

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"

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**TO PRAY IS TO LOVE.
PRAYER IS ALL-POWERFUL
TO THE CHILD OF GOD WHO,
SITTING ON HIS KNEES,
WITH CHRIST, THROUGH HIM,
AND IN HIM, UNDER THE IMPULSE
OF THE HOLY SPIRIT
CALLS GOD: FATHER**

God lives the unfathomable and transcendent mystery of His trinitarian life in the tight plenitude of His infinite perfection;

being and having in Himself, by Himself and for Himself, in His encompassed and coeternal act of life, all that He infinitely might desire, be and possess;

not needing anything outside of Himself in order to be and to have all that He is and all that He has, because He is, in infinitude, all that He infinitely can be;

and He is so, in His coeternal perfection of being so, by infinite infinitude of perfections and attributes, and has all He can have; being able to be and to have everything in encompassed, divine, eternal and infinite subsistence notwithstanding.

Man is what God has willed him to be, and has all that God gratuitously has willed to give him. God willed to create him in His image and likeness so that he might be the expression in reverberation of His infinite perfection, and so that he might possess Him by grace, participating in His same divine nature.

All that God is, in Him is infinite reality, been and possessed in coeternal adherence to Himself. Man is an image of God and possesses Him to the extent that he adheres to Him.

Wherefore, to fulfil the plenitude of His being and of His doing, the human creature, created essentially and exclusively to possess the infinite and supreme Good, has to tend irresistibly –and he tends although on most occasions without knowing it– towards God, the sole purpose for which he was created, and the sole means to fulfil all the demands and longings of his heart;

“As the deer longs for streams of water,
so my soul longs for You, O God.

My being thirsts for God, the living God.

When can I go and see the face of God?¹
to satiate myself in the currents of His eternal springs, at the contemplation of the light of His countenance...

And when he does this, he lives in the fitting in his reality, he is happy and gives perfect meaning to his whole being and acting.

¹ Ps 41: 2-3.

Wherefore a man who does not tend towards God, is a deformed being in the creation, off-centre and withdrawn from his purpose.

When sin separated us from God and took us off our center, sending us forth along courses that moved us away from the supreme and sole Good, God Himself, leaning in merciful compassion towards the misery of our baseness, determined, in an infinite display in pouring forth of love towards fallen humanity, to become Man: Way of light who would lead us anew to His Life through the Truth which, as Infinite Word of the Father incarnate, He manifested to us in the coeternal love of the Holy Spirit.

And so that this might turn into perfect and finished reality, He grafted us onto Him, “like the branches in the vine”²; making us one thing with Himself, inserting us again in His infinite plan in order to make us live in Him, through Him and with Him, in the perfect adaptation with the divine will, according to His loving design when He created us.

But, when incorporating us into His plan of Redemption, He willed to associate us to Himself, so that His will upon us might be fulfilled through our collaboration and adherence to Him as supreme and sole Good.

God gives Himself to us totally and unconditionally, He reveals and manifests to us through Christ, through Mary and within the bosom of

² Cf. Jn 15: 5.

the Holy Mother Church, the infinite and profound reality of His being and of His doing, and He asks us for our free and personal response to the infinite and loving donation of His self-giving.

He invites us to follow Him, becoming for us the Way suggestive of the happiness that leads us to His Life. He does not oblige us; His Infinite Love generously invites us to the plenitude of the possession of His life according to our capacity, and demands our collaboration in response, to come to obtaining Him as the sole end, for which we have been created.

It was God's plan to take us to Him, when He created us in His image and likeness; it is God's plan to incorporate us into Him by means of the Redemption; and it is God's plan –that He voluntarily respects– that His infinite self-giving be received with and through our collaboration; and that is why He gives Himself to us unconditionally, but we receive Him to the extent in which we open ourselves to His infinite and eternal self-giving.

Children of the Holy Mother Church, New, Universal and Heavenly Jerusalem, living and vivifying members of Christ's Mystical Body; what would God do in us and with us if we opened ourselves to His sanctifying action...! What a fullness of life and of happiness that of our possession...! What wideness of horizons would be discovered to us in the torrential springs of the eternal Sources...!

But not all of us will satiate ourselves with the waters of the transparent stream, save the one who sets about to receive of His infinite currents and to the extent that he opens up to the unfathomable and inexhaustible affluents that spring from the Father's Bosom through Christ's open side in loving pouring forth over humanity.

“Whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life.”³

How much God has prepared for us, and, sometimes, how little we receive, for not knowing how or not wanting to prepare ourselves for the passing of His eternal love...!

He created us and redeemed us so that we might be like Him, and so that we might live in the home-loving company of His Divine Family, but through our “yes” of collaboration with His loving self-giving.

