

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"

Imprimatur: Joaquín Iniesta Calvo-Zataráin
Vicar General
Madrid, 14-04-2006

Offprint of unpublished books of Mother Trinidad de la Santa Madre Iglesia Sánchez Moreno, and of her published books:

"FRUTOS DE ORACIÓN" ("Fruits of prayer") and
"VIVENCIAS DEL ALMA" ("Experiences of the soul")

First Spanish edition published: March 2001
© 2006 EDITORIAL ECO DE LA IGLESIA

LA OBRA DE LA IGLESIA (The Work of the Church)
MADRID - 28006 ROMA - 00149
C/. Velázquez, 88 Via Vigna due Torri, 90
Tel. 91.435.41.45 Tel. 06.551.46.44

E-mail: informa@laobradelaiglesia.org
www.laobradelaiglesia.org

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

ISBN: 84-86724-84-8
Legal deposit: M. 21.147-2006

10-2-2001

UNFATHOMABLE AND TRANSCENDENT GREATNESS OF THE MYSTERY OF FAITH

Deepened penetratively in the divine thought, engrossed in Its depth and having gone deep into Its transcendent, infinite and eternal mystery; I need, in the way that it may be possible to the littleness of my nothing and the poverty of my baseness, to express something of what my soul, transcended to the excellence of the Infinite Being, drinking in the torrents of His eternal wisdom, discovers about the donations of God to His Church; which are communicated to us through Her most rich dogma by the mystery of faith, sublimated by hope and enkindled in love;

under the impulse of God who rushes me to express in the way that I can, what He places in my soul, and I am receiving with a simple heart and open spirit in the wisdom of His co-eternal and infinite will during my long whiles of prayer, specially close to the tabernacle, next to the God of the sublime Sacrament.

So that I may show all that, among splendours of holiness or in closed nights of deep and tearing Gethsemane, the Infinite Being,

placing me at the Fountain of the divine begetting, makes me listen to, receive and proclaim, printing it into the deepest of the marrow of my spirit, about the divine mysteries;

and that, through the Infinite Word of He who is, are manifested to us in and through the Holy Mother Church with a Father's heart, an expression of infinite songs of the Word, under the burning and enthralling love, in deep and loving savouring, of the Holy Spirit.

Experiencing the most rich nectar of His very Divinity, which makes me adhere by my life of faith, full of hope and replete with charity, to the Father's command, when "that unique declaration came to Him from the majestic glory, 'This is my beloved Son, with whom I am well pleased; listen to Him'."¹

And thus the sublime Being, on account of the reception of our lives in adherence to His infinite and coeternal will, may be more known, loved and sought; not having now to be heard on earth the painful words of the Sacred Scripture:

"He came to what was His own, but His own people did not accept Him"²; "I looked for compassion, but there was none"³; because He looked for someone who would listen to Him, comprehend Him and receive Him and He found him not, in the way and the manner that

¹ 2 Pt 1: 17-18; Mt 17: 5. ³ Ps 69: 21.

² Jn 1: 11.

the Divine Master needs to communicate Himself to those whom He loves.

And thus we may come to fulfil the supreme, unimaginably marvellous end, to which the coeternal and Infinite Being destined us, when He created us in His image and likeness, solely and exclusively so that we might possess Him.

Who, through Christ, by means of Mary, and in the wide bosom of the Holy Mother Church, giving Himself to us in infinite expression of loving wisdom, with the outpouring of all His gifts and fruits, leads us to the attainment, according to the design of His infinite will, that we may be, through Christ, with Him and in Him, His children, heirs of His glory and sharers in the divine life.

While on earth in faith, more or less savourable, according to the adherence of our spirit to the words of the Divine Master; and to the design of God in loving overflowing falling on man, in order that each one, being a living and a vivifying member of the Mystical Body of Christ, may fulfil his particular vocation within the People of God; since as the Apostle says, "to each individual the manifestation of the Spirit is given for some benefit."⁴

Jesus, when He founded His Church, said Himself to Her in a saying of love so divine

⁴ 1 Cor 12: 7.

and marvellous, that, to Him who is the Infinite Word of the Father, nothing was left for Him to say.

Because He realized it so over-abundantly, that He manifested to His Apostles, "I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father."⁵

Sending them forth afterwards throughout the world to preach the Gospel, "go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you."⁶ "Whoever believes and is baptized will be saved; whoever does not believe will be condemned."⁷

What can the Church, Christ's Spouse, lack that She does not have, and what could He tell Her that He did not tell Her so that She might manifest it, He who, being the Infinite Word of the Father in a loving saying of divine and substantial songs, handed Himself over for Her sake with all the fruit of His Redemption; and loving Her to the utmost and to the end He stayed with the Mother Church so that nothing might be left to be told nor donated to Her, "I am with you always, until the end of the of age."⁸

⁵ Jn 15: 15.

⁷ Mk 16: 16.

⁶ Mt 28: 19-20.

⁸ Mt 28: 20.

