life, in such a way that Jesus exclaimed:

“... that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one.

I in them and You in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me.”⁵

The bigger the misery, the greater and overabundant mercy of reparation before God, and greater overabundance of grace for our souls.

Mercy that, in and through the outpouring of the glory of Yahweh in overflow of eternal

⁵ Jn 17: 21-23.

and infinite *loves*, full of compassion and tenderness, manifests and donates itself to us in abundance through Christ's open side; being Christ –the Only Begotten Son of God, the second Person of the adorable Trinity– the divine and infinite Mercy: the Lamb Without Blemish that takes away the sins of the world, for the glory of God the Father, under the impulse and the infinite love of the Holy Spirit.

And “in that way, the manifold wisdom of God might now be made known through the Church to the Principalities and Authorities in the Heavens. This was according to the eternal purpose that he accomplished in Christ Jesus our Lord.”⁶

Therefore today my spirit, enlightened again by the divine mind, and as though overflowed by love towards the Only Begotten Son of God made Man –He being the outpouring of the infinite Mercy and the Infinite Mercy Incarnate–; and lit under His burning and sapient fires, penetrated and continues penetrate in a most profound way, with need to manifest it and under the vehement and as though uncontrollable impulse of the Holy Spirit so that I may express it, into the coeternal perfections of the Infinite Being, being them in Himself, by Himself and for Himself, and manifesting Himself in merciful love of divine, infinite and coeternal mercy.

⁶ Eph 3: 10-12.

“Thank God! Give him the praise and the glory. Before all the living, acknowledge the many good things he has done for you. A king's secret it is prudent to keep, but the works of God are to be declared and made known.”⁷

Feeling, at the same time, trembly and scared at my impossibility of being able to express what, so profoundly and clearly, I have been discovering and understanding; without finding the adequate manner to explain it and to proclaim it, because of the poorness of my limitation and the roughness of my inexpressive, poor and detonating words, no matter how much I repeat it; so that man, accustomed to looking always at himself, may understand something of what my soul, under the misery of my nothingness and impelled by the Holy Spirit, has to manifest; so different and distant from the capacity of the human creature before the existing and subsistent reality of the sublime and coeternal sublimity of the Infinite Being.

Since, as Saint Paul says: “The natural person does not accept what pertains to the Spirit of God, for to him it is foolishness, and he cannot understand it, because it is judged spiritually. The spiritual person, however, can judge everything but is not subject to judgment by anyone. For ‘who has known the mind of the Lord, so as to counsel him?’ But we have the mind of Christ.”⁸

⁷ Tb 12: 6-7.

⁸ 1 Cor 2: 14-16.

How holy God is and how good! who, without needing anything in Himself, by Himself and for Himself, because He has His infinite possibility infinitely been and possessed in His act of being in familiar intercommunication of Trinitarian life; through a benevolence of His coeternal power in realization finished in and through the mystery of the Incarnation, rejoices in making us happy, poor human creatures come out of His hands by a wish of His will brimming with tenderness in an overflow of compassionate and merciful love.

How gloriously God wants to manifest outwards how good He is overflowing in infinite mercy to man! –although He would be equally good if He did not do it, since God is not good essentially for what He does, but for what He is and how He is– bringing forth an almost impossible way for Himself: “Emmanuel, God with us,”⁹ who, nailed on the cross and hanging from a log, exclaims: “Come to me, all you who labor and are burdened, and I will give you rest.”¹⁰

“Whoever eats my flesh and drinks my blood remains in me and I in him, and I shall raise him on the last day.”¹¹

Blessed Redeemer, who makes the goodness of the three times Holy God bow mercifully to sinful man, in a manner so glorious that, in the Christ of the Father, through the union of the

⁹ Is 7: 14.

¹⁰ Mt 11: 23. (28) ¹¹ Jn 6: 56. 40.

divine nature and the human nature in the person of the Word, God becomes Man and Man is elevated to the sublime and transcendent dignity of being the Son of God!

Blessed Redeemer, the Anointed One of Yahweh, who being the Only Begotten Son of God, splendid manifestation of the infinite power, raises us, through the merits of His redeeming crucifixion to the dignity of being children of God in His Only Begotten Son; restoring us so sublimely, over-abundantly and transcendently, that we were able to come to fulfil the plan of Him who created us solely and exclusively, according to His eternal designs, so that we might possess Him!

And a terrible responsibility that of man! not only for the “no” of the sin of our First Parents, but for not taking advantage of the Source of the infinite mercy that gives Himself to us in and through Christ’s Redemption; and despising it and even outraging it, he rebels in such inconceivable and unimaginable way against the only true God, that He gives Himself to us, in an overflow of mercy, by means of the price of the Blood of His only Son, Jesus Christ His Envoy, shed on the altar of the cross; taking advantage of the infinite mercy and outraging the Lamb of God who takes away the sins of the world.

God manifests Himself as He is in the splendour of His infinite power, full of Majesty, mag-

nificence and glory, pouring Himself out in mercy; so that man, availing himself of the fruit of the Redemption, with contrite heart and self-abased spirit turns towards Him, who forgives “not seven times but seventy-seven times,”¹² to whom, repentant, seeks forgiveness, reconciliation and union with God in the Sacrament of Penance and in the other Sacraments, affluents of the springs of the divine life.

And this God does in such a way that, man’s mind that knows something of the subsistent excellence, sufficient and divine of He who Is, will never glimpse, understand nor discover, even penetrating His mystery, if the Only Begotten Son of God Himself does not reveal it to him, according to His divine words: “No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal Him.”¹³

My life is a poem and a martyrdom. A poem of unprecedented loves, and a martyrdom of bloodless immolation because of the contrast that I experience between the divine and the human, the Heaven and the earth, the creature and the Creator, when having to express myself through my rough, detonating and poor proclamation, without succeeding in achieving it as I need.

¹² Mt 18: 22.

¹³ Mt 11: 27.

How clearly I understand that the Infinite Love, overflowing with love and tenderness, full of compassion, became Man to donate Himself in divine and infinite mercy over the misery...!

Being Christ the sublime Portent of God’s mercy, who is and encloses in Himself, by His divine Person, the atoned for Divinity, and, in His human nature, the infinite reparation to the offended Holiness of God; and He is the Restorer of humanity through the price of His divine Blood in a Canticle of praise to the excellence of God and of merciful compassion bursting in blood through all pores, as expiatory victim who, in bloody Redemption, fills to the brim and saturates with Divinity everyone who wants to avail himself of His Blood shed down on the altar of the cross for the remission of sins.

How marvellously majestic is the splendour of the glory of Yahweh *being Himself* and manifesting Himself!

And before the infinitely subsistent and sufficient excellence of He who is, and His outpouring towards humanity, full of merciful love; under the nothingness, the poorness and the misery of my nothingness because of the limitation of my vileness and baseness, returning to my song of pure love in a hymn of praise, my soul exclaims, exceeded and full of joy in the Holy Spirit:

Who like God...! and how can the human creature and all created things compare favourably with God...!

And full of gratefulness to the merciful three times Holy God, I need to tell in a simple and spontaneous way what happened to me, being still very young, when I was selling at the shoe shop of my parents.

Therefore I next quote this fragment of a writing of the 8th of May of 1997.

“One day, [...]”¹⁴ when some wretched loose-living women entered our shoe shop, immediately I began to serve to them, so that my brother Antonio would not have to do it.

And the poor things began speaking in a very shameless way, making many roguish remarks to one another, and saying coarse words.

Whereat, I, indignant, ran hastily to the back room where my brother was, and as though with much religious dignity –poor me!–, I said to him:

‘In our house and in our shoe shop, since we have the image of the Sacred Heart placed at the centre of the shoe shop, we cannot al-

¹⁴ This sign indicates the suppression of passages more or less wide that it is not deemed opportune to publish in the authoress’ life.

low anyone to speak this way! Therefore, right now! I go off and send them away.’

While my brother, with the same dignity and religious pride as I, told me:

‘Throw them out, let them go away from our house.’

And when I came out swiftly from the back room to send them off, telling them –with what I believed was a holy pride– that in our house, so religious and so decent! one could not speak that way...; oh! [...] what happened to me:

a phrase was engraved in the innermost and most recondite depths of my spirit that, as long as this poor daughter of the Church lives, I will never be able to forget:

‘For them I have shed all my Blood...’

Whereat, stopping dead, I quickly returned where my brother was, saying to him deeply contrite and impressed:

‘Antonio... for them Jesus has shed all His Blood...’

My brother, not knowing the reason of my change of attitude, answered to me very bluntly: ‘send them off! let them go away! let them go away...!’

Entering the shoe shop again, deeply affected because it was not a little or a small drop, no, but all the Blood of Jesus that had been shed for each one of them! I felt so much love...! so much understanding...! so much ten-

derness...! that, if Jesus had been the one there, I could not have served Him better.

So that I experienced the desire to throw myself at their feet and, embracing them, kiss them [...]; I who have always been so clean and 'scrupulous,' with the dirty and sweaty that, sometimes, the clients had their feet...!

But, at the thought that Jesus had shed all His Blood for each of those wretched women, I felt I was consumed with tenderness and love towards them.

This being for all my life a most profound lesson that the Lord gave to my soul, so that I might understand and excuse human fragility, and love the souls as He loved them; because, for each and everyone, Jesus had shed, not a very little nor a drop, but all of His most holy Blood in Redemption of merciful love!

Coming to my mind today, full of love and compassion, the passage of the Gospel in which Jesus, alone before the adulterous woman, said to her: 'Woman, where are they? Has no one condemned you? —No one, Lord... —Neither do I condemn you. Go, and from now on do not sin any more.'¹⁵

And over-pondering the overflowing and unimaginable greatness of God's mercy pour-

¹⁵ Jn 8: 10-11.

ing itself over man through Christ, being Christ in Himself and by Himself the infinite Mercy and the Spring of the mercy which is given to us through Mary in the bosom of the Holy Mother Church, precious amphora, replete and saturated with Divinity; I also want to manifest what God Himself, the other day, showed to me imprinting it in my spirit: something as beautiful as difficult to explain because of the magnitude and the greatness of all that I penetrated overcome by joy in the Holy Spirit.

8-5-1997
(Fragment)

"I contemplated the Eternal Father in the heights of His sovereign majesty, overflowing with loving fatherhood; as though with His arms open, and bowed in an outpouring over Christ on the cross.

And from the open Father's loving Bosom, flowed, as though gushing uncontrollably, as though torrents of affluents overflowing with Divinity, His merciful love over Christ, the Great Christ of all times.

