

MOTHER TRINIDAD DE LA SANTA MADRE IGLESIA  
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*Foundress of The Work of the Church*

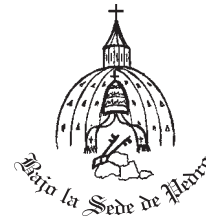
*The great mystery of God  
been in eternal subsistence  
and infinite sufficiency,  
comprised in a most simple  
and immutable act of eternity*

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*God is a mystery of unity  
in familial intercommunication  
of trinitarian life*

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*The Church, mystery of unity,  
because She is the congregation of all men in Jesus  
Christ with the Father and the Holy Spirit,  
through the Universal Motherhood  
of Our Lady of the Incarnation*



Ediciones La Obra de la Iglesia

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## THE GREAT MYSTERY OF GOD

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O plethoric and overflowing surprise that of the human creature, accustomed to glimpse only the created things, who, raised by the sole and subsistent Being in transcendent ascent, and introduced into the sapiential wisdom of He who *is Himself*\*; penetrates, conjecturing, saturated with love and exceeded by joy, something of what He is in Himself, by Himself and for Himself, the only true God; who gives and reveals Himself to us, in burning and infinite expression of coeternal songs, by His Only Begotten Son, Jesus Christ, under the loving impulse and the coeternal power of the Holy Spirit...!

How will it be able to explain, not even to stammer, what the soul experiences, when “the mystery hidden from ages past in God”<sup>1</sup> is uncovered to it in the profound and recondite profundity of the ineffable transcendence of His mystery...!

so that we may be able to live drinking in the unfathomable and inexhaustible torrents of His coeternal Fountains;

there in the recondite, deep and intimate space of the sacrosanct, mysterious and silent arcanum of His very divine happiness;

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\* See Publishing Note on page 115.

<sup>1</sup> Eph 3, 9.

that, divinising us, makes us live by participation, now by means of the resplendent and luminous light of the faith, replete with sapiental loving wisdom, on the torrential affluents of His Divinity; and, in the morning of Eternity, in the ineffable and indescribable Bliss of the Blessed;

filling all the capacities of our being and existing, created only to possess God, and quenching our thirst for the Infinite in the torrents of His coeternal Springs;

saturating us with the participation, in joy of Eternity, in the same life that God lives in His unfathomable mystery of Loving Wisdom in singing Expression of eternal *touchings* of infinite melodies; and brimming us in saturation with the torrential affluents of His same Divinity.

O what a joy the soul experiences for, having been introduced by the Coeternal Being into the consubstantial depth of His nuptial chamber and in the fires of His infinite pupils, penetrates, in the divine mind, under the most glorious taste of His luminous wisdom, something of what the great mystery of God is!

lived and contemplated by the pure of heart –“Blessed are the clean of heart, for they will see God”<sup>2</sup>–; and by the little ones of this world, to whom the Father, through His Only Begotten Son, Jesus Christ, reveals them His secrets:

“I give You praise, Father,... for although You have hidden these things from the wise

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<sup>2</sup> Mt 5, 8.

and the learned You have revealed them to the childlike. Yes, Father, such has been Your gracious will. All things have been handed over to Me by My Father. No one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son wishes to reveal Him.”<sup>3</sup>

O exuberant mystery of the God thrice Holy who, in His familial intercommunication of trinitarian life, makes Himself tastable in delightful intimacy of love to those who, with eyes aflame under the light of the infinite wisdom, He introduces into the concavity of the rock of His open Bosom!

So that there, in the *Sancta Sanctorum* of His divine life, shrouded and covered by the mantle of His transcendent eternal and consubstantial Virginity, He may uncover Himself to them at the instant-instant of God *being Himself* what He is and how He *is Himself* so in infinite subsistence of eternal sufficiency, in His very most blissful and most glorious joy of Eternity...

Therefore the soul, being raised and got into that banquet of the eternal Wedding, looking at God with His very Eyes, expressing Him with His divine Mouth, and loving Him in the coeternal and infinite love of the Holy Spirit; participates in God, living what He lives in the familial and trinitarian intercommunication of His divine life.