"Christ loved the Church and handed Himself over for Her to sanctify Her, cleansing Her by the bath of water with the word, that He might present to Himself the Church in splendor, without spot or wrinkle or any such thing, that She might be holy and without blemish."⁹

Therefore, in the bosom of the Holy Mother Church, nobody has anything new to say; since, by means of the mystery of His Incarnation, life, death and resurrection, Christ manifested and said everything to humanity by and through Her; depositing in the bosom of the Holy Mother Church, divine and divinizing, New and Heavenly Jerusalem, all the treasures of the wisdom and science of God, contained and havened in His precious amphora, replete with divinity, with the command of Christ to communicate it to men of every people, language, race and nation.

Being the Church the most rich mine which in Her bosom of universal Mother contains God Himself, living in Her, and making Her the Temple and the Dwelling of the Almighty; in splendorous manifestation, full of wisdom and love, of the Father's will who, in divine and human expression, by His incarnate Word, gives Himself to us under the overwhelming impulse of the Holy Spirit, who sends us forth as messengers in proclamation of His message whether it is convenient or inconvenient.

⁹ Eph 5: 25-27.

Christ made His Church, with Him and in Him, the living Word which expresses God and the Way that shows the Truth to us and leads us to the most luminous and most glorious tomorrow of Eternity, where our hope will be fulfilled and replete in the possession of the perfect and finished love which never ends, because time went by and the end arrived.

And there, on the day luminous and without sunset of the definitive encounter with God, we shall live forever “being transformed into the same image from glory to glory,”¹⁰ and being “like Him, for we shall see Him as He is”¹¹ in the company of the Angels and all the Blessed;

burning in an act of pure love at the possession of the sole and supreme Good, giving glory to the Father, glory to the Son and glory to the Holy Spirit;

in most blissful and most glorious enjoyment of God Himself who, introducing us into the recondite chamber of His eternal Wedding, is the only one capable of fulfilling all the demands and longings of man’s heart with the infinitely exceeded and eternally possessed satiety by the participation in His same divine life.

By the Sacrament of Baptism we come to be children of God, living temples of the Holy Spirit. Living, in our pilgrimage through the exile towards the Father’s House, a likeness of

¹⁰ 2 Cor 3: 18.

¹¹ 1 Jn 3: 2.

Eternity through faith. Which, if we adhere to it with love, full of hope, gradually prepares us to the attainment of the essential end for which we have been created, and the sole capable of satisfying our hungers for happiness, for love and for being loved, for possessing, in the possession of the Infinite Being, infinitely transcended owing to the perfection of He who *is Himself**, been and being what He is in the subsistent instant of *being Himself so* in Himself, by Himself and for Himself, the Eternal He Who Is in co-eternal and infinite repleteness of Divinity.

Who, in an outpouring of merciful love, in and through the Holy Mother Church, not only comes to dwell in each man by the deifying grace –since “whoever loves Me will keep My word, and My Father will love him, and We will come to him and make Our dwelling with him”¹²–; but rather, raising us to the excellence of His Highness, He makes us approach “Mount Zion and the city of the living God, the Heavenly Jerusalem, and countless angels in festal gathering, and the assembly of the First-born enrolled in Heaven, and God the judge of all, and the spirits of the just made perfect, and Jesus, the mediator of a New Covenant, and the sprinkled blood.”¹³

* The expression “*is Himself*,” as well as “*being Himself*,” “*to be Himself*,” etc... shown in *italics*, are used with a meaning much more profound than their proper grammatical sense. See Publishing Note at the end of this booklet.

¹² Jn 14: 23. 12.

¹³ Heb 12: 22-24.

For that reason he who has hunger and thirst for love and for being loved, for richness, for beauty, for possession, and for happiness...; anyone who longs for without finding what he seeks, let him come to the bosom of the Holy Mother Church, replete and saturated with Divinity; for in Her, God opens to us the affluents of the eternal Springs, and through Her, “in Your light we see Light”¹⁴ that Christ brought to us being “a Light for revelation to the Gentiles, and glory for your People Israel.”¹⁵

“I saw water flowing out from beneath the threshold of the temple toward the east,... south of the altar.

... Then when he had walked off to the east with a measuring cord in his hand, he measured off a thousand cubits and had me wade through the water, which was ankle-deep... Once more he measured off a thousand, but there was now a river through which I could not wade; for the water had risen so high it had become a river that could not be crossed...

Along the bank of the river I saw very many trees on both sides. He said to me, ‘This water flows into the eastern district down upon the Arabah, and empties into the sea, the salt waters, which it makes fresh. Wherever the river flows, every sort of living creature that can multiply shall live...

¹⁴ Ps 36: 10.

¹⁵ Lc 2: 32.