How many things He wants to give us...! How many spiritual and even material goods that, because of lack of surrender, collaboration and response to the outpouring of His gifts and fruits, stay in the divine will without turning into reality...!

“Whatever you ask the Father in my name he may give you.”⁴ All! Giving such power to our prayer, that, through Christ, in Him and

³ Jn 4: 14.

⁴ Jn 15: 16.

with Him, under the might and the impulse of the Holy Spirit, we are all-powerful before the Father.

Why do not we accomplish almost anything? Because we do not ask as we must; and that is why most of the time our life becomes unfruitful and our prayers sterile.

“Since if we had faith like a mustard seed, we would tell that mountain to come here, and it would come. Nothing would be impossible for us.”⁵

God has innumerable graces pending and as though hanging on our requests, since, when grafting us into Him, He gave us a priesthood received from the plenitude of Christ’s Priesthood, capable of pulling out the infinite treasures of His chest, in a pouring forth for all men; and, in the particular exercise of our priesthood—official or mystical—, we make ourselves fruitful and vitalizing within the Church.

Royal and mysterious priesthood that brims our lives in the fullness of Christ’s possession, before God and before men.

To the extent that we have God, we communicate Him and, through our particular priesthood, lived “between the porch and the altar,”⁶ we glorify Him and we give life to souls.

What a spring of graces, of gifts, of fruits and of supernatural riches the Father has contained in the volcano of His open bosom, ex-

⁵ Cf. Mt 17: 20.

⁶ J1 2: 17.

pecting of our simple, warm and familial prayer, to pour Himself forth in fruits of eternal life...!

How great, how omnipotent, how powerful is a man praying in priestly posture at the foot of the Tabernacle...! So much so that, before him, Heaven opens up to do its utmost for the sake of humanity.

This is the mystery of the Eucharist: the loving and unconditional wait of the Infinite Love seeking the simple hearts to hand Himself over to them totally.

“*Hours of Tabernacle* that are an encounter with the wounded soul in its wandering; loving encounter of the Love who asks for love him whom He loves, only to love...

Hours of Tabernacle... times of silence... sweet requests, tender intimacy... colloquies of love... friendly relation... manifestations of Divinity...

Hours of Tabernacle, tenuous melodies in tender nostalgia that invites to adore... God is so close, that the soul, in silence, there feels the beat of His breathing.

Hours of Tabernacle... hours of mystery... times of preludes in happiness... colloquies of Heaven, where man lives, with sweet accents, in journeying, sublime moments in the Immensity...

Hours of Tabernacle claim my longings, and today I ask the souls, after my claiming,

that they perceive, in tenders colloquies,
the deep mysteries of Eternity.

Hours of Tabernacle that are an abyss
where man enters to contemplate
the immense mystery of the God hidden
behind the humble form of a piece of Bread.

Hours of Tabernacle, in cries of *loves*
my motherhood begs souls for.
Hours of Tabernacle! children of my longings,
for the Love waits in His long days
without ever tiring, in tender waiting...

Hours of Tabernacle that are a "little piece"
of the eternal bliss of Eternity...!"

9-5-1972

How great it is to pray and how few discover it...! And that is why, so many graces are held inside and so much divine will without being fulfilled among men.

Wherefore, in the periods of the Church in which the christians pray more, their apostolic irradiation is more supernatural, more reliable, more extensive, more fruitful, since all that we ask the Father in the name of Jesus is granted to us. In the name of Jesus! That is, according to Jesus, according to His eternal and supernatural plan, who has willed to associate us to His infinite self-giving towards us through prayer. "Nor is there any other name under heaven giv-

en to the human race by which we are to be saved."⁷

God determined, in His coeternal plan, to give us as many graces as we might need in common and individually in the Church's bosom. And He deposited them in Her Motherly bosom and are communicated to us in gifts and fruits of the Holy Spirit, in and through the Sacraments, instituted by Christ and entrusted to the Apostles and Their Successors; but He willed that we should seek them with a contrite spirit and a sincere heart. Wherefore, if we do not seek them, we do not find them and we lose them forever.

He also wanted to grant us all that we might ask Him according to His will, and He submitted to our prayer innumerable graces and gifts that would be pulled out of His blessed chest in the measure of our petition.

When we do not pray, we lose them. And that is why, how many lost graces...! how many things that God wills to grant us for us and for others through our petition, and, for not asking Him for them as we must, we do not obtain them...!

"Ask and you will receive; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened."⁸

Today I have grasped in a manner as though new, in a luminous and enthralling flash of light

⁷ Acts 4: 12.