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<sup>3</sup> Lk 10, 21-22.

The great mystery of God is known by Jesus Christ alone, the One whom He sent forth, and by “anyone to whom the Son wishes to reveal Him”<sup>4</sup>!

For which, transcending and transcended in He who Is, stammering as I can all that God lays in the most secret space of the recondite depth of my spirit for being Church Catholic and Apostolic, built on the rock of Peter, and only so that I may manifest it; I need to express, in proclamations of unprecedented songs, what God Himself prints into my heart;

in order that, impregnated with His divine wisdom, and under the lowness, wretchedness, poorness and limitation of my accomplishing nothing, of my knowing nothing, I may say something of the ineffable and inexhaustible mystery, which, in amazing sense of expectancy, my spirit, penetrated by the infinite thought, discovers in the profound profundity of the unfathomable arcanum of the Coeternal Divinity Itself.

The great mystery of God...! penetrated by the reverent human creature who, falling on its knees in adoration, breaks into an overflowing proclamation of joy at the contemplation of the Being, of the sole subsistent Being who has in Himself the very reason for His being, being what He is in the subsistent instant of *being Himself* and *having Himself* so been, in His immutable and infinitely encompassed act of

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<sup>4</sup> Mt 11, 27.

Eternity, in the glorious mystery of His familial and Trinitarian intercommunication...!

31-7-1959

“I know that God *is Himself*. And I know it, for having known it in His same knowing.

I know that God *is Himself*. And I know it in His knowing: what He is in His being.

I know that God *is Himself*, that God *is Himself* a being, the Being! who, being one only God, He *is Himself* Three...: Three divine Persons in one eternal being, in one eternal to *be Himself* possessed by Himself.

And I know it, because God has got me into His same knowing; and, in His knowing, I know how my God *is Himself* the Being who, because of His being, is three divine Persons who, being one only God, in Persons is Three.

I know that my God is. And I know Him how He is, and I know Him such as He is, without being able to encompass Him in His same knowing because of my poor understanding. But what I know, God is; and I know how He is...!

And now I know what that one and triune God is who, by His being, *is Himself*... And now I know what He is, because I have entered into His being; and losing myself in Him, I contemplated, in His understanding, the reason for His being...

And so intimately I contemplated my God, that, in the light of His “Eyes”, with His same

understanding, contemplating His life, with the Word I sang...

I sang with the Word that same Understanding..., that Light without clouds..., that Dawn...!

I saw the Father begetting from so much *being Himself* being...; from so much *being Himself* being in His *being Himself* the life...! from so much *being Himself* He who is the reason for His same understanding...!"

O if I could say something about He who is, when, penetrating the marrow of my spirit and making me savour some of the nectar of His same Divinity, He uncovers His mysteries to me;

so that I may spell them out in my song of living and palpitating Church, only as the poor, limited and tiny Echo of this Holy Mother, under the lulling and the melodious, silent and sacrosanct breeze of the Holy Spirit;

sheltered in the Universal Motherhood of the Virgin, whence Christ gave Himself to us and, through Him, with Him and in Him, the Father and the Holy Spirit; who, under His lovely impulse, "makes us call God: 'Father'."<sup>5</sup>

God...! Mystery of Love... God...!

God is wholly a mystery so sweet, smooth and warm, so desirable and appealing, so loving and transcendent, that if souls were to

<sup>5</sup> Cfr. Rom 8, 15.

glimpse something of "what God has prepared for those who love Him,"<sup>6</sup> they would be in a continuous lament, longing for the glorious and most blissful contemplation of the living God:

"As the deer longs for streams of water, so my soul longs for You, O God. My being thirsts for God, the living God. When can I go and see the face of God?"<sup>7</sup>

God...! the simplest Being who, in His eternal present of infinite and fruitful life, *is Himself*...!

God...! without beginning and without frontiers, without parts nor mixtures...

God...! Who only by saying: "He Who *is Himself*,"<sup>8</sup> in this phrase all is said...

