

MARIAN MOVEMENT OF PRIESTS
meditation
**OUR LADY IN THE HEART OF THE
MOST BLESSED TRINITY**

„Look, son, at your Heavenly Mother. See how beautiful She is!”
(M111, 8th. November 1976)

In this new phase of our Movement, consecrated to the meditation of the messages and living their contents in faith, we accept Her invitation to contemplate the gifts with which Her soul is endowed and their consequences for us. It is right, for Jesus insists that His Mother be honoured in the full measure of the dignity to which He has raised Her. In the measure in which we recognise that dignity and power, we can seek Her help in the full measure of what Her Heart holds for us and must recognise Her hand in what we receive. It would have been possible for us to be given those gifts silently, in a hidden, anonymous, way, but He wishes Her role in His gifts to us to be honoured with gratitude by all Her children. This is so important in the age of Mary in which we live. In this meditation, we listen to our Mother Who says to us:

“I am the Woman clothed with the sun. I am in the heart of the Divine Trinity. Until I am acknowledged there where the Most Holy Trinity has willed me to be, I will not be able to exercise My power fully, in the maternal work of co-redemption and of the universal mediation of graces.” (M201, 14th. June 1980)

“I am in the heart of the Divine Trinity”. To live in the life of the Most Holy Trinity is the mystery of the life of each one of us, through our Baptism, in which God opened up His own life to embrace us all, to the point that St. Peter could speak of His **“precious and very great promises, that through these ... (you may) become partakers in the divine nature”**. (2 Peter I:4)

The Lord has spoken to us of our place in the divine life in the wonderful words of His High-Priestly prayer:

That they may all be one, even as Thou, Father, art in Me and I in Thee ... The glory which Thou hast given to Me I have given to them (that is to say, the Holy Spirit) so that they may be one even as we are one I have made known to them Thy name, and I will make it known, that the love with which Thou hast loved Me (the love of God for God, Father for Son) may be in them, and I in them." (John XVII: 21, 22, 26)

Here we have the true glory and the true perfection of the Gift of Salvation.

But, if this is the glory of all the baptised, what is contained in the greater measure of Her relationship with the Divine Trinity of which our Mother speaks in the words we have already quoted: "I am IN THE HEART of the Divine Trinity"? Here She is speaking to us of a relationship which is specifically and exclusively Hers because She is the Mother, and this makes possible Her mission of coredemption and mediation of graces.

In order to understand this, we have to ask ourselves: "Where is this »Heart« of the Most Blessed Trinity, which has become the privileged home of our Mother, to be found?" We discover the answer at the meeting-point of the Love between the Father and the Son, that is to say in the Holy Spirit, and it is first and foremost in Her relationship with Him that we find Her "in the Heart of the Most Blessed Trinity". We speak of Her as the **Bride of the Holy Spirit**, but we have to understand what is meant by this expression because, in itself, it is a pale and imperfect shadow of the Truth. It expresses the fact that, from the very first moment of Her Being, the Holy Spirit took possession of Her, not to suppress Her own will, which remained free, but yet penetrating to the very depths of Her Being, to the point that nothing remained in Her which was not completely enlightened by His presence and by His grace. Being Immaculate, Her soul could not offer the slightest hindrance to this penetration. Seen in this way, the title "Bride" stands for a total union in which, as St. Maximilian Kolbe says, seeking with great difficulty words which would be adequate and yet not excessive, "made of Her almost an Incarnation of the Holy Spirit". In

this first step, therefore, we see Her in the Heart of the Blessed Trinity through Her total union with the Holy Spirit.

