

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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JESUS

What richness is contained in the transcendent reality of Christ...! He is the Supreme and Eternal Priest for having in himself all the infinite reality and all created reality. He is the union of God with man, because, in Him, God gives himself to us in the infinite communication of his familial intimacy; and because, in Him, all men come to take part in the very life of God.

"In the beginning was the Word, and the Word was with God, and the Word was God. What came to be through him was life, and this life was the light of the human race."¹

Transcendent mystery that of the Incarnation through which God is Man and Man is God...! "And the Word became flesh and made his dwelling among us."²

Jesus is in himself the infinite and created perfection, in the hypostatic union of his divine nature with his human nature, and that is why

¹ Jn 1, 1. 4.

² Jn 1, 14.

He suffers and rejoices as no one else in his wandering on earth.

His mission is to give us to know the eternal joy that is in the life of the Father, of the Holy Spirit and in himself. "Let anyone who thirsts come to me and drink. Whoever believes in me, as scripture says: 'Rivers of living water will flow from within him.' He said this in reference to the Spirit that those who came to believe in him were to receive."³

And He suffers and complains because, not only they do not know the Father, but also because they do not even know Him, who became man so that we might know Him better; and with the soul torn apart by the pain and the lack of understanding of men, says, "They have not known you, Father, nor Jesus Christ your sent one!"⁴

Jesus was made by the Holy Spirit to bring us the divine life and to burn us in his own fire. And after twenty centuries, we, Christians of today, are, like yesterday's Christians, without receiving the Father as He desires!

Let us now enter into the first instant when Christ was being conceived.

³ Jn 7, 37-39a.

⁴ Cfr. Jn 16, 3.

At that very instant the soul of Jesus contemplates face to face the divinity. "No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him."⁵

"No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him."⁶

"In Christ are hidden all the treasures of wisdom and knowledge of God. For in him dwells the whole fullness of the deity bodily."⁷

What an eternal moment of joy, of happiness, of love, of astonishment, of thanksgiving... when He sees himself as the chosen one, the anointed, the predestined, the beloved Son of the Father...!

His whole soul rejoicing, burned in the impetus of the divine current, contemplating with the Father his eternal being, singing with his same Person, with the Word, and burning with the same fire of the Holy Spirit; participating in the Divinity in a transformation like no other creature; participating in the Trinity of Persons and in the Unity of *being*, in each of its nuances and perfections, to an almost infinite degree...!

Soul of Christ, how pleased...! how joyous...! how happy...! Your whole self is a jubilation of

⁵ Jn 1, 18.

⁶ Mt 11, 27.

⁷ Col 2, 3. 9.

love, enjoying the infinite pleasure of the most high God. Soul of Jesus, bride of the infinite Word... the repose of God when looking to man...!

Now the Father can look to earth through his Word become Man!

What would it be for Jesus, the Holy, to see that He was the Incarnate Word? What a jubilation in Christ's soul...! It seems that He does not have time except to rejoice! He is as though crazy for divine love!

And at that very instant of the Incarnation, falls over his Redeemer's soul the innumerable load of all the sins of men.

At that very moment, and precisely because of the light of God's vision, He comprehends and penetrates down to the utmost depths of the terrible, terrifying and chilling malice of sin. And He sees that that same holy God is offended by his creatures, who have rebelled against Him who *Is* and manifests himself as a will of holiness against sin.

"For this reason, when he came into the world, he said: 'Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in.' Then I said, 'As is written of me in the scroll, Behold, I come to do your will, O God.' By this

will, we have been consecrated through the offering of the body of Jesus Christ once for all."⁸

Terrible pain that of Jesus at the very instant of the Incarnation, in which He contemplates face to face the divinity and knows what the holiness of God is...!

He was all joyous in the contemplation of the glorious God, of the most high God, and his being has been clouded so deeply as deep is the knowledge that He has of God, plunging into a profound sorrow. The knowledge of the excellence of God was the condition for his immolation, because the greater the light, the greater the pain, as He is the one in charge of giving us that same light and was not received.

And when the innumerable load of all the sins of all ages fell on Him, He turns to the Father and, exercising his Priesthood, responds in the name of all humanity in the presence of the infinite holiness of God. "He is expiation for our sins, and not for our sins only but for those of the whole world."⁹

Wherefore, on the one hand, He lives a plentitude of life and happiness in the intimate and affectionate communication of the divine Persons. He contemplates with the Father all his in-

⁸ Heb 10, 5-7. 10.