God *is Himself* in His infinite Eternity and without time, and by virtue of His essential Eternity.

In that Eternity, He *is Himself* without beginning and without end; and, for God not having parts, in Him there is neither before nor after.

The luminous day of the Being –that in God is not a day, not even a sigh– is as though and eternal Oh!

In that instant, for being God infinitely perfect in His eternal, infinite and personal spanning, He is the Eternity.

<sup>6</sup> 1 Cor 2, 9.

<sup>7</sup> Ps 42, 2-3.

<sup>8</sup> Cfr. Ex 3, 14.

And at that eternal instant, the Father, in His infinite jubilation, is contemplating His whole being and He is contemplating Himself in His person: in all that He is, and how He is it.

And because there are no parts in God, neither before nor after, the Father is contemplating all the infinite infinity of infinite attributes which, in eternity by eternities without time, are one sole attribute and one sole perfection.

And at that very instant of God *being Himself* and *standing in being of Himself* all that He is, all that He can be and how He *is Himself* so and being what He is in the subsistent instant of *being Himself* so; when He contemplates His own attributes and perfections, and all that He *is Himself* in His Person and in His being; in that Look of infinite, profound, penetrating and consubstantial divine wisdom, He breaks into an explanatory singing Expression of infinite and consubstantial melodies, as though in myriads and myriads of concerts of being in His *touchings* of eternal songs of subsistent Divinity, that is His Word.

And the Father loves His Word with a love so infinite, that it comes out of Him, without coming out of Him, it springs up, without springing up –since God is inward, inward...! inside! inside Himself!– all His *being Himself* in love.

And, at that very instant, is also coming out of the Word –without coming out– all His being received from the Father, loving the Father.

And, in that loving each other the Father and the Word, in that intercommunicating each other in paternal-filial love all Their being when They love each other, arises radiant, triumphant and glorious, from the Father and the Word, the Person-Love: the Holy Spirit, in inter-returning kiss of divine and loving fatherhood and filiation.

The being whom the Father *has Himself*\* by Himself, and the one that the Word *has Himself* as His own, received from the Father, is the same one: “The Father and I are one”<sup>9</sup>; “Everything of Mine is Yours and everything of Yours is Mine”<sup>10</sup>;

since in God, despite His being three Persons and each one having His *being Himself* in Himself as His own in His personal manner of being, there is one sole *being Himself* that is the solace and the repose of the Three.

The Father *has Himself so*\* by Himself, the Word in Himself received from the Father –“for just as the Father has life in Himself, so also He gave to His Son the possession of life in Himself”<sup>11</sup>–;

and the Holy Spirit has it in Himself, but received from the Father and from the Word by virtue of the being that the Word has received from the Father:

“But when He comes, the Spirit of truth, He will guide you to all truth. He will not speak on His own, but He will speak what He hears,

<sup>9</sup> Jn 10, 30.

<sup>10</sup> Jn 17, 10.

<sup>11</sup> Jn 5, 26.

\* See last paragraph of Publishing Note on page 116.

and will declare to you the things that are coming. He will glorify Me, because He will take from what is Mine and declare it to you.”<sup>12</sup>

Since the Father *gives Himself* so everything to the Word and the Word *gives Himself* so back to the Father. And in Their loving paternal-filial intercommunication of infinite love, they make arise, as fruit of that same love, the Holy Spirit, who comes from Both in consubstantial embrace of Divinity:

“The Advocate, the Holy Spirit that the Father will send in My name, He will teach you everything and remind you of all that I told you”<sup>13</sup>; “When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, He will testify to Me. And you also testify, because you have been with Me from the beginning.”<sup>14</sup>

Arising in me in the utmost depth of the spirit the passage of the Apocalypse: “Then the Angel showed me the river of life-giving water, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of its street. On either side of the river grew the tree of life that produces fruit twelve times a year, once each month; the leaves of the trees serve as medicine for the nations.”<sup>15</sup>

O sublime mystery, full of transcendent loving wisdom, replete and saturated with Divinity,

<sup>12</sup> Jn 16, 13-15.