⁸ Lk 11: 9-10.

and in a sharp penetration of this truth into my understanding, that, when things go badly it is because, when not turning to God, we do not do as and what we have to do, that is why we do not obtain what we have to obtain; for, in prayer, one does not learn only what one has to do and to obtain what one must obtain, but rather the understanding is enlightened in the discovery of the mysteries of God and the eternal designs of His will for each and everyone of us.

How simply I have comprehended and with what certainty I have seen the infinite heart of our Father full of and overflowing with graces, gifts and fruits, waiting that they be pulled out of Him through our simple, expansive and loving petition, for the fullness of our being and our acting, regarding ourselves and the others...!

“He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him?”⁹

At the foot of the Tabernacle it is where one learns to be what we have to be and to do what we have to do. Before the doors of the tabernacle, “the sumptuous Gates of Eternity,” where the living God hides, “Light from Light and Figure of the substance of the Father.”¹⁰ arises the vocation to virginity, to the priesthood; the missionary life blooms and our heart fills up with impulse, with light our understanding, with love our will and with strength our

⁹ Rom 8: 32.

¹⁰ Cf. Heb 1: 3.

acting, to carry out the divine plans with happiness and certainty.

That is why, when man loses his contact with God, sole purpose for which he was created, the darkness of the night shrouds him, he quits being what he has to be, and, acting accordingly, does what he must not do, or as he does not have to do;

then, vocations do not arise, the missionary life languishes, humanism seizes the hearts, confusionism invades us and the concupiscences carry us away and enslave us.

Because where will the human creature find the true meaning of his being and of his doing with the authentic wisdom to enlighten his existence, if he loses contact with Him who is the Light of his eyes and the Way of his journey?

“It is nightfall and silence is here,
that shrouds in the notes of an immolation,
sacred longings loaded with *loves*,
that wait calmly their victim-offering.

What does it matter that the world does
not understand the mystery...!
My soul rejoices in crucifixion,
with a “yes” that demands everything, unto death,
without other reward than to give glory to God.

Praise I want to be of the Infinite One,
repose of the Christ who, in His petition,
puts in the inner being of my wounded chest
a deep groan, asking me for love.

Divers ways does my Master seek
to recreate Himself with my self-giving:
loving compliments or silent sorrows
that are silenced by incomprehension.

The ways do not matter that in my loving soul
the Eternal One imprints inside in my interior!
I feel stifled by so many sorrows,
but I know that my Bridegroom is a consoler.

And that is why, every time I come
to the tabernacle,
He kisses me quietly and, in His heart,
I hear a lament that longs for a response
to the great tragedy of His Redemption.

Thus I have to listen to Him in long waits,
until He pleases to show Himself to me in sun,
for His eyes are always dazzling fires,
even though sadness may cloud Their splendour.

Wherefore, the tabernacle where
I wait for Him
is to my life, sealed by God,
eternal Gates that conceal, behind veils,
the excellent glory of the Being in gift.”

8-3-1977

How peaceful, how sweet and how calmly
I have comprehended today that the heart of
God does not change!

As I also comprehended it that day in which,
being with Jesus in the tabernacle, faced with
the terrifying confusion of most of the children
of the Church who wildly run seeking God

without finding Him through the path of their
own will, bewildered by the uncertainty of the
confusion that invades us and the obstinate “I”
of their pride;

deeply afflicted, I asked the Bridegroom of
my soul, concealed out of love in the mystery
of the Eucharist, how was it possible that men
changed so much their mind, their criteria, their
attitudes and their conduct according to the
centuries and the times...

And seeing how they did not know the true
will of God, and, crazy, not only did they lived
confused, but they confused others;

while, grieving, I presented to Jesus the hair-
raising situation that my spirit perceived among
the children of the Holy Mother Church, I said
to Him:

“Jesus, and what do You think of the empti-
ness and the fickleness of the thoughts of
men...?”

Perceiving His loving answer that replied to
me:

“I always think the same, because my thought
is eternal and perfect; wherefore it is not sub-
ject to changes nor different criteria.”

Wherewith, understanding that, due to the
infinite perfection of the divine mind, im-
mutable! infinitely encompassing! there could
not be change, I comprehended that the diver-
sity of our human and confused, personal and
collective, fickle and imperfect thoughts, sub-
jected us to be ever changing in the way we
are, we think and we act.

And the communication of this truth, made by Jesus to my soul, was so luminous, profound, savoury and delectable that, resting lovingly on the Lord's chest saturated with Divinity, I said again to Him:

"Jesus, I do not want the thoughts of men. I want Your thought, which is perfect, in order to think always like You.

I do not want any thought other than Yours, in order to be perfect and to act always according to Your will.