⁹ 1 Jn 2, 2.

finite perfection, He expresses it, in total and absolute union with his infinite Person, and He burns in the savourable love of the Holy Spirit. What a life of jubilation, of fullness, of possession, of communication inside the divine Persons!

And all of Him is reception of the infinite donation of God to Man. His whole soul is open to the loving impetus of the Holy Spirit who, by Him and through Him, wants to communicate himself, in overwhelming fire and in tasty impetus, to all men.

On the other hand, He is the infinite Word in his divine Person, who, when uniting himself with his very humanity, has made it so word, that the whole Christ's humanity already can only be word to express, in a romance of love, the whole divine life to men.

"In times past, God spoke in partial and various ways to our ancestors through the prophets; in these last days, he spoke to us through a son, whom he made heir of all things and through whom he created the universe, who is the refulgence of his glory, the very imprint of his being, and who sustains all things by his mighty word. When he had accomplished purification from sins, he took his seat at the right hand of the Majesty on high."¹⁰

¹⁰ Heb 1, 1-3.

Wherefore the soul of Christ is all openness and response to God, which, to the same extent that it receives Him, responds to Him.

At that very instant of his reception before God, replete with the participation in the Infinite, He turns towards us, continuing his mission on earth –as He is the Word of the Father– of communicating to us all the treasure of our Father God.

And at that very instant when He turns towards us, He receives the chilling "no" of mankind, which again in Him says to God "no":

"The light shines in the darkness, and the darkness has not overcome it. He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did not accept him."¹¹

Tremendous instant of pain and tragedy for the infinite Incarnate Word who, in a romance of love, of wisdom, of fullness, bliss and happiness, is telling us his life in the manifestation of love most incomprehensible, most loving: the Incarnation, which makes God be Man so that, telling his life to men and incorporating them to Him, He may make them God by participation.

¹¹ Jn 1, 5. 10-11.

At the moment of the Incarnation, Christ, loaded with all the sins of all men, turns to the Father and offers himself as a victim of loving response for all of us. Remaining in priestly attitude and in accordance with the exercise of his Priesthood that makes Him be the one who receives the divine life; the one who responds to the infinite Love; He who, in the fullness of his plenitude, turns towards us to saturate all of us with divinity; and who, when He is not received, returns to the Father, in a response of reparation and sacrifice, to expiate in himself, and thus to purify man, from the chilling “no” that again he has repeated to the infinite holiness of God.

Now God has on earth a Man who, being Man, is God, and who responds to Him eternally and infinitely as He deserves, in the name and response of all creation! And now man has on earth God who, despite being God, is Man, and who, when becoming one of them, has a capacity so transcendent, that He is capable of compiling in himself all men, and, turning to God, repairing for all of them as responsible for all humanity!

Jesus, as the elder brother who always contemplated the eternal Happiness, had a cloud of sorrow so large, for seeing himself the First-

born and guarantor of all his brethren, who neither loved God nor sought Him, as He himself says, “They have forsaken me, the source of living waters; They have dug themselves cisterns, broken cisterns.”¹²

Jesus has come to give us the loving secret of our Divine Family, and He faces the hardness and lack of understanding of the immense majority of men who, looking at everything in a human manner, not only have they not known God, but also they don’t know Jesus Christ, his legate, being He, in each instant of his life, a victim of that ignorance.

Christ’s mission is to give us to participate in the life that the Father, burned in the Holy Spirit, communicated to Him, so that He might deposit it in the bosom of the Church and this one, with Mother’s heart, might give it to us throughout all ages:

“There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved.”¹³ Washing the stain of our sins with his own blood, He did the most He could do for us, his brothers. And still we go on not receiving Him!: “Have I been with you for so long a time and you still do not know me, Philip?”¹⁴

¹² Jer 2, 13.

¹³ Acts 4, 12.

¹⁴ Jn 14, 9.

What loneliness, what incomprehension, what sadness that of the soul of Christ, who would like to show us the Father, who cries out to us in all his life, with all his miracles, with all his works, looks, words, actions: God...! Holiness...! and surrender of the good God...!

What would it be for Christ, after thirty three years of his mortal life, to see that the greater part of us went on, not receiving God...! And how his soul would be torn apart, in his long hours of prayer, the soul of Him, who was the Christ, the Anointed, made to offer himself and to be immolated...! What would Jesus feel, when seeing and living all times, all the sins of all men, and how, after twenty centuries, knowing what God deserved, and the dreadfulness of his unceasing immolation and sacrifice, He went on not being received...!