And through the most holy breast of the Infinite Incarnate Word, flowed, from the affluent of the infinite Springs of the Father, everything that, from the height of His untouchable holiness, in a shedding of love and infinite mercy, poured over Him in torrential waterfalls of self-giving to man.

Falling from Christ, nailed on the cross, through His open side over all humanity, the luminous torrents of the plenitude of the richness, overloaded with gifts, with which the Father, through Christ, in merciful love of Redemption, plentifully filled those who proposed to receive the overflow of His mercy; saturating them in the infinite and eternal Springs which, from the greatness of the Divinity, His sublime Holiness, inclined towards fallen humanity, donated to it through His Only Begotten Son Incarnate, in an overflow of infinite mercy.

How beautiful...! [...] how majestic...! how sublime...! and how difficult to communicate, because He is sovereign! what God is and what, in an instant, my soul, tiny, overwhelmed and overcome, contemplated at the magnificent immensity of the Eternal Father; who, in an outpouring of infinite love, through Christ, was giving Himself to us, through the fruit of the Redemption, from the affluents of His infinite Springs.

The loving self-giving of infinite mercy gushed uncontrollably and over-flowingly from the Father's bosom to Christ's breast; and from the breast of Christ, nailed on the cross between God and man, spread over all humanity; Therefore it was necessary propose to receive, at the feet of the crucified Son of God, with open soul, the fruit of Redemption, as a self-giving of the sublime God spilling Himself

in His torrential Springs over man through the love of the Holy Spirit..."

Infinite mystery of the love of God who carries out, by the might of His infinite magnificence, something so unimaginable: that Christ encloses in Himself the plenitude of the Divinity and the perfect summary of all creation in a glorious canticle of infinite praise before the excellence of the Coeternal Trinity! being Him the second Person of the adorable and infinite Trinity.

Therefore "at the name of Jesus every knee should bend, of those in Heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."¹⁶

¹⁶ Phil 2: 10-11.

23-6-2001

**THAT GOD BE INFINITE MERCY
IN ETERNAL SELF-GIVING OF LOVE,
CANNOT GO AGAINST HIS JUSTICE
BY DEMAND OF HIS COETERNAL
AND SUBSISTENT HOLINESS**

God, breaking out in mercy through Christ to man, has to be answered by this one in justice, at the self-giving of the Infinite Word Incarnate; something which the Lord also made me understand, penetrated by His divine wisdom, burned in His fire and under the impulse of His power, the 3rd of April of 1959.

That God be infinite mercy in eternal self-giving of love, cannot go against His justice, that demands a response of return of the human creature to the Creator according to the gift received; since, the greater the donation, the greater the response.

“Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more.”¹

How I was seeing this day the plethoric exuberance of His unfathomable attributes, in infi-

¹ Lk 12: 48.

nite infinitude of infinitudes of perfections and attributes, by virtue of the perfection of God's very being, it was like a concert in the melodic togetherness of the reality, infinitely been and embracing, of His Divinity...!

Understanding today and penetrating that something similar happens to the diverse gifts and charismas that God distributes to the faithful; that if they are from God, cannot oppose one another, but rather they mutually understand each other and help reciprocally for the attainment of one same end, under the action of one same Spirit, one same Lord and one sole God.

Coming to my mind the words from the Apostle Saint Paul on the diverse gifts and charismas that God gives to His Church for the consolidation and expansion of all of Her:

“But grace was given to each of us according to the measure of Christ's gift. And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ; we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love.”²

² Eph 4: 7. 11-12. 15b-16.

“There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit.

But one and the same Spirit produces all of these, distributing them individually to each person as he wishes. As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ...

If one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy. Now you are Christ's body, and individually parts of it.”³

“Let them not be confused...! –I exclaimed then–. Mercy over-abounds for whomever wants to avail himself of the redeeming Blood of Christ, the Incarnate Mercy; the mercy and the love are more abundant on sin, for those who want to avail themselves of the overabundance of the infinite mercy in loving outpouring of the divine torrential affluents of the eternal Springs.”

How painful! In view of the confusion, full of foolishness, of those who think, because of lack of knowledge of God's subsistent excel-

³ 1 Cor 12: 4-7. 11-12. 26-27.

lence, that, for having been redeemed by Christ, we can now be opposed to the infinite Holiness, who, as a matter of justice, demands response from the human creature; not only as Creator, but also as Redeemer who dies, full of merciful love, to redeem man with His most holy Blood...!

How is it possible that the delirium of the human mind, trying to take refuge in the divine mercy, that as a matter of justice demands the response of the redeemed man, thinks that, even though it rebels against God and despises the self-giving of the Redemption, is saved; and without having been purified and sanctified by the Blood of God's Only Begotten Son, may enter without a wedding dress the Wedding of the Lamb?

“But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. He said to him, ‘My friend, how is it that you came in here without a wedding garment?’ But he was reduced to silence. Then the king said to his attendants, ‘Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.’ Many are invited, but few are chosen.”⁴

How will, as a matter of justice, the merciful God Incarnate be able, being despised, to take those who obstinately confront His Holiness, to

⁴ Mt 22: 11-14.

participate forever in the Eternity of the happiness of the divine life in family intimacy with the divine Persons!

How will the sin of man be able to meet God with His: “I shall not submit to your will either as Creator or as Redeemer,” who taking advantage of the self-giving of God Himself, opposes His whole being –who manifests His will against sin– despising Him and outraging Him! [...]

And how will I be able to express what it means to my soul, deepened in the mysteries of the Eternal Wisdom, the majestic sovereignty of He who Is! who stamped on my spirit something that remained forever engraved on the marrow of my being, and that I now want to tell, quoting a fragment of the writing of September 2nd 1997:

“When I was still about 27 years old, a group of us consecrated girls went to spend the summer at a small town of the mountain range of Avila [...]; from where we went some times to spend the day at the Shrine of Our Lady of the Hawthorn; to take advantage, at the same time that we were in the country, of opportunities to accompany Jesus in the holy Sacrament in the tabernacle. Something that has been one of the strongest tendencies of my life.

Therefore whenever I could, I slipped away from the group, in order to go every so often in the church, approach the tabernacle and accompany Jesus, to love Him, to console Him..., trying to make Him smile with my '*madnesses of love*,' as I called them; that made me, many times, dance spiritually before Him, as in my early years; understanding, in loving savouring, how much Jesus liked this.

Which filled with joy my soul of 'young girl' in love, at the love that I had for my divine Bridegroom [...]

And during this so happy a day that I was spending in the country, one of the times when I swiftly ran from the front doors of the Shrine towards the main altar, where Jesus in the holy Sacrament was, O what happened to me...! [...] so amazing, and until then, unknown for me!

When I only needed about ten meters to reach the sanctuary –where I used to prostrate myself on my knees, I knocked on the small door of the tabernacle... I liked to put the small finger in the tiny keyhole as if tried to open it in my audacities of love games in love words full of indescribable and ineffable tenderness with my Jesus of the tabernacle, which I will did know He liked–;

suddenly, in a moment full of indescribable surprise, I began to experience the awe-inspiring, majestic and sovereign awe-inspiringness of God's infinite might full of magnificence and

splendour at the height of His unfathomable, inaccessible and untouchable immensity, that left me stopped dead, standing up, and not daring to look anywhere, or to move, or almost to breathe...!

And this was in a manner so deep, amazing and majestic, that I felt that, if I took another step, just there I could be left dead owing to the sublime, awe-inspiring and almighty majesty of the Jesus who was in the tabernacle, and who revealed Himself to me in the dazzling and all powerful splendour of His glory, as the awe-inspiring God of sovereign majesty; whom no human creature could approach, without being left destroyed in an instant, if he was not invited by the power of the infinite Sovereignty.

And in such a way was this, [...] that I did not dare to move not even a little bit...! not even to throw myself to the ground to adore. Because I experienced in my whole being that, at any movement, I could be left annihilated by the majestic and imperious power of the excellence, in crushing awe-inspiringness, of the infinite, almighty and eternal Being.

No matter how much I say, [...] about what happened to me on that day, I will never be able to express it, because I did not have words or concepts for the human mind to be able to grasp.

[...] I did not even dare to look back, or to start running! as I so much desired, on account of the impulse that I felt to free myself and escape from that amazing situation; which at the same time that it inundated me with fear, it made me know the powerful and splendid magnificence of the God of the Eucharist who, out of love for man, is hidden under the simple, sacrosanct and mysterious appearances of a little piece of Bread.

One more step, and maybe I could have been annihilated by the incommensurable might of the Infinite Being!

And, when it seemed to me that my poor nature was not able to endure that majestic but overwhelming situation, since even my legs trembled, suddenly, I began to experience in a slow and smooth way that the Jesus of my tabernacle, sweetly, tenderly and caressingly, held out His hand to me, inviting me to get closer...

My first instinct, when I saw that I could already move, was to start running and to escape through the door.

But the God of the Sacrament made me understand, full of tenderness, love, mercy and compassion, that He wanted me to approach Him, and with the same confidence that I had always done! experiencing that, with stretched arm in loving fatherhood over my poor soul, He asked me to go towards Him; whereas,

shaking, I was walking quietly and very slowly, almost without daring to move forward.

And when finally I approached the tabernacle, for Jesus asked me so, there I adored... loved... and abashed myself...! while I felt the warm caress of Jesus, consoling me and, full of tenderness, beckoning me over to rest on His chest.

But the impression of what I had just lived could not be taken off me so easily, despite the loving tenderness of Jesus towards me being indescribable.

Making me understand, with all that I had lived, the sovereign majesty that He was in awe-inspiringness of infinite might, before whom every human creature had to be full of veneration, respect, reverence and adoration; and the infinite goodness of His mercy, which bows to the human creature in such a way that it rests on her... rejoices... and even, with the loving games of my delirium of love, I was able to make Him smile...

With the head bowed in front of the tabernacle, I learned that lesson which Jesus, with tenderness of infinite love, taught the small Trinity of the Holy Mother Church; so that, even though full of confidence in His infinite mercy, overflowing with unprecedented *tendernesses* and eternal *loves*, I were to understand, rightly distinguishing, what God is in Himself, by Him-

self and for Himself, and how far He humbles Himself, bowing to man's smallness.

Therefore, from this day, despite having as much confidence as Jesus gives me, a holy fear of God in respectful loving reverence makes me understand more deeply, in sapiential wisdom, which is the distance that exists between the creature and the Creator.

Remembering the passage in which Yahweh, from the burning bush, said to Moses: 'Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground.'⁵

God's Home and the Dwelling of the Most High on earth has been consecrated for worship, adoration and prayer.

