

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, 6-1-2005

Offprint of unpublished books of Mother Trinidad de la Santa Madre Iglesia, and of her published books:

"LA IGLESIA Y SU MISTERIO" (The Church and her mystery)
"FRUTOS DE ORACIÓN" (Fruits of prayer)
"VIVENCIAS DEL ALMA" (Experiences of the soul)

First Spanish edition published: September 2000
© 2005 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*)

ISBN: 84-86724-69-4
Depósito legal: M. 1.636-2005

19-7-2000

THE SANCTA SANCTORUM OF THE DIVINE FAMILY

Oh eternal and infinite Glare of subsistent wisdom and of transcendent virginity, hidden and shrouded in the deep and sacred depth of your infinite holiness!

I need, deepened and overwhelmed, from the poverty of my nothingness, to drink from the torrents of your springs in the coeternal and trinitarian concavity of your infinite perfection, to be enraptured in the richest nectar of your divinity; and brought by You into the secret chamber of your inexhaustible being, perceive the ineffable concert in clickings of unheard of melodies, which, in infinity of attributes and perfections, You *are yourself*; oh my trinitarian God! in the copious outflow of you very divinity; in the deep depth of You *being yourself* the Being, the sole Being who, in infinite and eternal subsistence, bursts into joyful flowing harmonies of divinity, as cataracts and cataracts of infinity of perfections in infinity by infinities of attributes that are one sole, inexhaustible, most simple and plethoric perfection.

Which You *are yourself*, oh my infinite God! by yourself and in yourself in an act of eternal subsistence, been and possessed in the consubstantial and coeternal instant of You *being yourself* the One who You *are yourself*, without beginning or end, in You, by You and for You, oh infinite Being! who, saturating my soul in the sapient softness of your transcendent and eternal wisdom, makes me penetrate your very mind; so that, this way, I may spell it out in the manner that may be possible for me, enraptured and as though saturated with the tasting of the richest nectar of your divinity; and live, drinking, at that point-point of your divine begetting, from the flowing amorous wisdom that You *are yourself* in a tasting so profound, so unprecedented, so sacred and of so much excellence, that, shrouded and covered by the transcendent virginity of your eternal holiness, makes you be the Being! the Being of sapient Wisdom in singing Explanation of eternal Love!

Oh inexhaustible fruitfulness of the Father subsistent by himself, in himself and for himself! Oh Father, who, breaking into fatherhood by the infinite fullness of your inexhaustible perfection, You *are yourself* in a fruitfulness so plethoric and exuberant of being, that makes You break into begetting at that point-point, mysterious and hidden, silent and veiled, where

You *are yourself* the fruitful and infinite Fatherhood of inexhaustible perfection, begetting the eternal *Oriens*, whom You always have begotten and are begetting as a fruit of your fruitfulness;

Emanation of your very wisdom in melodic expression of infinite canticles, so perfectly and consubstantially, that the begotten Son, whom You have in your bosom always begotten and always begetting Him, comes out without coming out, springs without springing, as a fruit of your loving wisdom, at the point-point of your divine begetting bursting out into Light of sparkling and refulgent loving wisdom, giving birth to the Light of your very wisdom, to your only begotten Son, Figure of your substance and Image of your very perfection in singing explanation of infinite perfections, eternal Word of melodic canticles in spelled out and explanatory expression of all that You are. “For it is an aura of the might of God and a pure effusion of the glory of the Almighty... For it is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness.”¹

Word of mine...! Light of Light...! Clarity of Clarity...! Glare of the divine Sun...! “Impress of the Father’s Being,”² “of one being with the Father”³; who, in filial-loving return, express, be-

¹ Wis 7: 25-26.

² Heb 1: 3.