What pain for Christ's soul, who lived in each moment of his life being the Receiver of the infinite Love and living the tragedy of all humanity throughout all ages...! Since Christ lived deeply each of the moments of all men, spent in love or in pain, in surrender or in oblivion; since to Him living meant, not only his own life, but also the life of all of us in each one of our moments.

The soul of Jesus, singing expression of the *Being's subsistent being*, almost in infinity and in perfect expression, says, according to its ca-

capacity, the infinite Being of God, in such a way that, to Jesus, there was nothing hidden of all past and future centuries.

The thirty three years of the divine Teacher were lived, in each instant of his life, in the greatest intensity of love and pain, of what his soul was full and replete in all the moments of his existence.

Jesus lived his *present moment* with such intensity, that, in each moment of his life, He was grieving in his soul, undergoing and suffering all that, during thirty years, He went through because of his being a man.

We live our present moment which, with more or less intensity, goes by never to return again. But it was not like that in Jesus who, as He saw everything, each moment of his mortal life was, not only the *present moment* of his thirty three years, but, at that moment or instant of his life, He was also living all the moments of all men of all times.

Let us take away the creatures time and space: Christ lives with us, and we remain mysteriously united with Him without distances of time and place; living with Him in his time –like He then lived ours– the transcendent mystery of his life, death and resurrection.

Let us take away from our mind the phantom of time, which for the reality of the soul of

Christ, tight summary of all creation and embracer of all of it, becomes as though not being; and because of the immensity of his greatness, is capable of living, in each of the moments of his life, the life of each and every man.

Jesus lived during his thirty three years, in each moment, his whole bloody passion, with all its pains, agonies and sorrows. "There is a baptism of blood with which I must be baptized, and how great is my anguish until it is accomplished!"¹⁵

"Behold, we are going up to Jerusalem and everything written by the prophets about the Son of Man will be fulfilled. He will be handed over to the Gentiles and he will be mocked and insulted and spat upon; and after they have scourged him they will kill him, but on the third day he will rise. But they understood nothing of this; the word remained hidden from them and they failed to comprehend what he said."¹⁶

" 'Amen, amen, I say to you, one of you will betray me.' The disciples looked at one another, at a loss as to whom he meant."¹⁷

"This night all of you will have your faith in me shaken, for it is written: 'I will strike the shepherd, and the sheep of the flock will be

¹⁵ Lk 12, 50.

¹⁶ Lc 18, 31-34.

¹⁷ Jn 13, 21-22.

dispersed'; but after I have been raised up, I shall go before you to Galilee."¹⁸

All the moments of his life, from the manger to the *consumatum est* were lived by Him in one sole *present moment*.

However that is not all, since, at that same *present moment*, Jesus suffered: the whole terrible tragedy of his Church, with all the heresies, schisms, with all her being torn apart; the martyrdom and persecution of each one of her martyrs; the abandonment, dryness and neglect of all the souls; the death of all the saints; the trespasses of all the sinners; the betrayals of all her friends and children... And this not of one time. But of all times, from Adam and Eve, to the end of the world!

Poor Jesus...! The bloody passion of our Christ, of our Incarnate God, was an external manifestation that expressed a little of the horrendous tragedy of each moment of the thirty three years of his earthly existence.

It is not that the thirty three years of Jesus were a *present moment*, and that He, during all his life, would go on seeing part by part all the times and suffering for all of them, no; but that Jesus, as He lived in time, He lived during his

¹⁸ Mt 26, 31-32.

thirty three years innumerable moments, during all of which He saw and suffered all the times.

And if He had been asked:

— Jesus, what are you living at this *present moment* of your mortal life?

He would have answered:

— My *present moment* is the whole horrendous tragedy of all my life and of all times. I am suffering in my soul, at this *present moment*: the ingratitude of all times and of all men to God; and I am also living in my soul all the loves and surrenders of pure love of the faithful souls; and I am suffering all those infidelities and taking pleasure in all those loves. And not as though something in a single block, no; but each heart throb of each soul, and each moment of that soul lived in love or lack of affection, in surrender or oblivion, is for me my *present moment*.

“Jesus saw Nathanael coming toward him and said of him, ‘Here is a true Israelite. There is no duplicity in him.’ Nathanael said to him, ‘How do you know me?’ Jesus answered and said to him, ‘Before Philip called you, I saw you under the fig tree.’ Nathanael answered him, ‘Rabbi, you are the Son of God; you are the King of Israel.’”¹⁹

¹⁹ Jn 1, 47-49.

