

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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"THE HOLY SPIRIT WILL COME UPON YOU..."

"The Holy Spirit will come upon You and the power of the Most High overshadow You; therefore the child to be born will be Holy, and will be called Son of God."¹

"The Holy Spirit will come upon You..." in the impetus of his force, to rest like Spouse on his beloved, in sweet loving tenderness; to kiss You, oh White Virgin! with tender murmurs of infinite caress, in the profound depth of your soul, where, in sacred expression, You exhale, in sweet breathing, one sole clamour, God...! Only God...!

Lady of the Incarnation...: Only God...! Bride of the beautiful Love...: Only God...! In an emptiness so complete of all that is not He and in an adherence so deep to He who *Is himself*, that You are wholly the Virgin: the White Virgin replete and saturated with divinity; the Virgin possessed only by the Sublime One; the Virgin adhered to the eternal Virginity in the immutable

¹ Lk 1: 35.

act of his infinite holiness; the Virgin in the majestic mastery of the possession of He who *Is himself*.

The power of the Queen of Heaven consists in the dominion over everything, in the absolute freedom and in the possession, filled in each instant of her virginity by the sole Spouse, who, in fullness, saturates Her, ennobles Her, beautifies Her and adorns Her.

The Lady is holy because the divine Sanctifier sanctifies Her by resting upon Her in sweet colloquies of love, filling Her completely with all his gifts and fruits, in a fullness of grace so overflowing, that it is known and tasted only in the hidden depth of her immaculate soul.

The Virgin is White because her virginity's splendour is so unimaginably glowing, that the sun's midday glares are eclipsed by the immaculate clarity of her soul; which, enthralled and ennobled by God's possession who surrounds Her, makes Her sparkle in the brightness of the Divinity itself, saturating Her with gleaming aureoles of glorious whiteness.

The Holy Spirit, with the sharpness of his infinite wisdom and the unprecedented tenderness of his savouring sweetness, penetrates sharply, in candescent kiss of love, the virginal

innermost being of Our Lady's soul. And She, always awaiting, feels herself divinized with the substantial touch of the Holy Spirit himself, who, when kissing Her, pervades Her with divinity, enshrouds Her with his loving murmur, caresses Her with his infinite tenderness, bedecks Her with the fullness of his gifts, making Her break out into joyful fruits overflowing with peace, like a divine Consort, in the fire of his love.

The eternal Spouse wants to fecundate the Virgin in a mystery of such deep fruitfulness, at that point-point where her immaculate virginity lives solely with God lone in sacred loneliness of intimate and impetuous loves, that, when kissing Her, shakes Her in his silent and sonorous gentleness so wondrously, so much, so much, so much! that in the "Kiss of his Mouth," in "loves more delightful than wine,"² He fecundates Her so divinely, that, at that very instant, the Lady, the Virgin, the Queen, is now Mother, covered by the shadow of the Almighty, under the shelter of the Father's might and introduced into his bosom, sustained by Divinity itself, that "with his right arm embraces Her and with his left hand sustains Her"³ so that She may withstand the infinite impetus of the Love.

It's the Holy Spirit who, when impelling the Word from the Father's bosom to Our Lady's

² Sg 1: 2.

³ Sg 2: 6.

bosom, at the same instant and in one sole impulse, when kissing Her in a kiss of divinity, makes Her break out into divine Motherhood. And, that's why, "the child to be born from Her will be Holy and be called Son of God."

The Mystery of the Incarnation, brought about by the power and grace of the Holy Spirit, makes the White Virgin of the Incarnation be all Mother, with the power of infinite Royalty and in the dominion which is given to Her by the possession of Him who is everything, who can do everything, and who works in Her everything through the infinite impulse of his eternal love.

And at this very veiled instant in which the Virgin, being Virgin, feels herself Mother, saturated with the infinite wisdom of Him who burns Her, penetrates Her savourably, in the shining brightness of the light of the New Day, in the mystery which is taking place in Her, shrouded and covered by the Almighty's shadow and brought about by the Holy Spirit's divine kiss. Ineffable mystery of the union of the divine nature and the human nature in the Word's Person, who, becoming flesh in Our Lady's bosom, makes Her be the Mother of the beautiful Love, the Mother of the Incarnate Mercy!

Divine Motherhood of Mary, which She knows consciously at the moment in which it is brought about, and that, in the "yes" of her whole adoring being, in a total response, is sealed in the silent concealment of the *Sancta Sanctorum* of her immaculate virginity...!

Fruitful virginity which, breaking out into motherhood by the Holy Spirit's power, enshrouding the mystery that is brought about in the Lady, gives Her the sublime dignity which enables Her to call, very rightly, the Son of God: my Son...!

And He is hers because He is the fruit of the Holy Spirit's kiss in her Virgin's soul; a kiss so full that, embracing the whole plan of God over Mary, fashioned in her soul of Virgin-Mother such an immensity of nuances, that in it was also contained, tightly and sharply introduced into Our Lady's soul, the universality of her divine Motherhood.

The Virgin in addition to being mother of God himself, very rightly, in the extension of this same motherhood, is Mother of each and every man, who, as a whole and individually, are, in the depth of her spirit, fruit of the infinitely loving kiss of the Holy Spirit at the very moment of the Incarnation.

And Mary is the Mother of the Whole Christ –Head and members– by the power of the Holy

Spirit, who, in the union of his charity, in the strength of his omnipotence, brought about that the Father's Son should be Mary's Son, and that, in Mary's Son, each and everyone of us should become God's sons and sons of the Virgin-Mother.

Universal Motherhood of Mary...! Mother of the Church by the fullness of the Holy Spirit's Kiss which, in a romance of infinite love, made Her break out into divine Motherhood!

Divine wonder
of the eternal Power...
sublime romance,
secret mystery...
abyssal depth
which I contain in my chest
and which I know
because, transcending,
I entered into that day
of unprecedented dream,
when God was kissing
with so much silence
the Virgin-Mother
in her concealment,
that the sapient Father
of sublime Power
gave Her as a Son
his very Word,

the Father's singing Word,
in her chest!

Mystery of life alien
to this earth,
worked by God
in such a beautiful way,
that the Virgin is Mother
by the eternal kiss
of her loving Spouse
who alighted in her bosom...!

Lover of loves,
today I break out into sacred love words
and into so many tendernesses
whereby I understand,
that I, overwhelmed,
become one with the Word
and *thus* with my children
enshrouded in your chest,
all of us say to You
with sweet accents:
All beautiful Virgin,
burning star,
"I-We" love You so much,
in such a sweet way,
that, when calling You Mother,
we fly up to Heaven!

PUBLISHING NOTE

It has been had recourse to the expressions “*to be himself*,” “*is himself*,” “*being himself*,” etc. –allocating to it a deeper, dense and original sense– in order to translate the expressions “*ser-se*,” “*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** himself being, or the being himself of God, I understand in these phrases all these ideas that I am going to say:

First: I see how God is himself by himself; how all that He is He **is** being himself so; I see the eternal instant of the eternity, in which God *is himself* by himself and in himself; I see how He *is himself* so, and why He *is himself* 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