

MOTHER TRINIDAD DE LA SANTA MADRE IGLESIA AND HER WORK OF THE CHURCH

*The writing and collection
of the texts of Mother Trinidad
have been done by Juan Fidel*



Editorial Eco de la Iglesia

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Mother Trinidad de la Santa Madre Iglesia taken when spontaneously, in family company, rejoices joyfully with her children (1975).

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I

THE WORK OF THE CHURCH RAISED TO PONTIFICAL LAW

In a Decree signed on December 20th, 1997, the Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life gave its approval to The Work of the Church by declaring it of pontifical law.

It has not been intentionally included in any of the canonical forms of the institutes of consecrated life, but, above all, its singularity has been recognized; certainly, with the supreme and definitive approval due to the Pope's authority and thereby of pontifical law.

The simple and magnificent singularity of The Work of the Church will be sufficiently clarified when in the following chapters we present the figure of its founder Mother Trinidad, and the life and activity of her Work of the Church as continuator of her mission in the Church. This argument is ratified in the recognition of its purpose, as it is expressly stated in the already mentioned Decree for pontifical approval: *"its purpose is to live the mystery of the Church so profoundly as to unravel the richness of this Holy Mother and, being a living testimony, by life and word, present the Church with all her beauty before the sight of all men, so that, when looking at her, they may see the face of God in her and fill themselves with the abundance of her life. The Work of the Church will realize this standing beside the Pope and the Bishops, collaborating with the Sacred Shepherds, helping them to carry out the essential mission of the Church, that is to make us know and participate abundantly of her richness, which is, first of all, the Father and the Holy Spirit with Christ and Mary, dwelling in her"*. Without any doubt, such purpose in a way constitutes the name and being of The Work of the Church, in the Church and for the Church.



Front of the native house of Mother Trinidad.

Mother Trinidad very often calls herself the “Echo” of the Church, this is what she is and also what The Work of the Church is. For that reason, its sublime and simple singularity, announced by the Lord to Mother Trinidad, is today recognized and expressed by Peter’s Successor.

Consequently, the vocation of The Work of the Church gives shape to its physiognomy inside the Church. This vocation gives it shape as that “legion of souls that placed next to the Pope and the Bishops may help them fulfil the mission that the Lord entrusted to them”. That is why, the above mentioned decree says that *“it is made up of three branches of consecrated life: priestly, lay male and female, around which are organized the rest of the branches of Adherents, Militants and Collaborators”*.

The extent of The Work of the Church is as great as its own vocation: in it, as in the Church, there is room for priests and lay people, consecrated and non-consecrated, married couples, young people and children. One only Work, one same mission, one only task, that each one performs within his/her own vocation, state or condition.

Following upstream the course of the canonical approvals of The Work of the Church, we will mention that in the year 1990 it already obtained its approval as an institute of diocesan right by the Cardinal-Archbishop of Madrid, although the authorization was given by the Holy See through the Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life, which, after studying at length the Constitutions, approved them and gave the authorization so that The Work of the Church might be recognized in its singularity, as shown by its own Constitutions.

The first approval was received soon after coming to life. It was in the year 1967 when the Archbishop of Madrid, the Most Reverend Casimiro Morcillo, after giving some years before orally to Mother Trinidad very broad permission to do apostolic work in his Diocese and to form The Work of the Church, he erected it as Pious Union.

Three important steps until reaching its supreme and unmodifiable approval, only modifiable by the Holy See itself (C.I.C. canon 583), that places The Work of the Church there where its founder contemplated it, just as it is wanted by the Lord.

In the Decree, the beginning of The Work of the Church is established as the 18th of March 1959. Further on in chapter III we will comment on the meaning of this fortunate year of 1959. We will only say here that at that time, Mother Trinidad was a young lay woman whom the Lord, on that day, introduced in his intimate life, and she was deepened into the mystery of his trinitarian communication. That is the origin of her awareness of what she had to say and do in the Church. For this reason, it is understood that he who knows the soul of Mother Trinidad have had the light of the Holy Spirit to date the birth of The Work of the Church on that sublime day.

For its part, The Work of the Church receives the pontifical approval with a humble and thankful attitude to God and to the Church.

That singular recognition of the Holy See has been for The Work of the Church like a flag that were handed down, in times of war, to a battalion, moments before a new combat. What will then matter is the imminent fight, the triumph in the combat and the conquest. There is no capacity for anything else.

But, as also in those moments, the efforts, fatigues, wounds and risks that have been endured, as well as the new ones in sight, weigh on the heart so the understanding and the encouragement of those who guide the battle will work on it as a reward and an incentive that instil in it new strength and resoluteness.

A raised flag as a symbol of its life and mission, a banner in the fight for new conquests for the glory of God, shield against the risks of the combat, encouragement and fortitude, precious gift that it thankfully keeps in the most profound part of the heart, this is what the pontifical approval has meant to The Work of the Church.

NOTE

The texts that are quoted next are taken from the published writings of Mother Trinidad. The thoughts can be identified in "Frutos de oración" (Fruits of prayer) by the number that precedes them and, when they are cited incompletely, by the number that follows them, in parenthesis. The poems of "Vivencias del alma" (Experiences of the soul), by the title that heads them and the number placed at the end in parenthesis; and the paragraphs taken from "La Iglesia y su misterio" (The Church and her mystery), by the page that is specified at the end of the quote.

II

SPIRITUAL AND HUMAN PROFILE OF THE FOUNDER OF THE WORK OF THE CHURCH

To define in a few words the life of Mother Trinidad, I would begin by saying that it is a life of immense, tremendous, joyful and consoling contrasts. Everything about her is a combination of greatness and simplicity, of human powerlessness and of overwhelming divine power; of profound personal experience and of the unnoticed natural manner of a young town-woman or of a household woman who communicates with the liveliness, spontaneity and colour of the popular Andalusian language, torrents of wisdom on the deepest mysteries of the catholic faith. That contrast is a living expression of human poverty and limitation and of the limitless horizons that our heart longs for. That is why, when we approach it, it subjugates us with its force of irresistible truth.

Mother Trinidad is like the beating echo of those words of Jesus: "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". It is as if the Lord, through her, would want to tell today to the priest, to the consecrated souls, to the lost worker in the field, to the charwoman, to the young person who takes his first steps in life or to the man stressed by the hustle of the large cities: Look, all my infinite love is for you. I have died on a cross to make you God by participation; and, in my Church, I have left unfathomable treasures to fill you with the happiness which you search



When Mother Trinidad lived in her native town, Dos Hermanas (Seville) she was a parishioner of Saint Mary Magdalene Parish, whose front you can see in this photo.

for and have not yet found. In your hands I place the depth, the width and length of the whole mystery of my life.

* * *

Mother Trinidad was born on the 10th of February 1929 in Dos Hermanas (Seville). At the age of six she has an incident that would have repercussions on a very important facet of her childhood: while playing with some friends, they painted her eyes with some lime not sufficiently slacked; a childish prank that was about to leave her blind. From that day onwards her schoolmates would see her coming every morning with her tiny dark glasses to sit down, almost only as a listener, at the classroom desks. This was basically the only schooling that Madre Trinidad had in her lifetime.

When she was fourteen years old she was already taking care with her father and her brother Antonio of the shoe shop, which was of the family. In the evenings she attended, with a group of young girls of her age, embroidering classes. She continued this until the age of twenty-six when she moved to Madrid.

Nowadays, when priests, professors of Theology, licentiates and doctors graduates of the Pontifical Universities listen to the talks of Mother Trinidad about the intimate life of God, about the mystery of Christ, about Mary, or about the splendourous richness of the Church, their amazement for not having heard something similar makes them ask: In what university did Mother Trinidad study Theology?

When they are told what I have just referred, many find it hard to accept, at first, because this would mean standing before a magnificent living and continual miracle existing in our midst. There is no option other than to refer them to the testimony of teachers and students of the Colegio de la Sagrada Familia (Sacred Family School), and to the testimony of the whole town of Dos Hermanas that saw her working for more than twelve years in her shop “Calzados La Favorita” (Shoe shop “La Favorita”).

And little by little the reflective theologians abandon their untenable incredulity, because they have never heard a professor of Theology

speak about the truths of the catholic faith with such depth, nuances, simplicity and liveliness as Mother Trinidad does. They encounter something amazing, incredible, but that is there right in front of their own eyes, and that rises with subjugating force as a call of God to all the members of the Church, rich and poor, learned and ignorant, priests and lay people, so that they may acquire living conscience of what they are by being Church.

When one knows closer the life of this simple woman who is the founder of The Work of the Church he becomes more and more amazed. For already in 1979 she published her first book entitled “Frutos de oración. Retazos de un diario” (Fruits of prayer. Excerpts from a diary). A volume of 541 pages with 2,217 profound and very beautiful thoughts of such a wide and suggestive range of themes which make of it, at the same time, a treatise of Theology, an appeal to the anguished heart of the man of today, and a sublime song to the most beautiful realities that the spirit may live.

The next book was “Vivencias del alma” (Experiences of the soul), an entire book of poetry, and indeed religious poetry!; 310 poems that, in their crystal-clear beauty, make us cross the threshold of the great mysteries, they introduce us inside, and there they sing to us the ineffable wonders and tell us of the most sublime and full experiences of the soul in contact with the Eternal One.

Later the book “La Iglesia y su misterio” (The Church and her mystery) was published. As the previous writings, it deals in a profound, rich and beautiful manner with those themes that are rooted in the very core of the mystery of the Church. However it is presented in a different literary form. With its agile prose it offers us a wide, detailed and fluid exposition of the realities that beat saturated with life and that are presented to us contemplated in their perennial and full of freshness flowing from the Church’s spring.

Three unique, inimitable books that will take to the soul of him who reads them a torrent of divine wisdom and life and will open to him horizons of richness that he never suspected.



*Photograph of the First Communion of Mother Trinidad
at eight years old, the 7th of June 1937.*

In November of 1999, in the threshold of the Great Jubilee of the year 2000, in a way... that I would not be able to explain: unexpected, inflamed with zeal of love for the Church, with no other aim than to present her true face to men and to the many disconcerted members of the Church, Mother Trinidad published one of her writings dated in 1959 in a booklet: "The true face of the Church full and saturated with Divinity".

The first edition sold out in a very short time; followed by one of 10,000 and another of 25,000 copies were published... and many letters and expressions of admiration reached Mother Trinidad for her booklet, of immense satisfaction and gratitude for her love for the Church; encouraging her to bring out other writings.

Voices of priests, bishops and cardinals joined that choir of the faithful who express their joy at seeing the Church presented in her beauty "as a precious amphora replete and saturated with Divinity".

It will be enough as a testimony the letter of a priest who writes to a parishioner thanking her for the gift of this "small book":

«I started reading thinking that it would consist of one of many tracts of popular religiosity that were so much in fashion in past times; but from the beginning that expressed: "My Church, how beautiful you are...! You are all beautiful, Daughter of Jerusalem. 'Your eyes are like doves', because your gazing is with the same Father's gazing..., Oh, my Church!, all beautiful, bedecked with the Divinity itself that penetrates you, saturates you, ennobles you, extolling you with such fruitfulness, that you, my Church, are the same Word Incarnate that comes out from the Father's bosom breaking into word and burning Himself in the Holy Spirit. That is your royal Head, my Church...!" instinctively I went down on my knees to finish it. It is, I confess, the most lovely, most profound and most beautiful work I have read about the Church, the great unknown and, thus, so little loved!».

Following this writing came: "La Promesa de la Nueva Alianza" (The Promise of the New Covenant), very rich, tight, beautiful, profound and suggestive explanation of God's plan for man, accomplished by Christ, through Mary, and contained in the bosom of the Holy Mother Church.



Chapel of the Tabernacle of Dos Hermanas (Seville), where Mother Trinidad met Jesus since the first years of her Consecration, under the motherly shelter and protection of Our Lady of Valme.

And this is how the collection “Light in the night” came about, with titles that as a whole are a call, an appeal to him who wants, in loving wisdom, to go into the very rich dogma of our Christianity.

None of us who are collaborating on this initiative of Mother Trinidad herself were able to imagine at the beginning the width and depth of its reach in fruits of love for the Church, since although we knew that such activity, as all the ones she undertakes, was driven by God Himself, the facts alone are demonstrating that it is the moment determined by God –as she herself has expressed– to begin to manifest from the Church’s bosom something of the gift that, while Mother Trinidad lives, may be made known for the benefit of all those who open themselves up to receive this incalculable present of knowledge in loving wisdom of the transcendent mystery of God in his intimate and familiar intercommunication of trinitarian life;

the unfathomable greatness of Christ, the Only Begotten Son of God, Light of Light and Figure of the substance of the Father, one with the Father and the Holy Spirit; and, who became Man for love, gives Himself to us in an explanation of eternal canticles through the mystery of the Incarnation performed in the most pure inner being of the Virgin who, as a result of being so Virgin, by the work of the Holy Spirit broke out into motherhood, and Divine Motherhood!;

the Divine Family thereby manifests and gives itself to us, through Christ, with Father’s Heart, Word’s Song and Holy Spirit’s love in the bosom of the Holy Mother Church, replete and saturated with Divinity, and whom one has to present in all her beauty, with her very rich dogma manifested in loving wisdom, so that when looking at her men may see the face of God in her.

However, the deepest and most intimate writings, and without any doubt the best, will not be able to see the light during their authoress’ life.

Those who know well the magnitude and the reach of the literary production of Mother Trinidad, do not hesitate to assert that she will be placed amongst the greatest writers of the universal literature.

And, what a beautiful and attractive contrast! She confesses of herself that she never meant to write a book, but simply to express as



*Mother Trinidad with her sister Emilia,
shortly after her consecration to God on the day of the Immaculate Conception. (1946)*



Mother Trinidad with her parents.

she can her soul's experiences. She would be horrified to think that she would be looked at from a literary point of view, because the thought of being a writer never crossed her mind. She only feels –in her own words– *“the Echo of the Church, that reverberates, in her poor expression and in her insignificant repetition, all that the Church is, all she has, all she lives, all she suffers and all she gives”* ..., *“the drowned cry of the Church's heart which, beating with love and pain, breaks out singing through her to men”*.