“Jesus knew from the beginning the ones who would not believe and the one who would betray him.”²⁰

“Amen, I say to you, this very night before the cock crows, you will deny me three times.”²¹

Jesus has seen and lived all the instants of our life spent in love or in lack of love, being to Him his constant living. “In Jerusalem, many began to believe. But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well.”²²

Thus, that *present moment* which to us is at times so unbearable, and which we are desiring that it may go away, and, once gone away, never to return, in Jesus was his *present moment* of thirty three years; so that He lived all my drynesses, sorrows and surrenders of pure love.

“Come to me, all you who labor and are burdened, and I will give you rest.”²³

In the soul of Jesus all my sufferings and joys, loves and defections, were lived, while I was always to Him rest and pain. And this, not at times, or that He went through it once in his

²⁰ Jn 6, 64.

²¹ Mt 26, 34.

²² Jn 2, 23-25.

²³ Mt 11, 28.

lifetime for each one; but that Jesus lived, in each moment, everything of all the souls, during all his life and in each *present moment* thereof. Thus He had all my life always present, from the Incarnation to Calvary; and not only my life, but that of all men.

Jesus had no *present moment* in his mortal life other than one moment. It is not that his life was a *present moment*, no; but, that the life of Jesus was, in each moment, the terrible moment of the tragedy of all times of the life of the whole Church; Jesus living in each of the instants of his life, as Head of his Church, the whole life of the Church in all her times with her terrible reality of richness, mission –as a prolongation of Him– and tragedy for her not being received; a living reality that Christ will prolong in the bosom of this holy Mother during all times.

“If the world hates you, realize that it hated me first. If you belonged to the world, the world would love its own; but because you do not belong to the world, and I have chosen you out of the world, the world hates you. If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours.”²⁴

“I have told you this so that you may not fall away. They will expel you from the syna-

²⁴ Jn 15, 18-19. 20b.

gogues; in fact, the hour is coming when everyone who kills you will think he is offering worship to God. They will do this because they have not known either the Father or me. I have told you this so that when their hour comes you may remember that I told you. I did not tell you this from the beginning, because I was with you.”²⁵

Oh profound life of Christ’s soul...! And should the intensity of life be deemed small for the wonderful and incomprehensible soul of our Christ, He also had in that *present moment* the contemplation face to face of the Divinity, a contemplation that made Him live in each instant a *present moment* of glory.

Thus in Christ’s soul there were, in a *present moment*, Heaven and Hell, all the loves of all times and all the sorrows and lack of love of all times!

What richness Jesus comprehends in himself...! It seems as though the mind breaks before the perfection of his created nature, that was capable of living, in an intensity so transcendent and in one same instant, all the joy that was given to Him by the familial communication that He lived with the divine Persons, and on the other hand, the pain from the lack of love of men whom He represented before God.

²⁵ Jn 16, 1-4.

How will we be able to comprehend the love of God who so incomprehensibly, to our human mind, loves us...? In how many ways...! With what intensity...! So that we may never doubt the infinite Love who, when He loved us, did not spare anything at all for us.

“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?”²⁶

How could Christ, the Only Begotten Son of the one true God, who came to give his life as ransom for all, so that through Him we might find the freedom and the salvation as children of God in the Son, God and Man that He was in himself, by himself and for himself on account of his Divinity and on account of his humanity; at the same time, contain in himself all the infinite impetus of the Divinity that drove Him irresistibly to communicate himself to men, and all the chilling impetus, by force of the rejection, of the humanity that says to Him “no”...? And He, in the middle, as though pressed, between the donation of God and the rejection of men!

The whole life of Christ in his thirty three years was a loving expression of the experience and tragedy that He had in his soul in uncontainable desires of communicating himself.

²⁶ Rom 8, 32.

And for that reason the Eucharist, the crucifixion and the death of Christ with his glorious resurrection are the spelled out expression of the love of God for man, which, reaching in his uncontainable need to the extreme, burning in desires, as infinite Word, of expressing and communicating to us his mission, his whole being as man bursted out in blood through all his pores at Gethsemane; explaining to us through his whole being how far and how God loves when He loves, and how far and how the infinite Love is capable of expressing himself when He speaks.

In this way has God given himself to you in his infinite love, through Christ, in a romance of love.

What will your love do with regard to the infinite Donation that became *word* so that you might receive Him, might listen to Him and might be capable of loving and living Him?

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:

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