This reality finds its expression in the Messages, where our Mother speaks to us of Her own beauty. It is the fruit of the work of the Three Persons, Who have filled Her, in the Holy Spirit, with all the graces which can be received by a creature: **Full of grace** (Lk. I:28). Our Mother tells us:

"The Holy Spirit is the only Gardener within My enclosure. He has overshadowed Me with His Light of Love; He has filled Me with ALL His gifts; He has embellished Me with His grandeur and made Me His Sponse. In My Immaculate Heart this divine prodigy has taken place." (M131, 29th July 1977)

And so, our Mother's Heart has become the Garden, the new Eden, in which the Lord rejoices to make His dwelling: "*My Garden is His exclusive property*". (ivi)

She describes Her beauty for us in ways which speak of Her union with the Blessed Three Persons, in the light of God:

"My beloved sons, I am your Mother, all fair. Today the Most Holy Trinity causes Its most pure Light to be reflected in Me so that, through Me, all Paradise, with the choir of Angels and Saints, may sing to God His very greatest glory". (M. 165, 8th. December 1978)

"Paradise is found only in the light of the Most Holy Trinity, with My Son Jesus and with Me." (M107, 15th. August 1976)

"I am fair as the moon, which shines with light reflected from the sun, BECAUSE MINE IS THE VERY BEAUTY OF THE MOST HOLY TRINITY WHICH WRAPS ME ROUND, and is the fullness of the grace of God which transforms Me, and His divine holiness which covers Me." (M.537, 8th. September 1990)

She is an icon of the Holy Spirit. Her Immaculate Heart is the focal point of the life of grace, in which the Most Holy Trinity opens itself up to embrace the whole of redeemed humanity and received Its glory from it:

"If you venerate My Immaculate Heart, you also give praise to the Most Holy Trinity, Which receives Its greatest glory in It,

because It has made of this My heavenly garden the place of Its divine pleasure". (M.165, 8th. December 1978)

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The beauty of our Mother's soul was created in anticipation of the Incarnation and of Her divine Motherhood. At the heart of Her relationship with the Three Divine Persons, there was the silence which She imposed upon Herself, in order to belong completely to Them and to whatever they ordained, which finds expression in Her Fiat, which was repeated constantly throughout Her life. She tells us:

"What moved God to stoop down to Me was the profound sense I had of My littleness and of My poverty, as well as My perfect availability for the accomplishment of the Will of the Lord."
(M.93, 25th. March 1976)

She was completely in interior harmony with God through the gift of Her will: the essential point of union, without which nothing else counts for anything. And so, stooping down over Her, the Father willed Her to become in time the Mother of the One Whose Father He is in all eternity. Freely given in Her "Fiat", Her union with God became fruitful. She became the "active" companion of the Holy Spirit in the external works of the Most Blessed Trinity. She is involved in the whole of His Mission of the sanctification of the earth and of humanity. In the hymn which we sing every day, we call the Holy Spirit "Digitus paternae dexteræ," Finger of God's right hand, but it can also be said that Mary has the privilege of being "Digitus Spiritus Sancti dexteræ", of which the first act was

"The Holy Spirit will come upon You, Mary, and the power of the Most High will overshadow You, and therefore the Child to be born will be holy and will be called Son of God."

(Lk. I:35)

Mary is, therefore, **Janua Coeli** or, as She tells us in the message of 7th. June 1981:

"My Immaculate Heart is the golden doorway through which this divine Spirit passes to reach you.."

Once again, we see Her in the HEART OF THE DIVINE TRINITY, and "as the fulcrum of Its activity". And thus She is Mediatrix of all grace, because united to the heart of the Most Blessed Trinity.

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Our Mother is in the Heart of the Most Blessed Trinity also *through Her union with Her Son* and, for this, we contemplate Her within the mystery of our Redemption. We recall that She gave Her Divine Son to the world in order that He might redeem it and restore it to holiness. Our Mother is the channel of the Father's gift of Love to the world in His Son, now identified with His human brethren in His Mystical Body so that, through this purification, "the love with which You have loved Me may be in them, and I in them". (John XVII:23) But, in the life of the Blessed Three, that Love must return to the Father, in the eternal circumincession and, here once again, our Mother is the fulcrum of this movement and is *the voice of the Church* as it answers the Father's initiative of love. She tells us:

"My Heart was completely formed to receive the Love of God and to return it to Him, with the virginal and motherly joy of a Creature cultivated in the garden of the Trinity, in the divine sun of a love received and exchanged in a perfect way." (M. 305, 14th. February 1985)

...Our Advocate, because in the Heart of the Most Blessed Trinity.

