

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

Offprint of the book

“FRUITS OF PRAYER”
Snippets of a diary.

Note.- There could be some gaps on page numbers due to the elimination of blank pages in this electronic edition.

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VIII

MARY IN GOD'S PLANS

MOTHER OF GOD

667. Mary's greatness springs from Her divine Motherhood; and, since She is the Mother of Christ, who is the Head of the Mystical Body, She is also the Mother of each and every one of His members. (18-4-69)

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

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

670. Insofar as the Word gives Himself to the Virgin, the Father and the Holy Spirit give Themselves to Her, each One in His own personal way, for the fulfilment of the divine plan. (7-12-74)

671. In Heaven all the angelic choirs, awe-struck, silently adore, with their faces to the ground... The Father, impelled by the Holy Spirit's love, in the Word, creates... Mary is conceived without original sin... The Virgin is only God's! (8-12-59)

672. The Lady reaches that degree of divinization which in the divine mind had been determined for such great Mystery to take place... Adoring, inwardly, She awaits; Love impels, and the Father, without taking Him out of His divine bosom, sends forth the Word into the Virgin's womb. God is now Man so that man may become God... Oh mystery of unspeakable silence...!

(15-12-62)

673. Silence...! adoration...! Because the Father is spelling out His divine Word in Mary's womb so efficaciously, that, by the Holy Spirit's action, the Virgin is Mother. (25-3-61)
674. Mother, so much, so much did You enter inside God, so much so, that, in a loving distraction of His, You stole His Word, brought Him to earth and gave Him as a gift to the Church. (25-3-61)
675. The Incarnation is God's kiss in Mary's womb, through which "the Word became flesh" . (27-3-62)
676. Only the Lady, through a miracle from Infinite Love, was able to be Virgin and, ever remaining so, Bride of the Holy Spirit; and, as a fruit of Her virginity, Mother. (24-12-76)
677. Is there anything on earth greater than love, more resplendent than virginity, more beautiful than motherhood...? In Mary all this takes place at one same time to the highest degree of perfection; having it, keeping it and being the containment of this threefold reality what makes Her be the Virgin Bride of the Holy Spirit who, by the kiss of Her infinite Consort, breaks into divine Motherhood. (24-12-76)
678. How much did Mary rejoice in the outpouring of God upon Her, which made it possible for Her to be everything without losing anything! Being possessed, kissed and fecundated only by Infinite Love who, in making Her break into divine Motherhood, gives Her the right to call the Son of God, Son of Her virginal womb. (24-12-76)
679. Sublime motherhood that of the Virgin, which makes Her have in Her womb the Word of Life incarnate, being able to feed the Son of God, to fill Him with kisses and to hold Him tight against Her heart! (24-12-76)
680. Mother, You are like the white Host, who shroud and hide

the Word of Life become man out of love. Let us adore the mystery of Your womb, where God calls You: "My Mother," so that You may respond to Him: "My Son"... What a sweet reality! (7-12-74)

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

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

OUR LADY OF SILENCE

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

684. What a sublime and beautiful love Our Lady enclosed within Her breast, hidden, shrouded in and sealed by the silence of the mystery of the Being! Yet, how well indeed did She know it in sapiential wisdom of virginal love! (25-3-62)

685. There is no secret like Mary's secret, because enclosed within Her is the great mystery of the Incarnation. (2-2-71)

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

687. What secret there is in the soul of Our Lady, who being a Virgin, feels Herself Mother! (27-4-62)

688. Our Lady, You kept everything in the deep mystery of your being and, immersed in the abyss of the Infinite One, You lived in a perennial adoration of the God who, Incarnate, was hidden

in Your womb; this is how You lived Your Advent. (30-4-62)
689. What joy in your soul, Mary, because, totally plunged into God, You silently contemplate how He begets, in Your womb, His eternal Word of love, to give it, through You, to the Church! (15-12-59)

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

MOTHER OF THE CHURCH

691. Love wanted to give a Mother to His holy Church, and in order to do so following the longings of His heart, firstly, He made Her for Himself, in order to give Her afterwards to the Church. (14-11-59)

692. The Virgin is the means by which the Father speaks His Word to the Church, the Holy Spirit hands Him over to Her, and the Word can die crucified for Her. (14-11-59)

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

694. Mary's womb is a precious vessel replenished with Divinity, and able to vitalize all men in fullness. (28-4-69)

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

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

697. Christ has in Himself the Father and the Holy Spirit and, as members of His Mystical Body, all men; this reunion of God with man took place in the womb of the Virgin; for this reason, She is the Mother of all of God's children, who, in Her, receive their grafting on to Christ and the giving of the divine life. (19-9-66)

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

699. Mary is the Woman, and in Her womb the Church is begotten, because in Her the Word of the Father becomes man, and man remains united to God through His grafting on to Christ. (28-4-69)