<sup>13</sup> Jn 14, 26.

<sup>14</sup> Jn 15, 26.

<sup>15</sup> Rv 22, 1-2; cfr. Jn 7, 37-39.

infinitely subsistent and coeternally divine and self-sufficient, which my spirit, enthralled by love, under the light of the Infinite Being penetrates and savours...!

divinising me with the freshness of the water of the Eternal Spring “welling up to eternal life”<sup>16</sup> under the smooth and sacrosanct breeze of the Holy Spirit; being introduced into the nuptial chamber of the *Sancta Sanctorum* of Divinity Itself, only so that I may manifest it, and I may, from the stammering of my poor and limited words, proclaim something of what God shows me so that I may manifest it – “His left hand is under my head and His right arm embraces me, for I am faint with love”<sup>17</sup> –, immersing myself in the unfathomable arcanum of the recondite secret of His subsistent and coeternal Being.

5-12-1960

“O Wisdom...! Wisdom of the eternal Being...!

Sacred Wisdom...! Who could be able to comprehend, in Your being Yourself Science, Your limitless Knowledge...!

Knowing which are a thousand tastes that, always tasting of loves, can never be known in Your *knowing Yourself* knowing of limitless understanding, without remaining oneself transcending and the whole being intuiting in a knowing not to understand this elevated mystery...

<sup>16</sup> Jn 4, 14.

<sup>17</sup> Sg 2, 6. 5.

O eternal Wisdom...! in Your eternal Understanding, *knowing Yourself* in the *knowing Yourself* of Your everlasting being, my poor mind gets lost in such elevated knowing, that, in Your very *being Yourself* Science, without to understand You, understanding, in Your *understanding Yourself*, I know You.

O eternal Wisdom...! Who could be able to get into that intimate intimacy of Your everlasting being!

Who could be able to immerse Himself, sacred Wisdom, in the limitless science of Your *knowing Yourself* knowing...

Who could be able to plunge oneself so deeply and intimately in Your savoury *knowing Yourself*, who could know how to expound You...!

O eternal Wisdom...! I, without knowing You, I know You in a *knowing Yourself* knowing of limited understanding...

O eternal Wisdom! today, in Your sacred science, I wish to lose myself engrossed in Your divine gaze; in order to know, not knowing, in Your divine knowing, this knowing, not understanding, of Your limitless being...

O eternal Wisdom! because I know You, without knowing, because I know You in Your knowing Yourself of limitless understanding, I know that, knowing of *knowing Yourself*, I am lost myself in Your understanding so profound and so fine, that, by reason of knowing You, I don't know.

O, how much I know about He who Is...! How much, in my poor manner, I have come to understand in this profound manner that in Your Bosom I found, immersed in the great mystery of Your same understanding...!

Your science impregnated my science, and when, aflame in Your loves owing to my poor understanding, I wanted to say to you, today I ask You overwhelmed, adoring and captivated, to grant me how to expound the Mystery that has stolen my enthralled spirit by the strength of Your being...

Lover of my *loves*... I intuit You... I see You... I understand You... I know You... How will I be able to say You, how will I be able to expound You in the limitless manner that in Your Bosom I found...?

Give me words, my Word, to say all that I know, even though the grief of saying You without being able overcomes me...!

But either I say You, or I die by the uncontainable strength of Your infinite power, that strongly drives me to say all that I know...!"

Oh...! a mystery of mysteries is God in His intimate, subsistent, familial and trinitarian life...!

For, although what makes the Father beget is the sapientially infinite contemplation of His being; because the life of God is an eternal present, without parts, without beginning and without end, without now nor after;



the Father is eternally and infinitely contemplating in His bosom, not only His essential *being Himself* of infinite self-sufficiency and subsistence, but He is contemplating His Word, His person and His being;

and He is contemplating the eternal moment of His eternal begetting of His Word;

and He is contemplating the eternal moment of His Son being begotten, that Son who is begotten and is being begotten as the fruit of His contemplation.