Give me Your thought and thus I will never be mistaken, and I will act, with You and through You, always in perfection.

I do not want the thoughts of men, so empty, poor, confused and mean...!"

Penetrating the phrase of the Scripture: "The human thoughts; they are only puffs of air!"¹¹

"When I sink into the light
of Your infinite mystery,
my poor mind is lost,
being left without concepts;

and then, and only then!
I introduce myself into Your innermost being,
and I discover, with Your Sun,
Your thought
in the eternal transcendence
of Your Kiss.

And there I admire Your Truth,
and there I adore what I see

¹¹ Ps 94: 11.

with the infinite pupil
wherewith You *look at Yourself* in zeal
in the recondite depth
of Your bosom.

But, if I try to look at You
with my sight on the exile,
without knowing how will it be,
I lose You.

And so give me Your light
and Your fire,
which is to live You;
more I wish not.

When I look at You in Your eyes,
I shine."

21-4-1970

The Love is full of eternal mercies, burning in infinite longings to pour Himself down in torrents of loving light over humanity; but He waits for the simple tendency of our lives towards Him, the clamorous petition of our prayers in order to do His utmost to grant us all that, in the name of Jesus, we ask Him.

"And we have this confidence in him, that if we ask anything according to his will, he hears us."¹²

I have understood too that, if we do not ask Him for it in love, with faith full of hope, He does not grant it to us; discovering the reason

¹² 1 Jn 5: 14.

for the dreadful situation in which many of the members of the Church find ourselves.

The Evil one has managed to separate the children of God from the contact with their Father next to the foot of the tabernacle and in the depths and intimacy of their heart, where God dwells well settled, through grace, in intimate and loving communication: "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"¹³; wherefore we are living temples of God and Dwelling of the Most High.

"If the tabernacle were a being who palpitated and who comprehended what it holds inside, it would crackle and blow up, because it would not be able to contain its fires, the fires that it has inside its enclosure.

I am a tabernacle,
a living tabernacle who conceals the Eternal One in glories of triumph and in the crackling of my life in mourning.

And that is why I feel, in the ringing of my poor chest,
a cracking explosion, by the immense strength of the overflowing
of the living tabernacle
that lies in my innermost being.

¹³ Jn 14: 23.

I am a tabernacle that lives overcome
by the immense power
of what it contains
in its enclosure.

I am a tabernacle
and I blow up in fire!

I am a tabernacle!
A living tabernacle!
Not a dead tabernacle!!"
2-2-1973

The enemy has managed to play down the Sacraments; he is succeeding in leaving the tabernacles empty with the myth of putting man in place of God, relegating God, therefore, to the background, with the purpose of, gradually and cunningly, making Him disappear from the heart of man.

How great, how almighty is the overwhelming strength of a simple soul that implores adoringly the Infinite Love's self-pouring over humanity...!

At the foot of the Tabernacle the purpose for which we have been created is fulfilled, being what we have to be and doing what we have to do with regard to us and to the others; for we obtain all we ask, if we ask it according to God's designs, managing to become like Christ, protector of the orphan and the widow, love-enthraling, Sun of true justice, "Wonder-Counselor, God-Hero, Father-Forever,

Prince of Peace,”¹⁴ safe Way that leads us to the true and authentic happiness.

How great it is to pray...! So much so that, when I pray, I fill completely the incalculable dimensions of my being, carrying out the infinite plan of God when He created me to be His image and likeness and to do, by adherence and by participation in His infinite will, what He does.

How great it is to pray...! Because to pray is to be with God. And can there be anything greater for the human creature than to contact His Creator?

“Lord, teach us to pray...”¹⁵

Whereat, Jesus, turning His gazes up to the Infinite One, exclaimed:

*“Our Father who art in Heaven,
hallowed be Thy Name”*

and glorified, so that this may be fulfilled above all and despite everything.

“Thy Kingdom come,”

so that we may fit in with God’s eternal designs, living here in faith and afterwards in light in His Kingdom and on His Kingdom.

“And Thy will be done on earth as it is in Heaven.”

This is the essential and the main thing that Christ willed to manifest to us, teaching us to

¹⁴ Is 9: 5.

¹⁵ Lk 11: 1 ss.

pray to the Heavenly Father, for the perfect fitting in with God’s plan. And as a result of all that:

“Give us our daily bread”

for the sustenance of our lives in this journey.

And *“forgive us our trespasses,”* on condition that we *“forgive those who trespass against us”*; loving one another, according to the words of Jesus, *“as I love you”*¹⁶; since *“there is no greater sign of love than to lay down one’s life for the beloved person.”*¹⁷

And finally:

“Lead us not into temptation,”

being ready to lose one’s life, should it be necessary, rather than to offend God.

