

# 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 PILLARS OF THE CHURCH

The Church is the stronghold where I rest, the strength of my pilgrimage and the pride of my living.

My vocation is to be Church and to make everybody Church, and that is why God showed me the Spouse of the Lamb as bejewelled Queen, brimming and penetrated with Divinity, ennobled by God's very holiness; holy and without blemish, "like a mighty people arrayed for battle,"<sup>1</sup> plenteous and saturated with all the gifts, fruits and charismas of the Holy Spirit, and repository of Divinity Itself in its Trinity of Persons in order to give, as universal donor, give that same Trinity to men; She being the way, the manner and the style through which the Divine Family by the life of grace lives with all and each one of Its children.

I have seen Her, through Her Liturgy, as the grand Priest with Christ, with Her Head, that, in the union of all Her members, offers Herself to the Father to receive Him, to respond to Him and, filling Herself with His plenitude, to inebriate all souls with Divinity; with the great mis-

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<sup>1</sup> Sg 6: 4; Jl 2: 5.

sion, communicated by God, to graft all men onto Christ, and, gathering them in Herself, to return them to God Himself as a hymn of glory and praise.

I have contemplated Her as repository of Christ, with His whole mission, life and tragedy, perpetuatrix of His mystery.

And if that was not enough, God gave Her His own Mother so that She might be Mother of all and each one of men...

I have seen Her so rich, so replete, so jewelled, so saturated with Divinity, so much, so much, so much...! that I will never be able to express it...

The Church is the Ark of the New Covenant, of which the ark of Noah was only a symbol, because no matter how many storms there may be, there will be no deluge that can sink Her. She stands and sways in regal fashion over the waters, without there being a current that can drag Her, because the powerful hand of the Immense sustains Her in the recondite secret of His heart.

There is no fear that the Small Boat of Peter sink; there is no fear! because Jesus Himself works its oars and leads Her to a safe port.

God can become Man and conceal Himself in a human nature; He can become Bread and remain in the white Host, and He can perpetuate Himself mysteriously in the person of the Pope so that the latter, when he speaks as

Church, may teach us the divine plan and may confirm us in the faith, with the certainty of the Father's fulfilled will and of the expression of the Word explained, under the love and the impulse of the Holy Spirit...

There is no fear that the Church make a mistake! God speaks through Her...

There is no fear that the Church sink! God sustains Her over the waters of the universal deluge...

There is no fear, because God is the strength and the stronghold where She rests...!

And because I am more Church than soul, and I would sooner cease being soul than Church; I cannot live without Bishop, as I cannot live without God.

And my certainty that I live in the truth and I communicate it, is not so much in what I may see but in the roots and in the union that I have with my beloved Bishops, as long as these are in complete union with the mind of the Supreme Shepherd.

And as I experience myself and I am more Church than soul and more soul than body, if, what for me would be impossible, the Church were to say "no" to all I have engraved in my soul through the voice of the Pope's infallibility,

I would pull out my soul in order to say what the Church says; since I know that when

the Church speaks as Church, it is the Word who speaks through Her.

And I would not do it grumbling about, no; I would do it as a canticle of surrender and loving submission to my Holy Mother Church.

For Jesus, filling my spirit with light and inflaming my heart in love, deigned to show me deeply and savourily something of what are the Successors of the Apostles in the Church's bosom.

On the day of the Most Holy Trinity of the Year 1968, at the time when a Bishop came to visit us to preside a concelebration of Vows in The Work of the Church; the Lord made me understand, savour and live that, when a Bishop entered our house, it was Jesus Himself who came to visit me, and, therefore, to visit all of us; and that, as we would have done with Him, we had to love, venerate, and repay him, full of gratitude, during the time that it was granted to us the gift of having him with us.

A simple and spiritual communication that made me live, all that day, full of profound meditation, in the presence of that Bishop who, for the first time, visited our house, and seeing in his face the face of Jesus.

He was one of my beloved Bishops, whom I had to venerate and look after as Martha and Mary did in Bethany with Jesus!

This I teach my children, who, full of joy, receive in their house the Successors of the Apostles. [...]