And, at that same eternal instant, the Father is contemplating in His bosom the person of the Holy Spirit, and the loving origin of the Holy Spirit of His Son and of Himself; of that Holy Spirit who is the loving fruit of His divine fatherhood and of His begotten Son.

What a mystery of profundity so deep and of such infinite transcendence...!

Because the Father, although He contemplates everything, and that the Word is begotten as the fruit of His contemplation; in His one eternal Look of consubstantial, infinite and sapiential wisdom, He contemplates His begotten Son and the Holy Spirit proceeded and proceeding from Both.

The Father *is Himself* an eternal Look of infinite and sapiential wisdom, so fruitful, that that same Look He *is Himself* so by virtue of His infinite subsistence, been by Himself, in Himself and for Himself.

And, when *being Himself* so, He encompasses in His coeternal encompassment, in that penetrating Look, His Only Begotten One and the Love of Both; although that same Look makes Him beget His Begotten One, of which is also the fruit, in and through that same Look, the Love of coeternal and lovely spiration of Both: the Holy Spirit.

Therefore the Father is begetting His Son, and from Both is proceeding the Holy Spirit, in that one and through that one Look of divine and eternal subsistence and self-sufficiency of being, in which the Father is contemplating everything.

Oh, Lord, how profound, how glorious and how subsistent is Your mystery...! How clear and how simple! Since, owing to the simplicity of the divine perfection, God *is Himself*, in a sole and coeternal simultaneous instant of infinite life, three Persons in one immutable act of Lovingly Known Wisdom in the tight containment of the scope of His same divine and coeternal wisdom.

I want to say God, and I am not able to express as I would wish with my poor words, because of the complication of my limitation, what I conceive about the infinite simplicity and the tight containment that, in His infinitely simple, luminous and transparent way, God *is Himself*!

O if I could say what about You I conceive and I contemplate in Your mystery, my God one

and triune, saturated with love and drowned in Your infinite, transcendent and sapiential wisdom...!:

The Father begets His Word as the fruit of His contemplation; although the Father, in His contemplation, is contemplating His Word begotten and being begetting Him.

Because the Word is the sapientially known knowledge of the Father, in singing Word of sapiential explanatory wisdom; and the Father knows Himself all that He knows, to know that is to beget.

The reason for everything is in that the Word is the lovingly Known Wisdom of the Father, in spelled out, consubstantial and eternal Expression, of infinite perfections; and the Holy Spirit is the consubstantial and loving fruit of the Father and of the Word, in a kiss of personal love.

The Father breathes the Holy Spirit as the fruit of His paternal love for His Son, on being begotten This One .

And that same Holy Spirit who proceeds from Both as the fruit of paternal-filial love, the Father is contemplating eternally in His one Look begetter of coeternal love.

And the Father is contemplating, in that sole Look, the being breathed from Him and from His Word, the Holy Spirit; that Holy Spirit who is the loving fruit of the Father and of the Word.

So the Father eternally contemplates, in His sole Look, the Word and the Holy Spirit; He always has them encompassed in His bosom.

And the Father contemplates the eternal instant of being begotten the Word and the Holy Spirit being breathed by Himself and by His Word.

And, in that sole Look, the Word is begotten, as the fruit of that sole Look; and the Holy Spirit is breathed, as the fruit of the Begetter and His Begotten One.

Thus the Father, in His sole Look, encompasses all His infinite perfection;

and He is contemplating His Son and the eternal instant in which His Son is begotten; the eternal instant in which He begets and in which His begotten Son emerges;

and the eternal instant of the Two loving each other with the Holy Spirit and in the Holy Spirit;

and the instant of the Holy Spirit being breathed by Both;

and the instant-instant in which He Himself and His Word love Their being and Their persons with the Holy Spirit;

and the Holy Spirit's return in a kiss of love to the Father and to the Son.

The Father contemplates, in His sole Look, His whole being, the persons and Their origins; because He contemplates even His very begetting Himself and His very looking; to Look that is to beget the Word.