“Deliver us from the Evil One,”

who prowls around *“like a roaring lion looking for someone to devour”*¹⁸ by the temptations of the world, through the concupiscences of the flesh.

And finally, all united in the love of the Holy Spirit, let us be one as the Father and the Son are one, let the world know how we love one another, and let God be glorified therein.

Already Jesus, the Divine Teacher, taught His rising Church, the simple, loving and communicative manner, as the little one in his Father’s bosom, of contacting God!:

¹⁶ Jn 15: 12.

¹⁷ Cf. Jn 15: 13.

¹⁸ 1 Pt 5: 8.

“— 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.’ ‘The Father and I are one sole thing’.”¹⁹

The attitude of our hearts should be, therefore, a loving and trusting look towards the Father in expression of evangelical childhood, that turns to Him so that, leaning on His bosom, He show His mysteries to us.

Jesus, full of joy, expresses the great happiness of His heart bursting out into a thanksgiving to the Father because He has revealed His secret to the little ones, concealing it from those who, thinking they are something, consider themselves the prudent and the wise of the world:

“I give you praise, 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. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son wishes to reveal him”²⁰:

to these ones who, without knowing, sitting on Your knees, call You Father.

The Apostles were small, and that is why they ask their Teacher the manner of praying.

¹⁹ Jn 14: 8-9; 10: 30.

²⁰ Lk 10: 21-2.

And when hearing Him say that they were to call God: Father! their hearts, jumping with joy in the Holy Spirit and swollen as though with infinite happiness, understood to what extent the Lord loved them: They could call Father Him who was the all, the fullness, the happiness of Jesus, and with which they would be satiated, desiring no more!: Father...!

With what joy the Apostles, during the life of Jesus and after the Divine Teacher in His glorious ascension went off to the House of the Father —“I am going to my Father and your Father, to my God and your God”²¹—, they would be eager to find a time in profound intimacy of savoury silence, in which, full of longings for the Infinite One and turning towards Him, they could, right properly, call God Father! using the same word, the same formula that Jesus used to communicate with Him...!: “Our Father in heaven.”²²

Child of God, heir to His glory, partaker of the divine life, I do not know how to express to you, tell you and engrave on your soul how you are to pray.

I know that, in the life of the spirit, the key to coming to finding God, to know Him in loving wisdom, to discover His marvellous and eternal mysteries and designs about us, to penetrate into the unfathomable riches that He communicates to us in the Church’s bosom, thus be-

²¹ Jn 20: 17.

²² Mt 6: 9.

coming “perfect, just as our heavenly Father is perfect”²³; is to know how to pray and to find, in the secret of prayer, the repose and familiarity with God that the soul needs.

To the extent and in the form that you pray, you will be happier, more fecund, you will give more life and you will fulfil the divine plan upon you.

“I am blissful when I pray,
because I fulfil the cravings of the hungers
of my thirst,
because I find the One Whom I desire
and I perceive the sweetness
that is enclosed in a silenced tabernacle
in red-hot rumours by the flames of Yahweh.

I am blissful when I pray, because
I get everywhere
in immense cravings,
that take shelter in my being,
to radiate throughout the world the infinite
luminaries
that in Your bosom I contemplated.

I am blissful when I pray,
because I fulfil in my terrible desire
all I am and all I seek
in my overflowing way of wanting.

I am blissful when I pray...
There are no frontiers for the soul that, adoring,

²³ Mt 5: 48.

collapses before a silent tabernacle,
in its delirious longings for having,
listening to the laments of the Immense One,
who, become Man, reveals Himself
to the loving people,
so human and so divine as He is.

I am blissful when I pray
and replete in my fullness,
in my hungers and in my thirst,
and in my nostalgias for Heaven
before the Being.

I am blissful when I pray.
God knows my reasons!”

20-3-1973

Wherefore it is necessary that we go to pray in posture of evangelical childhood that springs up from a spontaneous humility, when understanding the infinite heart of the Father in loving contact with the smallness of our soul that, overflowing with jubilation, is able to call the Infinite Being, three times Holy: our Father God.

Let the attitude of your prayer be a run to repose on your Father’s bosom. And there, in the intimacy of your smallness, place your problems in His heart, next to the foot of the tabernacle or at any moment during the day in the deep and recondite recesses of your heart where God dwells by the life of grace; unburden yourself to Him of your sorrows, explain to Him your needs in loving petition of subdued adoration that moans, behind the nights

of this journey, listening to the laments of the God of the Eucharist, who, in burning requests for love, in your times before the tabernacle wills to communicate Himself to your soul; since “The Love is tired for not finding anyone to whom to communicate His secret,” since the Love waits without tiring in the silence of the Eucharist, behind the mystery of long days and nights in case someone comes to see Him, for he who loves does not know of tiredness.