'Jesus entered the temple area and drove out all those engaged in selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves. And he said to them, 'It is written: 'My house shall be a house of prayer,' but you are making it a den of thieves.'⁶

Penetrating and understanding with what veneration, respect and adoration we have to enter into and to stay in the *Sancta Sanctorum* of the temples consecrated to God;

intoning the hymn of praise of 'the Seraphim before the Lord seated in His high and sublime

⁵ Ex 3: 5.

⁶ Mt 21: 12-13.

throne...: Holy, Holy, Holy, Yahweh Sebaoth! All earth is full of his glory!⁷."

How confused [...] the mind of man...! how blinded and how tenebrous, by the lack of knowledge of the Infinite Being, for always comparing Him to us; ending up, in our foolishness, in wanting to take advantage disorderly of the divine mercy, without doing justice, with our loving response to God's Holiness outraged and offended by the human creature, to the Supreme Creator manifesting Itself in will.

[...] God's infinite will, pouring Itself out in Holiness, demands, as a matter of justice, in His *being Itself* justice of perfection, man's response, no longer solely for having created him, but for the self-giving of the Infinite God Incarnate who, become Man, seeks tirelessly the way to glorify Himself through His merciful love;

and who, breaking into the most unprecedented romance that one can think of, blood gushing through all His pores, crowned with thorns, nailed on the cross, with His open side and His bleeding wounds, cries to us crossed in the Abyss: "Let anyone who thirsts come to me and drink, and I will give a gift from the spring of life-giving water."⁸

⁷ Is 6: 1-3.

⁸ Jn 7: 37; Rv 21; 6.

“Whoever eats my flesh and drinks my blood dwells in me and I in him and I will raise him in the last day.”⁹

And thus, “the royal eagles,” with burning heart and eyes of luminous wisdom, cross the Abyss; in order to, by means of the Redemption of the Great Christ of all times, who perpetuates Himself in loving self-giving to men in the Church, be brought by Him to the definitive triumph of the Blessed; and with Christ’s entrance into Eternity, to introduce us to live, in a most blissful enjoyment, in the infinite joy of the participation, in glory, in the same divine life of the Trinity.

And this morning, feast of the Immaculate Heart of Mary, also during the Holy Sacrifice of the Altar, full and exultant of joy in the Holy Spirit for the so great and so overflowing filial love that I press into my spirit towards the Most Holy Virgin, I felt that the divine Wisdom, specially at the moment of the Consecration, printed into the innermost depth of my spirit something very sweet and palatable about the Most Holy Virgin, the Mother of the Infinite Word Incarnate, who is the divine Mercy that comes out gushingly over us from the Father’s bosom through His open side through Mary’s Motherhood for the salvation unto the restoration of the fallen humanity.

⁹ Jn 6: 56. 40.

My spirit joyfully understood that the outpouring of the infinite mercy over fallen man, was announced and promulgated by God at the earthly Paradise; which would be given to us by means of the Woman, whose descendants would crush the head of the serpent: “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.”¹⁰

Since through Mary, in Mary, by the will of the Father, the love of the Holy Spirit and the Incarnation of the Word, the Only Begotten Son of God became Man and dwelt amongst us, being the First-born of the descendants of the Woman.

Therefore in the year 1959 my soul exclaimed: “Mary is the one who is to ‘blame’ for all men filling themselves with grace and living on God, because snatching out the Grace that comes out of the Father’s Bosom, who is the Word, She stole from God the Source of grace – ‘From his fullness we have all received, grace in place of grace’¹¹– and gave it to men.”

Mary is the Mother of Christ, the Incarnate Son of God and Her Son, the Mother of Mercy; that is why all generations proclaim Her blessed.

Being Mary the Gate of Heaven, the Mother of the beautiful Love.

¹⁰ Gn 3: 15.

¹¹ Jn 1: 16.

Intoning my soul, exultant with joy in the Holy Spirit, with the Most Holy Virgin, Her *Magnificat* of glory:

“My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior... holy is his name. His mercy is from age to age to those who fear him...

He has helped Israel his servant, remembering his mercy, according to his promise to our fathers, to Abraham and to his descendants forever;¹²

giving glory to the Father, glory to the Son and glory to the Holy Spirit through the Only Begotten Son of God become Man, the Son of Mary and the First-born of humanity, who is God, “because His mercies are eternal”¹³ and have no end.

¹² Lk 1: 46-55.

¹³ Ps(s) 135.

22-2-2001

**IN NOSTALGIAS THAT AWAIT
THE DAY OF THE ENCOUNTER...**

**O IF I COULD
SAY THE POEMS
OF GOD'S PASSING
IN MYSTERY...!**

O if I could open the bolts
of the springs of my containment...!

O if I could break the silences
that I hold tight in the depth of my heart...!

O if I could say in poems
somehow all that God imprints
deep into my interior...!
The voices that I hear in conversations
that are requests of the infinite Being
who spells Himself out in a dart of love.

O if I could somehow,
even if it were only in detonations
of my poor voice,
being only the Echo of the Mother Church,
say what I hear there in the hidden depths
of my silently, sealed and cadent soul
when God speaks to me...!

And in the most profound, secret
and sacred space
of my containment,

silence breaks into conversations
of faint accents and deep vibrations,
and in returns of the adoring being
to the Eternal in Voice;
 who passes powerful, silent and lilted
in a chariot of fire kissing the bride,
who all reverent waits cloistered
for the Love to return;
to replete her with His gifts,
as a lovable Hero in brilliant Sun.

 Jealous Lover, Winner of glories,
Great Conqueror,
calm now the longings of my requests
which, in palpitations of my containment,
urgently call for a huge encounter,
still and resplendent in speedy passing.

 O if I could say somehow
what I press inside without explanation!
breaking out into songs of faint accents,
as Echo of the Church in repetition
of my Holy, tearful and grieving Mother
who asks for the help of my immolation;
 when God approaches in step of fire
to utter Himself with His eternal voice
to my upright soul, full of sufferings;
that waits tireless to break out into poems
of proclamation
of all that Your holy and sacrosanct voice,
tells me in my chest, my divine Love.

 But, for no matter how much I want
 and try to express it
and I manifest it breaking out into moans

of deep sobs there in my interior;
it will not be possible to say what is indescribable,
to touch what is untouchable
 with the expressions
of my rough voice.

 I will never say anything
 of the untouchable Being
when He raises me in contemplation,
so that I may surprise His eternal *Being Himself*
in that veiled and sublime instant
of God *being Himself* God.

 I do not know what I say nor how
 to express it,
but I feel an impulse inside in my interior,
so strong and secret, so sweet and burning,
of so much mystery, full of modesty,
that, when I express it, feel in the depths
of my wounded soul, in the most sealed
of my containment,
that I defile God's speech in mystery
with the resounding in detonations
of my explanation.

 I feel a nostalgia of melancholy
that invades my life full of astonishment,
for saying in song in the way I can,
profound mysteries that I have contemplated
in the same sacred and sealed secret
of God's *Being Himself*;
in that secret of *the Sancta Sanctorum*,
where the Father breaks out, begetting the Word,
in Explanation.

I do not know what I say nor how
to express it...
I have the soul swollen and, in my immolation,
I press inside a sacred and secret lament
without repetitions of detonation,
when I see that I cannot,
no matter how much I try,
say His poems, in lamentations,
with the rumblings of my destruction.

I do not know whether it is that I live
my Heaven on earth,
or it is earth in Heaven that, in continuation,
marks my safe and accurate path,
seeking just God's glory alone
in constant struggle for not achieving it
in the manner and way that I experience it
in the most profound, in the hidden innermost
of the sacred depth of my heart.

God speaks and waits for me to proclaim Him,
very deeply and accurately there in the silence,
inside in my interior.

And when I rush, full of nostalgias,
to proclaim Him, I fall silent
for not finding words here in this life,
full of astonishment,
to decipher eternal songs
in conversations of return.

God speaks to my soul and I perceive Him...
and a silence falls that is adoration,
reverent love, indescribable respect
of ineffable joy of self-abasement.

And so, fallen silent, agonies arise
in the profound, sacred, secret containments,
sealed in the innermost
by a Kiss from God.

And even though they be life,
for being of the Eternal,
His conversations,
His claims are so painful
that I burst into weeping of consternation.

How is one to speak about God
without words
in this exile without grasping Him,
where the sweet accents are not heard
of the infinite Being that envelops the sayings
of Him who is Word in conversation...?!

God speaks to my soul so that I may tell it
and manifest it with my poor voice;
and I shaken,
my whole self moved,
fall silent
at the Word of Him who sends me forth
with His powerful voice and in tender accents,
as a sweet Lover.

O if I were to somehow tell
what I hold inside in victimization,
before the divine, sacred contrasts,
God sends me in proclamation
to those who, having ears, do not hear
because of the hard night of the confusion
that envelops the men who have not known

the silent, secret and vibrant saying
of the Word of God...!

O if I could somehow tell
all that I press tight inside in my interior!
without being able to tell it owing
to the impotence
that today the limitation
of this human creature, so poor
and so rough experiences,
at the might in supreme excellence
and sublime power of Him who drives me
with eternal impetus to manifest Him
in proclamation,
with my soft accent under the mysteries
of an incomprehension
that guard the secret of the deep silence
in which I live hidden in my destruction.

O if I were to say...! But, keep silent!
be quiet, beloved soul: God knows the way
of the agonies that there are in your interior,
when, fallen in love, He rushes
to your encounter,
flying off, in quick passing,
to the glorious, huge and blissful joy
of Him who raises you to His possession.

Whereas my soul, all shaken up,
burning and surrendering,
all enthralled by His perfection,
responds in its own way, and expects me
to undertake
a quick race

under the brilliance of the Sublime *Being Himself*,
of the Eternal Sun,
who says to me: Wait, it is still early, my bride,
you have to proclaim me with your poor accent,
without knowing the manner
of being able to do it
due to the excellence of my Perfection.

Moan not so loud, suffer not, Church,
that the longed for day
has not yet arrived
to introduce you into my possession!
Wait and adore.
I know the sorrows of the containments
of Your petition.

The more I try to utter the songs
that I press tight in my depth,
the more silent I stay in the incomprehension
of a hidden life that goes breathless,
all of it wounding,
without wanting any more things
but to give glory to God;
longing for the day, full of nostalgias,
when God take me, after my sufferings,
in resurrection,
to the infinite Joy of Him who sent me
to manifest Him with the prophecies
and the melodies of an immolation.

