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ADVENT OF MARY

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

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

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

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

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

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The Lady withdrawn inwards, waits...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

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

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

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

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

¹ Cfr. Jn 1: 5.

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

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

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

² Lk 1: 46.

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

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

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

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

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

³ Cfr. Lk 1: 47. ⁴ Lk 1: 48.

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

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

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

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

⁵ Lk 1: 49.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

⁶ Is 11: 9.

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

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

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

⁷ Sg 1: 14.

⁸ Lk 12: 50.

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

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

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

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

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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