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

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

702. Just as Christ's priesthood, ever since the moment of the Incarnation, was recapitulator of all times, giver of life to all men and was perpetuated throughout all times, thus, Mary's

motherhood, ever since the moment of the Incarnation, in the fullness of this mystery, encloses, by the grafting of all men on to Christ, the all-encompassing possibility of containing, under the radiance of Her motherhood, all ages with all men with each and every moment of their lives. (25-10-74)

703. The mystery of Christ's life, death and resurrection, becomes visible to us, perceptible, and what is more, present and real, by means of the Church and through the Liturgy, in the tight compendium of Mary's motherhood that has been communicated to us; therefore the radiance of this motherhood is given to us and perpetuated for us in the bosom of the Church, through the Liturgy, because of containing in superabundance the mystery of the Incarnation. (25-10-74)

704. The greatness of Our Lady is manifested in Bethlehem, at Calvary and in Her glorious Assumption into Heaven, and such greatness springs forth from the mystery of the Incarnation in the fullness of Christ's Priesthood. (25-10-74)

705. The brilliance of Mary's greatness makes the true face of the Church shine forth; therefore, it is to Mary that everyone should go, everyone who wants to be filled with divine wisdom, in the precious vessel where the selfsame Wisdom became incarnate, in order to manifest Himself, in beams of holiness, through the infinite breaking forth of His explanatory Word. (25-10-74)

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

707. Mary is the Queen of the Apostles, because the greatest

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

708. What an immense love I have for the Virgin...! At Her memory, I feel overwhelming desires to cry, out of gratefulness, tenderness and love. How I like to call Her: Mother! not only one but a thousand times! (8-8-70)

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

710. Our Lady, You are shrouded in the infinite whiteness of Eternal Virginity and steeped in His strong flames; flames which make You stoop over the little ones with the gesture of a caring Mother! (27-3-62)

711. How pleasant it is to rest in the Virgin...! She is the Mother of the forsaken, and of those who suffer; since, being the Mother of Beautiful Love, She is also the giver of love with motherly tenderness. (16-6-75)

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

PRIESTHOOD OF MARY

713. The Incarnation, in Christ, is a mystery of priesthood; and in Mary, for Her motherhood, it is also a mystery of priesthood. (25-10-74)

714. Priesthood is the union of God with man, thereby Christ,

who in Himself is that union, is the plenitude of priesthood; but since this is realized in and through the divine Motherhood of the Virgin, in Herself and through Herself, God unites Himself with man. (25-10-74)

715. Mary's priesthood made Her be the Mother of God and man, in a motherhood so superabundant that, in Her womb, the anointing of divinity upon humanity took place in a reality full of priesthood. (25-10-74)

716. In the Virgin, Her specific priesthood is called divine Motherhood, because She is the means through which God unites Himself with man, and man is grafted, through Christ, on God. (25-10-74)

717. Just as Christ says: "I am God and man in the fullness of My priesthood," Mary, can say in Her own right: "I am Mother of God and Mother of man." All the rest, in Her, is a consequence of God's workings in His outpouring on Her motherhood. Oh, divine Motherhood of Mary, overflowing with fullness and priesthood! (25-10-74)

718. Our Lady, being the Mother of God and sharing in the fullness of Christ's priesthood, responds with Him, as Mother, in the fullness of Her priestly motherhood, in adoration, atonement and thanksgiving for the offering of Her infinite Son incarnate, made to the Father. (25-10-74)

719. By the plenitude of Christ's priesthood, the divine motherhood of the Virgin, by the work of the Holy Spirit, is a motherhood of priesthood, distinct from the ministerial priesthood of the New Testament. (25-10-74)

OUR LADY OF THE HOLY SPIRIT

720. I feel myself being melted down with love for the Virgin, upon calling Her Our Lady of the Holy Spirit; because I see that

everything that is brought about in Her, is through the loving kiss, in secret and silent whispering, of the Holy Spirit in His sacred passing over Her as Spouse. (19-12-74)

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

722. Such a beautiful romance of love takes place in Our Lady, that Her Consort is the Holy Spirit Himself, who, on kissing Her with the kiss of His mouth, makes the Virgin break forth into divine Motherhood. (24-12-76)

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

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

725. The greater the virginity, the greater the supernatural fruitfulness; for this reason, what kind of virginity would be Mary's, whose fruit is the Incarnate Word Himself and, through Him, all souls! (15-12-62)

726. Holy Spirit, I want to love Mary with the love with which You burn for Her... The Father and the Son also rest in You when They love Her; I can rest only like this: loving Her in Your tenderness, affection and gentleness. (19-12-74)

NOTE

I strongly advise that all that I express by means of my writings, for be-lieving it God's will and for fidelity to 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, the reader should have recourse 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 appropriate to express my thought.

The authoress:

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