Along both banks of the river, fruit trees of every kind shall grow; their leaves shall not fade, nor their fruit fail. Every month they shall bear fresh fruit, for they shall be watered by the flow from the sanctuary. Their fruit shall serve for food, and their leaves for medicine’.¹⁶

Whosoever may want to receive the message of eternal life that Christ came to communicate to us, has to go to drink in the torrential affluents of Mother Church; and there and from there, collecting from Christ’s side all the treasures of the wisdom and science of God that overflow gushingly over Holy Mother Church, brimming Her in saturation, She may spread them throughout the world so that “the earth shall be filled with knowledge of the Lord, as water covers the sea.”¹⁷

Church of mine...! How beautiful you are...! You are “Florid garden,” Church of mine, “enclosed garden, fountain sealed.” “Your eyes are doves behind your veil.” “You are all-beautiful, my beloved, and there is no blemish in you.”¹⁸

What could God give You that He did not give You nor present to You that He did not give You as a present, when God “Himself espoused You to Him in justice and love,”¹⁹ putting you in the very depths of His blessed chest and staying to dwell in Your Motherly bosom so that you may manifest Him; in such a way

¹⁶ Ez 47: 1-12.

¹⁸ Sg 4: 1. 7. 12.

¹⁷ Is 11: 9.

¹⁹ Cfr. Hos 2: 21.

that Your royal Head, Your glory, Your crown and Your Word, is the Father's, Infinite Word Himself, Incarnate, Singing Expression of the eternal perfections: He "gave Him as Head over all things to the Church, which is His body, the fullness of the one who fills all things in every way"²⁰; being the love in which You burn the Holy Spirit Himself, who holds You enkindled since "Your cheek is like a half-pomegranate,"²¹ Holy City, New and Heavenly Jerusalem! in the gladdening flames of the infinite impetus of His eternal *loves*?!

That is why it is necessary, that we open our heart, to live drinking of the eternal Springs, to all the words –havened in the Church's bosom– uttered from the creation of the world by Him who is the Beginning and the End, the Alpha and the Omega, throughout the Old Testament; by means of which Yahweh was preparing us, as the only true God, for the coming of His Sent One Jesus Christ; the God Man, the beheaded Lamb, alone capable of "opening the book and loose its seven seals: for You were slain and with Your Blood You purchased for God those from every tribe and tongue, people and nation. You made them a kingdom and priests for our God, and they will reign on earth."²²

For by means of the shedding of His Blood for the restoration and salvation of mankind, Christ makes reparation to the Holiness of the

²⁰ Eph 1: 22-23.

²¹ Sg 4: 3.

²² Rv 5: 9b-10.

three times Holy God, "King of kings and Lord of lords,"²³ offended by man; uniting fallen humanity with the infinite Holiness of He who Is, by the hypostatic union of the divine nature and the human nature in the person of the Word in indissoluble marriage of eternal *loves*, "With age-old love I have loved You."²⁴

So that, by the plenitude of Christ's Priesthood, being as much man as He is God and as much God as He is man, in outpourings of His eternal gifts, He might raise men to the dignity of being able to become, according to the divine thought, children of God in His Only Begotten Son, and coheirs of His glory in eternal participation in the most blessed and eternal joy of His same divine life, "O Blessed fault... which gained for us so great a Redeemer!"²⁵

Bubble up in my mind
beautiful thoughts,
immense *tendernesses*,
love colloquies,
in the presence of the great mystery,
sublime and exalted
of God become Man
and the Man who is God.

Who raised,
by the fullness
of His Priesthood,

²³ Rv 19: 16.

²⁴ Jer 31: 3.

²⁵ Easter Proclamation.

fallen man
in his prostration,
to sublimity
of so much mercy
that made possible
his restoration.

Powerful might
of God become Man
in an outpouring
of His compassion!
Who seeks to save us
by the great might
full of excellence
and the sublimity
of His perfection:

God who moans and cries,
swaddled in baby clothes,
who dies bleeding
as Redeemer...!

Infinite mystery!
that, in His touchings,
is manifesting
God's glory;
of Him who, at the height
of His power,
is Love who loves
and is Love who can do
by His perfection,
and Love who surrenders Himself
in a saying of *loves*,
who dies bleeding
in crucifixion.

Divine deliriums
between God and man,
eternal romances
of conversation...;
mysteries which include
how God loves us
from the excellence
of His perfection.

And my adoring soul
all reverent,
in its prostration
responds to the Eternal One
at the excellence
of the proximity
of God's passing,
in the way She can
from her lowliness
of annihilation.

Proclaim, my soul,
all the songs
which, in the deep depth
of God's Bosom,
He expressed
to your swollen being,
when He sent me
to manifest Him
in proclamations
of His perfection.

My silent soul,
adoringly listens

to the Begetter's
Infinite Word,
who places in my mouth
His sweet accents
that I have to repeat them
with my poor voice,
only like the Echo
of Mother Church,
breaking into songs
of proclamation;
 clamouring to men
full of sorrows
by the vehemence
of Him who sent me;
 seeking only
in my poor life,
with my poor accent
and at every moment
to be glory to God;
 rushing to look for them,
full of nostalgias,
to present them
before their Lover;
and only longing
in the containments
of my poor voice
full of nostalgia,
for an eager,
deep and palpitating cry:

 Glory for God!
life of the souls
who may glorify Him

due to the power
of immense mercy,
sublime and coeternal,
of His perfection!