“Jesus suffered in silence,
and in silence He moaned,
and in silence He asked me
to enter into His silence
and in His silence to love Him.

And, when I entered into Him,
silent I remained,
penetrating the tragedy
that in His silence took place...

Oh, how much silence tells,
when in silence speaks to us...!”
3-4-1969

That is why, child of the soul, go to prayer to be awhile with the Infinite Love; try to put into your spirit the highest degree of pure love possible to you; seek Him untiringly until you find Him in the secret of His prolonged nights of tabernacles. Do not grow tired, beloved soul, in your wait; the Love likes to be sought by those whom He loves.

Let our attitude in prayer be to place ourselves in the heart of Him who always loves us infinitely, embraces us eternally, understands us, and lovingly kisses us, in such a way that we hear His secret of love; since “the one who leans on the chest of Christ, becomes a preacher of the divine,”²⁴ giving glory to God and conquering souls for His Kingdom.

Wherefore, when you go to pray with a contrite heart and a humbled spirit, in reverent priestly posture; if somehow you perceive the rhythmic silence of God’s proximity who makes Himself present to you in the Eucharist or in the bottom of your soul, where God Himself speaks to your heart under the loving savouring of the touching sounds of the notes of the Holy Spirit, in the sonorous softness of His loving intimacy; do not seek anything that restrains you from getting in contact with your Divine Family. “I will lead her into the desert and there I will speak to her heart,”²⁵ since “silence is your praise.”

God asks us to enter into the interior of our house, “in the inner room” where He alone dwells; “to lock the door,” and there, in profound silence, to be with our “Father who dwells in the secret” and who seeks the solitude and the silence to communicate Himself.

“But when you pray, go to your inner room, close the door, and pray to your Father in se-

²⁴ Cf. Evagrius of Pontus. ²⁵ Hos 2: 16.

cret. And your Father who sees in secret will repay you.”²⁶

All the life of Jesus was a tendency towards the Father and a taking us unto Him, so that He might burn us in the love of the Holy Spirit. Whenever Jesus wants to teach you how to pray, He asks you to make yourself little and to throw yourself into the arms of the Father, for the Father already knows all you need.

To pray, as I have often told you, my son, is not to make life difficult for yourself seeking ways and manners to commune with the Infinite Love.

To pray is to go and come into contact as you can with your Father God.

To pray is to be more aware the presence of God, looking for Him in His silence and listening to Him in His intimacy, next to the doors of the tabernacle and in your heart of hearts; it is to tell Him all that which you have in your soul; it is to lie in His Fatherly heart such as you are.

That is why, prayer sometimes will be to speak with Jesus in the tabernacle; at other times, to listen to Him; at still others, to look at Him and to feel yourself looked at;

to repose on the chest of the Friend and to make Him repose;

²⁶ Mt 6: 6.

to say yes to Him in a total dedication to His eternal love; to adore in loving prostration;

to abandon yourself to His Fatherly arms; to sit on His knees so that He may tell you His secret;

to lean your head, like Saint John, on the chest of the Divine Teacher; to listen to Him on your knees like the Magdalene; to look at Him spellbound, like the little ones;

or to remain in silence, in smooth, silent and peaceful savouring of love.

To pray is everything that takes you to or brings you into loving contact with the Lord, to bring forth and to give love.

To pray is to make a grand silence in order to hear the Infinite Love in His loving silence, to listen to His speech without words. Since the Word, despite the fact that He was the infinite and substantial Word and the eternal Saying of the Father, communicates Himself secretly in prayer to the soul that knows how to seek Him in intimacy; that is enkindled in the burning flames of the Holy Spirit at the contact of the eternal Son of the Father, who gives Himself to it in self-giving in order to tell it His infinite secret.

The Father seats you on His knees to tell you His loving life; and as His saying is doing, He tells you His Word, kissing you in the love of the Holy Spirit.

*“What does silence have,
that it allows listening
to the voices of the Word...?”*

What does silence have,
that, in its strumming,
as a lyre of Glory,
removes the veils
that the mystery conceals...?

What does silence have,
the concealed silence
that shrouds in its cloud
the *Sancta Sanctorum*
of God in its bosom...?

What does silence have,
that it opens to the hungry ones
the Heavens,
and introduces them,
without saying anything to them,
into the secret melodies
of the Word...?

