

Mother Trinidad de la Santa Madre Iglesia

Foundress of The Work of the Church

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An extract from the Collection:

"Light in the night.

The mystery of faith given in loving wisdom"

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THE MYSTERY OF FAITH

Today many ideas are brewing up in my mind because of the strong need I feel to speak of the life of our Father. My soul has the mission of saying, by using plain words, what the great richness of the Church is. Therefore, on wanting to manifest what the life of faith is, I cannot do so unless, beforehand, I enter into the mystery of our Divine Family, into that life which is infinite activity of full happiness, of eternal perfection, of divine fullness and of Trinitarian communication.

God, in His infinite life, is eternally happy in homey communication. He has in Himself all that He needs, in such lordship and in such inexpressible richness, that all He is, He *is Himself* so of Himself. No one can make Him increase or decrease in anything because in Him, in His fullness of perfection, so that He can possess everything, He even has the infinite power to be Himself the One who *is Himself* of Himself, and in this also resides the infinite kingship, the absolute power. Because it is not even that God has perfections in infinite ways and nuances; which

would indicate poverty in Him; but rather that God *is Himself* of Himself all the perfections, attributes and riches that, in infinity, make Him eternally blissful.

God lives His life for Himself and, in a design of His eternal wisdom, wants us to live that very life. God wants to live His life with us and that we live our life with Him. Then He takes out from His infinite power a way to say to us, in a saying that is fulfilled, His life in a romance of love. And, oh incomprehensible mystery, which man could never have been able to imagine and which only the Almighty could perform!: God becomes Man and man becomes God's son; God Himself, in divine and human Song, spells out to us, in Mary and through Her, His infinite life.

The speech of God runs His command. He always does what He says, that is why, on wanting to tell us His life, He realises it amongst us. And then that life of infinite richness, of eternal fullness and of Trinitarian communication, which is lived in the intimacy of the three divine Persons, on being communicated to us, becomes ours also in such a surprising way, that God chooses a People to whom He will tell that life, realising it amongst them. This glorious People is the New Jerusalem on earth, it is the Church.

In the Church, therefore, God is living His life for Himself and for us; He speaks Himself His life for Himself through His Word, and for us through His Incarnate Word. In the Church are perpetuated—in a saying that is fulfilled and, being thus a sustained reality—the mystery of God, of Christ, with His profound living, being face to face with God Himself, with His mission of communicating His life to us and with His tragedy on not having been received, and the mystery of Mary.

The mystery of the Church is as simple as God Himself. Because even though God is the infinite Fullness of unending perfections, through His very perfection of being, He does not need of time to have everything completed. That is why He is also Infinite Simplicity, because in one act of life all His infinite power of being is fulfilled and encompassed; since, if God needed time in order to be Himself, it would be because His capacity of being was not as rich as to embrace, in His infinite act, all His reality.

Time is the accommodation to our lack of capacity in order to encompass one thing in an instant, and so one has to perform it throughout different stages, due to our lack of capacity of possession. God is not like that, rather, in a gaze of infinite lordship, He completely encompasses Himself. And thus the Trinity is such a perfect act of Wisdom Known in Love, that the infinite activity of this Trinitarian act is to be three Persons.

The Father is Wisdom which He knows Himself in such wisdom and perfection, that what He knows Himself, known, is His Son; this being in such an eternally loving wisdom in Their mutual communication, that it makes them burst forth into such mutual love, that this is the third Person in the life of the Trinity, Love personified as fruit of the wisdom of the Father and of the Son.

What life does our Father God live, and in such happiness...! And what life does the Church have in Her bosom, so unknown by the majority of Her children...! God Himself, in communication, is the life of the Church. That is why the Church bursts forth overflowing with Divinity; that is why the Church is the face of God on earth; because it is the Church that tells us in divine and human conversation, across all ages, in a saying that is accomplished in our souls through Her Liturgy, God's very life.

And not only does the Church have in Herself all of God's life that She may give it to us; not with that have Her richness and mission been exhausted, for She also has Christ with the entire mystery of His life, passion, death and resurrection; She being the one Who perpetuates for us, across all ages, the mysteries of the life of Jesus.

Oh if I could say what our holy Church is...! If I could express the fullness in which She shelters Herself...!

If I could spell out, though imperfectly, how in Her are contained all the mysteries of our Christianity...!

God wanted to communicate Himself to us, and to this end Christ lived thirty-three years on earth. But that was not enough for His infinite love. Then His loving wisdom, on loving us, loved us to the end and remained with us until the end of time in the bosom of the Church. Christ dwells in Her having with Him the Father and the Holy Spirit. And upon Christ remaining with us, He did not stay in an inactive way, but rather He is continuously realising His life, death and resurrection.

And it is the Church that, through Her Liturgy and through the Sacraments, unites us with Christ, and perpetuates His life for us. It is the Church who is the one that gives us the mission of Christ Himself which is to communicate God's life to all mankind, it is the Church that brings us into contact with the three divine Persons that we may live from Their life, the one Who introduces us into the mystery of the Incarnation, and therefore into Mary, thus perpetuating for us also the Motherhood of the Virgin, since it is in Her and through Her that the divine life was given to us. And it is the Church that one day will bring us together with the glorious Christ to Eternity.