And again on the 7<sup>th</sup> of January 1972, also, when we were inaugurating one of our parishes, and the Cardinal of the diocese had come to bless the Church;

while I was suffering during the Eucharistic Sacrifice of the Holy Mass, for the hard test that my spirit has been suffering from the year 1959, for not having been received nor understood, as God wanted, with all that the Lord has been manifesting to me from the 18<sup>th</sup> of March 1959, in order to communicate it, with the assignment to help the Holy Mother Church with the descendants that Jesus has asked me for this end, which is The Work of the Church, continuator and perpetuator of my mission;

the Lord, in the transcendent and sublime moment of the Holy Mass, again impressed in my spirit that a Bishop was one of the Twelve Apostles who in their Successors are perpetuated for the unending consolidation of the People of God, which is the Holy Mother Church;

holder, as my beloved Bishops know better than I, of "the treasures of wisdom and knowledge of God,"<sup>2</sup> full of Sanctity and saturated with Divinity, being Christ Her Head, Her glory and Her crown, who brought with Himself

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<sup>2</sup> Cf. Col 2: 3.

to the bosom of this Holy Mother the Father and the Holy Spirit, making Her the Holy Temple of God and dwelling of the Most High, through the splendid mystery of the Incarnation, realized in the innermost being of the Virgin Mary, Mother of God and Mother of the Church;

where the infinite Trinity has remained with man, and where man dwells with the Trinity, being Son of God, sharer of the divine life, and heir to His glory.

Because I am and I feel more Church than soul, and I would tear off my soul rather than having to stop being Church catholic, apostolic and under the See of Peter, I cannot live without Bishop as I cannot live without God.

Also in another most glorious day, on the 5<sup>th</sup> of April 1959, in the depth of the divine Wisdom, full of love in the Holy Spirit, the Lord made me penetrate in what Saint Peter was in Heaven and on earth, with the keys of the Kingdom of Heaven in his hands, to open and close the sumptuous doors of Eternity, and giving way to the elect of God to enter His Kingdom.<sup>3</sup>

That is why the tiniest, last, poorest and tremulous of the daughters of the Church, on the 15<sup>th</sup> of December 1996, exclaimed with in-

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<sup>3</sup> Cf. Mt 16: 18(19)

expressible groans from the depth of her heart, given the proximity of the Successor of Saint Peter, visible Head of the Church and universal Shepherd of the People of God, for the incalculable and inestimable gift that he condescended to come to bless me and to comfort me in my bed of pain:

I thank You, my Most Holy Father! I thank You! but I am not worthy that You have come so fatherly and mercifully to visit me the poorest, helpless and last of the daughters of the Church, when I was ill.

Since the mercies of God have no end and fill all the hopes of those who trust in Him; the Lord granted me the grace that I will always keep in the depths of my heart as one of the most valuable gifts of my life, that my Most Holy Father should come to visit me when that physical impossibility of my illness did not allow me to be myself, in the smallness of my nothingness, the one who went to meet the Successor of Saint Peter, whom I so much love and I am so much in debt with my Work of the Church.

Illness that makes me live in a constant immolation, in continuous renunciation, from the 30<sup>th</sup> of March 1959, at which time, when contemplating the Church that asked me for help covered with a cloak of mourning, with Her innermost being torn due to the pain of Her children who left Her Mother's bosom be-

cause they did not know Her well and, therefore, did not love Her as the Holy Mother Church expects and deserves;

I offered myself to God as victim to glorify Him, helping the Church with all that, in order to carry it out, He had manifested and entrusted to me from the time of the Council; [...]with the sole end of giving glory to God, to help the Church and to give life to souls, together with the Pope and my beloved Bishops, helping them to carry out the essential mission that God entrusted to them, as Successors of the Apostles, in the bosom of the Holy Mother Church.

## 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 “*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 say,” etc... Following the same option used in the case of the verb “to be,” the Spanish expressions: “se lo tiene,” “se la ve,” “se lo ama,” “se lo sabe,” “se dice,” etc... have been translated into English as follows: “He *has Himself so*,” “He *sees Himself so*,” “He *loves Himself so*,” “He *knows Himself so*,” “He *says Himself*,” etc...

NOTE:

I strongly advise that all that I express by means of my writings, for believing it God’s will and for fidelity in all that the very same God has entrusted to me; when in the translation into other languages it is not understood well or a clarification is desired, recourse be had to the authenticity of what I have dictated in the Spanish text; since I have seen that some expressions in the translations are not the most proper to express my thought.

The authoress:

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