What does silence have,
that it tears the mystery asunder...?"
12-2-1973

When you go to pray and you do not have anything in your soul that unites you with the Infinite Love or urge you to place in Him, open the Gospel or another book that speaks to you about God and His mysteries to help you inflame your spirit, read some of it; and when you perceive a loving listlessness that invites you to rest or repose on the chest of Him whom you love, remain loving in silence.

If this is enough for you for the time of prayer, seek not any more, for the Lord will take you into the solitude to speak to your heart.

If you get distracted, seek again the means and the way to find Him anew. But once you perceive somehow the proximity or presence of God, leave everything and stay in silence with Him: "Forget your people and your father's house, that the king might desire your beauty."²⁷

If your imagination distracts you, try silence; and if you cannot achieve it, seek and look at Jesus in the tabernacle, open the Gospel anew, and make use of it again, to acquire recollection, with another point of short and brief reading.

Do this in prayer as many times as you think necessary to put aside the imaginings and to try to enter gradually into a smooth, profound and loving recollection.

But, when you feel in yourself the need for remaining peacefully and delectably in savoury silence in order to listen to God, to gaze at Him with love, or to stay savouring, knowing or comprehending any truth that may come into your mind and help you as a remote means to love; seek no more, for the Love is close, acting and working Himself in your soul.

"I adjure you by the gazelles and hinds of the field, do not arouse, do not stir up love before its own time."²⁸

Many times I have told you that to pray is to love; wherefore the soul must go to prayer

²⁷ Ps 45: 11-12.

²⁸ Sg 2: 7.

in order to find Him whom it loves. And I will repeat it to you until I die, because I know that, when God speaks spirit to spirit in the recondite and very depths of the heart, the readings, the concepts, the forms and the words get in its way; for the Word, despite the fact that He is the infinite and eternal Word, when He gives Himself in the profound and recondite concavity of the spirit, He does so in an eternal and consubstantial silence of Being.

And thus, when the divine and loving Wisdom, which is the speech of the Infinite One, gradually instils Itself savourably in loving tasting into the recondite recesses of the spirit; this one feels or experiences somehow that it lights up in love; that it is being penetrated by the divine understanding; that God is communicating Himself to it in savour of eternal life; since the saying of the Word is of the same manner whereby it speaks to the Father: an infinite Expression of secret wisdom, that, in a returning of love to the Father who begets Him, tells Him, without noise of words, all the Infinite Being of the *In the beginning*.

Priest of Christ, consecrated soul, living and vivifying member of the Mystical Body of Christ; I know from experience in my contact with souls, that the one who seeks God without tiring, sooner or later finds himself in profound and delightful savouring with the God of the Sacrament.

That is why if you try to do prayer at the foot of the tabernacle, within a short time you will begin to relish the savouring of silence; and, after it and in it, the joy of the proximity and presence of God, for in the tabernacle lies the Being.

And then you will know –savouringly– the passing by of the Love in silent and sacrosanct breeze of Eternity.

“The Immense One passes by
in quiet breath,
in silent breeze,
concealed in His veils.

The Immense One passes by
with the melodies that silence exhales;
and I hear His voice,
and I listen to His accent,
and I discover anxiously the shadow
that He leaves
in His quietly passing.

The Immense One passes by
with breeze of fire.”

6-2-1973

God’s manner of speaking is as He is, “in Spirit and truth.”²⁹ That is why He communicates Himself spirit to spirit, as He is. And He is the infinite Silence, the sonorous softness in a thin whistle.

²⁹ Jn 4: 24.

Wherefore, when you feel the need for silence and in it you perceive something savoury, as though with relish that is not material but a taste of eternal life, or simply a tasteful and warmish silence where one feels at home because the proximity of the beloved person is perceived; this is speech of God to your soul.

Because it is to tell you or to make you savour, to feel, to taste, or to sense, what He is, without expressions, of the here but in communication of silence, where the Love sets you, in secret of intimacy, in order to speak, not to your ears, but to your heart.

To speak to the soul God does not need any word; so much so, that, when in prayer or away from it, one hears words, it is not directly God the one who communicates Himself to it, but rather that He does so through the creature word, by means of which He expresses His will.

But, when in the silence of the quiet prayer, a silent coolness in sonorous softness of eternal life is perceived, then it is when the substance of the Uncreated One is communicating itself to the substance of the soul, and it is when this one is really able to say, without fear of being mistaken, that the Wisdom of the Father, the singing Word in the Trinity, is speaking to his tiny being Church.

God is Himself the infinite Peace, the savoury Love, the peaceful Joy, the expressive Wisdom, the secret Wisdom...