And loving what He looks at, He breathes the Holy Spirit; the breathing of Both, which makes the Holy Spirit be the personal Love in God.

And the fruit of all that Look is the Word. That is why, the Word is the Expression of all that the Father is and all that the Father knows.

So the Word is expression of the Look of the Father, of the Father's begetting, of His *being Himself* begotten, of the Holy Spirit's proceeding from Him and from His Father, of His whole being with all His perfections and attributes.

In one word: the Word expresses all that which the Father contemplates, although the Word is the fruit of the Look, in contemplation, of the Father.

The Word is as infinite expressing, as infinite is the Father contemplating; since the Father gives Him everything, when He begets Him, so that He may express it to Him in a return of singing, infinite, eternal and loving filiation.

The Word is singing in a loving spelling out, in infinite explanation of being, as the expressive Word of the Father, the eternal instant of *being Himself* the Father, and the eternal instant of being He Himself.

And the Word is singing the eternal instant of the Holy Spirit's emerging, as paternal and filial Love, from His bosom and from the Fa-

ther's Bosom; since one sole life, one sole being and one sole bosom the Three are and have, each one in His personal manner;

He is singing the procession of the Holy Spirit and the being of the Holy Spirit;

and He is singing how He is by the Father and how the Holy Spirit is by the Father and by Himself.

The Word is expressing, in His sole Word, the persons with Their relations and Their processions;

and He is singing the whole being with all the infinity of attributes and perfections;

and He is expressing, in His infinite Canticle of being, how He Himself is the fruit, in filiation, of the contemplation of all the encompassing Look of the Father;

and also how the Holy Spirit is breathed from Both.

And the Holy Spirit is loving the eternal and encompassing Look of the Father, of which the Word is the fruit, and He, of the paternal-filial love.

And He is loving the eternal instant of the Father's begetting and of the Word's being begotten, of Both of them He is the love's fruit, in a Person-Love.

And He is loving the same eternal instant of Him *being Himself* the love of the Father and the Word; and the eternal instant of His procession from the Father and from the Word in a kiss of reciprocal love, on the Father begetting and the Word expressing.

And He is loving the eternal instant of Him being the love of the Father for His own being and the love of the Word for His own being; and the eternal instant of Him being Himself the personal love for the persons and for the being.

And He is loving the eternal instant of His being the Person-Love in God by the Father and by the Word, for all that the Word has received from the Father, as expressive Word breaking into infinite touchings of consubstantial melodies;

and the eternal instant of His *being Himself* received from the Father and from the Son, owing to which He is the personal love in God.

Therefore, the Holy Spirit encompasses in His love the Trinity of Persons and the Unity of Being, in each one of Its attributes and perfections.

What a happiness, what a felicity, what a repose, what a joy, that God *be Himself*, been in Himself, by Himself and for Himself, in trinitarian intercommunication of familial life, a mystery of unity so consubstantial and intrinsically one, that He is three divine Persons who are and have one sole being and one sole life...!

“He Who *is Himself*” is so infinite and co-eternally encompassed that, at the same eternal instant, without beginning nor end, of *standing in being of Himself and having Himself been* His same subsistence and infinite and eternal self-sufficiency, He is begotten and is breathed.

“The fires of Your ‘Eyes’ are of so much penetration, that, in flames of fire, You break into Contemplation; You break into Wisdom of divine Explanation, of eternal and secret Love in Your mystery of God; Wisdom that is light, light that is communication, communication that is life and life that *is Itself* love, for *being Yourself* wisdom of infinite encompassment.

God *is Himself* wisdom in a mystery of love.”

10-2-1968

O mystery infinitely transcendent, and enrallingly captivating that of the Eternal Being, in His eternity without time, without beginning and without end, even though I may not able to say it nor to express it!

Thank You, Lord...! Thank You, Lord...! Because I am not able to say You nor to express You as my love for You needs it, since You alone are able to *contemplate Yourself so* , to *express Yourself so* and to *love Yourself so* as infinitely and eternally *You deserve*.