* * *

A transcendental change took place in her life when she was 17 years old, change that explains this incredible paradox of having reached a very high summit in the world of letters without wanting it, without thinking it, and without having ever read any of the works of the great or the average authors.

It was the morning of December 7th, 1946. The bells of the tower rang announcing to the town of Dos Hermanas the feast of the Immaculate Conception. In a twinkling of an eye, while she was in her shop like everyday, something unique, surprising, wonderful and overwhelming was felt in the depths of that open, cheerful and nice young girl's soul. It was the God of terrible majesty and infinite tenderness who passing knocked at her “door” ...!

I have heard more than once Mother Trinidad recall the memory of the change brought about in her life by this silent and powerful passing by: *«From my past life –she says– only remains as a sombre memory. I then had what a girl of my age would desire. I spent the week looking forward to the Sunday evenings, and the years went by awaiting the feast of Saint James, and the “romería” (pilgrimage) of Valme. After many preparations, after dreaming so much of the feast, after such hustling, everything was reduced to a swift passing that only left an emptiness in the soul, tiredness in the body, and the task to start again to again collect the same...»*.

«That 7th of December was like a sudden rise of a booming spring that filled up my life with light and placed a new colouring in all that surrounded me. The Infinite Love placed Himself before me, and as He would say to me: “Do you have the need of loving and of being loved? I am the Infinite Love! Is your heart thirsty for happiness? I am the Happiness, the Beauty, the Power, the eternal Perfection...!” And, from that day onwards, my soul lives in the fullness of all its cravings, infinitely overflowed in its yearning of being and possessing».

MY TOWN'S TABERNACLE

When in my memory I recall that past that I have lived in the silence of oblivion, my inner being is lightened in burnings, responding, in my own manner, to the blessed God.

Long hours in the Church of my town, resting peacefully in the chest of my Christ, and sweetly listening from his mouth his complaints in contained laments...

My town's parish...!
How many lived mysteries
without anyone knowing it,
only known by God...!

Next to my Virgin of Valme,
under her protection, I have known
wisdoms of the God of Heaven
and his divine mysteries
that, through that Tabernacle,
my spirit has comprehended.

Long hours of romances
where my soul was
little by little aftertasting,
in moments that I never forget,
mysteries that I kept
in my wounded heart,
day after day in silence,
because the Infinite Love
was little known...

My Tabernacle...! My parish...!
The town I was born in...!
next to my Virgin of Valme,
being, in the divine plans,
Echo of the Mother Church,
messenger of a design
with which God marked my soul
when in his chest He told me:
Go to tell men
all that from me you have learnt.

The Tabernacle of my town,
where while praying I have learnt,
next to my Virgin of Valme,
so many divine secrets...!

(N. 298)

On the other hand, the temper of the Andalusian people accounts for all of Mother Trinidad's liveliness, her expressive force, her depth and her colouring, to tell and sing the richness of the Eternal Spring contained in the Church. This is how her poetry and that large literary production came about, praised by those who come to know her through her writings and at this time through her "booklets", that are like a rain of stars in the night that shrouds the world.

BELOVED ANDALUSIA...!

Beloved Andalusia, land I was born in...!
How many days, under your shining sun,
to the Infinite Love my loves I gave...!



*Chapel of the native house of Mother Trinidad,
erected in the place of her birth and where she consecrated herself to God.*

How many days, in nostalgia that awaits
and in a yearning of silent love,
under your serene and starry nights,
in prayer I sank,
perceiving the infinite sweetness of the living God,
in the blessed communication of his eternal feast...!

Beloved Andalusia...! Land I was born in...!

(N. 15)

* * *



*A view of the Apostolate House of The Work of the Church in Seville,
in the typical and central "Plaza de Pilatos".*

Another surprising peculiarity in the life of Madre Trinidad is that, being a woman, she have founded a Work in which are integrated priests, men and women consecrated to God, married couples, youth of both sexes, adults and children.

In 1955 she moves to Spain's capital with no other duty than to attend to her older brother who has just established himself there. She had experienced and learned much at the feet of the Tabernacle during those years; she knew of the long waits and cruel solitudes of Jesus in the Eucharist, of his ardent loves; and all her life, up to then, had been a love, an effort, a romance to console and to make the Lord smile. But all had remained in the silent and quiet intimacy of the small and lovely chapel that presides Our Lady of Valme in the parish church of Saint Mary Magdalene; where Jesus was her sole teacher; while, during long times of prayer leaning on his Chest, she grasped the most intimate secrets of the heart of the Incarnate Word of Life, and her soul became inebriated –stating almost textually Mother Trinidad's words– by the loving wisdom of the infinite Springs, that overflow from the Father's bosom through the open side of Christ by means of Mary's motherhood in the vast bosom of the Holy Mother Church replete and saturated with Divinity, in pouring out over humanity.

GOD BREATHES IN MY INSIDE

When I go deeply into,
with the adoring soul
and in the still silence,
in the intimacy
of an open Tabernacle,
I listen to the complaint
of Jesus in mourning,
I listen to his slight touch
and feel his breath...

And entering in the depth
of his thought,
what moves me most
in my feeling

is when I listen,
behind my silence,
to that breathing
in slow accents,
to that resonating
of his tender chest...

And I bring near my soul
to capture
that beating
of his feelings;
and I hear the tac...tac...
that, in his Heart,
love has opened.

And while the eternal breath
breathes,
I breathe in Him
in the way I can,
to return
with my breathing
to his feelings.

When God breathes
inside my chest,
I respond in gift
in the way I can.

(N. 122)

From the 18th of March 1959, while in Madrid, God strongly breaks up the moulds of that hidden life. And He introduces her to the secret of his intimate life in the surprising manner that only He knows; He shows her his mysteries, He gives them to her so that she may live and become sharer of them, sending her to proclaim them with the mandate of: "Go and say it! This is for everyone!": Torrents of light, waterfalls of wisdom in profound experience, uncontainable impulses to tell and sing the heroic deeds of the Lord at the doors of the Daughter of Zion...

A fire that burns her innermost soul, a strength against which she cannot resist nor fight, drives Mother Trinidad to say that...: "*It is urgent to present the true face of the Church, unknown by most of her children*"; that "*it is necessary to revive and reheat the dogma*"; that "*it is necessary to grasp the Theology and give it with love to all the children of God*"; that "*the Father's bosom is open waiting its fullness with the arrival of all his children*"; that "*it is necessary to make a Christian revolution in the bosom of the Church...*"

She clamoured, almost shouted. She went knocking from door to door seeking those who could help her. She fought indescribably and strained to limits that seemed well beyond her capacities. But her voice was humanly too weak to be listened to; and she proclaimed a renovation so profound, that it seemed strange to some of the mentalities at that time and which many were afraid to face.

On those days Pope John XXIII called on the Church for a Council. And...terrible contrast!, when all began to speak about what had to be done in the Church, Mother Trinidad, with her soul bursting out into word for the Church, had to remain in the silence of a lack of understanding.

The Lord stamped also as fire in her soul: "With all to John XXIII...!" "The Council comes for this".

And that young woman barely thirty years of age, lost in the solitude of an immense city, helpless, without any resources nor human support, embarks on the great epic of reaching Rome to speak to Saint Peter's Successor.

She arrived in Rome and the Lord had placed her before the Successor of the Prince of the Apostles. But –as she states– "those who are big" prevented her from speaking to the Pope, so standing in front of John XXIII she had to remain silent.

Overcoming the obstacles that seemed invincible she returned to Rome three years later. But too "late", as the Lord had made her under-



Mother Trinidad de la Santa Madre Iglesia with a group of pilgrims before John XXIII the 18th of July 1959; since it was not allowed her to speak privately with him, the only end for which, overcoming countless and arduous difficulties, she went to Rome.

stand beforehand: John XXIII entered into spiritual Retreat and the first Session of the Council was about to start. Those who afterwards may read her personal diary and may know everything, will grasp the reasons of what today remains veiled by the silence of the lack of understanding.

The Lord, however, insisted more and more in his communications, impulses and petitions. And from the clamour of those fires in the soul of Mother Trinidad also emerged “*The Work of the Church*”: a living group of Church, a legion consisting of people of all ages, sex, state of life and social condition who, profoundly living their being Christians and placed at the side of the Pope and the Bishops, might manifest to the world, through their life and their word, the true face of the Church; who would have to help to take to men the ecclesial life and wisdom of which she felt replete with.

To bring about all that, she found herself practically alone, without any more means than those of a young woman arriving from a town down south to Spain's capital. If one could express all the difficulties, sufferings, and incomprehensions, which Mother Trinidad encountered in bringing about The Work of the Church, we would know much of her courage and her strength of character. Many have been the barriers that she has had to overcome and the closed doors which she has encountered; very hard the battles she has had to fight. Sometimes, in the face of God's strength that impelled her, the magnitude of what she had to undertake and the obstacles, like gigantic mountains, which stood in front of her, in her soul surfaced the yearning of that small corner in the chapel of the Tabernacle of her town where so happy she was with the Jesus of her youth. And, wiping away her tears, she turned to the Lord to ask him: “*Why me...? Why me, Lord...?*”

The only reply she received was, a sweet and caressing interior experience: “Because I have not found any other creature more helpless and poorer than you on earth”.

And day after day, year after year, Mother Trinidad has been shaping her Work of the Church in the diverse Branches and Groups, giving to each one their own physiognomy inside a sole reality that embraces all. Profound, broad and varied task that by itself speaks of the very rich and exceptional personality of this woman who is able to form theologically and spiritually her priests, or to make her lay people be living witnesses of the Church in the midst of the world; who either advices on problems of a married couple, or the vocation of a young person to consecrate his/her life; and who has to regulate the life of her communities or organize a youth camp.

From the year 1963 Mother Trinidad has opened for her Work more than 40 houses in Spain and abroad. She has prepared each one of them. Sometimes, when she designed the drawings or had to struggle with bricklayers, carpenters and heating system workers, or when she returned tired of going as a whip top around the different shops in the capital, we heard her tenderly reproach the Lord with her sevilian humour: “*When you asked me to make The Work of the Church what I least imagined was that I had to undertake all these works*”.

Up until very recently, she personally tended to the finances of all the Work. Once she stamped her own style, also in carrying out the material tasks, to the men and women who have been helping her, she only took over the helm of the finances again in decisive circumstances or in those moments that call for a tighter readjustment.

She implanted her Work of the Church in 7 Spanish dioceses. Afterwards she took it to Rome, where she has opened 5 houses for apostolic work, and she has been entrusted with the parish of “Nostra Signora di Valme” (Our Lady of Valme). From Rome it is extending to other dioceses of Italy; making her apostolic irradiation reach other countries, mainly those Spanish speaking nations in Hispano-America.

* * *

All this complex reality of persons, activities and things Mother Trinidad has totally opened and launched it in order to spread the authentic ecclesial renovation that has been stamped in her soul from the year 1959. For this she has endeavoured above all to make of her Work the living incarnation of that renovation. And most of the times in a peaceful, silent and unnoticed manner, in relation to the environment that surrounds her, she has already converted in concrete, practical and experimented reality many of the goals pointed out by the II Vatican Council, to which all look towards with hope and yearning, and to which many contemplate as utopias before the confusion and even the disasters that has brought upon the Church the fact of having tried to achieve them by means too little in accordance with the Gospel.

A simple numbering of realities, that are there, at every one's sight, can sustain this statement that may appear out of proportion:

— Placement of Theology, in all its depth and richness, at the reach of everyone, even those most humble and culturally alienated.

— Training and promotion of the laity so that they may assume their role of living and life giving members of the Mystical Body; filling them, on the one hand, their most profound demands of living in fullness their reality as Christians, and launching them, on the other



Mother Trinidad de la Santa Madre Iglesia with her gaze in the hereafter before her nostalgia of waiting her encounter with God forever. (1970)

hand, to assume the apostolic responsibilities in the most varied fields and in the ways so rich that belong to them.

— Renovation of the priest's life; a solution to the problems of his priestly identity in the midst of a laity which is conscious of their role in the Church and that demand the priest to return to them those activities that are their own; permanent formation, life in family, etc., etc.

— Natural, attracting and simply evangelical style, of those consecrated to God to live their surrender, in the midst of a world which they have to win for Christ.

— Flowering of vocations, both for the priesthood and the consecrated life.

— Achieved channeling of the formation of the aspirants to priesthood, nourishing them and maturing them in their ideal of becoming ministers of Christ and dispensers to men of the divine mysteries, without taking them out of the world in which they have to live, and maintaining them in permanent contact with the apostolic realities that they have to develop and in the same environment in which they must perform them.

— Vitalization of the parishes as a reflection and concretion of the great Home of the Church; exploiting the apostolic strength of means and methods guaranteed in their effectiveness by the experience of years or centuries, and searching for new and necessary ones today to reach all the parishioners and to solve their spiritual and material problems.

— Presentation of the mystery of the Church, in her tight richness and in her vitally renewing strength, to thousands of priests, religious and lay people of all social classes, through the "Plan of God in the Church", "Days of retreat on the mystery of God in the Church", "Days of youth orientation", Retreats, talks, etc.

Why to continue enumerating... All these realities are interdependent to each other; without the ones it is not possible to reach the

others. Mother Trinidad was so conscious of this fact, that she already spoke in 1959 about "*having to bring about a Christian revolution to the bosom of the Church*" to place her in the splendour and fullness of life that Christ gave to her when He founded her.

* * *

Even though it may seem that I have said so much, the truth is that I have not shown more than the external realities. They do reflect profound interior experiences which they spring from; but the most ultimate reason, the strongest reality that has configured the spiritual and human personality of Mother Trinidad, her mission in the Church, her transcendence and the magnificent manner almost unsuspected of what God has performed in the soul of this most simple woman for the fulfilment of an eternal and loving design in his Church, has now to remain necessarily hidden to us until—in her own words— she leaves for the Father's House.