This is why in my gasping thirst, untiringly seeking to give glory to God and life to souls, my being burns in most vehement urges, of expressing what the Infinite One is and His eternal designs; and of expressing gradually in the manner that more perfectly and suitably be possible for me, what for my soul-church the transcendent mystery of faith contains, full of hope, which makes us live on earth an image of Eternity through the love of the Holy Spirit; who inflames us, hurling us under His impulse to God's encounter through the pilgrimage of this life, fulfilling, in possession, the supreme end for which we were created.

My soul, under the divine impulse and the motion of the Holy Spirit, sheltered by the shade of the Almighty and the force of His infinite power, feels itself impelled to manifest with an open spirit and a graspable and simple language, what is contained in itself, to proclaim it whether it is convenient or inconvenient: the profound and supernatural mystery that the Mother Church contains in Her bosom "the mystery hidden (by God) from ages and from generations past. But now it has been manifested to His holy ones"²⁶;

²⁶ Col 1: 26.

entrusted by Christ to His Apostles and transmitted by His Successors, through the most rich dogma replete with loving wisdom that this Holy Mother holds inside, contains and maintains in Herself, and communicates to us through the Liturgy by the life of faith, full of hope and inflamed in love; with all the gifts, fruits and charismas that the Holy Spirit gave Her the day of Pentecost for the manifestation of the splendour of the glory of Yahweh, by means of the fulfilment of His promises, which are eternal, in the New, Universal, Eternal and Heavenly Jerusalem, the sacred Assembly that glorifies God with canticles and hymns of praise.

“The Gates of Jerusalem shall be built with sapphire and emerald, and all your walls with precious stones. The towers of Jerusalem shall be built with gold, and their battlements with pure gold. The streets of Jerusalem shall be paved with rubies and stones of Ophir; The Gates of Jerusalem shall sing hymns of gladness, and all her houses shall cry out, ‘Alleluia!’.”²⁷

“Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest.”²⁸

That is why, when I want to manifest what the life of faith is, I cannot do it without getting somehow inside the plethoric mystery of the Church, of such raised and sublime excel-

²⁷ Tb 13: 16-18. ²⁸ Mt 21: 9.

lence; where the Divine Family dwells in infinite activity of life, in total happiness, in eternal perfection, in divine plenitude of Trinitarian intercommunication, *being itself* what it is and communicating Itself through the Church in infinite manifestations of eternal gifts.

God dwells well settled in the Church. In Her He is living His life for Himself and for us; *saying Himself** His life for Himself through His Word, and for us through His Incarnate Word.

God willed to communicate Himself to us, and for that Christ lived on earth thirty three years. But that was not much to His infinite love. That is why spelling Himself out to us as Word of the Father in loving wisdom of infinite songs, loving us and delivering Himself to us to the end, He loved us to the utmost and He remained with us in the Church's bosom, New People of God, until the end of time.

Christ is in the Church bringing to us with Him the Father and the Holy Spirit. And when Christ stayed with us, He did not stay in an inactive way, but realizing in perpetuation, throughout all times the mystery of His Incarnation, life, death and resurrection in splendid donations by the overflowing manifestation of eternal gifts:

* In the last paragraph of the Publishing Note, at the end of this booklet, it is defined the sense of these reflexive expressions, shown in italics.

“Take this, all of you, and eat it: this is My Body which will be given up for you.

Take this, all of you, and drink from it: this is the cup of My Blood, the Blood of the new and everlasting Covenant. It will be shed for you and for all men so that sins may be forgiven.

Do this in memory of Me.”²⁹

“Amen, amen, I say to you, unless you eat the Flesh of the Son of Man and drink His Blood, you do not have life within you. Whoever eats My Flesh and drinks My Blood has eternal life, and I will raise him on the last day. For My Flesh is true food, and My Blood is true drink. Whoever eats My Flesh and drinks My Blood remains in Me and I in him.”³⁰

Being Holy Mother Church, replete and saturated with Divinity, the one who, by means of Her Liturgy, of the Sacraments... unites us to Christ and perpetuates for us the mystery of His life and His intimate living.

The Church is the one who gives us the mission of Christ Himself to communicate the life of God to all men, the one who puts us in contact with the three Divine Persons so that we may live on Their life, the one who gets us into the mystery of the Incarnation, and therefore in Mary, the Woman promised by God in Paradise

²⁹ Missal, formula of the Consecration.

³⁰ Jn 6: 53-56.

to our First Parents, who would squash the head of the serpent by the Fruit of Her blessed womb; also perpetuating for us the sublime mystery of the Virgin’s divine Motherhood, who is where and by whom the divine life was given to us; being Mary the one who is “to blame” for all men being filled with grace and living on God.

And it is the Church the one who will take us one day with the glorious Christ to Eternity.

Since the Mother Church, in Her royal Head, is Christ Himself; who, grafting us onto Him, like the vine to the branches, and making us living members of His Mystical Body, by the divine and divinising plenitude of His Priesthood, pours out over mankind from the height of His infinite Holiness, as though in torrential affluents, the whole Divinity which springs up from the Father’s Bosom through Christ’s open side, under the impulse and the influence of the Holy Spirit, overflowing towards men in divine and human expression:

“Streams of the river gladden the City of God, the Holy Dwelling of the Most High. God is in its midst; it shall not be shaken; God will help it at break of day.”³¹

The mystery of the Church is so rich, exuberant and plethoric, so replete with Divinity, and at the same time it is as plain and most simple as God Himself.