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Our Mother entered supremely into this exchange of life on Calvary. Every moment of Our Lord's life possessed an infinite value, which could have saved the world, and the Mother remained at His side in it all, united through Her Fiat to Him Who said: My food is to do the will of Him Who sent Me (John IV:34); for this She formed Jesus, prepared Him and shared all the suffering of His entire life. But it was on Calvary that She shared fully in the

work of reconciliation of God and men, united in the love of the Father and the Son in His Mystical Body.

Let us look at Her role. She is not a priest, does not belong to the Order of Melchisedech, the priesthood of the Catholic Church, which is at the heart of the relationship between God and man. This She is not, nor does She wish to be: “

...This task is reserved for you alone, My sons of predilection!
(M.330, 8th. August 1986)

But there was another mysterious reality present on Calvary, that is to say, Her part in those events. It was a role which was uniquely Her own, which cannot even belong to us priests in the same way. What is it?

It is impossible to reduce Mary's part in Christ's priestly action simply to the level of the common priesthood of all the faithful. In order to understand this role, let us remember how, in full consciousness (a consciousness made all the more acute by old Simeon's warning of the sword which was to pierce Her Heart) Mary offered Her Son, still incapable of speaking for Himself because He was too little, in the Temple on the occasion of His Presentation - offered Him to the will of the Father (every first-born son must be sacrificed) and, therefore, to that death which, as She already knew from the Prophets, Her Son had to undergo for the salvation of the world. She offered the Son to the Father, God to God; the movement of love within the life of the Most Blessed Trinity passed from the Son to the Father by way of the Immaculate Heart of Mary. It was a sacrifice which He alone could offer in the gift of Himself, but His Mother could prepare Him for it and offer Him on Her Heart. In this way, She is united to the Father in the Incarnation of the Son in the divine motherhood and in the Sacrifice, that is, in the answering movement of the Love which ascends from Son to Father. Again, we see Her at the heart of the life of the Most Holy Trinity.

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That moment prefigured Calvary, when She was to have to take part in the very offering of the Son. This we can find in some of the most moving of the Messages:

“Today My place is here: near My Son Who is dying...I am at His side to help Him to die. I feel the nails which pierce His flesh, the tearing of His body hung on the gibbet, His laboured breathing; I hear His voice as it grows weaker with words of prayer and pardon, and He appears to Me to be dying. But I continue to live, beneath the Cross, with a pierced Heart and a wounded soul, still miraculously alive because, as a Mother, I must help My Son to die. No-one will ever understand the hidden mystery of this moment.” (M. 174, 13th. April 1979)

“I am at the side of Jesus, Who is dying, to envelop all His immense suffering with My Mother's Love. And I become perfectly associated with Him in the drinking of the bitter chalice of His great abandonment.” (M. 197, 4th. April 1980)

“My sorrowful closeness GAVE STRENGTH TO HIS ASCENT TO CALVARY; My total offering was an interior sharing in His immense suffering; My Person beneath the Cross was a profound co-operation with Him in His plan of Redemption.” (M.345, 2nd. February 1987)

And there is the message in which the Mother repeatedly cries out:

“Remain, o My Son, on the Cross!”... (M 400, 24th. March 1989)

All these words show us just how Calvary was also the Mother's offering, not only of Herself, and of Her own sufferings, but also the offering by Her of the Son to the Father. She could not offer as Her own the Sacrifice which redeemed us - only the Infinite Son and those who, sharing in His Priesthood, act in persona Christi in the offering of the Holy Mass, can do that - but She could be a most intimate cooperator in the work of Redemption (Co-Redemptrix), in a way impossible to any other person, because She was His Mother and in the Heart of the Divine Trinity. And so we find:

“In every moment of this offering, Jesus wished to have with Him His Mother, to suffer and to offer. For this reason, I became the co-operator with Him in His work of redemption, truly

Co-Redemptrix, and I am, above all, Mother of Jesus as priest".
(M 291, 5th. July 1984)

This part which She took, She tells us, is this:

"(My Heart) was also the altar on which My Son was immolated; the chalice which received His blood, which opened itself to the moaning of His wounds, which was opened wide to the great gift of His dying Heart". (M 131, 29th July 1977)

"I am the Sorrowful One because, as His Mother, I formed My Son Jesus, brought Him up, followed Him, loved Him and OFFERED HIM as a gentle and meek Victim, to the divine Justice of the Father." (M334, 15th. September 1986)

"EVEN JESUS WILLED TO OFFER TO THE FATHER ALL HIS SUFFERINGS THROUGH AND WITH ME. And it was then that, offering My Son freely to the Father, I became true Co-Redemptrix" (M.44, 1st, April 1974)

Co-Redemptrix because She was at the heart of the Divine Trinity in Their plan of Redemption.

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What we have here is clearly like Abraham's sacrifice. That was a father's sacrifice, and foreshadowed that which the Eternal Father would bring to completion in the gift of His Son, His only Son, Whom He loved. With Abraham, God did not insist that it be carried to the point of death, because Isaac prefigured Another, and AT A LEVEL OF SUPREME DIGNITY. It was to be that of the Eternal Father of His only Son, Whom He loved, which had to be brought to completion and to the death of that Son.

Side by side with the Father's Sacrifice, and in strict union with it, there was the Mother's sacrifice. Mary, in union with the Father, with Her Fiat, had to offer the same offering as the Father, of the Second Person of the Trinity. She was not, let us say it again, the Priest - Her Son was the One High Priest - but, in Her cooperation with Jesus, She can be called THE MOTHER WITH THE PRIESTLY HEART.

"If the Cross was His scaffold, the pain of My Immaculate Heart was like the altar on which My Son offered to the Father the Sacrifice of the new and eternal covenant." (M 203, 13th. July 1980)

Again, we can note that the essence of the presence of our Mother on Calvary, the reason for Her being able to be the altar of the Sacrifice, was Her Fiat, the gift of Her Heart, which places Her at the heart of the redemptive work of the Most Holy Trinity.

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This meditation is not just an exercise in academic theology, but seeks to help us to understand our union, precisely as priests, with the Immaculate Heart and, through It, with the life of the Trinity; it sheds light on the wonder of our Holy Mass. If the Immaculate Heart of our Mother was at the heart of that Sacrifice of Calvary as its altar, if Her Immaculate Heart was the fulcrum of the exchange of Love between the divine Persons, the exchange of Love within the intimate life of the Trinity, then we can say the same of our Mass.

In our Eucharistic Prayers, we speak of a perfect Sacrifice, perfect because it is of God and contains Him totally (Body, Blood, Soul and Divinity), to the point that we say "Through Him, with Him and in Him, in the unity of the Holy Spirit, ALL glory and honour is Yours, Almighty Father, for ever and ever." ALL honour, because there is no other in Heaven or on earth. It is the renewal of the same Sacrifice of Calvary, offered this time through our hands, of God to God, the movement of Love in the life of the Trinity.

And then, just as the Mass is the Sacrifice of Calvary renewed, once again our Mother is present:

"Jesus is still immolated for you, though in an unbloody manner, in the Sacrifice of the Holy Mass. The supreme gift of this day is mystically renewed for you. But, side by side with Jesus Who is immolated, there is also repeated the sorrowful offering of your heavenly Mother, Who is always present, beside every altar on

which the Holy Mass is celebrated, just as She was during the long and painful... Good Friday". (M. 288 20th. April 1984)

Mother of the Incarnation, of the coming on earth of the Love of God, so also Mother of the Eucharist, in the return of that Love to the Father. Again, whenever the Holy Mass is offered, it is offered yet again on the mystical altar of the Immaculate Heart of Mary, the fulcrum of this exchange. We are speaking, not just of a "presence" of Mary, but of an "active presence". We are necessarily united to HER, the Mother with the Priestly Heart. For this, we seek from Her the perfection of the spirit in which we should live our priestly lives, for She understands it so well and wishes to form it in us, and it is also good to offer the Mass with Her, on the mystical altar of Her Immaculate Heart, as Jesus did on Calvary. She remains at the heart of the life of the Trinity, Whose action is renewed in our hands.