One of the most revealing manifestations in that respect, I have recently heard from Mother Trinidad herself when speaking to a group of priests. Her love for the Church and her soul's pain when having to see her so humiliated, betrayed her feelings after hearing, once again, how everywhere doctors of lie are emerging leading to confusion the People of God. And these words escaped from her, as a complaint, as a lament: "*The realities of which I have spoken to you, I have not learned them in books, nor have men taught them to me. I am simply a witness. And the veracity of my testimony is proved by its conformity to the teachings of the Church*". And in another occasion: "*God made me his witness to make me his prophet*"; a prophet who has to speak in the name of God to his People.

A witness who has to bear testimony; an Echo whose mission is to faithfully repeat the uttered word; smallness of whom nothing of its own has to say, and plethoric richness of the voice through which the glorious living and the bleeding sorrow of the Church is expressed: This is the synthesis of the life and the Work of Mother Trinidad.



*Mother Trinidad talking with the Cardinal of Toledo,
His Eminence Most Reverend Marcelo Gonzalez, in the house of The Work of the Church
in the Diocese above mentioned (15th of November 1975).*

III

CLOSER TO THE ORIGIN OF THE LIGHT

Putting together “Retazos de un diario” (Excerpts from a diary), “Vivencias del alma” (Experiences of the soul) and jewels from “La Iglesia y su misterio” (The Church and her mystery)

To try to make known more in depth what is and what Mother Trinidad brings to the Church, carries with it important risks.

The first is to keep on telling more things about her, but failing to disclose or bring some sort of intuition on the most profound seam that crosses all of her life, that which gives it its true meaning and from which emanates all its richness.

However, he who truly and deeply wants to bring others closer to that hidden seam, even though he might do it progressively, runs the risk that those who read him or listen to him very soon or in a specific moment, may think he exaggerates. This is the second risk.

And a third one, which has to be avoided by all means, would be to leave unveiled the most secret intimacy of Mother Trinidad’s soul. That is why, only after her death, when all her writings may be brought to light, will it be possible to know in its authentic dimension God’s outpouring as a gift over the Church, through this simple woman who, because she is so simple and has in her hands so great and so many riches, has had to maintain them secretly hidden.

Her first book “Frutos de oración” (Fruits of prayer) has as subtitle “Excerpts from a diary”. I have thought that maybe by putting together some of those excerpts, that were cut out from her diary aiming at a systematic presentation of the doctrine and the personal experience of the Founder of The Work of the Church, together with other “Experiences” of her soul, taken out from her second book, and with specific paragraphs of “La Iglesia y su misterio” (The Church and her mystery), risks may be avoided in our attempt to approach the core of that secret. All for our good, to be able to know better a grace that the Lord has given to us.

A year of transcendent significance

The first thoughts that are gathered in the book “Frutos de oración” (Fruits of prayer) and many themes of “La Iglesia y su misterio” (The Church and her mystery) are dated back to the year 1959.

Whoever has attended “The Plan of God in the Church” or the “Days of retreat on the mystery of God in the Church” which The Work of the Church organizes as events of its particular apostolate, or whoever has listened to the talks of Mother Trinidad, would have heard her recall the memory of that year. It is because it has had a transcendent importance in her life. It marks in her a summit to which all the former time ascends, as in a preparation, and from which flows, as from a great slope, all her subsequent living and doing.

In the year 1959, and especially on a particular date, on the 18th of March, as a change took place –I would say a substantial change– in the spiritual physiognomy of Mother Trinidad. Suddenly she found herself introduced in the divine mysteries to understand, contemplate, live the infinite treasures that are enclosed in the bosom of the Church.

Here and there, throughout all her writings, are found traces or references, more or less veiled, to that being introduced by God in his intimate life: to be “deepened” in the mystery of his trinitarian communication, “to surprise” there, “to understand without the things from here”, “to see without concepts”, “to adore”...

«364. Attracted by the beauty of your face, I went deep into your mystery so profoundly, that I surprised your eternal Being in infinitely spiritual boiling of light and love. (20-8-61)

439. When I went deep into the sacred mystery of the Divine Family, I got out of my depth and found myself deeply immersed in the *Sancta Sanctorum* of the Eternal Wisdom, where the Father, bursting out in Word of fire, is spelling out to us his infinitely loving Being. (18-12-60)».

YOUR TOUCH IN MYSTERY

Your touch in my soul tells me
silence,
and, when I keep silent, –mystery!–
I feel you.

And, before your divine contact,
I immerse myself, I get lost...;
and in your deep depth, there in the profoundness,
I see you behind veils.

And in my chest boils
a flame of eternal secret.

And with your substance I fill my eagerness
in the light of your fire,
that cauterizes me
deep inside;
where, without knowing how it is,
I have you
in a savouring
of eternal mystery,
that is life without things from here,
and without time;
in a harmony which is light, which is love
and is concert.

How sweet to have you without things from here,
feeling your touch in silence!

(N. 48)



This view illustrates one of the houses of the summer complex at Navalperal de Pinares (Avila), where the members of The Work of the Church enjoy their holidays in family environment.

«I already know of Fountain, of Life, of Love...Because, placed at the mouth of your divine begetting, I learnt this knowledge so profound of your eternal begetting; and I saw how, in springs of being, the Word emerged in loving response of your eternal saying. And there, in the loving embrace of the Holy Spirit, I satiated in You forever. But a satiety that opened in me such capacity, that now only will be filled when your glory eternally appears». (from "La Iglesia y su misterio", The Church and her mystery, pg. 97)

«984. Silence, adoration...!, that in this instant-instant of terribility of being, of love, of eternity... God is being Himself in his being Himself the divine Family and He is kissing Himself with the good mouth of the Holy Spirit and, when kissing Himself, my tiny soul feels being kissed, loved, caressed and immersed in that sacred mystery of the Being's being Himself.

And there, in the silence of the untouchable Virginity, trembling of love, astonished, surprises the fecund Virginity begetting the Figure of its substance, in the veiled concealment of the Holy Spirit's kiss; kiss that my soul possesses and has by participation to kiss God. (21-5-61)

305. Immersed in the sacred mystery of Silence, I saw that in one only and silent Word was said all the divine and human life, and then, impelled by love, I decided not to say or pronounce any other word than This One; and, oh surprise!, I became so Word, that I could only sing the life of God in the bosom of his Church. (18-12-60)».

WITH MY SIGHT I LOSE YOU

When I sink in the light
of your infinite mystery,
my poor mind gets lost,
being left without concepts;

and then, and only then!,
I introduce myself in your inner being,
and 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
with the infinite pupil
that You look at yourself in zeal
in the innermost depth
of your bosom.

But, if I try to look at you
with my sight in exile,
without knowing how it is,
I lose you.

Therefore give me your light
and your fire,
which is to live You;
nothing more I want.

When I look at You in your sight,
I glow.
(N. 61)

«1726. Everything I know of God, has been discovered to me, not by force of reflecting on it, but in the silence of all the things from here, through which He has spoken to me in his being Himself Word, inside my heart. (29-1-77)».

«And I know all that because, as I am little, you have put me there, in your Spring. And, when contemplating all the impetuous communication of sovereign simplicity and of quiet silence, remaining static before the rumour of your waterfalls, and when feeling myself captivated, attracted and enraptured by the beauty of your Face, “all your wavelengths and waves have passed over me”». (pg.101)

AMOROUS COMPLIMENTS IN SILENCE

When I understand the mysteries of the living God,
I adore Him and, in his being Himself, I venerate Him,
in response that is a song of praise,
intoning my poems as I can.

With promises of lightened petitions,
God is sweet in the depth of my chest,
in amorous compliments of silenced conquests
that leave me, with my nights, transcending.

I call Him with clamours of pure love,
and He responds with the breeze of his flight,
and He approaches with immense power,
soaring my experiences to his bosom.

And there I live in the silence what He lives,
in the delicate touch of his Kiss.
What words of amorous compliments we say to each other,
without saying anything more than love in a quiet way!

Silence is the mystery of my life
with cloistral melodies of secret.
How sonorous are the voices of the living God!;
I feel them in my depth pronounced.

How jealous is the Hero of my loves
who, in conquests, demands me in full!
If I seek Him, He throws Himself to my call,
and He kisses me with stamps of mystery.

My Lover is inside me, I feel Him near,
for I have Him resting and satisfied.
What do I care about the grieves of life,
if my Lord breathes inside, in my chest?

(N. 190)

Maybe it has been a long quotation of thoughts, poems, and texts... But it has been presented at that length consciously, because, nothing like the expressions of Mother Trinidad herself, although veiled, can make us perceive how and as far as God wanted to communicate Himself to her soul to make her “the Echo”, in repetition of the Church’s palpitating.

Those phrases that come from her as vibrating arrows in the impressive tightness of her spirit, insinuate something that could only be lived and that cannot be expressed adequately; nor hardly can be sensed by him who has not had a similar personal experience. Because when trying to penetrate in it, one must unavoidably lean on one’s thought in things from here that are not those from there, and that for this, inevitably disfigure them.

What can be the real content of that being “*immersed in the sacred mystery of the Being’s being Himself*”, and “*deeply absorbed in the Sancta Sanctorum of the eternal Wisdom*”? What meaning encloses the “*surprising the eternal Being in infinitely spiritual boiling of light and*

love” and the “*untouchable Virginity begetting the Figure of his substance*”? And the “*seeing with the eternal Pupil*” “*how the Word emerges in springs of being*”? And... and... Plans of God in luminous overflowing onto his Church!, always surprisingly new in the circumstances of the moment, and always the same in the mystery of Christ, “from whose fullness we have all received, grace in place of grace...”. (Jn 1, 16)

Replete with the wisdom of the Immense One

Opening her books at random, any of the chapters that we may read, can give us an idea of the torrent of wisdom that God has emptied on the soul of Mother Trinidad and of the depth to which He wanted to take her in the manifestation of his mysteries.

As examples, we can here transcribe some of the titles of her themes, her poems or those that are used as headings of her thoughts in “Frutos de oración” (Fruits of prayer):

- God is the Life for being Himself the subsistent Being in Himself
- To know Himself, in God, is to be Himself
- Infinitude
- God is Himself the Silence
- The attributes, in God, are not Persons
- God is Himself Persons for being Himself the infinite understanding in eternal subsistence
- The *raison d’être* of the Father’s Person
- The great mystery of God
- The great mystery of the Incarnation
- The great Christ of all times
- Fullness of Christ’s Priesthood
- Mary is a wonder of grace
- Mother of the Church
- Mary’s priesthood
- Christ’s priesthood shared by man
- The great moment of the Consecration
- The face of the Church
- Sharing the divine life

- The joy of the cross
- Living theology
- The breathing of the living God in the depth of the soul
- The Love kisses in silence
- Prayer and apostolate
- Church’s living testimonies in the midst of the world
- Children of God and brothers in Christ with all the consequences



Mother Trinidad receives the Holy Communion from the Bishop of The Work of the Church, Laureano Castán Lacoma (3rd of June 1975).

- God is the eternal Virginity
- Fruitfulness of the Virginity
- Pure love in Heaven
- Eternity's tomorrow
- Etc., etc., etc.

For, not only about these themes, but of hundreds like these, does Mother Trinidad speak of and write about in an extended, detailed and nuanced way, with an astonishing theological accuracy and depth, in her six hundred talks recorded on tape, in the almost three hundred on video and in the more than thirty volumes that contain her writings. And this without having read a single book of theology, literature, philosophy or science, and having spent her youth, up to 1959, serving in a shop or taking care of her brother in Madrid.

Being immensely aware of her human littleness and of God's infinite power, she formulates in this next thought one of the fundamental attitudes of her spirit:

«1098. My great richness is not to have any human richness; my great richness is not to be, not to be able, not to know, not to be useful; it is to be little, poor, helpless, not having any knowledge, nor human wisdom, that may get in the way of the infinite gift of God depositing in my poverty his richness, in my littleness his greatness, in my nothingness his all, in my death his life, in my ignorance his wisdom and knowledge. (19-4-64)».

Word with The Word

Returning to the meaning of the year 1959, we may also say that starting from then, at the same time that the divine thought floods in his light Mother Trinidad's soul, an interior force, against which she fights and to which she cannot resist, impels her to express what she sees:

«786. When the Father's Word is pronounced in my soul in infinite will that I burst into song, it is the Holy Spirit the one who stirs in my chest opening me to receive the Eternal One's donation and making me break, in the love of his fires, in song of living Church to men. (25-4-78)

1020. I feel the need to express my heart's poems, I burn in ardours to decipher its experiences, I consume myself in longing to express my contacts with the Eternal One, because the fire of Yahweh is, inside of me, infinite impetus of singing explanation. (9-12-72)

1015. All my soul burns in need of manifesting the Infinite One, because I feel Catholic, Apostolic and Roman Church and I have to sing the joy and happiness of my Father God. (15-9-63)».

WOUNDING ARE YOUR WORDS

Why do you place all you want
in the bottom of my chest,
as kindled coal
of cauterizing longing?

Why is your acting to tell me
conversations of the Immense One
with marks of tasks
that I have to readily fulfil for You?

Wounding are your words,
as fire engravings!,
that slowly impress on me
your infinite desires.

Your wanting is, in my depth,
as deep as jealousies,
and, although I may try to resist,
your love vanquishes my effort,

for being all that You ask me to be
as constant as Heaven,
that does not change in what it seeks,
for being your saying eternal.

It is useless that I resist myself;
your Word is like fire!