³ Nicen Creed.

ing the substantial Word of his inexhaustible perfection, in a jubilation of love so sublime and so rejoicing in loving and explanatory response to the Father, all that He *is himself* in the deep depth of the concavity of his infinite subsistence and that makes Him break out into divine fruitfulness “in holy splendour, begetting You.”⁴

To whom You, oh Word of mine! You return in your canticle of infinite melodies in loving and delirious from love response, in a love so perfect, so much, so much! that, as the fruit of the Father’s fruitfulness loving his Son in loving fatherhood, and of the Word’s expression in returned filiation of loving song to the Father; rises brilliant, from the Father’s loving spiration to the Son and in loving and infinite filiation from the Son to the Father, a Love so perfect, so much, so much! that it is all that the Father is in his *being himself* Father of flowing fruitfulness, by his being, and all that the Son is, by the being received from the Father, in filiation of returned love in loving spelling out of infinite and eternal canticles. “The Spirit of truth will glorify me, because He will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that He will take from what is mine and declare it to you.”⁵

⁴ Ps 109: 3.

⁵ Jn 16: 14-15.

And the love with which they love each other is so perfect, that it is all the being that the Father, in an act of begetting and loving fruitfulness, gives to the Son; and that the Son returns to the Father at the very instant-instant, sacrosanct, secret and sacred, of the divine begetting; in a paternal-filial embrace so infinite, coeternal and loving, that makes the Holy Spirit rise in flowing cataracts of divinity, loving Kiss of the paternal-filial love of the Father and of the Son, in Love Person of eternal jubilation, consubstantial and infinite.

In a romance of love of unheard of melodies, and by the infinite and subsistent power of the Father, been by himself, and of the Son who has it in himself and for himself in loving return, received by the Father, rises the Holy Spirit, coeternal Embrace of the Father and the Son’s infinite love; who, by demand of the perfection of his very divinity, is another Person: loving repose of the fatherhood and filiation, of the love with which the Father and the Son love each other in his fatherhood begetting, and in his filiation of explanatory return.

And in a jubilation of loving wisdom, God, by demand of his very perfection, breaks out into three Persons of trinitarian Family in Wisdom of singing Explanation of eternal Love.

Being God so perfect and finished in his divine begetting, as the Only Begotten Son of the

Father in his expression; in a love of returned paternal-filial donation of so much delight in infinite and coeternal repose, that it brings about that the Kiss they give each other be so perfect and finished, so infinite, glorious and eternal, so being! so being by the being He has received from the Father and from the Son! as the Father *is himself* Father and the Son is Son; in a most glorious and blessed joy of trinitarian intercommunication.

Being himself God one sole being, been by the Father in copious outflows of eternal and infinite fruitfulness of luminous wisdom; expressed through the Word in jubilant Song of unheard of melodies; and loved by the Holy Spirit, personified Love, loving fruit of the Father and the Son in a Kiss of paternal-filial love.

Oh fruitful fatherhood of expressive filiation! that makes the Father and the Son break out into a Kiss of love so perfect, that the love with which they love each other is another Person, the Holy Spirit; a being so perfect, so much and of so much returned and finished delight! so being! like the Father and the Son; Kiss in loving repose of the Two in a coeternal embrace of divinity in most glorious Family of divine and trinitarian life.

How happy is God in the exuberant and plethoric plenitude of his perfection, been and

possessed by the Father, expressed by the Son; in such exuberance of paternal-filial love, saturated and plethoric with divinity, that the love with which they love each other in loving fatherhood and filiation, is so perfect, so much, so much, so much! that it is the whole of the Father and Son's being in love Person; rested Kiss that makes God be as perfect in his being as in his relations, breaking out in divine and coeternal Family in an immutable act of infinite perfection!

Oh how happy is God in the Explanatory and Loving Wisdom of his subsistent being! How happy is God! Who has in himself, by himself and for himself, all that He can be in infinity of being, in one sole perfection, so perfect and finished, that each one of the divine Persons is and has the being in his personal manner:

The Father, by himself; the Son, received from the Father, in an outburst of eternal jubilation of singing explanation; and the Holy Spirit, as fruit of the Father and the Son's loving wisdom in Kiss of love.