Poems of glory that my soul intones...
and that the Being receives in return
for the *self-givings* that He puts in my yearning
without any requests other than my life in gift.

Rest calm, wait in silence...
God speaks to you in lulling of burning breeze
with thin whistle, wholly fallen in love,
being your Lover.

He only demands of you that you be response
in the manner that you can in return.

Rest, my soul, rest calm,
for the Love kisses
with passing of fire, so that you may say to Him
in the manner that you can,
under the poverty of your great misery,
with the whine of your self-giving in gift.

I love you, God of mine...! I love you, Lord...!
And this is the deepest and most sealed response,
most in love
that I press tight into my depth, secret and sealed,
of my self-giving:

To tell you "I love You!" my infinite God,
Lover of *loves*,
under the great mystery
that Your passing encloses
in Bridegroom kiss there in the profound,
secret and sealed of the most sacred,
and most hidden depth that there is
in my interior.

I love you, My God...! I wait for You and
I long for You,
my sweet and divine Lover.

26-7-1997

*Feast of Saint Joachim and Saint Ann,
Parents of the Most Holy Virgin*

**THE LADY HAS FALLEN ASLEEP
IN ASSUMPTION
TRIUMPHANT AND GLORIOUS
TO ETERNITY**

[...] At the proximity of the glorious day of
the Assumption of Our Lady, I wish to manifest
what on the 15th of August of the year 1960 my
spirit lived, taken by God [...] to contemplate in
a most profound, most clear, unimaginably
amazing way, and lived in a savouring of en-
joyment of Eternity, the transcendent, sublime
and indescribable moment, full of splendour
and majesty, of Our Lady, all Virgin...! all
Mother...! and all Queen...! being raised in glo-
rious, most blissful and splendid Assumption
from this earth, in body and soul, to Heaven.

[...] I rejoiced so much [...] that 15th of August,
contemplating the last step of the Virgin's jour-
ney to Eternity, which I have sealed in the pro-
fundity of my spirit like a romance of unprec-
edented tenderness that will never become
clouded in the soul of the last, poorest and most
wretched of the daughters of Holy Mother

Church, by the luminous flashing of its manifestation, at the magnificence of the dormition, in Assumption in body and soul to Glory, of Our Lady of the Incarnation.

In an explanatory note at the end of the writing, which I dictated that day, taken by God into a very profound prayer, I expressed what [...] I have just manifested:

15-8-1960
(Fragment)

“At dusk of this day, 15th of August of 1960, I had a very strong light about the Assumption of Our Lady in body and soul to Eternity.

I contemplated how all of Her was raised by the immutable kiss of the Holy Spirit.

As at many other times, I felt totally taken over by God, and expressed, as I could, what my soul saw of the Assumption of Our Lady.

Feeling stolen and surpassed by the contemplation of such a marvellous spectacle, I enjoyed a sweetness so profound, a peace so spiritual and a bliss so indescribable, that I will never be able to forget this impression.

And it left me so taken over, that during a long time I had a continuous presence of this great moment.

The Lady has fallen asleep...! She has fallen asleep to earthly life, in order to live in all its plenitude the possession of the Eternal Wisdom in its clear, full and total vision.

The Lady has fallen asleep...! A dream that is a romance of love, let out by the divine Mouth in the eternal kiss of the loving wisdom of the Holy Spirit.

The Lady has fallen asleep...!

They say that ‘it is beautiful the death of the upright,’¹ because it is no more than a kiss of the Holy Spirit, so silent...! so smooth...! so deep and so profound...! that, in a compliment of immutable love, it takes away the soul, sometimes without this one almost perceiving it.

It thus happened to Mary: there was so much peace...! so much immutability...! so much silence...! so deep and so profound...! that She suddenly found Herself in Glory.

It was a dream of love, in the infinite fluttering of the Holy Spirit, in the embrace of Her divine Spouse: She fell asleep to life in the kiss and the embrace of the Holy Spirit...!

The Lady has fallen asleep at the immutable kiss of the Infinite Love who, when He swayed Her in His divine lulling, almost without perceiving it, carried Her away: He stole His ‘prey’ when This one’s attention wandered...!

¹ Ps(s) 115: 15.

'I adjure you, daughters of Jerusalem, by the gazelles and hinds of the field, don't awake nor disturb my beloved, until she pleases...'²

'Come from Lebanon, my bride, come from Lebanon, come! that already winter has gone by, and already the flowered vineyards spread their scent...' 'Come, my beloved, that already the rains have gone by'³ for the Mother of the Word of the Father, Incarnate, and the Bride of the Holy Spirit...

Silence...! the Lady is sleeping in the infinite kiss of the eternal Immutability, quietly savouring the divine contact of the virginal Bridegroom in His good mouth of uncreated Love...!

Day of the Assumption of Our Lady...!

The whole life of Mary, of the Virgin, was an assumption that, when She reached the peak, greatest possible, replete and total instant of Her transformation into God, according to Her capacity as a unique human creature, predestined and created to be the Mother of the Infinite Word Incarnate by the will of the Father, under the infinite lulling and the sonorous softness of the Holy Spirit, divine Spouse of the Virgin, who made Her break out into divine Motherhood; She stopped at the face to face possession, in light of the Glory, of the Eternal Wisdom in His infinite immutability...

² Sg 2: 7.

³ Sg 4: 8; 2: 11. 13.

The Lady has stopped in Her ascent towards God...! Ascent that began the day She was conceived without original sin, full of grace and only for God and the realization of His eternal designs pouring Himself over humanity by means of the Incarnation brought about in the all pure innermost of the Virgin; to end up at that instant wherein, being Her capacity replete, She was possessed by God's immutability...

She had to be saturated, embraced and sustained by the immutable immutability of the three divine Persons that human creature who, announced by God from the earthly Paradise and predestined to be Mother of God, Coredeatrix with Christ at the foot of the cross and Mother of the universal Church at Pentecost, ascended so much..., so much..., so much...! that, immersing Herself into the deep profundity of the divine Wisdom, had to be kissed with an eternal kiss of immutability, at the impossibility –according to Her capacity of pure human creature, unique and unimaginable as Mother of God and of all men– of being able to immerse Herself more.

Mary, in Her glorious Assumption in body and soul to Eternity, soared up above the Angels and Archangels, Cherubim and Seraphim and the whole creation; being introduced by the infinite Love of the eternal Virginity into the deep profundity of that eternal Begetting... Begetting that gives birth, from His same Light, to the

Eternal Oriens in the infinite and coeternal love of the Holy Spirit.

If Mary could of have been a little bit more divinized, She would have lived longer. God made Mary with an almost infinite capacity for divinization; and when She was saturated and replete, rushing to Her, manifesting Himself in the attribute of the immutability, as lovable Hero, He stole His prey, and rendered Her immutable in the light of Glory.

The whole life of the Virgin was a passage, wherein the Holy Spirit, Love of the Father and of the Son, laid a kiss of Eternity; a kiss that, in its love savouring, ended up introducing Her into the silent immutability of the Eternal Wisdom.

In the silent silence of the sacrosanct kiss of the divine Mouth, the Lady notices... experiences... that Her assumption in Her flight through this exile, with Her big stretched out wings of imperial eagle, reaches its end... that Her assumption –because of Her capacity full and replete with Divinity– is about to stop at any time now in the light of the Glory of the Immutability.

Mary's soul, wholly deified, transformed into the Deity, is all of Her a reflection of Heaven. She is the florid Garden, 'the sealed orchard;'⁴ The One who amongst thousands was chosen, predestined, created and conceived to be the

⁴ Sg 4: 12.

Mother of the Incarnate Wisdom; of that Wisdom who, in His *being Himself* the Immutable, *is Himself* the virginal Instant of the silent Eternity.

Now Mary's soul is readied by God for Her definitive passage to the light of Glory in splendorous vision, in total possession, detached from this exile...

In Heaven all is feast, happiness and content; because, from the bosom of God Himself, is contemplated how the Lady, the Mother, is to be seized in body and soul, at any time now, by that Love who, from all Eternity, created Her to make Her His favourite Spouse...

The Divine Spouse of the Lady is waiting for that instant-instant wherein, from all of Eternity, He would have predestined Mary to have full, totally full! the capacity for divinization that God had determined for Her.

And at the impossibility of more fullness, for Her capacity, almost infinite, was full, the Lady has fallen asleep...!

When Mary's soul reached that point of almost infinite divinisation, all of Her was swayed back and forth... kissed and feasted... loved... immersed and introduced into that intimate life of the adorable Trinity...

And the Love, kissing Her smoothly... tenderly... quietly... in His immutable kiss, silent and indescribable of Virginity... at that instant-

instant in which Mary's soul is with Her capacity full of divinisation according to God's plan for Her, yes, at that instant-instant, the immutable caress of the Holy Spirit stole away His 'prey,' in an ecstasy of love, full and replete, saturated and squeezed of Divinity, by participation."

[...] And stunned, trembling and scared, I also wish to quote next [...] the little that I could express on the 15th of August of 1960, at the contemplation of such sublime and ineffable mystery;

since I would not find a more expressive, spontaneous, profound and clear way to communicate [...] what the Lord made me live and manifest that day about the splendorous mystery of the Virgin's Assumption.

"Silence...! Silence...!
Silence...! for the Lady is falling asleep...

Silence...! Silence...!
Silence...! for She is savouring Herself so quietly... so tenderly... so divinely... at the divine banquet of the immutable kiss of the Holy Spirit, that Her whole Self, almost unawares, is being raised, motionless, by the very divine and immutable kiss of the Holy Spirit...

Silence...! Silence...! respect...! veneration...!
for I am contemplating the splendorous and majestic moment wherein the Lady is being raised

to Eternity by the silent passage of God who, in the loving kiss of the Holy Spirit, is drawing Her towards Him by the softness of His divine breeze...!

A great silence has been made...!
All is silence around Mary...!

All, for Her soul of Virgin-Mother, is like the silent lulling of the turtledove that comes to snatch its prey in the secret silence of the virginal immutability, of the peaceful holiness, the profound silence of the Holy Spirit...

All is silent...! Peace floods the earth...!

And my soul, from the ground, in this rough dwelling, and in the peace of the silence that envelops Mary, contemplates, adoringly, how the Lady is being raised in glorious Assumption to Eternity...

The respect stuns my whole being, which would desire to run after Her, to accompany Her in Her triumphal Assumption, in a canticle of thanksgiving to God and of perfect praise...

Silence...! silence...!