(N. 188)

Richness of the Church

She has also to tell that all that she has contemplated and lived when being introduced by God in the depth of his life and in the infinite grandeur of his overflowing outwards, is the life of the Church, her true richness, the beauty that shrouds her and the spring that emerges from her innermost being to saturate with divinity all men on earth:

«743. You are all beautiful, Daughter of Jerusalem; you are bedecked with the infinite Holiness that shrouds, penetrates and saturates you, having in yourself, through Christ, all the treasures of God's wisdom and knowledge. (21-3-59)

748. What a joy so great that, in the Church's bosom, God's richness is in a so marvellous way, that the three divine Persons gave Themselves to her as a gift of love on the day of her wedding! (25-5-59)



*Mother Trinidad
with Most Reverend
Ragonesi,
the Auxiliary Bishop
of Rome, the 6th
of November 1977
in the inauguration
of the house of The
Work of the Church
in Via Rodi (Rome).*

750. My Church, the Father gives you his Word so that He may open his loving bosom to you, the Word tells you the whole secret of the eternal life, and the Holy Spirit burns you in his fire, placing in you his treasures and charismas, so that, through you, souls may live their divine filiation and may put themselves inside the Father's bosom. My Church, how beautiful you are!, how much I love you! (21-3-59)».

«My Church, how beautiful you are...! You are all beautiful, Daughter of Jerusalem.

“Your eyes are doves”, because your gazing is with the same Father's gazing.

Your mouth is all sweet, soft, because your mouth is the same Word Incarnate which, breaking into word, comes out and scatters over us through you.

My Church, you are lightened. “Your cheeks are like halves of pomegranate”, reddened by the same fire of the Holy Spirit.

You are “army in battle”, queen with your queenship received from God's very being, strong with the very fortitude of the “Lion of Judah”». (pg. 419)

«754. A royal cloak of blood shrouds my Mother Church; a royal cloak that her Bridegroom, Christ Jesus, on the wedding day placed on her, since, driven crazy of love for her, gave her as a gift all his divine blood, with which she could forgive and divinize all of her children. (14-11-59)».

«The Love wanted to give a Mother to his Holy Church, and to give this Mother to her as He Himself needed, first He made her for Himself, to be able to give us his own Mother». (pg. 429)

«757. How beautiful is Mary...! But the Church is even richer...! Because in her Head it is the very incarnate Word of Life, who has with Him the Father and the Holy Spirit, with Mary as Mother of all men. (20-3-59)

700. Let us imagine on one side the Trinity living its life; on the other side humanity; in the middle Mary. One of the three divine Persons –the Word–, comes to the Virgin's womb and unites Himself to a humanity, bringing with Him the Father and the Holy Spirit. This humanity grafts on itself, mysteriously, all men. And, in this way, in the Mother of God, begins the realization of the great mystery of the Church. (12-1-67)».

Church torn and in mourning

Not only she contemplates the Church in her richness “*adorned and jewelled with the very Deity, since it pours out over her in waterfalls of being and in trinity of persons*” (745), “*...full of wisdom and as strong as army in battle at the touch of the infinite kiss of the Holy Spirit*” (775), “*that makes her Virgin-Mother of all souls*” (777), so that she may give to all men the infinite life “*with a mother's heart and with a Holy Spirit's love*” (857); but also she has to see her torn and in mourning, disfigured by our sins, abandoned by her own children, “*keeping her sorrow in the silence of the lack of understanding*” (803):

«798. In the bosom of my Church there are opened caverns not healed, bleeding, awaiting to be filled with the return of children who, when they departed, left her wounded, tearing her loving inner being...(14-11-59)

801. The Church is in mourning for the children who left the Father's house. How the Church cries for those lost children...! Everyone who palpitates with her, has to be in mourning and sad, because from this Holy Mother's bosom they tore out, taking them away from her maternal inner being and leaving it torn, the sheep of the Good Shepherd. (30-3-59)

802. While the Church is bleeding and torn apart, many of her members are seeking happiness in earthly things, instead of understanding her and sharing her pain. (14-11-59)

800. My Church, who will be able to console your pain...? You are “Rachel mourning her dead children”, those children who left the Father's house... And in your Gethsemane, you also weep for the coldness, lukewarmness and lack of love of your consecrated souls. (14-11-59)».



The house of The Work of the Church at Pinar de las Rozas (Madrid), where every year hundreds of persons discover the true face of the Church guided by the word of Mother Trinidad.

Nothing better than this poem can express the contrast of pain and joy that the richness and the tragedy of the Church mark in her soul:

EVEN THOUGH I HAVE SEEN YOU SAD

Even though I have seen you sad,
dark skinned and distorted,
enshrouding yourself in your mourning
and slapped on the ground;
behind your sadness and anguish,

behind your torn soul,
I perceive in your pupils,
in your profound look,
a so infinite light
that leaves me enthralled.

It is the look of the Word
who, in sparkling flames,
bursts through your pupils
in silent word;
expressing in a concert
of sacred melodies,
the eternal perfections
of Him who in your bosom rests.

Although sometimes my prayer
see you so outraged,
I always glimpse in your life
the richness that overcomes you,
the Waters in which you bathe,
when looking at you in your look.

Church, how I see you...!:
all in your being impregnated,
shrouded in Wisdom,
filled in Charity,
when I look at you in your deepness,
even if you hide your face from me.

And although you want to show yourself
so outraged to my being,
you know that I know you;
and that, no matter how humiliated
you present yourself to me,
I see in your silent sorrow
the Bridegroom who, in your bosom,
resting, recreates Himself enthralled.



Chapel of the Apostolate House of Pinar de las Rozas (Madrid).

For although I know you are sad
and in your members exiled,
I also know that you are glorious
in the Feast of Him whom you love.

Church, how beautiful you are...!
plenteous in your glory,
surrounded by the children
who, arriving in the morning
to the eternal day of God,
in his feast they lovingly lavish you.
And "there", without veil of mourning,
without your face distorted,
without your weeping look,
with your temples crowned,
I see you flowing in Light

of breaking waterfalls,
burned and resting
on the Chest of Him whom you love.

Your cheeks are bright stars
from where the Sun pours itself,
as a lighted volcano
in cooling flames.

I see you full of children,
as a spoused virgin,
palpitating and overflowing,
as a crowned Bride,
in infinite spring
of the joy that flows forth in you.

Church, you are the same...!
even though I see you thrown down on the ground,
even though you ask me for help...

And even though you hide your face from me,
enshrining yourself in your cloak
as an abandoned woman,
I know how to look into your anguish
the beauty which overcomes you,
the beauty of the living God
who, beyond your nights, speaks to me.

That is why, when I look at you
in this tarnished earth,
and they want to dethrone you,
although they would never be able to,
my soul bursts in crying
by your pain overwhelmed,
due to the love I have for you
and the union which joins me to you,
in the midst of the darkness
of thick closed nights
and filled with pain
in which my soul looks at you...

Church, stand up!
and uncover your face!
Throw away your veil of mourning!,
present yourself plenteous!,
and crush with your power,
with the light of your look,
the pride that spits you
in your sacred cheeks...!

Stand up, Church!, soon!,
that confusion advances
and the little ones get scared
with doctrine that deceives!

Uncover yourself soon, Church!
and with your power snatch
the simple hearts;
at the same time that you crush
the pride of the big ones
with your sapient Word...!

Stand up, Church, do not delay!,
Today my soul begs you!
If you want help,
all my being is on guard
to wait when God may speak
telling me his Word.

I will go where He sends me,
I will run without delay,
but I do not want to see you
with your distorted face,
thrown down on the ground and tearful,
breathless and hunched...!

Throw away your veil of mourning!,
come on, Church, beloved Mother!,
And show me again
the beauty that overcomes you,

the richness of the living God
who beyond your nights speaks to me...

Come on Church, do not delay,
for my soul is jealous,
and if you ask it for help,
with its militia is on guard!

(N. 56)

Voice that proclaims an urgent renovation

The contrast of that double reality of the Church glorious and exiled, festooned and dressed in mourning, glowing with Divinity and made ugly by the sins of her children, full of life and torn apart in her maternal inner being, becomes in the soul of Mother Trinidad an urgent cry that proclaims and claims a renovation:



Mother Trinidad conveys her deep experience of the mystery of the Church by her word full of fire and theological depth. (24th of March 1979)

«799. The separated brothers have come out of the Church because they did not know the infinite happiness that was contained in her bosom, and because we, those who are Church and are sheltered under the See of Peter, by not living profoundly her riches, have disfigured with our faults, unconsciousnesses, lukewarmnesses, cowardices, and even treasons, the beautiful face of this Holy Mother. (14-11-59)

836. There is a need to revive the dogma amongst the members of the Church, so that all her children, living their Church's being, may enter into intimacy with the Divine Family. (21-3-59)

837. My soul feels a great need for my Mother Church to be known such as she is: in her life, in her beauty, in her tragedy and in the richness that is enclosed in her bosom, that is Christ, bringing to us, through Mary, the eternal message of the Trinity, as infinite richness, so that, when looking at her, the face of God may be seen in her. (21-3-59)

1775. It is necessary for theology to be made accessible to all the children of God giving it to them warmed up in love so that they may live in intimacy with the Divine Family. (21-3-59)

838. It is necessary to present the Church with all her beauty, living the life of the Trinity, of Christ and of Mary through a great charity, to bring back all the separated children who went away from the bosom of this Holy Mother, because we, those who are Church, do not present her to them in all her beauty. (21-3-59)».

«The Lord also wants...that there be like a Christian revolution within the Church, in such a way that she may be presented to all Christians with all her richness, as when the Apostles broke out in singing so happily with the Word». (21-3-59) (from her unpublished writings).

The Echo of the Church

This passing of God in overflowing of light and love with regards to the mystery of the Church, in an irresistible impulse to manifest it

to men, in heartbreaking cry before her tragedy and in urgent petition of a profound renovation, left, as marked, the soul of Mother Trinidad with a seal, with a vocation, with a mission within the Church:

«1023. I am the “Echo” of my Church, that has to be always repeating the Voice that receives in itself; Voice that the Church has in her bosom, which is the Word. That is why I do not need nor have anything new to say or teach, no; I am only the “Echo” that is allowed to be heard as a repercussion of the song of the Church. (20-4-64)

1024. I am the “Echo” of the Church, because her living, her mission and her tragedy are the palpitating living of my *soul-Church* in an expression of echo. (4-5-75)

1016. This is my vocation, this my call: to be Church and to make everyone be Church. (15-9-63)

1953. My mission is to sing, to sing...!, to sing the richness of my Church! I have no time nor place in my spirit for anything else. (2-6-65)».

ECHO IN REPETITION...

From my mind spring beautiful thoughts,
tendernesses and efforts, amorous compliments;
I want, in my nostalgias, to say what I understand
by the great mystery of the Incarnation.

Eternal Words I hear in my depths,
voices of the living God which, in conversation,
give and return themselves with sweet love,
in the containment of their perfection.

Suns are the Eyes of the wise Father,
luminaries of fire that, in their splendour,
looking inwards in his possessing Himself,
knows in a knowing Himself that makes Him be God.

There is nothing so simple, so sweet and secret,
as the burning luminaries of the Sun;
but we must enter inside the *Sancta Sanctorum*,
where, in the cooings of the eternal Love,



Mother Trinidad after receiving Communion, deepened and transcended in intimate and reverent union with Jesus in her chest. Feast of the Holy Trinity 1980.

the Immense kisses Himself inside his inner being
in the great mystery of his possession.

Tender thoughts boil in my mind,
they stream in from my containment...
And, no matter how much I say, I do not break the enclosure
of what I understand when God speaks to me!

He speaks to my soul next to my Tabernacle,
in silent times of contemplation.
And, in the melodies of some sweet notes,
I understand Mary in the Incarnation;
I penetrate her secret and silent Advent,
full of romances in a kiss of God.

And in Bethlehem I receive God made a Child,
who crying asks for my giving back,
the same who one day, praying in the Garden
with deep groans in his prostration,
complained to my soul, asking me for help
in the sad night of the immolation.

Next to my Tabernacle everything is clear
and communicated in explanation.

And I know that, if Christ dies between thieves,
it is by the excellency of his perfection,
which, showing loves, told how much He loved
for his being Himself Immense giving Himself in love.

Everything is said next to my Tabernacle,
which, in tender talks of silent gift,
draws the veils which hide the mystery
and goes discovering his eternal mission.

Let no one ask my wounded soul
how I have learned or who taught me
all the mysteries of my Mother Church:
For I am her Echo in repetition!

Let all know it, when I die:
that, in my solitudes, for the lack of understanding,
the sorrow that shrouded the silence killed me,
because my message was not received.

Let my children come and say my song,
and why my life was always pain,
and it is that, in the silences of a Tabernacle in the night,
I learnt adoringly why God died.

I saw that He kept silence moaning in loves,
being Himself Word, Light of eternal Sun.
(N. 245)

What a simple but direct expression can suggest

Simple, short, almost timidly, as one who says nothing, but having to express a very strong reality without lacking in truth and fulfilling a duty of justice towards God who has wanted all things like this because it has been all right with Him, Mother Trinidad herself summarizes in the introduction of the book “Frutos de oración” (Fruits of prayer) what has been in her life the year 1959 and what happened in her from that moment onwards:

«From the year 1959, in long times of prayer, God kept showing me in a very profound, warm and living manner, the richness of the Church with her life, mission and tragedy, revealing to me in sapient wisdom, the familiar and home loving intercommunication of the divine Persons, the transcendent mystery of Christ in his Incarnation, life, death and resurrection, and the sparkling beauty of Mary as Mother of the Incarnate Word and of the Church herself.

Also, in the year 1959, God stamped in my spirit that a Christian revolution was to be carried out in the bosom of the Church, and that it was necessary to give a theology that be alive and warmed up in love, presenting to all men the true face of the Church full of loveliness and fullness, full of youth and freshness, full of sanctity and beauty. So full, so plethoric, that the infinite

richness and the eternal spring of her inexhaustible fountains, is the Father, the Son and the Holy Spirit, living and dwelling in her in the communication of his infinite Home; showing me also his eternal plans towards man, stunning of infinite love and outpouring.