³¹ Ps 46: 5-6.

Since, although God is the infinite Plenitude of interminable perfections, due to His very perfection of being He does not need time to have everything in Himself and by Himself been, lived, possessed and finished.

That is why God is the infinite Simplicity; since, in a subsistent and coeternal act of life, He is and has realized and encompassed all His infinite power for being. Since, if God, to *be Himself*, would have a need for time, it would be because His capacity for being were not so rich that it embraced, in one infinite act of eternal encompassment, all His subsistent reality.

The Trinity is an immutable act of Wisdom Known in Love, so perfectly, that the personal activity of this Trinitarian act is in three Divine Persons.

The Father is the Wisdom which, so been and known, intimately, deeply, infinitely and savouringly is known Himself and in such perfection, that what He knows, known, in singing Expression, is His Word, His "Utterance," His Only Begotten Son;

in a wisdom so eternally loving in the intercommunication of Both, that makes them break into so mutual a love, that it is the third Person in the life of the Trinity: personified Love, as the fruit of the loving wisdom of the Father and the Son, in an embrace of paternal-filial love.

But the Church, who dwells on earth and extends in time, despite having in Her mother-

ly bosom God Himself, Christ with the sublime and transcendent mystery of the Incarnation, by means of which He gives Himself to us in communicative manifestations of eternal gifts, with His life, passion, death and resurrection, and the immaculate brilliance of the Virgin Mother of God, Mother of the Church Herself and universal Mother of all men, has to manifest it and donate it to us throughout all ages in the course of the life of each man.

What a life does our Father God live, of happiness...! And what a life so plethoric and full of Divinity is contained in the wide and majestic bosom of Holy Mother Church, so unknown by most of Her children...! And sometimes so despised and even outraged by those who, for not knowing Her well, spit Her in Her beautiful face through which God shows and communicates Himself to us: by means of the will of the Father in redeeming expression through Christ, with inexpressible moans by the Holy Spirit.

God Himself, in a communication of Divine Family, is the palpitating living of the Church.

This is why the Church is bursting into Divinity, replete with beauty and holiness, with love and justice, with truth and peace; and the face of God on earth is shown to us through the Church, for it is She who tells us in divine and human conversation throughout all times

–in a saying that is to bring it about in our souls by means of Her Liturgy and the word–, the same life of God.

Oh if I could say what our Holy Church is...! If I could express the plenitude in which She is havened...! If I could spell out in my delirium of love, even though it may be imperfectly, how in the Mother Church all the mysteries of our Christianity are contained and havened...!

The mystery of faith is the whole infinite deposit that Christ has communicated and perpetuated during His lifetime, in the Church's bosom.

The life of faith is not a cold thing, nor of scientific study; it is all the plethoric richness of the Infinite, told us in a romance of love.

All that the Church tells us and shows us, continuing the Word's song, is the treasure of our faith.

It is the faith that which gets us into contact with God, because it is the one which spells out to us the most rich mysteries of our Christianity; it "is the realization of what is hoped for and evidence of things not seen."³²

Faith is not to believe coldly what is not understood; "even the demons believe... and tremble."³³ It is to receive in loving wisdom, under the light, the force and penetration of the Holy

³² Heb 11: 1.

³³ Jas 2: 19.

Spirit, all that the Word, through Mary, communicates to us in the Church's bosom manifesting it in works and fruits of Holiness.

To live on faith is to live on God, on Christ, on Mary; it is to immerse oneself in the life of the three Divine Persons; it is to receive the message of the Incarnate Word; it is to take shelter in Mary's Motherhood; it is to listen, to receive and to adhere to all that the Church tells us, received from Christ, in His communication of loving and sapiential wisdom of the divine mysteries.

The most rich dogma of our Holy Mother Church has to be communicated in wisdom and love; and not presenting it as a cold and schematic thing, outlining and cooling the vital, loving and most luminous life of our faith; sometimes reducing it to concepts so cold, that they become for us dark, complicated and even too difficult to assimilate.

God is Wisdom Expressed in Love. Christ, Word of the Father, living Temple and Sanctuary of God amongst men, He came to communicate to us His loving wisdom in the Church's bosom:

" 'Destroy this temple and in three days I will raise it up.' The Jews said, 'This temple has been under construction for forty-six years, and You will raise it up in three days?' But He was speaking about the temple of His body. Therefore, when He was raised from the dead, His disciples remembered that He had said this, and they

came to believe the scripture and the word Jesus had spoken”³⁴;

and the Church gives us the eternal mysteries, in wisdom that is to know –savouringly– and, therefore, in love.

