

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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*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 enjoyment 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 glorious, 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 journey to Eternity, which I have sealed in the profundity of my spirit like a romance of unprec-

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 Virginité 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 splendid 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 splendid 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 poorness, 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 benefit —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 Coredemtrix, 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 Coredemtrix together with Christ. Because Mary was Coredemtrix, 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 Coredemtrix, 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, Coredemtrix, 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 Coredemtrix 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 Coredeatrix; 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 Coredeatrix, 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 Corede-matrix, 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 sublimes 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 splendid 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,

The Lady has fallen asleep...

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,

Mother Trinidad de la Santa Madre Iglesia

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 “*serse*,” “*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
Sánchez Moreno