I have understood so much, so much..., so much!, in my smallness, that the human tongue will never be able to express it for the infinite distance that exists between He who Is Himself and our limited resources.

But, before the clear conscience that I have of being the “Echo” of the Church, I feel impelled to express by all means that are within my reach, the discovery of all those realities that the Eternal One has made to my soul so that I may communicate it».



Mother Trinidad with the Bishop of The Work of the Church, Most Reverend Laureano Castán Lacoma, the Cardinal Ugo Poletti, General Vicar of His Holiness for the Diocese of Rome, the Auxiliary Bishop, Most Reverend Remigio Ragonesi, and a group of consecrated members of The Work of the Church, with His Holiness the Pope John Paul II. (18th of January 1981)

Two parallel realities that God thought and wanted convergent

The first thought, chronologically, that appears in the book “Frutos de oración” (Fruits of prayer) is dated on the 25th of January, 1959.

That same day, Pope John XXIII, “receiving –as he wrote– a voice from up high” and “following a superior design adequately sensed, received and developed of the divine Wisdom”, announced in the Basilica of Saint Paul Outside the Walls the celebration of the Vatican Ecumenical Council II.

That idea that emerged in the Pope’s mind, “humble as a flower in the field”, “small as a seed” –as he said–, was being marvellously developed. The Holy Father himself had been outlining and expressing the objectives of the Council throughout the three years which preceded its solemn inauguration.

The coincidences of these manifestations are such with what, from the 25th of January 1959, so strongly God infused into Mother Trinidad, made her live, and impelled her to express it, that if she had not given expression to those experiences long before the Pope had been outlining the objectives of the Council, they would have seemed to be the development of the ideas of the Supreme Pontiff. They have, also, so much depth, precision, liveliness and extent, that, even if they had been written afterwards, they would carry in themselves the seal of their authenticity.

There are witnesses of all this, those who were impressed to see afterwards that the main lines that Mother Trinidad had traced before her eyes already in the year 1959 were repeated by the Pope and the Council.

It would be tremendously enlightening to make a comparison between the manifestations of the Popes John XXIII and Paul VI in reference to what the Council had to be, and the writings of Mother Trinidad from the 25th of January 1959.

Two events that God aroused in the Church on the same day, that were united in his thought, and that He wanted them to converge with imposing strength when He made Mother Trinidad exclaim on the 21st of March 1959: “*The Council comes for this*” –so that all that God showed her was to be brought about in the Church–, and when He impelled her also to go “*with all to the Pope*”!

I do not know if I am already dangerously approaching the last of the risks that I mentioned in the beginning.

But anyone will be able to comprehend the terrible wall that was raised up before that young thirty year old woman, without any human support than that of her confessor, her parishioner and some girls friends of her, to reach him who is the visible Head of the Church all that, for him, God was communicating to her.

But the strength from High broke chains, knocked down obstacles, lowered walls and made it possible to cross frontiers.

Many of the persons that were witnesses of this unnoticeable epic still live, others have died. Some also live and others have died of those who know or had known that only the free will of men is capable of detouring the right paths of the Lord.

How many hidden sufferings can make us sense thoughts like these:

«814. What a burden the cross is when it is not understood, when it is outside the margin of our calculations, when it does not seem as the will of the approval of God and, thus, tears off the soul in such a way, that to accept it seems like conforming oneself with that which one believes is not the will of God! How can one take pleasure in this sort of victimization?! And how can one not embrace, for love, all that supposes crucifixion for the Church? (2-10-76)».

Echo of perennial resonance

The Council was inaugurated as a new spring of hope. It went by leaving its fruits. It was followed by an age of divine graces and of storms and convulsions aroused by the weaknesses and the distorted actions of men.

God, however, wanted Mother Trinidad to continue being “*the Echo*” that has to be repeating the voice that in herself receives “*and that lets itself be heard in repercussion of the Church’s song*”.



Mother Trinidad in 1982.

The Lord continued disclosing to her as in concentric circles, wider and wider each time, the life, mission and tragedy of the Church. How much splendour, how much brightness, how much shining, how much power Mother Trinidad had to contemplate in the face of the Daughter of Zion...!

Her Church's song became even deeper, more melodious; plethoric of new and highly enriching nuances. She kept rising herself in love and lightened, as a calling of God to all Christians and to all men on earth so that they may come to live and to drink in the great banquet that, with infinite love, the Father of the family has prepared for all his children:

«My Holy Church is the Trinity on earth in divine and human expression.

My Church is the Speech of God to men.

My Church is my God with a Mother's heart.

My Church is my Mother with a God's heart!

Oh Church of mine!, I cannot even look at you... Because you are so beautiful, so much!, that I will never be able to say the eternal joy of the infinite happiness that is enclosed in your bosom. You are precious amphora replete with divinity; the spring through which the divine Wisdom gives itself in a bloody Song of infinite Love to men; the keeper of God's secret for his children. In you "are enclosed all the treasures of God's wisdom and knowledge"». (pg. 423-424)

«788. The Church is a mystery of unity; that is why it is governed by the Holy Spirit, who is the union of the Father and the Son, of all men with God and of all men among them with God. (22-11-68)

793. The Holy Spirit remained with the Pope and the Bishops who, united with the Pope, have his same feeling and his sole unity, so that the Church may be one in God's unity. (22-11-68)

794. Oh marvel of the Pope's infallibility, which is capable of congregating all men in one thought, and to express to them with security the infinite will of God through his word of man! (25-10-74)».

But in her mission of "Echo" she had to be looking also at the Church shrouded in the terror of the night, thrown down on the ground as Christ in Gethsemane, being as it were demolished by her own children, and dislocated in terrifying torture:

«805. The cloud of confusion that has fallen over the Church, shrouding her in pains of shivering desolation, makes her walk towards a painful Gethsemane. Let us cry out with Christ and the Church: "My God, my God, why have You forsaken me?" (11-3-75)

807. The Church today, as Christ in the Garden, thrown down on the ground, disfigured and in a tragical abandonment, turned towards her children, asks them to help her get up; and the majority of these are sleeping and unconscious before her terrible throes of death.

811. I do not want the Church to be dislocated in a shivering torture that makes her drip blood through her living members...! I do not want to see her like that, listening in the distance to the mocking outburst of laughter of the arrogant persecutors of my Holy Church, of my Total Christ! I know her perpetuity, her indissolubility, and also I know that God is zealous for the glory of his Beloved. (20-1-76)».

Under the shadow of the cross

Anyone can imagine that the life of Mother Trinidad, neither was, nor is easy.

The paths through which the Lord took her from the beginning, were, yes, paths of love, of light and donation. Therefore, paths of joy and happiness, because "*the supreme happiness consists in living by Him who Is, and this makes one as though infinitely blessed, that no space is left to desire or fancy any other happiness*".

But anyone who travels again on those paths in his memory, or guided by the writings of Mother Trinidad herself, would see them or

sense them watered with blood from the heart; and in them he would find, as in a “way of the cross”, with “stations” that end on a mount Calvary, where one does not know what can be the more piercing, the sharpness of the nails or the echo of those words of Jesus: “My God, my God, why have you forsaken me?”

Paradoxically, also for this reason, they enclose an unknown secret of bliss and happiness.

«1462. The secret of the cross encloses a great delight, and it is to know that we are on it with Christ, who for our love died crucified. (1-2-64)

1465. In the suffering, I found the happiness of loving the Love for love's sake to his love. What a joy to be able to love in that way! (8-8-71)

1484. On the cross is the Love, and there He awaits me to embrace me. A mystery that only the soul which discovers Christ crucified understands! (13-11-76)».

In that way the cross was an inseparable companion of her life.

First it was concretized in a monolithic will to follow the Lord until death. Without that will, anyone would have succumbed at the first sign of difficulty, at the second, the third or the fourth...Such were the tremendous difficulties that she had to withstand since the Lord's first calling and that, in some aspects, did not diminish in the course of time!

Afterwards, the sweet teachings of Jesus in the Tabernacle, and his unsayable loves, were braided with profound dreams of the Lord in the soul, with long absences, and closed nights.

This allowed her to perceive, live and be able to communicate the loneliness of Jesus in the Tabernacle and the love and pain that his tireless waits enclose.

«927. Jesus, do you feel lonely? Did those whom you love forget you? Their unconsciousness made them drowsy! But You wait without getting tired, without leaving, just in case, in their forgetfulness, they may come to remember you with nostalgia... (1-5-77)

920. The infinite Love does not know of tiredness, of treasons nor of forgetfulness. Love is like that... He loves! (25-10-68)

917. The silent loneliness of the Tabernacle makes me crazy, before the infinite Love in a tireless waiting for love. (29-1-73)».

The moment of the great communications arrived. Immersed in the very Spring of Happiness, she knew of infinite Jubilation, of singing Happiness, of most blessed Love, of immutable Peace...because all that, in infinity, is God.

But that knowledge, was given to her, not only nor essentially to taste and savour it in the most deepest intimacy of the spirit. It was communicated to her so that she might transmit it, it was shown to her so that she might express it, and it was given to her to live it, in her “craziness” of love, so that she might sing and tell all men that God was the Life, and as infinite life He wanted to communicate Himself to them, when He called them to live of his mysteries.

And before the fire of God that burned her innermost soul in urgencies to make Him known, she was to taste the indescribable bitterness of the non-received Word: tragedy of the Man-God, that shared by Mary as Mother of the Church, is perpetuated in the Church throughout all ages.

«642. Seeking the Beloved one, I encountered Him and told Him: Love, why do you suffer? — For the lack of love to my love. (16-3-63)

643. What's the matter with You, Songster of my one Trinity...? — I am in pain for being myself the non-received Song. (11-11-59)

638. In my smallness, I experiment something of the bitterness that Jesus should have experimented in “the hour of the power of darkness”...What a terrible and desolating mystery that of his soul! Only by the power of God, that sustained Him at each instant, He could live thirty-three years without dying out of love and pain in each one of the moments of his life! (11-12-74)

809. How sad it is to see the Church in her shivering Gethsemane, being sort of demolished by her own children...! How sad it is to see her like that...! How much I suffer...! But in

that I find the consolation of a torturing immolation for the Church herself. (25-4-75)».

It was the year 1959 when God started his most profound action in the soul of Mother Trinidad, strongly obliging her –as with Jeremiah– to communicate it. Thus there still remained years until the Council expressed with such clarity that “the Holy Spirit... distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake... tasks... which contribute towards the renewal and building up of the Church” and that “these charisms, whether they be the more outstanding or the more simple... are to be received with thanksgiving and consolation”¹.

Neither had the Council still written that also the “tradition which comes from the Apostles develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down... through a penetrating understanding of the spiritual realities which believers experience”².

Saint Theresa of Jesus, Saint Catherine of Siena and Saint Theresa of the Child Jesus had still not been declared Doctors of the Church, and many minds were biased, for the abusive interpretation of Saint Paul’s phrase: “Women should keep silence in the churches”.

Who was to listen to that woman of only thirty years of age, without any human support, without any backing of famous university titles, who raised her lone voice to talk about the Trinitarian Mystery as essential richness of the Church, that Christians had to be taken to the intimacy with the Divine Family, and to show the true face of the Church, to revive the dogma and to give the theology warmed up in love?

The wisdom was justified by itself. That is why nobody could brand Mother Trinidad of the least theological inaccuracy. But, even though the action of God was clamorously evident, there were many deaf ears, many the indifferent ones, and she had to listen to “advice” that she should remain silent, and interpellations: How does she dare to deal with these subjects...?! With what authorization does she speak...?! (“let them come

¹ Const. dogm. “Lumen Gentium”, 12.

² Const. dogm. “Dei Verbum”, 8.



Most Reverend Mario Tagliaferri, Nuncio of His Holiness in Spain, arriving in his visit to The Work of the Church, the 7th of December 1990, accompanied by the Bishop of The Work of the Church, Most Reverend Laureano Castán and by Mother Trinidad.

and ask me it”, was the answer of the Bishop of the Diocese); and many other things, hard to write and painful to remember.

What fear...!, what horror...! for a person that never knew the world of the great ones. All because for the wise and prudent it was “very hard to receive so many and so great lessons from a woman”.

But not for that reason did the Lord cease introducing her over and over again in the pain of his heart pierced by the indifference and the lack of love, nor did the Church stop appearing to her torn and dressed in mourning, thrown down on the ground as Christ in Gethsemane... And that contemplation was a cross with nails more drilling than all the lack of comprehension of men.

«815. Wherever I go, my cross will come with me, embedded in the profound inmost being of my soul. My cross is my Christ crucified, with all the mystery of his being and his acting, infusing Himself in me in petition of co-redemption. My cross is my glorious and exiled Church palpitating in my heart with her life,

mission and tragedy, and making me sorrowful repetition that, in echo, wants to manifest herself tangibly to men. (9-4-75)

816. My Church, your cloud shrouded me, and for that reason, my steps through your night have been cut off, and hardly, united, we walk... But tomorrow your poems will emerge, and with you your “Echo” will joyfully resound in glories of the living God! (24-2-78)».

The intuition of that re-emerging of the Church in a glorious tomorrow has the implicit knowledge of the reasons of her prostration and the discovery of the ways of her authentic renovation.

“*Silence is the one that keeps the secret of the great mysteries*”, writes Mother Trinidad referring to the virginal motherhood of Mary, that the Lady lived in the silence of her advent.

How many reasons, how many intuitions of simple ways replete with love and life, how many secrets the silence of the “Echo of the Church” keeps...!

The years went by with many great promises being fulfilled. The Work of the Church flowered as a magnificent reality. The first fruits began to be seen, and whoever contemplated them were amazed. She proclaimed the richness of the Church, and she started to be heard. By the powerful hand of the Lord, the way was opened to her, and a place in the Church was made for her.

And when everything aimed towards open horizons, bright days, well founded hopes, the hour came for Mother Trinidad to be herself sown in the furrow, as the grain of wheat, and “to die”.