That is why, he who may want to receive the infinite richness of the Church in cold and schematic concepts, is not in the disposition to know –savouringly– the mysteries of our faith, which are and are communicated to us in love; for they are the life of wisdom and love that God *is Himself* and that He wants to live with us in family intimacy in the wide and maternal bosom of Mother Church;

New People of God which Jesus entrusted to His Apostles, making Peter the Rock and the Foundation of His Church and universal Shepherd of His Flock, “You are Peter, and upon this rock I will build My church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of Heaven. Whatever you bind on earth shall be bound in Heaven; and whatever you loose on earth shall be loosed in Heaven.”³⁵

“Feed My lambs”... “feed My sheep.”³⁶

The Father, *knowing Himself*, breaks into a Word of fire. That Word is His Word, His Son, who says all that there is in the Trinity’s bos-

³⁴ Jn 2: 19-22.

³⁵ Mt 16: 18-19.

³⁶ Jn 21: 15. 17.

om, because He is the Expression of the divine and eternal reality. But this Utterance or this Word that the Father says through His Son, is alone pronounced in the love of the Holy Spirit. That is why, he who wants to listen coldly and lovelessly to the divine Word, does not receive the Word; for the Word solely communicates Himself and is said in the love in the bosom of the Trinity and in the souls that open themselves to the sanctifying action of the Holy Spirit Himself.

“In Christ Jesus, neither circumcision nor uncircumcision counts for anything, but only faith working through love.”³⁷

What a great happiness does my soul feel for being christian...! What a dogma so marvellous that of my Holy Church...! What a happiness to live on faith, hope and charity, and what a joy to know that, for the Christian who lives his Christian faith, there are no frontiers either of time, or of place, or distances, or ages...!

Son of the Holy Mother Church, as in God there is no time and for *the soul-Church* there are no frontiers, all that was twenty centuries ago, you can actually live so now by means of faith, hope and charity and through the Liturgy.

³⁷ Gal 5: 6.

I need not envy anyone! since I have listened to what the Lord said to Thomas, “have you come to believe because you have seen Me? Blessed are those who have not seen and have believed.”³⁸

I have printed into my soul the light of the faith which is more certain to me than my own senses, feeling that what it teaches me is surer, than all that I, by myself, may know. Since I experience and I am more Church than soul and I would rather give up being soul than being Catholic, Apostolic and Roman Church.

By my grafting onto Christ I have been with Him at every step of His life, and I have the gladness of being able to live at every moment the mystery of Jesus which may please me the most. Because, guided by faith, I penetrate into the recondite secrets of the Church, and burning in charity, full of hope, I receive in me all these mysteries lived in love or in pain, accompanying Jesus in the moments of His life.

I have a happiness that the disciples of the Lord did not have; and it is that now, after twenty centuries, being able by faith to live those moments, the development of the Church has given to my soul a knowledge that they did not possess for not having received the plenitude of the Holy Spirit.

³⁸ Jn 20: 29.

Thus, with the Shepherds I go to the stable of Bethlehem and, knowing what I am going there for, I grasp the deep mystery that there takes place, enlightened by the gifts of the Holy Spirit, who enkindles my faith. And at the same moment that the Word comes out of the womb of Mary, I receive Him in my soul before She places Him in the manger. Because there was none who would receive Him, Mary “laid Him in a manger.”³⁹ This phrase of the Gospel holds a deep mystery: it was the Father’s will that Jesus should be placed amongst straws to show us that “He came to what was His own, but His own people did not accept Him.”⁴⁰

My soul goes ahead of the Shepherds and lives, in a most clear light of faith, that moment, which only the Angels could perceive, of the birth of the Word of Life.

At that very instant I open my heart so that the Most Holy Virgin may deposit Him in the recondite depth of my spirit; and there, I have Him curled up, I caress Him and I kiss Him, and, in a bride’s silence, I avail myself of these moments in which my God become Man, moaning with the weeping of a child, was eager to communicate His proclamation to us, and I receive it the way that He from all Eternity expected from me.

Let us see who is happier, those Shepherds or I...? They did not know how they had to do

³⁹ Lk 2: 7.

⁴⁰ Jn 1: 11.

it; but as for me faith, for being daughter of the Church and the last one within this Holy Mother, the poorest, tiniest and miserable one, has taught me, inflamed in the love and brimming my hope, to take advantage of this moment of the birth of Jesus in order to receive the message of eternal love which, when He became incarnate, the Word came to communicate to us.

I was at the manger and at the cross; I saw the glory of the divine Word in His Ascension; I received His first and last words. And all that because faith, enlightened by the gifts of the Holy Spirit, permeating me with His loving wisdom, surpassing my senses, makes me live.

“How great is Your goodness, Lord, stored up for those who fear You. You display it for those who trust You, in the sight of all the people. You hide them in the shelter of Your presence... You keep them in Your abode.”⁴¹

Jesus had everything present from the moment of His conception till His ascent to the Heavens. That is why what you live now, at this very moment, He received it lived in that moment, having the happiness and the consolation of seeing Himself accompanied by you at the steps of His life; and you have the happiness, not of having accompanied Him at a step of His life only once, but rather, throughout all the moments of your existence, by your

⁴¹ Ps 31: 20-21.

life of faith, hope and charity, transcending time, you can accompany Him in the manger, in Nazareth, in His public life..., something that those who were with Him could not do, if they did not live on faith.