Silence...! for the immutable immutability of the Being's *being Himself*, in His Trinitarian act of divine life, rushes silently and lovingly to the encounter of that soul so divinized, in which, smoothly and tenderly... in the profound profundity of His silent peace... the adorable Trinity lays a kiss of infinite immutability...

A kiss of Eternity that, in the savoury silence of the divine mouth of the Holy Spirit, draws, like a most subtle magnet, the soul of the Virgin, raising Her body with Her by the power of the caressing breeze of the divine impulse, to the total, complete and absolute possession, in full joy, of the resplendent light of His divine countenance.

Oh, what a moment of happiness overflowing with plenitude for the Virgin...!

Silence...! Silence...!

Silence...! for the Lady feels that Her whole soul smoothly and peacefully flames in the savoury, mysterious and infinitely immutable heat of the divine kiss of the Immutability by essence in a Trinitarian act...

And almost without perceiving it... without being aware... without noticing anything...the Lady finds Herself, in a delightful... smooth and silent... twinkling of an eye...before that God whom She contemplated and possessed during Her whole life; but now, having been attained, the degree of divinisation determined by God Himself, She is snatched and introduced into the nuptial chamber, to have in the Homeland the same that She had in the exile, but in a total, joyful and absolute possession of Eternity.

No change has taken place in Mary other than to have fulfilled the limits of the will of divinisation to which God, from all Eternity, had

Her predestined as His Mother, in order to pass to the total possession of the divine Immutability in His eternal act of Trinitarian life...

And Mary, who until then was being divinized, at this moment, the eternal kiss of the Holy Spirit, getting Her into His immutability, makes Her partake in such a way of this same immutability, that the Lady is by participation an immutable act of Trinitarian life, in which Her divinisation has stopped with Her capacity replete...

And at this fullness as though infinite of the human creature by its Creator, a mystery of love is worked in the silent, eternal and lulling kiss of the Holy Spirit, who, in love and stolen by the Virgin Mother, by the Lady, snatches Her in body and soul, getting Her fully and totally to participate in the immutable immutability of the one Trinity.

And in the silence of that *Sancta Sanctorum* of the Eternal Wisdom, a bigger silence has been made –if this were possible in Heaven–; because the Lady, at the silent brush of the divine kiss, enters as the Raised One, enveloped, penetrated, saturated and driven by the divine current of the Holy Spirit, in the chamber of that Divine Spouse who created and predestined Her from all Eternity, to make Her the Creation-Mother of creation, after the soul of Jesus...

Silence...! Silence...! for I am contemplating Mary being raised in body and soul towards the glorious day of Eternity by the infinite kiss that the three divine Persons lay on Her...

Oh...! a great silence has spread over the whole earth...!

Because, when the Lady soared up, Heaven, in its accidental glory, has become richer, whereas the earth has remained poorer...

Heaven has taken away the Lady, and the earth has lost Her in order to find Her gloriously in the light of the Glory of the Eternal Wisdom...

Mary had fulfilled Her mission of Virgin Mother, of Coredematrix and Mother of the Church; and now, *Raised*, rises to Heaven to continue Her universal mediation between God and men.

The Lady had to fall asleep...! It was necessary that the Immutability should possess Her totally, and She, likewise, should possess the Immutability!

Because, one more step! and She would have exceeded the limits of Her almost infinite capacity of divinisation...

And that is why, because this was not possible, THE LADY HAS FALLEN ASLEEP...!"

[...] And after what [...] I have manifested of the little, and poorly at that, that I was able to

express that day owing to the sublimeness of all that was happening, having entered into His mystery while I contemplated it, ended, for this poor, helpless and wretched daughter of the Church the most glorious contemplation of Our Lady at the very moment of being robbed by the three divine Persons, in the most divine and divinising romance of love that God alone, in His Singing Wisdom of eternal *Loves* and unprecedented melodies, is able to express adequately without defiling it.

Therefore, from the baseness of my nothingness and the vileness of my pooriness, I feel terrified and shaky when I have to describe it with my poor and tied tongue, by means of the loving impulse of the Holy Spirit who sends me forth, so that I may proclaim it in loving wisdom in the manner and the way that is within reach of the nothingness and limitation of my smallness.

[...] Eleven years later, the 15th of August of 1971, the Lord gave me another great light on "the dormition of the Lady of the Incarnation"; even though it was not the contemplation of that moment in the manner so singular that I saw it and that so poorly and limitedly [...] I have just expressed [...].

Also, the 15th of October of 1972, after the Lord had shown me, in previous dates, "The

Path of life,” with the “Abyss” at its end, and wherein I saw falling many of those who recklessly walked without availing themselves of their “eagle wings” to be able to cross it over, I dictated a writing titled: “Mary crossed the Abyss.”

[...] And I wish to express [...] with openness of soul and simplicity of heart, what, through these manifestations of God, I begin to understand with my poor comprehension, enlightened by God and under the impulse and the love of the Holy Spirit, of all that God makes me know of His mysteries so that I may proclaim them; even though I do well understand that I cannot know, in my limited poor-ness, even glimpse what, through those same communications, He has refrained from manifesting to me; and of how, the mystery of the Assumption of Our Lady in body and soul to Heaven was realized, and its whys [...];

quoting [...] some more significant fragments of the dictated writings those days [...].

And all this I do humbly, sincerely and spontaneously, as a small daughter of the Church [...] in case –with all that I believe I understand through what the Lord shows me and with my poor collaboration– I can somehow help the Church –something that I desire and need to do in the time that the Lord may still grant me to live [...]–.

The Lady of the Incarnation, who was Virgin, Mother, Queen and Lady, by the mystery of the Incarnation and in it, gave Her flesh and Her blood, without any intervention other than the divine one, to the Infinite Word of the Father, Incarnate; for the realization of the return, in loving reparation, to the outraged infinite Holiness, in the most perfect and finished way that, in bloody manifestation, the human creature can give to that same offended infinite Holiness of God.

At the same time that Christ, by His most holy humanity and His redeeming Blood, shed at Calvary, repaired for the sin of the human creature to the Creator in a manifestation of expiatory redemption in bloody crucifixion;

not only redeeming us, but raising us, become one with Him, to be children of God and heirs of His glory; singing with the Only Begotten Son of the Father, by participation of filial adherence, the new Canticle, the great Canticle that only God is able to sing to Himself, owing to the reception of the Father to His Son who, being “the First-born among many brethren,”⁵ appears before Him with the right that His filiation gives Him;

opening the wide Gates of Eternity, and introducing into it forever all those who might want to avail themselves of His Redemption, through the most pure flesh and the blood that Mary gave to the Word when He became in-

⁵ Rom 8: 29.

carnate, without any intervention other than the kiss of infinite Virginity of Her divine Spouse, the Holy Spirit.

Christ with the martyrdom of His body, offered to the Father in immolation, and the wounding and heartrending pain of His most holy soul, will take us in the morning of Eternity, to rejoice forever with Him in the glorified soul and body.

“For this reason, when he came into the world, he said:

‘Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, ‘As is written of me in the scroll, Behold, I come to do your will, O God... By this ‘will,’ we have been consecrated through the offering of the body of Jesus Christ once for all.’”⁶

And this body and the blood for the Redemption the Father gave to Him through the divine Motherhood of the Virgin, carried out only by the kiss of Her divine Spouse, the Holy Spirit.

15-8-1971
(Fragment)

“The mystery of the Incarnation is so infinite and rich, so exuberantly suggestive and so transcendently marvellous, that it makes possible

⁶ Heb 10: 5-7. 10.

that, by virtue of the union of the divine nature and the human nature in the person of the Word, God be as much man as He is God, and the Man be as much God as He is man.

Therefore Christ is intrinsically in Himself and by Himself, Priest, Union of God with man, in such a marvellous way, that the function of His Priesthood is to be in Himself that union.

Christ, by the mystery of the Incarnation and throughout His life, death and resurrection, brought about, in the exercise of His Priesthood, the complete restoration of man.

He alone rendered it true and finished it in the perfection of the realization of His Priesthood. Nothing nor anyone placed on nor took away from, nor could increase nor diminish the completion of His plan; which, not only did He realize doing what He did in His thirty three years, but He had it realized in Himself from the first instant of the Incarnation, when He united forever God with man, even though in a different way from when He finished the Redemption; by means of which, in the exercise of His Priesthood, He buried the old man, raising him with Him to a glorious life.

And that is why, the mystery of the Redemption begins at the moment of the Incarnation, and ends in Christ’s glorification; because ‘and if Christ has not been raised, your faith is vain;’⁷ opening

⁷ 1 Cor 15: 17.

to us wide open the Father's bosom, which had been closed because of the original sin.

The mystery of the Incarnation is the mystery of Christ's Priesthood. And because the mystery of the Incarnation is not well known, neither is known that of the High and Eternal Priest who, beginning the exercise of His Priesthood from the very instant of the Incarnation, continually exercised it, throughout His thirty three years, for the demonstration of His love for man and for the latter to grasp it: being born, preaching, living, teaching with the word, the example and His deeds how He was 'the way, the truth and the life';⁸ attaining the greatest possible manifestation of the exercise of His Priesthood, that brought Him to die with sinful man, to suffer in Himself the consequences of sin, raising from the dead him with Him to a new, infinite and eternal life that Christ was in Himself, and which through His death and resurrection He had attained for all men who might want to engraft themselves, like the vine shoots into the vine⁹, in the Stock of life.

God wanted the mystery of the Incarnation and, therefore, of God's self-giving to man, to be realized in the Virgin's womb, without Her increasing nor diminishing anything to the plenitude of that mystery.

⁸ Jn 14: 6.

⁹ Cf. Jn 15: 5.

Nevertheless, by a plan of God Himself, Mary collaborated actively in the Incarnation so marvellously, that She gave to God the means that He needed to be as much man as He is God.

God worked the mystery; He began it and He finished it by the plenitude of His power; but the Virgin collaborated with the divine Persons to realize it in the sublime way that these same Persons wanted in Their infinite design; She becoming, on account of that loving plan, Collaboratrix with God Himself in the realization of the mystery of the Incarnation through Her divine Motherhood.

We see [...] how it was God who realized the whole mystery of the Incarnation, which was to unite God with the Man in the person of the Word by the will of the Father and in the impulse of the Holy Spirit.

But we also see how, in the realization of that mystery, the Virgin took such an active part, that She collaborated with the divine Persons so that that mystery would take place, in such a way that She was constituted the Mother of God.

And so marvellous is Her divine Motherhood, that She is as much Mother of God as She is of the Man; being at the same time universal Mother of all men who, engrafted on Christ by the mystery of the Incarnation and by the exercise of His Priesthood, would become, through and in

Mary's womb, children of God and heirs of His glory.