A long and hard illness fell over her. It left her prostrated and prevented her even to receive the bunch of flowers or the armful of spikes that through her Work of the Church were offered to her, so that she might raise them as glorious first offerings to God.

He asks of her other fruits, those which the cross gives. And the Lord seems intent on gathering those fruits against the efforts of the doctors that cannot fight the illness and feel powerless before something that presented itself irreducible even by a surgical intervention.



*Mother Trinidad is received paternally by the Holy Father John Paul II in a private audience.
(3rd of February 1996)*

Until when will the Lord want to maintain his determination...?

Soft lights of hope are again shining... But, come what may, I think that the life of Mother Trinidad will keep passing by, in one way or another, under the shadow of the cross. That is also her fortune and a lot of her inheritance.

BLESSED CROSS

I find you in all places,
because I carry you inside,
impressed in my innermost being
with a kiss of the Immense One:

Soul death throes,
that I keep in silence...,
speeches of God, sacred,
sealed in mystery...

I find you in all places,
because, if I taste the Eternal One,
his petition is strong,
so strong that I break out in mourning!

I find you in all places,
my glorious trophy,
response to my surrenders,
a prize of all I desire.

I find you in all places,
when I run to Him whom I await,
because, in Him, you offer me
the prize of this ground.

I find you in all places,
as I fight in exile,
being yourself my glory
and the triumph of my tournament.

I find you in all places
until I fly to Heaven!

(N. 209)

It is true that God is near; that Eternity “is right now”; that hope, more certain than death, raises the soul and sublimates all the sorrows of the exile.

GOD IS NEAR

Closeness of God
desires of Heaven,
joys of Glory
in romances of the Eternal One.

The Love is near,
in my chest I feel Him
in close nostalgias...
The one whom I await is near!

(N. 112)

But it is also true that, when God has passed by “*as army in myriads of imposing strength*”, “*in overwhelming impetus*”, in “*delicate whistle of silent softness*” or “*in vast profoundness of trinitarian union*”, “*the heart is left wounded by the touch of Yahweh*”, “*Thirst of God is torturing like jealousy, terrible like death, lightened like fire...*” And the earth becomes hard exile, burning desert, abyss without light...

Who will be able to comprehend this intimate torture of the soul in “*eagerness of loves, sighing for the most blessed encounter of the living God*”? “*The more she has the more she needs; because to have is to desire and to desire is to have*”.

One more day for her in exile, what is it...?

— Hard torment in nostalgia that groans awaiting Love.

ONE MORE DAY...!

One more day
without You!,
without seeing You in your light
without veils...

One more day in my night,
living, without living,

in wait
that sighs for You,
in love...

How hard is my torment
in nostalgia that awaits...!

One more day...,
one day...!
one more day without God, in sun...!,
in tortures of death,
in urgencies to see You,
awaiting the end;
in nostalgias that ask for
the day of the encounter
in its eternal banquet...

One more day
without Sun...!
After all, "one more day
being on trial",
those who do not know my depth
will say,
when seeing me sighing,
without light.

One more day,
what is it?:
Torture that makes me wait
day after day
in my night,
in loving nostalgia
of the Love's day
in light.

How hard it is for love
to wait one more day...!

One more day, what is it...?

(N. 13)

Next to Peter's See

Mother Trinidad, "only the Lord guided and directed her" (Dt 32). Her confessors, even those who better understood her, limited themselves to verify the authenticity of that guidance.

But sometimes the Lord led her without her knowing momentarily the reasons and the end towards He was leading her. This is what happened in her last trip to Rome.

Impelled by God, and after a trip of many vicissitudes, she arrived in the city of Peter on the 25th of February 1993. There the Lord awaited to manifest Himself to her on the 7th of March in the splendour of his Divinity, and to give her new impulses of light and supernatural action. A new day was dawning after the dense night of a long and terribly painful illness in which "*the Echo remained in silence, flooded with words*".

Also in the Prophets there were times of silence, that were like a different manner of God crying out to his people, maybe for not having heard Him at the appropriate moment.

After that visit from God, the Echo of the Church again resounded with a new tone. Above all she understood and expressed that she had already to remain "*next to Peter's See*" to live and to die there. Her vocation carried her to that. For this she had come to Rome.

That impulse of the year 1959 of "*with all to the Pope*" would start to become a reality as only God knew.

Already in that year, among the very rich mysteries of the Church, God had shown her what Peter is and the position he has in the centre of his holy People, and He had infused in her spirit a profound union with the Successor of Peter, the Pope, union that she had to communicate to her children and to all Christians, because:

«57. Only in the Church, where Christ is manifesting Himself through the Pope, the Truth is given in all its truth to the man who seeks it in the voice of the supreme Shepherd. (7-1-70)

56. The Church is a mystery of unity, and in order for her to be one in the unity of God, the Holy Spirit remained with the Pope and with the Bishops who, in union with him, proclaim the unity of the Church in her truth, in her life and in her mission. (22-11-68)».

And already in April of 1959, after that flooding of lights from God, directed to the children of the Church, she cried out:

«58. [...] If to everything I have in my soul the Church were to say no, were it possible, I would tear out my soul, because before being soul I am Church. (18-4-59)».



As usual, the statue of the Virgin is raised before the front of the house of Saint Paul at Rocca di Papa (Rome).

Soon after arriving in Rome, the doctors discover a new invading illness that placed her in many instances at death's door. Mother Trinidad maintains constant her Yes to the Lord and in the midst of the pain she rejoices knowing that her cross gives much glory to God; and that is the supreme end of her life: to give Him glory. Offered for the Church, her pain is very fruitful.

But in the middle of all that, the breath of God strongly impels her, and she writes and dictates in prose and in verse, and she records videos under an action of God that she cannot contradict. Her body is falling apart, but her spirit –as Saint Paul said– renovates day by day, and her fertility increases for the Church.

The word of the Lord is noticeably fulfilled in her: “power is made perfect in weakness”. (2 Cor 12)

And Mother Trinidad leaves all entrusted in testament to The Work of the Church so that it may maintain it and perpetuate it in the bosom of the Mother Church.

Finally, on the 3rd of February 1996, she is received in private audience by the Holy Father John Paul II, where she can place her soul, loaded with God's gifts, in the hands of the Successor of Saint Peter, who understands and embraces this exceptional soul, who finds herself comforted, being welcomed by the Supreme Shepherd of the Church.

In December of that same year the Pope visited the Parish of Our Lady of Valme in Rome, entrusted to The Work of the Church. Mother Trinidad counted on receiving the Holy Communion from his hands and to have a brief meeting with him afterwards. But unexpectedly she became so ill that she had to be put to bed, offering to God this painful setback as incense burned for his glory.

When the Holy Father learned of this, he was determined to visit her himself in her bed of pain. He blessed her and consoled her with his hand and his heart of Father and Supreme Shepherd. Mother Trinidad cried out of emotion, humble and grateful. It was the 15th of December 1996. In this way the Lord turned her pain in joy. The Pope already knew Mother Trinidad and wanted to perform this highly significant act.

“The Echo of the Church” had been received by Peter and, next to his See, rested, consoled with the joy of the Holy Spirit.

Only a desire remained that had been caressed by Mother Trinidad for a long time.

And one year after that visit, on the 20th of December 1997, the Holy Father John Paul II approved The Work of the Church raising it to pontifical law, and maintaining it in its singularity, without fitting it in any of the forms of consecrated life already in existence. What Christ had announced to Mother Trinidad forty years earlier, Christ’s Vicar formally confirms it. God is faithful!

There is no longer reason for Mother Trinidad to have to tear out her soul to obey the Church. The Church has said “yes” to her. And she was told this by him who “when he opens, no one shall shut, when he shuts, no one shall open”. (Is 22, 22)

IV

THE WORK OF THE CHURCH

By the force of a petition

God has wanted that this spring of light and this volcano of fire that He has made emerge from the Church herself, pour itself over all of her illuminating, inflaming and communicating life to all her members. And He also has wanted that it should be perpetuated as long as time lasts, always showing to men the most beautiful face of the Lamb’s Bride and taking them to be satiated in her cooling waters.

For that reason, in 1963, the Lord powerfully impelled her to make Him The Work of the Church, with all that, He had manifested to her, from the 18th of March 1959.

She felt poor and small. She cried... She resisted as much as she could, because she considered herself a useless instrument. But, “The lion roars –who will not be afraid! The Lord God speaks –who will not prophesy!” (Am 3, 8).

And before the irresistible strength of Yahweh, that poor and helpless woman, barely thirty four years old, launched herself to look for a legion of souls in which all sorts of people might fit, from the children to the elder, from the priest to the lay Christian, including men and women who consecrate their lives to God, so that, extending them-

selves throughout all the earth and penetrating all areas of life, they might tell their brothers how great it is to be Church.

Therefore, anyone who, being prepared to live in depth their being Church, wants to help the Pope and the Bishops to do the essential work of the Church that Christ entrusted to them, collaborating in warming the very rich dogma of the Church, may belong to The Work of the Church.

The union with the Pope and the Bishops is something essential that cannot be waived, incrusting in the innermost being of the soul and the life of Mother Trinidad: *"I cannot live without Bishop as I cannot live without God"*. A phrase of hers that manifests to us to what extent her adherence and vital communion with the Shepherds of the Church reaches.

On the occasion of the Jubilee of the Bishops of the year 2000, a petition, from the steering Committee of the Great Jubilee was made to The Work of the Church, to lodge the Lord Bishops who were just passing through Rome.

The petition touched one of the most sensitive fibres of Mother Trinidad's heart.

Dozens and dozens of Bishops from all parts of the world have been guests of The Work of the Church, which opened wide its homes offering them all that it has to make them feel at home.

Mother Trinidad would have liked, needed, to go personally to receive them or at least to greet them and to ask for their blessing. But her state of health compelled her to give up one of the biggest hopes and satisfactions of her life. And before this powerlessness she felt impelled to make herself present at least by a letter in which appears, crystal clear and as in action, what for Mother Trinidad are the Bishops of the Holy Mother Church, *"her beloved Bishops"* –in her words–, the filial love that she feels towards them and all the generosity of her *Church-soul*. Echo in repetition of her life, mission and tragedy, for those who are her Pillars, on which Christ Himself wanted to found her:

«Venerable and most beloved Lord Bishops in the heart of the White Virgin of the Incarnation:



Front of the Apostolate House of Saint Peter Apostle in Rome.

On this day of the Most Holy Trinity, so moving and of so much gratitude to God, for having in our House of "Saint Peter the Apostle" such a significant number of the Successors of the Apostles; I wish to tell those who have come to share these days with La Obra de la Iglesia (The Work of the Church) in our Home, that we are full of joy.

Because The Work of the Church is conscious, by a design of the divine will, of what the Bishops are in the bosom of the Church; through the consciousness that the divine wisdom, lovingly penetrating, infused inside my spirit in my times of prayer, making me know what the Successors of the Apostles are, as well as through different communications, simple but profound, that my soul has received in relation to "my beloved Bishops", as I call them, from the time of the Council.

And especially from the day of the Most Holy Trinity of the Year 1968, at the time when a Lord 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 the same Jesus 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 Lord 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.

Therefore, my beloved Bishops, consider yourselves at home, because it is yours; and likewise consider the members of The Work of the Church, as most beloved children who, in unconditional adherence to the Holy Mother Church, vehemently thank you for the fact that Jesus has come to visit us so lovingly in your Most Reverend persons.

Thank you for having come to your home! God will eternally pay and reward you!

And if it were not enough, my most beloved Lord Bishops, representatives of Jesus on earth, holders of his message and visible witnesses of His presence, also on the 7th of January 1972, 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 18th 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, full of Sanctity and saturated with Divinity, being Christ her Head, her glory and her crown, who brought with Himself 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 splendourous 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 Catholic, Apostolic and Roman Church, I cannot live without Bishop as I cannot live without God.

Also in another most glorious day, on the 5th 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 in his Kingdom.

That is why the tiniest, last, poorest and tremulous of the daughters of the Church, on the 15th of December 1996, exclaimed with inexpressible 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 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 al-

ways 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 30th 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 because 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; something that I have



*Chapel of the House of Saint Peter Apostle,
one of the Apostolate Houses of The Work of the Church in Rome.*

already taken to the Church by indication of Saint Peter, and that I have deposited by God's will in The Work of the Church, so that it may realize it throughout all times, guarding it and proclaiming it through its life and its word, 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.

Therefore, to my Most Holy, venerated and beloved Father John Paul II and to my beloved Bishops, who have come to our home to make Jesus Himself present to us in the Successors of the Apostles, all The Work of the Church, which is a gift that God wanted to make his Church in a day of Pentecost when Jesus asked my soul for it, says to you:

“Thank you, my Most Holy Father, may God reward you!!”

Thank you, my beloved Bishops, we are not worthy, but the mercies of God have no end!!

Thus, when they asked us in the Vicariate of Rome how much did it cost to accommodate the Bishops who came to our house, joyfully we answered that we did not charge anything to the Bishops and that we only had to thank them for coming to our Home and also to thank God because Jesus, in the Successors of the Apostles, would come to visit us.

The gifts of God are priceless. And the price is to ask you to help us to help the Church.

Help me, my beloved Bishops!, help me, as Successors of the Apostles, to be able to help the Church in the way and manner that God asked me from the time of the Council with all that, in order to carry it out, He manifested to my soul, with the petition:

“Go and say it...! This is for everyone...!”

Sheltered under the shepherding of Your Paternities, the smallest, poorest and most helpless of the daughters of the Church, together with her descendants, ask for your pastoral blessing».



Mother Trinidad surrounded by a group of members of The Work of the Church, the 10th of February 1996, on a pilgrimage to the tomb of Saint Peter.

The intimate living of the members of The Work of the Church

The first and most important task that Mother Trinidad asks of her children of The Work of the Church is TO LIVE.