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With the ending of the work of Redemption in the Paschal Mystery, we find our Mother at the heart of the great outpouring of the Holy Spirit. At Pentecost, Her presence was necessary, as the Partner of the Holy Spirit in the outpouring of grace and, as Mother, in the birth of the Church. Pentecost was a new act of motherhood, which continues throughout the Church's history, in every soul belonging to Jesus:

"As the Mother of Jesus, I am the means chosen by God by which My Son can reach you. In My virginal womb this first act of mediation of mine is carried out.

As your Mother, I was the means chosen by Jesus that through Me all of you may reach Him

I am truly the Mediatrix of grace between you and My Son Jesus. My task is that of distributing to My little children that grace which flows out from the bosom of the Father, is merited for you by the Son and is given to you by the Holy Spirit. My task is that of distributing it to all My children, according to the particular needs of each one, which the Mother is very good at knowing."
(M. 204, 16th. July 1980)

In this task, the Mother forms Her little children, Her sons of predilection, to enter into that same divine exchange which is Her own, inviting them to enter into Her Immaculate Heart. In 1995, on 28th. June here at San Marino, She told us this:

"For the moment, I am giving you the grace to LIVE IN THE HEART OF THE MOST BLESSED TRINITY, where your Heavenly Mother has Her habitual dwelling place." (M. 547, 28th. June 1995)

At the beginning of this meditation, we saw that it is the grace of every baptised person to live within the rhythm and dwelling place of the Most Holy Trinity but, within that life, there is a "heart" or an "intimate part" in which we saw that our Heavenly Mother dwells. Now She uses the selfsame words with regard to ourselves, Her consecrated sons, speaking of Her special gift.

What is our Mother saying? There is no question here of "privileges beyond the norm" for those who belong to Her Movement. Instead, this promise flows from the fact that no-one appreciates and understands our priesthood as does the *Mother with the Priestly Heart*, and She desires to bring us to an appreciation like Her own of the gift which we have received.

In this Work of Hers, which is the Marian Movement of Priests, She reveals to us Her desire to renew our interior life, in order to bring us to grow in the life of the great mysteries of our Faith so that, as priests, we may belong to this supernatural sphere, like Herself. The divine exchange of Love is entrusted to our hands, just as it is to the hands of Mary; our true dwelling is the Most Blessed Trinity, and our Mother wishes us to be able to find it, in Her Immaculate Heart, through our consecration. If we are unable to seek for it, She, as She has already told us:

"... will not be able to exercise Her power fully, in the maternal work of co-redemption and of the universal mediation of graces".
(M.201 14th June 1980)

She wishes to make our priesthood beautiful with a purity which it deserves, but which is totally unmerited by the vessels of clay which contain it, that is with *"the very beauty of the Most Holy Trinity"* (M431, 8th. September 1990), the grace of the Mother in Her Immaculate Heart. In this way, She shows us the bond between our place in the Work of Redemption and the life of the Trinity. If we live our consecration to the Immaculate Heart to the full, we will also live fully as instruments of the Redemption. If we live our consecration to the full, then we shall live in the place of the dwelling of Her Immaculate Heart, that is, in the Heart of the Trinity. Her mystery becomes ours.

We have to give time and attention to the contemplation of this reality of our priestly life, in the depths of the Faith and of the Immaculate Heart:

"If you but knew, My beloved sons, the gift you have received by consecrating yourselves to My Immaculate Heart!" (M.131, 29th July 1977)

"Look, son at your Heavenly Mother. See how beautiful She is! She is the Father's masterpiece of beauty. She is the cradle of the Son. She is the delicate tapestry of the Holy Spirit.. She is the enclosed garden in full bloom, where the delight of the Most Holy Trinity has grown ever greater. Look only at your Mother. Thus MY BEAUTY WILL COVER YOU." (M. 111 , 8th. November 1976)

Si scires donum Dei. (John IV:10)

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