Since Christ's life is to be in Himself the manifestation of His Priesthood, and this Priesthood is through and in Mary's Motherhood, the whole exercise of Christ's Priesthood in all and every one of its realities and manifestations, it is also through and in Mary's Motherhood.

And the same way that Christ realize everything for being in Himself the High and Eternal Priest and in the exercise of His Priesthood, Mary is not in Herself the Priest, but in fact She collaborates with the High and Eternal Priest in that His Priesthood be, and in the priestly function itself, by means and through Her divine Motherhood.

And there is Mary realizing the peculiar priesthood of Her Motherhood, through Christ and with Him, in each and every moment of Christ's life; which in Him are the exercise of His Priesthood and which, through the priesthood of Mary's Motherhood, He is exercising and manifesting.

And that is why, with the death and resurrection of Christ, the Redemption of Christ and the Co-Redemption of Mary come to its end: He offering Himself to the Father by the exercise of His Priesthood; and She by offering Christ to the Father in the exercise of Hers, which is called divine Motherhood."

Therefore Mary, [...] the White Virgin of the Incarnation, created without original sin by virtue of Christ's anticipated merits, having no other inclination than to give glory to God by the perfect fulfilment of His will that made Her Coredemtrix of all humanity and universal Mother of all of it and of the holy Church, and having accomplished the whole divine plan upon Her in Christ's Redemption, could be freed from death, which is only a consequence of original sin, from which the Immaculate Conception was exempt.

Nor do I believe that She needed to die like Christ crucified; because, in the greatest possible moment of the Redemption, in Christ's passion, Mary experienced and lived the most inconceivable martyrdom of incomparable pains next to Her Son, being Queen and Mother of all the martyrs; paying, in Christ and with Christ, and become one with Him in unconditional adherence, for the consequences of the original sin of all men.

Thus, on Calvary and by the exercise of the priesthood of Her divine Motherhood, She freely and voluntarily offered Her Victim to the Father; His own Son; who, become Man out of love and dying in immolation, redeemed us for the glory of the Father and the salvation of us all, by means of the body and the most holy blood that the Lady of the Incarnation gave Him.

Mary, become one with Her Son, the Lamb Without Blemish who takes away the sins of the

world, in total and unconditional adherence of loving return to the Eternal Father, under the impulse of the Holy Spirit and aflame in the blazers of His love, sorrowfully and bloodlessly, but delirious from love, offered Him to the offended Holiness of the Eternal Being; and She offered Herself, with Christ, in the highest possible degree of bloodless martyrdom and total self-offering as a victim that the pure human creature, conceived without original sin by virtue of the anticipated merits of Christ's Redemption and full of grace from the first instant of Her Conception, was capable of giving to God in the greatest possible destruction of Herself.

The Virgin, at the foot of the cross, suffered a mystical death according to the prophecy of Simeon that a sword of sorrow would pierce Her soul; like Jesus whose side the spear of the soldier physically pierced, in manifestation of His corporal death.

More than one thousand deaths was Mary's sorrow on Calvary, that made Her participate, in Her most holy soul, as no one else, in the passion and death of Christ.

Through Christ, with Him and in Him, the Virgin, by the exercise of the priesthood of Her divine Motherhood, offered Her Victim for the glory of the Father, and, being Coredemtrix, for each one of the men whom Her Son on Calvary entrusted to Her, as universal Mother of all of humanity.

By His death, Christ opened the Father's bosom, penetrating glorious into Heaven; this reality being lived –also mysteriously and in a most blissful and glorious manner– by His most holy Mother in fruit of Co-Redemption with Christ.

Mysteriously dying with the Son of God and Her Son on Calvary, and receiving the fruit of the Redemption to give it to all men, as Coredemtrix, through Her divine Motherhood; Mary, in the bloody consummation of the Sacrifice of the cross which, in the exercise of Her Motherhood, She offered with Christ to the Father, died to the old life of humanity.

And in the restoration of creation, after Her mystical death together with the Son of God and Her very Son crucified, rose from the dead with Him to the new life that He gave us; therefore no longer did She need to die in order to be raised to Heaven.

Christ's Redemption and Mary's Co-Redemption was consummated by Christ on the cross.

Therefore, after the Infinite Word Incarnate had opened the Father's bosom, and been glorified, I see that the death of Mary, in order to be one with Her Son in everything, was no longer necessary.

Since the greatest possible manifestation of God's love towards man in Redemption, was realized on Calvary; where Mary's Co-Redemption, for the glorification of God and the salvation of souls –in the offering of Christ and

become one with Him, through the priesthood of Her divine Motherhood– was consummated.

And by means of the testament that Christ made to Her in the person of Saint John, the universal Motherhood of the Virgin and the filiation of all the children of God towards the Lady was manifested.

Therefore it only remained for the Virgin, after Pentecost, to be with Her lighted lamp, waiting for the moment and the manner wherein God’s will would take Her to enjoy the fruit of the finished and accomplished divine plan on Her.

By means of which, “The full of grace” according to the announcement of the Angel, would be proclaimed “blessed through all generations” and “blessed among all women.”¹⁰

“Christ founds His Church. And there is Mary on Pentecost being the Mother of men, with the Apostles: the nascent Church; collaborating also, through Her Motherhood, to the foundation of the Church; who is the perpetuation among men of Christ’s Priesthood and, therefore, of the Virgin’s Motherhood, from the moment of the Incarnation.

And we see Mary in the most important steps of Christ’s life, not doing the things that He did,

¹⁰ Lk 1: 28. 48. 42.

but collaborating with Him, by the mystery of the Incarnation, in His life, death and resurrection.

And when the Virgin attained on earth the complete performance of the function of the priesthood of Her Motherhood, which was collaboration with Christ in God’s plans, by virtue of a wish of the infinite will that determined to put Her in that way into the mystery of the Redemption; God took Her away the way that man, without original sin, would have risen to Heaven; with the participation, besides, in the richness that the Redemption gave the new man; and on the other hand, according to how God wanted that it could befit –after Christ’s resurrection– Her who was Mother of the Supreme and Eternal Priest, in the glorious completion of the function of the priesthood of Her divine and universal Motherhood on earth.

The Virgin did not have, when the moment of Her ascent to the Father arrived, to die for the collaboration of Her priesthood to be finished; because the old man, with the death of Christ, was buried, and with His resurrection was glorified.

Mary’s collaboration was to cooperate step by step with Christ in the mystery of the Redemption, and this was finished the day that Christ consummated it.

Mary had been Coredematrix with Christ; but the Redemption of Christ and the Co-Redemption

of Mary took place in the life, death and resurrection of Christ.

Mary offered Herself with Him to the Father and offered Christ to the Father with the right that Her divine Motherhood gave Her and in accordance with that same Motherhood which, in Her, was the exercise of Her peculiar priesthood.

Through His death, Christ destroyed sin, the old man being buried with Him, and through His resurrection a glorious Man rose from the dead. And the Redemption was finished palpably, also finished was Mary's Co-Redemption.

After the death and resurrection of Christ, the Virgin did not need to die for a new man to rise from the dead.

She always was adhered to Her Son; and the posture of Her soul, after the resurrection, was an adherence to this New Man so great, that the Lady was together with Him the New Woman who collaborated –through the mystery of the Incarnation, in the life, death and resurrection of Christ– to bury sin and, with it, the sinful man, crushing the head of the serpent, so that a New Man would rise from the dead, to whom would adhere all the children of God who wanted to engraft themselves on the Tree of Life.

Therefore Mary did not need to die, in order to be Coredematrix, but to collaborate with Christ, in His life, death and resurrection, unto the Redemption; a collaboration that She car-

ried out exercising Her peculiar priesthood in the offering of Christ to the Father, for the glory of the Father Himself and the sanctification of men.

When Christ died, the soul of the Lady of the Incarnation, totally united to Her Son, felt and experienced in Herself the tremor and the terrors of the most terrible death that we can imagine.

Truly we can say that the Virgin died together with Christ, in the most clear conscience that She lived on the mystery that was being realized at the foot of the cross.

Mary offered Herself together with Christ to the Father and, adherent to Her Son, was so very one with Him, that She felt dying, suffering in Herself, through Her divine Motherhood, the consequences of the original sin, in the Fruit of this same Motherhood, hung on the tree of the cross.

Therefore, the Virgin did not need to die or to rise from the dead to a new life, in order to be fully Coredematrix together with Christ. Because Mary was Coredematrix, not by Her dying and being crucified, but by living in Herself the death of Christ and His crucifixion; in such a way that, in the Fruit of Her divine Motherhood, offered as a victim, She lived His death and crucifixion.

Christ when He died buried the old man. But Mary, who was redeemed, by virtue of the anticipated merits of Christ, in Her immaculate Conception, was also, by virtue of those same merits, the New Woman who crushed the head of the serpent, not needing to die in order to pass to Eternity; since, when Christ died and rose from the dead, He buried sin and made arise a glorious Man.

And, from this moment, Christ is the New Man, and Mary the New Woman, who, by the death and resurrection of Christ and through Mary's Motherhood, will take men to enjoy eternally God's happiness.

And as Mary did not need to fall in order to be redeemed, neither did She need to die in order to rise to Heaven. That was the consequence of the sin that the Virgin never had, and that Christ redeemed with His death and resurrection, and She co-redeemed collaborating with Her Son, by and through the priestly function of Her divine Motherhood.

The Virgin did not need to die in order to be Coredematrix, as neither did She need to sin in order to be redeemed; and as death is the consequence of sin, She who did not sin did not have to die.

Christ didn't sin either, but He took on Himself the blame for the sin of all men, and was the one predestined by God to carry out in Himself the death of this sin and the resurrection of the glorious Man.

And what Christ carried out by the perfection of His Priesthood, because He was in Himself God and Man; Mary, the Lady of the Incarnation, carried it out by the exercise of Her divine Motherhood, which made Her be together with Christ Collaboratrix, and, therefore, Coredematrix, in the exercise of Her peculiar priesthood on Calvary.

And that is why the Virgin, on one hand preserved for original sin, and on the other Coredematrix with Christ, enjoys and participates in the rights of man alien to sin. And, adherent to Her glorious and risen Son, She awaits the final lot of the righteous, without having to take place in Her the proper upheavals to that same sin, which is the separation of the soul and the body; upheavals that Christ, 'when becoming sin'¹¹ for the sake of sinners, as Redeemer and High Priest, wanted to experience in Himself; freeing men with this from eternal death, and providing them with the resurrection and the life, but leaving them the personal consequences of their 'no' to God by the original and personal sin of each one.