“To live...!, word that hides a great mystery of happiness, joy and eternity” (pg. 445). Because the life to which the members of the Work are called to fill themselves up in abundance, for being Church, is all the richness that rests in the bosom of this Holy Mother. It is the same life of God that in her is communicated to us; it is the mystery of Christ in his immeasurable depth, height, width and length; it is the beauty, brightness, whiteness, tenderness and greatness of the Virgin, Mother of God and of the Church.

It is that which “neither eye saw, nor ear heard, nor was ever raised to human heart” and that God has prepared for those who love Him.

The members of The Work of the Church have to live to satiate the torturing thirst that all man has for happiness, to fill his reason for being, and to find and give the full meaning to this so ephemeral, limited and loaded with pain and death reality which we call human life.

And they have to live to communicate life, to banish death from the final perspective, to fill all with happiness with the richness that God has deposited for them in the bosom of the Church.

«The Christian who lives his Christianity needs to make the others participate in the happiness that he possesses, and he has urgencies to reach all places, because his charity asks him to help all filling them with life». (pg. 449)

The principal task of the members of The Work of the Church is, therefore, to live profoundly and warmly their being Church, in such a way that through the testimony of their lives, first, and with their word, also, they may present the Church as she is, refulgent and full of life. In this way, presenting the beautiful face of the Church, they will attract men with irresistible force towards this Holy Mother, so that they may meet God and “may never be thirsty”.

This end has to be fulfilled by all the members of the Work –each one in their measure–, because all are Church and all share in her life and mission.

So that they may accomplish what God asks of them, Mother Trinidad does not expect them to possess human knowledge or capacities, nor to have special human talents. But, more than anything else, to be simple and as little as children.

Paradoxically this evangelical simplicity is the one virtue that will allow them to live profoundly their being Church, to warm the dogma and during all times to give the Theology warmed up in love to all the children of God; to be living manifestation before all men of what it is to be Church, to collaborate with the Pope and the Bishops during all ages to bring about the essential mission that Christ entrusted to them.

“I give praise to you, 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”. (Mt 11, 25-26)

And because it is not man's, but God's work, to do all this, they have to approach God in a simple and trustful prayer so that He who is everything may place his richness in their poverty; his infinite wisdom, in ignorance; his power, in weakness; his greatness, in smallness; his all, in nothingness; his life, in death... In that way, “in a time of prayer next to the Tabernacle, more wisdom can be learnt than that of a theology course in the classroom at the university; because in prayer one tastes God's mysteries, savouring them, while by studying one learns them intellectually”. (1254)

And «a communication from God fills the soul so overabundantly with wisdom, that it makes her capable, not only to understand what savourily God has communicated to her, but to give sense to many other mysteries». (1256)

Times of prayer in intimacy with Jesus in the Tabernacle, this is what Mother Trinidad asks of her children so that they may listen to his secret, so that they may console Him, stay with Him, rest on his chest and learn the science of love.

«299. God speaks in his essential and trinitarian companionship, and the Word that explains the divine reality comes to his own to continue his conversation amongst us throughout all ages, and in this way put us into the Trinity's bosom making us confidants and sharers in his eternal communication. (4-9-64)

1.586. The perfect Saying of the infinite Love loving me, is Christ, dying on the cross and perpetuating Himself in the Eucharist. (15-9-76)

1.278. In the measure that you rest on Christ's chest, you will make Him rest; thus, come, rest on his divine side, because Love is exhausted in need of revealing his secret to you...! (1-2-64)».

She also asks of them a tender love to the Virgin, knowledge of her greatness, presenting her, inside the bosom of the Church, in the place that belongs to her as Mother of God and of the Church herself, because, “how will men be able to manifest the true face of the Church, hiding and wanting to pass unnoticed the brightness of Mary's greatness? Where will one look for divine wisdom if he does not know how to receive it in the precious amphora where the Eternal Wisdom became incarnate to manifest Himself in splendours of sanctity under the infinite shoal of his explanatory Word?”. (pg. 293)

And because in the hard walk of exile we all need the motherly protection and consolation of the Virgin:

THE LADY APPEARS

When the problems of life hound,
the Lady appears refulgent in my mind,
as light in my way,
as torch in a terrifying night.

And my longing seeks in Her
the conquests of the glories of the Immense,
as She is Mother who receives,
who protects with the powerful strength of the Eternal One.

My prayers are trust,
and in her zeals palpitating of motherly caresses
I am leaving all I have,
and I rest rested with the fruits of her breast.

She is Lady with immense power,
who, as redeeming Mother, being Virgin,
snatches the loves of the living God.

My conquest is in the arms of Mary,
because she shelters me, when I implore
in petition of clamorous silence.

Today my soul is afflicted
for the palpitating wound of the Church;
and I have looked at the Lady,
who said to me with nobility:

May the projects that expire
with the men of this earth not afflict you,
your resource is on High;
with the creases of my cloak I shroud it.

I am the Mother who obtains in virginal power
all I want from the living God,
because He made me Lady of the Heavens,
in his infinite design.

Trust, do not hesitate,
your matters I obtain.

(N. 167)

Essential characteristic of The Work of the Church is also its profound union with the Pope and the Bishops; this union is deep-rooted in the heart of its being and its living.

Jesus gave fulfilment to the work that the Father entrusted to Him. He afterwards ordered the Apostles and their Successors to perpetuate it, performing it before men at all times. Who will be able to speak, then, of doing The Work of the Church if it is not collaborating in this task with the Successors of the Apostles?

This phrase of Mother Trinidad: “*I cannot live without Bishop as I cannot live without God*”, in its shortness and lapidary strength, expresses that fundamental relation of The Work of the Church with the Pope and the Bishops, marked with fire in it by the spirit of its Founder.

If someone were to ask, then, which is the intimate living of the members of The Work of the Church, one could answer without hesitating: a great simplicity, a profound spirit of prayer, immense love to Jesus in the Eucharist and tender love to the Virgin, that enables them, following God’s plan for them, to present the Church in her beauty,



For its mission to stay always close to the Pope, The Work of the Church has searched a house very near to Castelgandolfo, a resting place of the Holy Father. The photo illustrates a view of the Villa.

which they love with all their being and for which they offer their lives, seeking only God’s glory. In one word: “*To be Church and to make everyone be Church*”.

Members of one same Work

All this demands and many others that derive naturally, from the very essence of Christianity, each member in The Work of the Church will have to live them in the manner and with the peculiarity that his own vocation asks of him inside the Church.

Because The Work of the Church embraces all range of persons, fitting each one in the different Groups that make it up.

The Work of the Church purports to be an expression of what being Church is in all its fullness. Therefore, the same as in the Church there are many sorts of people, likewise, The Work of the Church is composed of all kinds of people: children, adolescents, youth, adults, married couples, single persons, widows, etc. Each group has its own manner of living their vocation and the demands of perfection are different, depending on the group or level to which they belong.

However, all live the same ideal of The Work of the Church which is to present to the world the very beautiful face of the Church, while being in its diversity of members *one only Work*, The Work of the Church.

If truly they surrender themselves to live this vocation, using the means that Mother Trinidad, as small echo of Christ, offers them, she, in his name, promises them the fulfilment of their desires:

A MOTHER'S PROMISE

I found what I sought
throughout the exile,
possessing He who Is Himself,
in the manner of the Eternal.

I yearn for Him in my dawn,
always looking up to the Heaven!,
and He gave Himself to me in his knowing
with promises of mystery.

God is my only good,
Lover of my dreams.
And of his love I took possession,
when He became my owner.

If I were to make you understand,
children who are in my bosom,
my living always with Him
in joy of knowledge...!

He is Himself kiss in my being,
and in his kissing I kiss Him,
without any more happiness than to have
my Lord always happy!

Come with me and you will see!,
become free of this confinement!,
that I will show to you, in his knowing,
the Infinite One, amidst veils.

You are fruits of my loving
—a very deep love I feel for you!—,
descendants who are to be
who prolong me throughout the ages.

Today I want to promise you
what was impressed in my chest
when the Coeternal One came to put me
in his depth:

That if you seek to possess,
solely and with sincere love,
The Sublime One in his loving,
He will give Himself to you entirely.

Children of my hopes,
do not lose this encounter!

(N. 264)

Reflections of the Infinite Home

For Mother Trinidad, “God is the Divine Family, the Home of fullness and infinite happiness who has in Himself his joy and perfection in coeternal all-embracing of trinitarian communication”. (11)

And «the Church is the great home of the children of God, where we all take a seat at the Father's table to satiate ourselves in an abundance of divine life». (736)



His Holiness John Paul II, the 15th of December 1996, in a pastoral visit to the Parish Our Lady of Valme in Rome, entrusted to The Work of the Church.

She wanted to give expression to her Work of the Church in the image of the Church, which is family because it contains in its bosom the Eternal Family communicating itself to men.

Everyone in The Work of the Church participates of one same life, with one same spirit and with one same apostolic mission, that each one lives in his own manner according to his vocation inside the same Work.

This family stamp that The Work of the Church has printed in itself, is made specific and is made obvious with more strength in the life of the three branches of “Responsibles”.

The priests and laymen live together in “Homes”, completely independent of those of the feminine Branch.

The family life that the Responsible members live in the “Homes” of The Work of the Church gives them an original aspect, new and attracting, at the same time that makes happy those who dwell in them.

The Responsible members live in groups of 7 to 12 persons. As in a family, they live together, united, old people, adults, youth and youngsters.

Each one has his position in the family and his specific task in it. His apostolic work is irreplaceable; from the “Aspirant” who has just entered with the illusion of his 17 years of age and works with the children in the “youth Homes” to the old priest with his experience, his goodness and the example of a life spent in the service of the Church and The Work.

In the feminine Branch, members alternate with joy and simplicity in the chores at home, and the apostolic work with all sorts of persons and social categories; the simple and monotonous jobs, together with those of greater responsibility in the parishes and other places.

Inside the lay masculine Branch, the diversification of responsibilities will never be a barrier that may render difficult the community life of simple equality and familiarity between the engineer and the student, the professor and the simple manual labourer.

Priests will find, in the living together with lay men, a constant call to know how to listen and learn from those who are so much in contact with the world, and an invitation to carry on their own responsibilities, allowing all to develop their talents to the utmost and their desire to serve the Church. Together with this, in the light of Mother Trinidad’s doctrine, they will be able to discover the depth without limits of the mystery of priesthood and the immense field of their apostolic action.

To all, the community life and the mutual collaboration will help them seek, with sincerity and selflessness, the full realization of their own vocation.



The arrival of the Holy Father to the house of The Work of the Church "Saint Peter Apostle" to visit Mother Trinidad.

The love of God is a stronger bond than those of body and blood, and, when it is spread in the hearts of men, it makes them mutually rejoice in the fruits that the Apostle assigns to charity, which "is patient, is kind. It is not jealous, is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things". (1 Cor 13, 4-7)

Many times Mother Trinidad has asked her children to read and meditate that passage of Saint Paul, so that they may not forget that the love of God is also the one that has to overcome with joy the human deficiencies and the one that straightens and elevates the distortions of our weak nature.



Mother Trinidad with deep emotion receives the blessing of the Holy Father John Paul II, who wanted to visit her in her own room while she was ill. (15th of December 1996)

This way, scattered throughout towns and cities in small groups of persons, living in any flat of any block in different districts, the “Responsible members” of The Work of the Church live happily. And from the peace, silence, happiness and familiar intimacy of their “Homes” men or women go out each morning to their places of work to fill their secular duties in the world, and to irradiate among their work or university companions the fullness that they live in their hearts.

This sense of family life is so strong among the Responsible members that it conditions and shapes even the economic organization of The Work of the Church, whose aim is that its members may have all their necessities equally taken care of, that they may live poverty in a uniform way and that no differences may exist in this aspect between the different homes.

Moreover, even the external style, the decoration, the architecture of the Houses of the Work is aimed at “*creating a home and familiar ambience among the members who live in them*”.

And this is also made extensive to the Houses dedicated to the apostolate, «so that all who may come to do the “Plan of God in the Church”, “Days of retreat on the mystery of God in the Church”, “Personal experiences of the Church”, retreats, etc., may find in them a home-loving ambience of joy and well-being».

Also the Adherents and Militants, in their living in relation to the Work, share in that “family” reality that shapes it.

In it are integrated with their particular characteristics, contributing with their peculiar richness and collaboration; and with the three Branches of Responsible members form a harmonic and articulated whole.

Inside their Group, the Militants brightly express the evangelic fraternity between the distinguished ones and the simple people, rich and poor, learned and less learned. Equality that is based on a foundation that is higher than all differences: the dignity of being all children of God and members one of the other inside the Mystical Body of Christ.



An audience of His Holiness John Paul II with The Work of the Church, the 7th of march 1998, being grateful for the pontifical approval.

Those who are more favoured in life know “that the scene of this world passes away” and there is no other option than to be small so that the mysteries of the Kingdom may be communicated to them. The most humble understand that, in it, they possess a great richness, as they do not need to leave, take away, nor give away much to encounter God.

In this way takes place the admirable spectacle of seeing all united as brothers in the meetings of formation, in the feasts of the Work, in the familiar relations or in the apostolic activity, the titled woman with the wife of a bricklayer, the university professor with a bus driver, the lawyer of the supreme court with a municipal gardener.

And they organize among themselves to help each other also in their material and spiritual needs.

All those who approach The Work of the Church feel attracted by its simpleness and openness, its friendly atmosphere and for that unexplainable “something” that spreads as the “sweet odour of Christ”.

There is also a group of “Collaborators” of all nations and places where The Work of the Church arrives, to shed over men the affluent of divine life that God has placed in the very rich arsenal of the variety of writings and talks of Mother Trinidad de la Santa Madre Iglesia.