All my life, lived like this, is to live...! all my life, lived like this, gives life; all my life, lived like this, is happiness, truth, fullness, plenitude and fruitfulness...That is why, with all the happiness of my heart, I can say that, by means of my simple life of faith, hope and charity, there is nothing I do not possess, nor anyone I may envy.

My soul has widened its capacity, and, living in the truth with all the truth that the most rich dogma of the Holy Mother Church contains, there is nothing that I seek, need and desire that I have not.

The Christian who lives his Christian faith also looks to make others share in the happiness that he possesses; that is why he experiences and has urges to come to all places, for his charity demands of him to help everybody, filling them with life under the impulse of the Holy Spirit who impels him to take souls for God, children for His bosom. “To Greeks and non-Greeks alike, to the wise and the ignorant, I am under obligation.”⁴²

⁴² Rom 1: 14.

And in view of his powerlessness for action, when he sees that the circle of people who surround him is so limited, and that the demand as though infinite to reach all men is his mission, he can only rest totally “between the porch and the altar”⁴³; knowing by faith that there, in priestly posture, his irradiation encompasses them all without distances, without time, without condition of races, without borders. In that priestly posture he will cover all times and he will embrace all souls.

Owing to the power of prayer, there isn't anybody who is left without receiving the influence of the *soul-Church* who lives deeply his Christianity being his irradiation according to the participation that by his life of faith, hope and charity has in God; a participation that gives him, according to his measure, more or less strength to exercise his particular priesthood in favour of others.

Children of the Church, New and Heavenly Jerusalem, founded by Christ and entrusted to His Apostles, come to the divine banquet of the Eternal Love. Come, for my soul with the Church, in priestly attitude, is “between the porch and the altar,” taking out the treasure from God's heart to communicate it to you.

Dear soul, whoever you maybe, perhaps the most abandoned of the Earth, the most forgot-

⁴³ JI 2: 17.

ten, the most misunderstood, the most lonely, you who thinks you do not have anyone in whom to rest, to me you are the dearest.

I want you to know that for you, oh dearest daughter of my *soul-Church*, who plunges into the silence of incomprehension and of oblivion, I am “between the porch and the altar” exercising my priesthood, and weeping, like Saint Monica, to obtain from God the life that you need. I also want you to know that neither time nor distances exist for me; I don't care that you live in this century, that you have existed in the beginning of time or are going to live at its end.

Whether you be wretched or happy, you who reads this writing, ought to know that my soul, being Catholic, Apostolic and Roman Church because it is grafted onto Christ, has been with you at those moments in which silence and solitude envelop you, accompanying you and giving you home warmth. For I feel by my nuptials with Christ that I am your mother, because there are no distances nor times for the spouse of the Holy Spirit, who, feeling that she became fruitful by Him, knows herself universal mother of all souls, experiencing in herself that she loves each and every one, with the same capacity when she loves all as when she loves each one.

But how could I give you life, if my posture were not to be “between the porch and the altar,” the only way to be able to reach all times?

“Between the porch and the altar let the priests weep” and the virgins of the Lord, together with anyone who, being a member of the Mystical Body of Christ, living Church, may need to give glory to God and life to souls by his life and his word; by means of the exercise of the specific priesthood of each one, participating in the plenitude of the Supreme and Eternal Priest, the Anointed One of Yahweh, Only Begotten Son of God, Jesus Christ His Envoy.

Who “in the days when He was in the flesh, He offered prayers and supplications with loud cries and tears to the one who was able to save Him from death, and He was heard because of His reverence. Son though He was, He learned obedience from what He suffered; and when He was made perfect, He became the source of eternal salvation for all who obey Him.”⁴⁴

In priestly posture, imploring mercy from the God infinitely Holy, may God’s People live “between the porch and the altar,” exercising their official or mystical priesthood.

“You made them a kingdom and priests for our God.”⁴⁵ A mystical priesthood which, by an infinite outpouring of His merciful love stooping to the smallness and lowness of my nothingness, to me, the last and the smallest of the daughters of the Church and within this Holy

⁴⁴ Heb 5: 7-9.

⁴⁵ Rv 5: 10.

Mother the Echo of His songs; at the foot of the tabernacle, the Divine Master so constantly, deeply and savouringly asked me and made me live, printing into my spirit the way in which I had to realize it. In order to make my consecration so fruitful that it reached all places and all times by the irradiation of my being of universal Church, being a vivifying and a living member in the bosom of the Holy Mother Church.

In my priestly posture, Jesus was pouring over my soul, thirsting to listen to Him and being aflame in need to receive Him and to give Him rest, the laments of His chest which overflowed with eternal donations without being received by most men and specially by many of His elect.