The Virgin had neither original sin nor personal sin. And as Christ, when 'becoming sin,' wanted to die to prove to us the love He had for us and to suffer in Himself the consequences

¹¹ 2 Cor 5: 21.

of this same sin, Mary, created without original sin and become one thing with Christ glorious, did not need to die in order to be Coredemtrix; since She collaborated with Christ in the Redemption, not dying, but offering to the High and Eternal Priest –in the function of the peculiar priesthood of Her divine Motherhood– to the Father as expiation of the sins of Her children.

Mary is as truly Mother of God as She is of the Man; and that is why, with the death of the Son of God become Man and Her Son, She glorifies the Father and communicates the life to all men in the function and by the exercise of Her divine Motherhood.

Mary, in order to be Coredemtrix, did not do externally the same as Christ, even though She did live the same as He, participating like no one else in the life of Christ and the filiation of the Word.

And thus we see Christ and Mary each carrying out, according to God's plan, the exercise of their peculiar priesthood, by means of which the Redemption took place in the personal manner which, within the divine plans, each had to do it."

After what I have communicated [...] that I contemplated in the year 1960 and I am manifesting about the lights received in the year 1971;

[...] I humbly manifest [...] that on the 15th of August of 1960, when I was taken to contemplate the sublime moment at which the adorable Trinity came down to this pilgrimage of the Lady to fetch Her and take Her in body and soul to Glory, I did not see, at any moment nor in any way, a separation between Her soul and Her body;

since She had already received the Holy Spirit at Pentecost in the company of the Apostles, so that through Her divine Motherhood and owing to the fullness that She had of the same Holy Spirit –which was communicated to Her in order to communicate it–, She might donate it throughout all the ages and to all men, as Mother of the universal Church, from the same day of Pentecost, with the heart of a Mother and the love of the Holy Spirit; and by the will of the Father and due to the plenitude of Christ who, through the divine Motherhood of the Virgin, was given to us in the mystery of the Incarnation, and, through this glorious mystery, in His life, death and resurrection, in bloody immolation of Redemption by the blood and the flesh that Mary gave Him.

Therefore this small daughter of the Church, with a simple heart, open soul, and in unconditional adherence –as at all the moments of my life– to the mind of the Church, manifests that, at the moment when the Lady was being raised from this earth to Eternity by the will of

the Father, in the embrace of the Son and in the infinite brush of silent and immutable softness of the Holy Spirit, did not see, at any moment, a separation between the soul and the body of the Virgin;

who, in the twinkling of an eye, in the most sublime romance that a pure human creature could have lived in relation to the Infinite Being; overcome by love and saturated with Divinity, becoming immersed in the silent, immutable and peaceful softness of the Eternal, and swayed in the fluttering of the lulling of the Holy Spirit, in a glorious dormition, was raised in body and soul by the immutability of the Infinite Trinity, who came down to earth in order to take Her to the most blissful joy of the infinite Banquet of His immutable life;

God Himself placing Her for all Eternity at the degree of participation of His Divinity that behoved the Virgin, the Mother, the Lady and the Queen of the Universe; that She also is in Eternity, in the perfect fulfilment of God's will who created Her, getting Her into the Trinitarian plan for the Redemption of man, as Core-dematrix, and for the restoration of all of humanity.

The living of the Virgin with Christ in His passion, was a mystical and bloodless death, which made Her rise from the dead also mystically with Christ; going to live, as Mother of the universal Church, the new life that by Christ is given to us all.

Therefore I believe that my soul did not see at any moment, a separation between the body and the soul of the Virgin the day when the Lord deigned, by a motion of His will in infinite mercy over this poor and wretched human creature and so that I might manifest it, to show me the sublime and indescribable moment of the Assumption of the Virgin in body and soul to Heaven.

“I did not see a separation between Her soul and Her body that day when He showed me the glorious Assumption of Our Lady of the Incarnation.

That Assumption was so splendorous to my spiritual gaze, that my poor word tastes to me of defilement owing to the ineffable delicacy of that mysterious reflection of the glorious ascent of the White Virgin to Eternity.

I only saw that a mystery of delicacy, of gentleness and ineffable tenderness between God and the White Virgin came into being, when the Mother of the Infinite Word reached that point of divinisation, whereat He had Her so full, so plethoric and divinized, as in His infinite mind He dreamt from all Eternity.

Then, when the Lady of the Incarnation, all White, was at the centre-centre of the divine will, replete with fruits and with Her mission totally accomplished, God snatched Her to Himself; because one more step! and the Virgin

would have exceeded –in fullness of participation of the Divinity– the limits which God’s same will, when He created Her to be His Mother, had determined for Her.

And what a capacity that of Mary in fullness of Divinity...! After Christ’s humanity, the largest capacity that has existed for possessing God.

No matter how much that we wish to say about the Virgin, we will always fall short; since it is beyond the mind of the human creature, while in exile, to do other than to glimpse some of that concert of perfections that God laid in Her the day He created Her: in the Virgin of the Incarnation, who was created for that same Incarnation!

I did not see a separation between Her soul and Her body the day when the White Virgin left the exile to introduce Herself into Eternity.

But I did see and understood, full of jubilation and indescribable surprise, remaining itself engraved in my limited, small and transcended understanding, the joy that the divine Persons had, when they brought towards themselves that human creature who was, with Christ, the ‘yes’ of glorious response before God on behalf of all His children.

What an impression when, introduced by God into that delicacy... into that tenderness... into that intimacy... into that silence... into that concert... into that murmur... into that dream...! in a word, into that mystery of life, love, depth

and penetration... I surprised the three divine Persons who, in infinite and loving Family council, determined to snatch, in the twinkling of an eye, from exile to Eternity, the White Virgin, who, also one day, in colloquies with the same Trinity, was unveiled to me in the *Sancta Sanctorum* of the Incarnation...!

It was the same Lady, the same Virgin, the same Queen, the same Mother...! The same Lady, who, in intimacy with the three divine Persons, collaborated to the fullness of the eternal designs, for being a ‘yes’ of total self-giving in full and perfect accomplishment of the divine will at each moment of Her life...!

She was the same, but in a different situation. The day of the Assumption, Our Lady of the Incarnation had finished Her hard and breathless journey throughout exile.

And the Father rushed towards Her in order to put Her, in plethoric light of Eternity, into the wide cavern of His bosom;

the Son said a ‘Mother’ of so much Home tenderness and affection, that He made Her be the Queen of Eternity, by the magnificent splendour of Her divine Motherhood, full and plethoric in saturation;

and the Holy Spirit, like a Spouse fallen in love, ‘with his right hand He sustained Her and with His left-hand side He embraced Her,’¹² so

¹² Sg 2: 6.

that the infinite impulse of the Divine Family might not shake her; but rather smoothly..., making Her faint from love by the kiss of Her Eternal Spouse, would to bring Her to the eternal Wedding.

I did not see that anything took place in the Lady other than a mystery of silence, of sweetness and of wisdom so extremely savourable...! so eternally penetrating...! that it increased in Her that wisdom which She possessed so much, so much! that She stayed forever in the glorious light of Eternity.

With Their overwhelming passage, but in a soft whistle so that the Virgin might not experience in Herself any disturbance, in the twinkling of an eye, the three divine Persons, in one sole embrace of fatherhood, of filiation and of Spouse, placed themselves into Her in a mysterious, eternal and silent kiss of immutability.

And in this kiss of Immutability, replete with wisdom, the White Virgin found Herself in one instant, the day of the Assumption, in the resplendent light, clear and most blissful of the Glory, lulled by God's passing who hurled Himself over Her like myriads and myriads of waterfalls of Being that enveloped Her in the divine currents of the eternal Springs; which, in the concert of the touching of their cascades, left Her so possessed by the Infinite, that the wide and glorious Gates of Eternity were opened to Her forever.

What I contemplated that took place in Our Lady of the Assumption was a kiss of God, so silent...so much, so much and in so much mystery...! that, at the complete fullness of the divine plans for Her, that kiss of God rendered Her so divinely immutable, that it gave Her forever, forever...! the infinite Light of Eternity...

Mary is falling asleep
in the arms of the Lord;
in Heavenly concerts,
stolen by Her Lover...

Nothing happened
the day of Her Assumption
only that, in a loving dream,
Heaven took Her away...!

The White Lady of the Incarnation
has fallen asleep...!

When the Virgin had reached that point of divinisation which the infinite will of God wanted for Her from all Eternity; when His eternal plan was totally accomplished, and the White Lady of the Incarnation found Herself replete with fruits and full to saturation, in such a way that a one more step would have exceeded in fullness the plans of God about Her soul; at that instant, not one minute more not one minute less, the Divine Family rushed forward in Its infinite impulse, to take Her to enjoy eternally the light of the Glory in Eternity."

[...] As a small daughter of the Church, and aware of my poorness and my limitation, I need to manifest that, in the sublime moment when God showed me the glorious instant of Our Lady's dormition, seized in an ecstasy of love in the infinite lulling of the loving kiss of the Holy Spirit, being raised by the infinite fatherhood of the Eternal Father, and in the call of most tender tenderness of the Only Begotten Son of the Father, Incarnate, and Her Son; my soul, full of love, veneration and adoring respect, did not see, at any moment, a separation between Her soul and Her body.

Since this one, captivated and seized by the impulse of the Lady's soul, was raised, like a feather, owing to the ineffable rush of the divine Persons towards the Queen of the Universe, to take Her away, in an ecstasy of love, in glorious Assumption by the loving and infinite Trinitarian embrace, which, in a kiss of immutability, introduced Her smoothly... tenderly... and most blissfully... into the magnificent and sumptuous mansions of Eternity.

It was Her body, a body exempt from sin, like the one of our First Parents in the earthly Paradise; and therefore did not need to die.

She died mystically, but most painfully, with Christ at Calvary, so that She would lack nothing; offering to the Father, as a victim, the Host of the Lamb Without Blemish, together with the body and the redeeming blood She Herself gave Him for the sacrifice.

Therefore, I expressed that the Virgin was seized to Glory, racked with love as in a dream; and Her body raised by the impulse of Her soul, not having any movement or tendency other than the one of Her own soul.

And, without Her practically perceiving it, Mary, in Her whole being, body and soul, was moved by the impulse of Her spirit, which had no tendency other than God and His will, for the fulfilment of His eternal plans.