The Collaborators keep a frequent contact with The Work of the Church, trying to live of her ecclesial richness, for their enrichment and to communicate it by being witnesses throughout their life and word of what to be Church is, given the specific vocation of each one



The Cardinal Archbishop of Madrid, His Eminence Most Reverend Antonio Rouco Varela, presides the eucharistic concelebration in an encounter with The Work of the Church. (30th of March 1998)

of them; collaborating in this way with the Work in the mission that the Lord has entrusted to it in all the extent of the word, through its expression in loving wisdom of the mystery of God, of Christ and of Mary, resting in the bosom of the Holy Mother Church, to present her as she is, replete and saturated with Divinity, in such a way that, when looking at her, men may see the Face of God in her.

And for this they nourish themselves with the writings and talks of Mother Trinidad, with a view to collaborate with their life and word to the presentation of the true Face of the Church; helping, united with the members of the Work, the Pope and the Bishops in carrying out the essential mission that Christ entrusted to them.

At the same time, The Work of the Church, like the members who belong to it in one or another way, will allow them, according to its possibilities, to participate of the spiritual richness that it possesses, helping them with all that, to this end, God has given and entrusted to it; making itself as close as possible to all and specially to those far away from its Centres.

Collaborators can be all kinds of persons: Lord Bishops, priests and men and women consecrated to God –who for their condition and dignity receive the title of “qualified Collaborators”–; and also married couples, laymen, laywomen and youth, who inside the People of God, always sheltered under the See of Peter, want to live their Christianity and manifest it in the loving wisdom with which The Work of the Church realizes it, for the fulfilment of God’s will in any place or condition where they may be. Trying within the charisma of each one’s vocation, to help efficaciously The Work of the Church in the ecclesial mission that, through the infinite design of God, has been entrusted to it.

And in this way, each one inside The Work of the Church feels happy in his position, because he knows that “the Christian’s perfection is not to occupy one or other position in society, but in living happily there where the divine will places him”. (1975)

Fruit of that fulfilled will of God is the peace that only the Holy Spirit can give:

MY PEACE

Peace is like the breeze of the sea
on a quiet day,
in the resonating of its serene waves
that come and go
without disclosing their doing,
because they are peaceful
in their being and in their doing,
as they are.

Peace is something profound, secret,
that is contained in the depth of the chest
and is lived in the mystery
of quiet silence.
And, in its coming and going breeze,
its flavours impregnate of joy,
in its being and in its doing,
as sweet nourishment.

Peace is a living
of such soft accents,
that, in divine and eternal flavours,
one feels He who Is, without knowing it.

Peace is such a secure motive,
that leaves, in its centre, replete,
he who lives well established
and is founded
in the known taste
that encircles the Immense One.

He who lives of God,
seeking only to keep Him content,
without wanting anything other than that,
encounters the secret
that peace encloses
in its being and in its doing,

which is God Himself,
living in his centre.
Since peace is to know oneself knowing
what it has to be
and having it owned,
and, even more, possessed deep inside.

Peace is like the sea
with its calm waves,
on serene days,
that, even though they come and go,
nothing disturbs the peace
of the sweet mission
that was entrusted to them.

It is like silent breeze
the peace in my chest,
in rumours of Glory
and in silence of Heaven,
in sublime sweetness,
as an infinite kiss
of God in my centre.

God Himself is the Peace
mysterious, divine and secret,
that impregnates my being with his breathe;
it is God Himself who kisses my soul
with the silent breeze
of the volcano that has Him enclosed
in his concealment.

It is God Himself,
who, being infinite sweetness,
rocks me with the soft glow of his flight.

It is God Himself
the sweetness of infinite peace
that I feel!

(N. 162)

United in one same mission

The apostolic activity of The Work of the Church is very wide, varied and intense.

To make it known in a succinct manner, there is nothing better than to select some paragraphs of the last part of the theme “The Church, mystery of unity” written by Mother Trinidad on the 22nd of November 1968:

«The Work of the Church... comes for everyone and to bring up to date, in the warmth of the infinite Wisdom, the warm and living presentation of our very rich dogma. It comes to bring the warm theology, warmed up in love, showing the sparkling face of God, who manifests Himself in the splendorous face of the Great Christ of all ages.



A house dedicated to the apostolic activity with young people and children in the hills of El Escorial (Madrid).

The mission of The Work of the Church is totally apostolic... Collectively it wants to be a perennial manifestation of the mystery of the Church and, through its members, a living testimony of a profound Christianity in all places where these exercise their profession.

It runs the parishes that are entrusted to it; organizes in its Houses of Apostolate “The Plan of God in the Church” for priests, religious, and lay persons of every class and condition; it offers “Personal experiences of the Church” in religious communities, seminaries, schools, etc.; it goes to other parishes to give in them “Weeks of Church”; it works with children and youth throughout the year in the “youth Homes” of its apostolic centres or of the parishes; it organizes for them weekly formation meetings, “Days of youth guidance”, camping or walks to the mountain during the year, summer camping; and, for all sorts of people, talks, meetings, reunions, retreats...

The members of The Work of the Church, in the different fields and apostolic tasks, labour jointly, working together priests and lay people, even though each may do it with those of their own sex, age and state, priests attending to the spiritual needs of each one.

In our parishes we try to instruct everyone spiritually, in such a way that they may be aware of their Christianity and be charitable towards God and towards others, trying to solve all the spiritual and material problems of the parishioners. The priests fulfil their apostolic mission of helping in the formation of all; and lay men and women participate in this work, but joining as other lay people in their mission in relation to God and the world; as not only in their work hours do they exercise the individual and indirect apostolate, but also during their free time allowed by prayer and their job they dedicate themselves to the direct apostolate.

Our spirit, therefore, is the spirit of the Church, our life, hers, our specific mission, to help the Pope and the Bishops to discover, unravel and manifest the richness of this Holy Mother».

It would take a long chapter to explain, for example, what are the days of “The Plan of God in the Church”; how the youth of The Work of the Church work with children, youngsters and adolescents; how they organize a camping; what spirit they carry on in the different excursions and outings or the fruit they gather in “Days of youth guidance”.

It would be wonderful to see how lay people act in the “Personal experiences of the Church”, how they give, together with priests, the “Talks on the mystery of the Church” and how they intervene in “The Plan of God in the Church”.

And it would be tremendously stimulating to describe the apostolate that lay and priest are able to develop, working as a team in the parishes entrusted to The Work of the Church.

The day that it is discovered, it will astonish to see how unnoticed and simply the Lord realizes that which is so complex, difficult and sometimes impossible to human efforts.

The attraction of a call

The Church's song of Mother Trinidad, by the power of its attraction, has become a *call* and a *claim*.

A *call* to all souls so that they may come to fill themselves with life in the Spring of the Church:

«Let he who wants to know about Divinity come to the bosom of my Mother Church, he who needs to go in depth in the secret of Christ's soul, he who seeks to savour my Immaculate Mother...He who desires and wants to live, let him come, let him come!, for in the bosom of the Mother Church, precious amphora replete with divinity, is enclosed all the secret hidden before all ages». (Pg. 25)

And a *claim* to generous hearts and devoted spirits who want to be torches that enlighten, showing the true face of the Church to men, and jugs that may offer to drink of the inextinguishable richness that rests in her.

«1956. I need to receive the living water from the Trinity's bosom and to let its springs run through those channels that the Lord opens to me; and when, for whatever reason, I cannot accomplish it, I feel as if I am being pressed by the hatches of silence; this, sometimes, makes me so sorrowful, that I experiment as if I were to die in tightness by the tortures that produces to my soul to restrain the impetus of the strength from above. (8-1-77)

2056. Love moans inside of me “with indescribable moans”; Give me children to give them my eternal content (4-9-61)».

Mother Trinidad would need thousands of jugs and millions of torches to help her to take to the ends of the earth the life and the light that she contemplates contained in the bosom of the Church!

«“Work of the Church”, endeavour by all means that the children of God may live their divine filiation. Show them, as you can, the great mysteries that in her soul are contained, and run where men call you, to make children of God those who are still not.

Work so that Christians may live their Christianity in abundance, in the most happy incorporation to the Mystical Body, where all believers communicate among them the gifts of God their Father for the sanctification, forgiveness, recovery and sanctity of all the members of the Christian community.

Look for souls that may enter this great Family, so that, with all the souls of the world, all created creatures with capacity of living of God, may become one only Flock and one only Shepherd, with their entrance in the great community of believers”». (pg. 37-38)

To that legion of decided and hopeful souls who, in multicolour parade of ages, diverse conditions, different life situations, professions and social status, are arriving to The Work of the Church to become part of the spiritual descendants of Mother Trinidad, she gives them the treasure that God has placed in her soul and that is destined to the Church, so that they may fill themselves with that fullness and give from it, that they may live and make live “*the profound and eternal mystery of the Church...*”.



Mother Trinidad in 1998.

School of permanent formation

We have spoken of the almost 1000 talks of Mother Trinidad recorded on tape or video, and of her numerous writings, that to this date cover thirty large volumes. In them, in a deep, broad, nuanced and live manner the truths of the dogma and the Christian life are expounded. All that, which is a treasure of light and life for the Church, is the fountain where the members of The Work of the Church drink and where they gather to give in abundance to others.

They are, precisely, those who God has placed near Mother Trinidad to help her fulfil her mission of “I shall declare all your works in the gates of the daughter of Zion” (Ps 72, 28). But they have to be living instruments, to give that which they know, savouring it. Because “*God is life and only he who lives Him knows Him to know and to communicate...*” (n. 1743). If they have to give, they have to live; if they have to communicate, they have to be full. And it is precisely the contact with the richness of the Church through the doctrine and experience of Mother Trinidad, kept day after day, what makes them capable to discover that same richness, to unravel it and to manifest it.

In this environment of multiple and to some extent connatural relations –contact with God, familiar intimacy, progressive and vital knowledge of the Church’s richness, integration in the environment that surrounds them and apostolic labour– the vocations to priesthood or to consecrated life in the youth of both sexes are developed and forged inside The Work of the Church.

The day a person enters in the group of Responsible members he goes to any of the Centres so that he can live with all, learn with all and work with all. From the first day he will find there his place in the family and his consequent responsibility. His contributions and difficulties will have repercussions in the life of the family, and he will know that, there, his presence will be felt from the first moment.

The young ones who, before entering, were studying or working, will continue to work or study like the youth of their age so that their life may develop in a normal contact with the world.

And the members of the masculine lay Branch who present aptitudes and tendencies for priesthood, will live as the rest of the lay people of the Work..., attending classes in the Seminaries or Universities of the Church, but living in Houses of the Work, where they will continue receiving their spiritual formation according to their specific vocation.

In this way, throughout all their life, the members of The Work of the Church unceasingly grow in depth in the knowledge and experience of the mysteries of Christianity to transmit them at the same time to the others, in light, life and love.



Mother Trinidad taken spontaneously in the garden of the house of Rocca di Papa lashed by the wind (10th of June 2001).



This same day while she greets a group of her spiritual children coming in a pilgrimage from Spain and Italy to celebrate the feast of the Holy Trinity close to her.

Pilgrim towards the Father's House

As “the Church, like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God” (Vat. C. II, LG 8), in this way Mother Trinidad walks towards the Homeland with her Work. She lives on earth and on earth she works for the glory of God and the extension of his Kingdom. But this is not her homeland; that is why she peregrinates on earth with torturing nostalgias for Eternity.

These thoughts, to name a few, are luminous and burning as coals and they elucidate her essential pilgrim's condition, the same as that which the Church lives on earth:

«2144. I live in Heaven without being its inhabitant, and I live on earth without living on it. (1-3-61)

2170. My thirst for God is torturing as jealousies, terrible as death, lightened as fire... For this reason, Love, when will you come to me? (27-4-67)

2181. The deep caverns of my heart burn in nostalgias. I constantly hunger for God with the desire of the thirsty one who dries in anxiety for the cooling springs. (9-12-72)

1796. I seek the light of the eternal Sun, the warmth of his coals, the brightness of his fires, the flaming flames of his candent volcanoes; and I seek, at the same time, the freshness of his breeze, the coolness of his fountains, the satiety of his springs, the nourishment of his fruits and the contact of his love. (6-3-73)

2209. Tomorrow, no more! with God forever... what a sweet encounter! And "there", looking at Him in his Eyes, singing to Him in his Mouth and loving Him in his Fire... time ended and the end arrived, eternity began...! Face to face with God, adoring the Being in his being and in his persons, for being who He is and how He is it; in an act of pure love that rejoices in the essential joy of God, forever...! And this will be tomorrow! (9-7-75)».

And this "décima"³ is also the poetic expression of her pilgrim life.

PILGRIM IN STRANGE LAND

Pilgrim in strange land
I am walking through life suffering,
I am smiling at everyone
with sadness in my soul.
My country is not the exile,
only in God does my being repose,
and in his wait night and day
breathless is my soul,
longing to find myself
at last for ever in my Home.

(N. 4)

³ A Spanish stanza of ten octo-syllabic lines

V

EPILOGUE

Led as by the hand through the books of Mother Trinidad, we have approached a little bit more to the centre from where flows the richness and the transcendence of the spiritual personality of the Founder of The Work of the Church.

In my relation with her, I have heard her say, in one or other occasion, that the saint whom she loves most –naturally the Virgin does not fall in this selection because she is above all others– is Saint Peter. However, the sentiments and experiences that Saint Paul expresses in his letters are the ones she most identifies with. The Prophets of the Old Testament –Jeremiah, Isaiah, Amos, Ezekiel– offer her more adequate words and images to express the impulses, petitions, the fires of God burning her soul in urgencies of manifesting Him and the roughness of his collision with the creatures when she goes to sing to them the song of the Church. Abraham, Moses, the Apostles, are the figures who attract and fill more her longing for universality.

Original mix of prophet, doctor, apostle, mother, founder and leader of a numerous people to help "Peter" and the Successors of the Apostles, is what God has made of this woman small as a child and who finds her richness "*in not having any human richness..., in not being, in not being able to, in not knowing, in not being useful, in being small, poor and helpless*" so that He who is All may fill the abyss of her nothingness.

And she also knows of the silent, profound and total death that God asks of those whom He plants in the furrow of life so that they may bear fruit. That is why her "descendants" will perpetuate her.

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