So that, leaning on His heart, I would receive Him in reverent adoring prostration;

and with the fullness of His same gifts, I would reply to Him in my priestly posture between Him and men;

and thus, compiling all that I received from His blessed chest, I would take Him with an open soul and enamoured heart, and, turning towards the souls, I would spiritually run throughout the whole earth to spread it, in manifestation and prayerful irradiation, by my life and my word;

and feeling impelled to reach and to compile all men of every time, people, race and nation, I would bring them to Him, presenting

myself with them before His infinite Holiness, to offer them to Him as frankincense in a hymn of praise and reparation as a returning response for His received gifts.

Thus being, by the exercise of my particular priesthood in the priestly posture with which Jesus Himself with His divine wisdom enlightened my spirit, glory for Him, rest of His sore heart, and consolation in His sorrowful and painful Gethsemane.

This was the simple, deep and universal way to pray in priestly posture, that Jesus taught my soul, prostrate in reverent adoration at the foot of the tabernacle, ever since the early years of my consecration to Him, leaning on His chest like Saint John at the Last Supper, so that I would live it and manifest it.

Which filled my enamoured spirit owing to the most vehement need that I experienced to give glory to God, and life to souls by means of the exercise of the particular priesthood which made my virginity fruitful so marvelously that, through my irradiation, it reached all places. In such a way that everything was under the influence of my spiritual motherhood, fruit of my nuptials with Christ, Spouse of the virgins, Conqueror of *loves* and Donor of infinite gifts in fruits of life for souls and conquest of His Kingdom.

How happy God is...! And how blissful he who living on faith, which is brighter and more certain than the light of midday, on hope and on charity, experiences in himself a fullness of life, of happiness, of possession and of love such that he can say, by his grafting onto Christ as a living and vivifying member of His Mystical Body: "Let anyone who thirsts come to Me and drink"⁴⁶ and he who is hungry, let him come to me and eat; because filling myself with divine life through my particular priesthood, a fountain that wells up to eternal life has sprung up within me inflamed in my longings for: Glory for God! souls for His bosom!

Son of the Holy Mother Church, whoever you are, open yourself to whatever the Word says to you within the Church's bosom. By means of your life of faith, do receive His teachings with love, so that they may become life in you.

And forget not that faith is not a dark and cold teaching, but rather is the same light of God which enlightens the hearts, enkindled in the flames of the Holy Spirit, who wants to communicate to you His life, bringing it about in you, by means of the simple, but profound and luminous teachings, that, within the Holy Mother Church by means of our faith, full of hope and inflamed in charity, are given to us

⁴⁶ Jn 7 : 37.

and are communicated to us with a Father's heart, a Word's song and in the love of the Holy Spirit.

"Whoever follows Me will not walk in darkness, but will have the light of life." "Who called you out of darkness into His wonderful light."⁴⁷

Forget not either, Priest of Christ, consecrated soul, living and vivifying member of Christ's Mystical Body, that God's life is infinitely different and distant from what you think, from what you understand, from what you know and you can comprehend with your human senses and concepts.

Since the life of faith has to be penetrated according to the divine thought, and to be lived and illuminated by means of the gifts and fruits of the Holy Spirit.

Therefore your human concepts, if you do not supernaturalize them, are useless regarding the faith; but rather they darken you more. For faith is the splendid manifestation in communication of loving wisdom of the divine mysteries:

"For My thoughts are not your thoughts, nor are your ways My ways. As high as the Heavens are above the earth, so high are My ways above your ways and My thoughts above your thoughts."⁴⁸

⁴⁷ Jn 8: 12; 1 Pe 2: 9.

⁴⁸ Is 55: 8-9.

That is why sometimes it seems to you that faith is obscure, not because it is so in itself, but because you are blind. Explain to a blind person how the sun is, and as long as his blindness does not disappear, he will see all black.

Son of the Holy Mother Church, be aware that, if you want to live by the luminary of the luminous faith, of sparkling wisdom, you have to be simple and little; since only to the little ones, as the Divine Master said, are the secrets of the Father manifested: "I give praise to You, Father, Lord of Heaven and earth, for although You have hidden these things from the wise and the learned You have revealed them to the childlike."⁴⁹

And you will attain it by your life of faith in your contact with God who dwells in you –since by grace you are a living temple of God and the dwelling of the Most High– and listening to the Lord in long whiles of intimacy at the foot of the tabernacle.

And above all, receiving the Incarnate Word of life, "Light from Light and Figure of the substance of the Father,"⁵⁰ who gives Himself to us in Food and Drink by the word of one of His anointed, in the divine and sublime Sacrament of the Eucharist,

⁴⁹ Mt 11: 25.

⁵⁰ Cfr. Heb 1: 3.

to which you have to go in order to eat that Bread of life, drinking in the torrent of the infinite Springs; because “he who eats of Me will hunger still, he who drinks of Me will thirst for more.”⁵¹

⁵¹ Sir 24: 20.

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 “*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 **is** *being 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 **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*

* In the text of this Collection of booklets, this expression has been substituted for “*stands in being of Himself*,” to avoid the use of two consecutive forms of the verb “to be” with different meanings: the first, “**is**” (“condition” or “state”) and the second, “*being*” (“identity” or “nature”).

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 lo 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