15-10-1972
(Fragment)

“ ‘*Assumpta est Maria*’ who goes up to the Heavens, triumphant and glorious, with firm and majestic step...! White is Her soul, without anything preventing Her for flying towards the mansions of the Kingdom of God...!

The Virgin did not have any tendency, nor craving, nor deviousness, nor inclination that attracted Her towards earth.

Mary lived as assumed into Heaven during Her whole pilgrimage, Her assumption ending in the embrace of the encounter of the Infinite.

The Virgin went through life with the agility of a lightning bolt, without resting on earth's mud, without Her immaculate soul even gathering dust, without feeling in Herself the concupiscence that have been the consequence of the breakage of God's plan.”

“The Virgin adores... the Love invades Her...
and the loving whistle of the Eternal Sun
gets Her into His chest in so much romance,
that the infinite Kiss, in God’s passing,
shrouds Her in His breeze, that is eternal call
of loving lulling, replete in His gift.

Queen is the Lady, white like a sun,
all resplendent in Her glare;
Virgin all Virgin in Her clarities,
for being taken over, in predilection,
by the Eternal Being who snatched Her.

And Her soul, turned like the sunflower,
lives enthralled, in eternal romance,
by that Concert of the Supreme Lover.

Nothing is in Her depth that is not God.
All Her tendency and Her inclination
feels spirited away in subjugation,
so deeply, so divinely,
that She is captivated, in adoration,
by the flashes from God’s countenance...

Nothing is in Her soul that is not love:
love of the Eternal, full in perfection!

And the White Virgin, all captivated,
lives pierced in entrancement
by the eternal Master of Her heart.

Only one tendency there is in the Lady,
only one appeal and one inclination!:
To live all shrouded, in sublimation,
in the clarities of the infinite Sun,
on the eternal Day, full of splendour.

White is the Lady, beautiful like a sun...
so much Virgin that She is Mother,
and Mother of God!

What a Virgin so Virgin...! A mystery
of love...!

There is so much excellence in Her creation,
so entirely seized by God,
that Her whole soul is for the Lord...

So much for the Eternal,
so much for the Love...!

In so much mystery is Her self-giving!
That it makes it possible for the Infinite Word
to incarnate in Her womb in Her tender gift,
and call Her: Mother, as deserves God.

Terrible Mystery of supreme astonishment!
God who becomes Man and the Man who is God
in the large womb of the White Virgin,
who is now the Lady of the Incarnation.

She is Mother of the Man
and She is Mother of God;
that is why She is so much Mother
as no one else achieved!

Because She comprises in Herself,
by a divine plan,
God in His life and in His self-giving,
and fallen man and in restoration,
who through the mystery worked
in Her innermost being,
engrafted on Christ, now becomes God.

Terrible romance of predilection,
that sublimates man as no one else dreamt,

because He participates through this mystery,
with the Eternal Word, in His filiation...

Terrible mystery...! Madness of love!
God who becomes Man and the Man who
is God...

White is the Lady of the Incarnation.
I saw Her that day as a glare
of the infinite Sun, of the Eternal Love:
She was all Mother, and She caressed me...
She was all Queen, and She protected me...
She was all Virgin, She virginized me...
And She was so much Lady, that She
subjugated me...!

Never will I forget it no matter how long
I live!
And it was on the great day of the Incarnation...!

The time of the Virgin Mother is finishing,
all possessed by the glare
of the divine countenance which captivated Her.
And in the clarities of the eternal Light,
a voice is heard:
'The time is finished
for the Lady of the Incarnation.'

And in a thin whistle, the Kiss of God,
all enamoured, flies swiftly
to lay itself, in weight of love,
on the White Virgin who is Mother of God...

White is the Lady, and, in adoration,
awaits the moment of great nostalgias
for the Eternal to come after Her self-giving...

She is all replete in fruits of love,
without anything lacking the creation
of that Lady, so that the Eternal,
in loving kiss, may take Her in His bosom,
to the divine banquet of His possession..."
15-8-1971

"Therefore, when She arrived at the frontiers
of Eternity, Her body, united to Her soul in per-
fect union of indescribable embrace, and with-
out any inclination other than the latter's, to-
tally taken over, possessed and saturated by
God, was taken by it to the Eternity that day
glorious for the Lady of the end of Her pil-
grimage.

Her soul attracted, raising it with Her, the
body, and made it cross over the unfathomable
Abyss which sin had opened between God and
man, without feeling even the slightest impedi-
ment.

The Assumption of the Virgin was so smooth,
so certain, so as though divine, that the conse-
quences of sin which brought us death, were
not experienced by Her at that glorious moment.

Nothing had to leave the all White Lady of
the Incarnation; there was nothing that inclined
Her to earth; there was not, either in Her body
or in Her soul, any craving other than a con-
tinuous and loving ascent towards the Light.

Mary's soul, always with Her wings stretched
out, is the perfect expression of the fulfilment

of God's will over men; therefore, when the exile ended, it takes its body therewith, without having to experience the burden that the latter implies for the totality of mankind.

Mary's body ever was and remained, we could say, so divinized in all its tendencies, its cravings, its sensations, its inclinations, so much! that it was all wings, and large wings of imperial eagle! readied with God's fortitude to gracefully pass from earth to Heaven."

And that is why, [...] I expressed, as I could in my poor stammer, that sublime moment which was manifested to me in the sacrosanct silence of a most profound prayer; in which I contemplated the instant of the Lady being brought in Her glorious Assumption, and raised towards Eternity by the three divine Persons; each one realizing it in their personal manner, in the loving compliment and in the most sublime eternal romance that, after Christ's soul, any pure human creature might have lived and will live.

[...] I saw Our Lady of the Assumption rising... rising...! being taken up by God, to the most blissful joy of the Blessed, in the company of the Son of God and Her Son; to enjoy forever, by the fruit of the Redemption of His very Son, in the most blissful and most glorious banquet of Eternity; being universal Mother of the Church glorious, pilgrim and suffering, as Queen and Lady of all the Blessed.

"How impressive it is to contemplate Mary being taken to Eternity...!

How marvellous to see Her ascend silently and lovingly in an Assumption of softness, of agility, of rising and of glory...!

What an unforgettable moment...! How Mysterious, how secret and how sublime...!

Mary ascends...! She ascends amidst the clarities of the Eternal Sun, under the cover 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, devious and darkened by its own sins, be able to understand Mary's mystery in each and every one of the steps of Her life...?!

How will the mind, obfuscated by pride, be able to discover, penetrate and sense in the calm lake, possessed by the Divinity, of the soul of Our all White Lady of the Incarnation...?!

Mary was taken to Eternity in body and soul with the speed of a lightning bolt, because Her whole self had large wings of imperial eagle that constantly raised Her towards the eternal and infinite mansions of God's joy.

I have contemplated Mary ascend in the impulse of the Infinite Love, in the embrace of that same Love, in the softness of His caress, in the impetus of His lulling, swayed and shrouded by

the veiled concealment of the *Sancta Sanctorum*
of the Infinite Trinity...

Mary rose to the Heavens... She rose...! And
what an Assumption...! Only adoration, silence,
respect and love, were the simple, overflowing
and overwhelming manner, wherewith my soul,
exceeded, knew how to respond, in my poor-
ness, to that splendorous spectacle of the As-
sumption to the Heavens of Our all White Lady
of the Incarnation.”

“Mary is falling asleep
in the arms of the Love...
in the divine impetus,
in His consuming fire...

She is feeling led
by the Infinite Sun
to the eternal clarity
of His very glare...

She is all enthralled,
and so replete in Her gift,
that She is being raised,
in mysterious Assumption,
the enamoured Virgin,
by the Lord’s countenance...

Let everybody keep silent...!
Let then fall in adoration...!
That the Father is rocking Her
in His lulling embrace,

to get Her into His bosom
in warm affection...

for the Son calls Her Mother,
as He never called Her so,
in tenderness of Him who comes
to be Her Liberator...

and the Infinite Spirit,
who is all kiss of love,
shrouds the Virgin Mother
with His consuming fire...

It is silence and it is tenderness...
it is lulling and it is ardour...
it is Majesty and it is concert...
it is a romance of God,
so infinite and eternal
and in such silent gift!
That is all infinite love,
that is all enthrallment...

What a sublime moment...!
A silence of adoration...!:

She is being raised
in magnificent Assumption
the all White Lady
that I saw at the Incarnation...!;

Heaven is taking Her away...!
God is stolen Her away!

I would wish to stop Her!
So as not to lose such a great gift,
in order to go away with Her.

But is so great the splendour
of Mary’s Assumption,

in flight towards the Creator,
that my soul, enthralled
at the immense Lover,
falls prostrate on its knees
in tender veneration.

O, what a deep silence
today the Love is giving Her...!

He is rendering Her immutable,
stopping Her in Her ascent,
for being at that point
of Her divinisation,
with the complete fulfilment
of the Lord's plans...

The lulling of the living God,
the kiss of Her Lover,
are rendering Her immutable
in caressing touch,
as the divine Spouse
in warm silence...

Nothing took place,
there was no separation
between Her soul and Her body
the day of Her Assumption.

It was only the infinite Kiss
which to Heaven stolen Her away.

And this was in so much silence
as I will never explain,
for I lack the words,
in my loving song,

to express, in my own manner,
that lulling step
of the Eternal, who kissed,
in virginal splendour,
the all White Queen,
Virgin of the Incarnation...

Mary is falling asleep
in the arms of the Love...

She is being raised
by the impetus of God,
in concerts of harmonies,
in luminous Assumption,
like a warm breeze
of summer in its coolness...

The Virgin Mother fell asleep,
replete in Her self-giving,
in a dream that is all glory,
in an ecstasy of love,
when feeling upon Her soul
the passing of Her Loving one...

The White Lady of the Incarnation
has fallen asleep...!"

15-8-1971

PUBLISHING NOTE

It has been had recourse to the expressions “*is Himself*,” “*to be Himself*,” “*being Himself*,” etc. –allocating to it a deeper, dense and original sense– in order to translate the expressions “*erse*,” “*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 stands in being of Himself, 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 stands in being of Himself; 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.”

Similarly Mother Trinidad refers to God the reflexive use of many other verbs, such as “to have,” “to see,” “to love,” “to know,” “to say,” etc... Following the same option used in the case of the verb “to be,” the Spanish expressions: “se lo tiene,” “se la ve,” “se lo ama,” “se lo sabe,” “se dice,” etc... have been translated into English as follows: “He has Himself so,” “He sees Himself so,” “He loves Himself so,” “He knows Himself so,” “He says Himself,” etc...

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
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