

Mother Trinidad de la Santa Madre Iglesia

Foundress of The Work of the Church

An extract from the Collection:

"Light in the night.

The mystery of faith given in loving wisdom"

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MADRID - 28006

ROMA - 00149

C/. Velázquez, 88

Via Vigna due Torri, 90

Tel. 91.435.41.45

Tel. 06.551.46.44

E-mail: informa@laobradelaiglesia.org

www.laobradelaiglesia.org

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

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MARY CROSSED THE ABYSS

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

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

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

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

¹ Liturgy of the Hours, 15th of August.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PUBLISHING NOTE

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

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

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

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

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

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

NOTE:

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

The authoress:

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