Oh how happy is God! at that point-point of his divine begetting, shrouded and covered by the cloak of his infinite, coeternal and transcendent virginity; in the veiled concealment of his eternal holiness, in the nuptial Chamber where to no one is given to enter without be-

ing invited and introduced by the loving arm of Divinity itself, and sustained by the strength of his omnipotence; so that, in a romance of love of unheard of melodies, he may be able to penetrate, with the glares of the eternal Sun's light, into the divine begetting; and discover, in the flowing fruitfulness of his eternal cataracts, the Word rising in Word of unheard of songs which, in loving spelling out, tell the Father, in eternal Utterance of filial return, all that He is and how He *is himself* so and why He *is himself* so, and how He *stands in being of himself* at the sublime and sacred instant-instant of *standing in being of himself* in himself, by himself and for himself, the eternal He-who-Is in begetting fruitfulness of divine fatherhood.

Oh how happy is God in the plethoric enjoyment of his perfection as a copious outflow of infinite Wisdom of singing Explanation of eternal Love!

How happy is God, who *being himself* He who *is himself* in the perfect, plethoric and finished union of his very divinity, is one sole being in three Persons, that each one has such for himself in his personal manner and in the others and for the other divine Persons, for their glory and content in trinitarian intercommunication of divine life; and that, by its infinite perfection, makes God be so perfect and finished in his Trinity of Persons as in the plethoric and

exuberant unity of his being; that each one has such for himself in himself for his eternal and most blissful enjoyment and in the other divine Persons;

being God as infinitely one in his being as infinitely different in the personal manner of being so each one of the Persons, in loving rest of Explanatory Wisdom in Kiss of love.

How happy is God...! and how happy I am that my God is so happy in the hidden depth of his divine begetting shrouded and covered by the untouchable holiness of his inexhaustive and infinite divinity!

And that my spirit, overwhelmed and invited by the potent might of the infinite Power, has penetrated and tasted in a foretaste of eternity; that makes me, brimming with love, delirious of joy and inebriated in the richest nectar of this same Divinity, contemplate with the Father, by participation, his infinite perfection as his divine delight wants to grant it to me, to sing to Him with the Word and kiss Him in the melodious murmur of the Holy Spirit's love.

So that, inebriated with the tasting of the nectar of his divinity, I may live drinking of the torrents of his infinite and eternal Springs, in the most blissful, most glorious, plethoric and deifying joy of his very perfection bursting out in Family of eternal joy.

How happy is God! and how blissful! who has in himself all that He can be in his one sole act of trinitarian being! “The Blessed and only Ruler.”⁶

Because God, in the plethoric exuberance of his infinite perfection, does not need time to be what He is in the subsistent instant of *being himself* been all that He is, in one sole act of being in three Persons, to know himself, to express himself and to love himself as He infinitely and eternally deserves.

Oh how happy is God...! and how happy is my poor and limited soul! illuminated by the divine wisdom itself and introduced by his infinite power, full of mercy and love, in his nuptial chamber; to discover, penetrate and glimpse, again, full of spiritual joy and loving savouring, in the sublime instant, exuberant and plethoric with joy of eternity, penetrated by the divine wisdom, how God does not need time to *be himself* in himself and by himself one sole act of being in trinitarian Family of infinite, divine and eternal joy.

Since He *is himself*, been, possessed and said, in one sole act of Wisdom Expressed in eternal Love, infinitely immutable, embraced, glorious and coeternal of being. “Come, share your Master’s joy.”⁷

⁶ 1 Tim 6: 15.

⁷ Mt 25: 21.

While my spirit, trembling, reverent, adoring and frightened, when contemplating Him from exile, under the faith’s light, but illuminated by the Holy Spirit’s gifts and strengthened by the power of grace and the power of the Eternal, in a likeness of eternity; and when penetrating Him in his one sole act of being, understanding how He is –in the mode and manner that God only knows– from my poor wisdom illuminated by the divine wisdom itself; bursts out as though in a heartbreaking lament, when I have to proclaim Him through the limitation of my poor words and the containment of time of this long pilgrimage.