Wherefore, when you are in prayer and you feel the need for staying in silence, because you

perceive or you savour a coolness of peace, a savoury love, a spiritual joy, a certain something of profound silence that invites you to remain quiet and still without thinking, only perceiving or listening to that savour which, filling you with peace and silence, without you yourself being able to give it form, you know, experiencing, in some manner, even though it be tenuous, that you are close to God;

listen, dear soul! do not be distracted!, for the Word, in the silence, is speaking to you without noise of words in your deep heart of hearts, telling you in your interior, in savouring, without either form or figures, what He is; since God's speech does what it says.

Sometimes we think that God's speech is like ours, that the communication of the Infinite One is humanlike by means of concepts and words; and no, dear soul, no. God speaks like He is, "in Spirit and truth."

And that is why, without noise of words, the Word Himself instils Himself into you burning you in the love of the Holy Spirit, enlightening you in His light, making you feel and live His spirit of fortitude, of wisdom, of science, of fear of God, of goodness, of love, of justice and of peace... in a silent and sacrosanct, savoury and delightful joy, fruit also of the divine speech, in burning and sonorous light of the Holy Spirit.

My God, take me to Your solitude and may I perceive Your silence in infinite saying, so that, becoming like You, I may know You and

communicate You to the souls in spirit and in truth.

“I feel the thin breeze
of Your infinite concert
behind the mysterious notes
of the kissing of Your Silence...

I feel murmurs of the living God
in the depth of my chest,
and stings of Glory
in preludes of mystery...

I feel God in the strange manner
that I have managed to possess Him
in the nights of the death,
while I live in exile...

I feel God constantly,
in my pitiful living,
behind the doors of the tabernacle
and in the depth of the chest,
in the struggle of life,
without having Him as I expect.

I have God secretly
among clamours in mourning!”
20-3-1972

Jesus, I want to be with You in order to be with the Father in the mutual and Infinite Love of the Holy Spirit, thus filling the plenitude of my being and of my doing, in the perfect and finished fitting in of your plans on me within the Church's bosom.

I am Church, and, in accordance with my particular priesthood, I need to be “between the porch and the altar,” receiving the Infinite One in order to communicate Him to men, and gathering humanity together appear with all of it before God, imploring, with simple and loving petition, the outpouring of His will upon each and everyone of His children.

“As long as Moses kept his hands raised up, heaven opened up, and the God of Hosts marvellously poured himself forth in conquests of glory by the power of the petition of his elect.”³⁰

How great is a man when he prays...! So much so, that he becomes powerful and almighty with the power of God, being able to live and to be by participation, what God is and lives by nature in the company of his *being Himself* Family.

“Today I repose on Your chest,
collapsing out of love,
longing for new suns of eternal glare;
I trust in the promises replete with mystery
that I heard in the innermost being
of Your Infinite Love.

I find myself collapsed because
of repressed trials
that I conceal in the secret of a slow dying.
Wherefore, when I pray sunk into my silence,
I repose resting without anything to desire.

³⁰ Cf. Ex 17: 11.

Your glories are the triumphs
of the grieving chest,
that represses a groan, when feeling itself
offended.
What do the worldly know of Your kindled zeal,
of Your hidden love, wanting to surrender...!

I conceal the laments that in Your depth
I perceive,
and I reply in my style, trying to grasp
Your secret crackling of a moved Christ,
to express in echo Your ardent regretting.

How well one lies in silence very close
to the Tabernacle,
after receiving communion,
without seeking more solace than to love
and to be loved!

That alone, nothing more...!"

13- 12-1978

PUBLISHING NOTE

It has been had recourse to the expressions “*to be Himself*,” “*is Himself*,” “*being Himself*,” etc. –allocating to them 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 stands in being of 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 stands in being of Himself; I see the eternal instant of the Eternity, in which God is Himself by Himself and in Himself; I see how He is Himself so, and why He is Himself so; and I contemplate Him being Himself so in that eternal instant, without time, in which the Being, being Himself One, is Three divine Persons who, being a sole Being, in Trinity is Himself.

Second: I see in that same word: the being Himself or God is Himself, the Father being

Himself Father by Himself and in Himself as Source; the Word *being Himself* Son in Himself and by the Father; and the Holy Spirit *being Himself* personal Love between both, in Himself and by the Father and the Word. And I see in this word: to be Himself, the way of being Himself so each one of the Persons, and the difference of each Person. So that, for me, this simple word that I use so much, says to me all the glorious mystery of my Trinity and all the hidden and very depth secret of my Unity in its root.”

Similarly Mother Trinidad refers to God the reflexive use of many other verbs, such as “to have,” “to see,” “to love,” “to know,” “to utter,” 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 lo dice,” “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 *utters Himself so*,” “He utters 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