And all this because the Church, in Her Head, is Christ, Who, with human expression, makes us live from the Divinity.

Many times we ask: What is the life of faith? It is the whole infinite deposit that Christ has communicated and perpetuated, become life, in the bosom of the Church.

The life of faith is not a cold thing, nor concerns scientific study; it is the whole plentiful richness of the Infinite One, that has been spoken to us in a romance of love. All that the Church says and manifests to us, in continuing the song of the Word, is what the treasure of our life of faith is. Faith brings us into contact with God, because it is faith that spells out the richest mysteries of our Christianity to us.

Sometimes we think that faith is to believe coldly in what cannot be seen. And our life of faith is, rather, to receive all that the Word, through Mary, communicates to us in the bosom of the Church.

To live by faith is to live from God, from Christ, from Mary; it is to immerse oneself into the life of the three divine Persons, it is to receive the message of the Incarnate Word; it is to shelter oneself beneath the Motherhood of Mary; it is to listen, to receive and to adhere oneself to all that the Church tells us in Her communication regarding the divine mysteries. What happens is that, just as Theology has been given a cold and schematic physiognomy, thus our life of faith has been reduced to cold and reiterated concepts that, on not becoming life in us through our charity and union with God, they become dark for us and almost impossible to be assimilated.

God is wisdom and love. Christ came to communicate His loving wisdom to us inside the bosom of the Church; and the Church gives us the eternal mysteries, in wisdom –that is knowing by savouring– and, therefore, with love. That is why, he who wants to receive the infinite richness of the Church in cold and schematic concepts, is not in the right disposition to know the mysteries of our faith, because they are communicated and have their origin in love; since these mysteries are that very life of wisdom and love that God is Himself and that wants to live with us in the Church as well.

Since God's saying accomplishes what it says, the Word, Who is the infinite Utterance in the bosom of the Trinity, wants to tell us His life in the love of the Holy Spirit. To this end He founds the Church. That one and none other is the treasure of our faith.

The Father, in knowing Himself, breaks out into an Utterance of fire. That Utterance is His Word, His Son, the One who speaks all that is contained in the bosom of the Trinity, since He is the Expression of the eternal reality. But this Saying or this Utterance that is said by the Father, is only pronounced in the love of the Holy Spirit. That is why, he who wants to listen to the divine Word coldly and without love, does not receive the Word, because the Word is only communicated and said in love within the bosom of the Trinity and within the souls that open themselves to the sanctifying action of the Holy Spirit Himself.

Soul-Church, whoever you may be, open yourself to what the Word says to you in the bosom of the Church. Through your life of faith, receive Her teachings with love, so that they can become life in you. And don't forget that faith consists not in cold or dark teachings, but it is God's very light that, enkindled in the flames of the Holy Spirit, wants to communicate His life to you by accomplishing it in you, through the simple teachings of the Church.

Don't forget either that God's life is very different from what you think, from what you understand, from what you know.... Your human concepts are useless before faith, and that is why sometimes you think that faith is dark, not because it is such in itself, but because you are blind. Try to explain how the sun is to a blind person, for unless his blindness goes away, he will see darkness all around him.

The means to live in the light is to become little, since only to the little ones are the secrets of the Father revealed. You have also to listen to the Lord in long periods of intimacy with Him, so that love may gradually take possession of your soul and thus the wisdom of the divine realities, which is only communicated in love, can become life in you.

Immersed in Your Mystery, I have learned to know the Eternal Wisdom of Your divine understanding.

I have seen You breaking into life, in such a lofty knowledge, that You *are Yourself*, for *being Yourself*, in Your

supreme knowledge, infinite Contemplation, that, from so much *being Yourself* the being, break out into an eternal Word of explanatory understanding.

A Word that, in supreme joy and in eternal perfection, spells out Your mystery in divine Explanation.

And also, without knowing how, I saw how Love came forth from that Wisdom that was breaking into Expression.

While I continued contemplating You, I entered into the Incarnation, unveiling that God Himself was Man and was God.

Oh, such a deep surprise...! Placed into contemplation, I surprised motherhoods of virginal splendour. I saw that Mary was Mother of the Eternal Explanation, and from so much being Herself Mother, She came forth from the Incarnation made Mother of the Church, to Whom She gave, in gift, God Himself through His Word who was singing His Song to us.

The more I went deep in my life of prayer, the more I came to know the secret God was performing in the Church: He Himself in Her *was Himself*, giving up Himself to Her in possession along with His mystery, His life, His tragedy and His mission.

The Church recapitulated, in Her eternal perfection, all the divine mystery as She was Herself a gift for us all.

And thus I could understand, in my periods of prayer, how the life of faith was God Himself who shows

Himself to us in His infinite mystery, in the light of His glow, in His gift to man in the consummation of love, depositing in the Church His eternal *being Himself* in Song, His *being Himself* infinite life, and making of man God.

Oh how much I rejoiced that day when I knew, without knowing, the mystery of the Church in the depths of Her being...!

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

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.”