In which goes on living and expressing successively what, in his sublime act of eternity, God *is himself* in his instant of life in Sapient Wisdom, Expressed in Love, been and possessed in trinitarian intercommunication in his one sole act or instant of being; and which God himself transmits to the soul, making it penetrate in his immutable and infinite act of being, raising it to the instantaneous contemplation of Eternity.

Oh how happy is God in his sole act of being, been, possessed and embraced in the most blessed and glorious joy of his Divine Family in Trinity of Persons, without needing time!

And, how will the soul be able, when transcended to the eternal Joy’s intimacy, collapsed

from love, reverent and adoring, illuminated by the divine Wisdom, is introduced by the omnipotent arm of his omnipotence, into the *Sancta Sanctorum* of the Divine Family, to express what, in a light's flash, it discovered in the instant-instant without distance of time and place, in order to manifest it through the limitation of time and of the distance of this continuous and limited pilgrimage...?!

How happy is God! And how glorious! And how happy is my very poor and helpless soul! which, partaking of the love's jubilation that God *is himself*, trembling, frightened and delirious from love, in love and enraptured in the Divinity's nectar and penetrated by the infinite wisdom of the coeternal Being flowing in three Persons; rejoices because God *is himself* in himself, of himself and for himself, and without needing anything nor anyone to be so. "The joy of Yahweh is your stronghold."⁸

Because, if God, to be more blissful, more finished, more perfect and more glorious, were to need something outside himself, it would be because to his inexhaustive perfection, coeternal, infinite and finished, something was lacking in order to be the subsistent Being in himself and by himself in infinity of being by infinite infin-

⁸ Neh 8: 10.

ities of attributes and perfections; who, been and possessed, has, embraced in himself and by himself in his sole act of life, all that He can be in infinity by infinities of being, and in an act of trinitarian life of infinitely embraced perfection of eternal joy, in finished enjoyment of infinite and coeternal divinity.

And how happy is my soul for having savoured, from the smallness of my poverty, something of the Being's excellence; that without being able to embrace it, only in a likeness of his Divinity, has left me saturated in the need, as though insatiable, that I have in my spirit's core; and that makes me sigh, panting, through this sorrowful pilgrimage full of melancholy and full of hope, for the most blissful day of Eternity.

Into which I will be introduced in the nuptial chamber of the *Sancta Sanctorum* of the divine begetting at that point-point, in which the Father is pronouncing, breaking into begetting fruitfulness, his Word of infinite melodies, covered and shrouded by the sumptuous veil of his transcendent virginity of untouchable holiness, in the coeternal and immutable embrace of the Holy Spirit, personal Love of the Father and of the Son in most blessed enjoyment of eternal jubilation.

Oh how happy is God! And how happy He makes the soul! which, by an act of his loving will He introduces in the very luminaries of

Eternity, to live by participation the life that God lives: looking at Him with the luminaries of his twinkling Eyes, singing to Him with his Mouth, and kissing Him with the infinite Holy Spirit's love, loving rest of the Father and the Son in most blessed enjoyment of perfect joy.

How happy is God! And how blissful I feel that my God is so happy, without needing of anything in order to be so! And who, by a loving act of trinitarian life breaking out into infinite mercy, He has delighted in making us similar to Him, so that we may share Him, here in faith through the Holy Spirit's gifts, fruits and charismas that are given to us for being catholic, apostolic and roman Church and from her motherly bosom, and in the eternity in light of clear day; with a Father's heart, a Word's song and a Holy Spirit's love.

Most beloved soul, rejoice in the fact that God is what He is in himself, by himself and for himself. Trying to do it in an act of pure love as perfectly as you can, as you will do it and live it in eternity in the most joyful and coeternal sharing in the divine Persons, and in the most blessed and glorious company of all the blessed and angels of God; who prostrated in reverent adoration and in a glorious ecstasy of eternity, stolen, enthralled and overwhelmed by the

beauty of the face of God himself, gleaming with divinity, exclaim in his canticle of glory:

Holy! Holy! Holy! You alone Holy! You alone Lord! You alone Most High! to You be given all honour and glory in heaven and on earth.

Oh what happiness of eternal jubilation, most beloved souls, that of eternity! where the blessed will be saturated, by participation, with the same happiness and joy that God lives, of the plenitude of his divinity;

being their essential joy that God is what He is in himself, by himself and for himself, and in all and each one of the blessed; and lived and possessed by all in the same enjoyable and most glorious happiness of the Divine Family.

Beloved soul, hurtle with me, driven by the sacred and silent breeze, profound, secret and veiled of the Holy Spirit's murmur, in the tireless search for God; so that you may fulfil the only purpose for which you have been created, and you may replete all the demands of your capacities in the most blissful joy of the blessed.

Most beloved sons of the holy Mother Church, this romance of love, lived and savoured in the profound intimacy of the Divine Family, and shared by the soul, today I express it to you only as the tiny Echo of the holy Mother Church,

in repetition of her songs, and moved by God from the year 1959, when, during long periods of prayer full of loving wisdom, the Lord imprinted in my spirit:

“Go and say it...!” “This is for everyone...!”

Understanding in a clear and blunt way, under the light, the force and the impulse of the Holy Spirit, that all that, in one way or another God was communicating to me so that I might express it, was not so that only one class of privileged souls might live it, but so that it might be lived by all: priestly people, consecrated souls... by all, by all of God’s children! of all people, race and nation, in loving wisdom of intimate and filial communication with the Divine Family.

As Jesus himself expressed in the Gospel teaching his Apostles:

“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.”⁹

And “I came so that they might have life and have it more abundantly”¹⁰; and “this is eternal life, that they should know You, the only true God, and the one whom You sent, Jesus Christ.”¹¹

And again Jesus answered to the spontaneous petition of one of his intimate ones:

⁹ Jn 14: 23.

¹⁰ Jn 10: 10.

¹¹ Jn 17: 3.

“Master, show us the Father, and that will be enough for us.”

—“Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father”¹²; because “the Father and I are one.”¹³

Children of the holy Mother Church, God created us essentially only so that we might possess Him, introducing us in the sharing of his divine life itself, here in faith and in eternity in the coeternal light of the infinite Being. “They will look upon the face of God, and his name will be on their foreheads. Night will be no more, nor will they need light from lamp or sun, for the Lord God shall give them light, and they shall reign forever and ever.”¹⁴

Wherefore, driven and impelled by the force of his grace, I invite all to search for God. Since, through the emptiness of his fullness in this world, we walk, in the pilgrimage of the exile, longing for the happiness and the fullness of the capacities of our cravings, without finding it, maybe, because “they have forsaken me, the source of living waters; They have dug themselves cisterns, broken cisterns, that hold no water”¹⁵; not having discovered yet the luminous

¹² Jn 14: 8-9.

¹⁴ Rv 22: 4-5.

¹³ Jn 10: 30.

¹⁵ Jer 2: 13.

way, full of holiness and life, that is given to us in the bosom of the holy Mother Church, replete and saturated with divinity, through Christ and through Mary, with a Father's heart, a Word's song and a Holy Spirit's love.

The only purpose for which we have been created and that will saturate the insatiable cravings of our dried-up and empty heart which, even without knowing it, searches, in its insatiable thirst, God's face in the quagmire of this world that walks wandering without discovering it in the fullness of his happiness, for which God himself made us his children and heirs to his glory, through the mystery of Christ's incarnation, life, death and resurrection.

Oh if men discovered God! they would cry out for Him as the thirsty deer hankers for the water's crystalline fountains.

Listen today, most beloved soul, this song of love that I have spelled out to your soul under the impulse, the light and the force of the Holy Spirit that makes me exclaim with my cry of:

Glory for God! Souls for his Bosom! Only that! The rest does not matter!

PUBLISHING NOTE

It has been had recourse to the expressions "*is himself*," "*to be himself*," "*being himself*," etc. –allocating to it a deeper, dense and original sense– in order to translate the expressions "*erse*," "*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

* In the text of this booklet this expression has been substituted for "*to stand 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").

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:

Trinidad de la Santa Madre Iglesia