*From the book "Fruits of prayer.  
Reflections of a life"*

16-1-1978

3.364. God *is Himself* the infinitely intelligible Being who, *being Himself* by Himself Understanding Known in Love, has in Himself and by Himself His infinite, personal, consubstantial and coeternal subsistence.

3.365. God *is Himself* Persons because He *is Himself* the infinite understanding in coeternal subsistence.

3.366. God *is Himself* personal understanding in infinite and coeternal penetration of Wisdom Understood in Love of mutual adherence.

3.367. God *is Himself* all that He can be in the infinite power of being able to be all that is infinitely perfect. And this *being able Himself to be so*, in Him is encompassing Wisdom of personal understanding, in perfect Explanation and in consummated adherence of eternal Love.

3.368. In God His sapiential Understanding is so sapientially known in infinitely finished Expression, that it is consummated in one Adherence of infinite love of coeternal perfection, in intercommunicative loving wisdom of infinite Trinity.

3.369. What makes God be Persons is not the perfection or exuberance of His infinite attributes, but the penetrative wisdom that He *is*

*Himself* in encompassment of all His infinite perfection, expressed by Himself in spelling of encompassed understanding, which manifests, in Word of sapiential understanding, the Eternal Sapient in His manner of being.

3.370. God cannot be Persons in each one of His attributes, because the attributes, by themselves, are not intelligent; and what makes God be one only God in three consubstantial and coeternal Persons, is to *be Himself* by Himself sapiential understanding of loving wisdom.

3.371. God is three divine Persons for *being Himself* in Himself the intelligent act of Wisdom been in sapiential Expression of infinitely perfect understanding, and in lovely Adherence of coeternal communication, because of His savoury wisdom of transcendent knowledge.

3.372. God is all that He infinitely knows that He can be, and He can be all in the infinite capacity of His manner of being. And this knowing that He can be all, is power of being what He is in the subsistent instant of *being Himself so* in Known Wisdom of Loving understanding.

3.373. God is the personal consciousness of all of His infinite perfection, been and possessed in coeternal encompassment of Understanding Known in Loving penetration.

3.374. God *is Himself* the infinite perfection in personal consciousness of all that He is, in one sapiential act of Known Wisdom in loving

Adherence. And due to the perfection of that consciousness understood in loving expression, He is coeternal Trinity in perfect intercommunication of infinite and mutual understanding

3.375. God, on knowing Himself as He is, in personal consciousness of infinite perfection, has intrinsic need of *expressing Himself* to Himself; and this is in such enjoyment of consummation, that, in the perfection been of finished Expression that by Himself He *is Himself*, He remains adhered to Himself in loving adherence of eternal Love.

3.376. God is so perfect, so finished and so infinite, that, at the personal Consciousness of *knowing Himself* all that He is in perfect Expression, He remains consummated in one loving adherence of eternal Kiss. A Kiss that is a person in lovingly returned understanding.

3.377. God *is Himself* one sole act of life consciously personal of Wisdom Expressed in coeternal adherence of infinite Love.

3.378. I am that which the infinite power of the eternal Creator wanted to give expression in me when He created me in order to fulfil the purpose that He intended for me. Therefore only when, in perfect understanding, I conform to the thought of my Creator, I am what I have to be; and, doing all that I have to do, I give its true meaning to my being and to my to doing.

## DIVINE POWER

In the divine power  
of His *being Himself being Himself* the Being,  
God lives His life in Himself  
being all that He is.

God *is Himself* wisdom  
that, bursting into power,  
knows all that He is able to *be Himself*,  
and He is all that He can be,  
by His eternal subsistence  
of sapiential understanding.

In such infinite power,  
that, in His inexhaustible being,  
He *is Himself* all that He is able Himself to be  
in His manner of being.

O what You are, God of mine...!  
O what You can be...!  
O what a manner of *stand in being of Yourself*  
by Your coeternal power...!

The *being Yourself* what You *are Yourself*  
produces in You such pleasure,  
that You subsist in joy,  
for being all by Your being.

You *are Yourself* the Infinite One  
in Your manner of being,  
in that one that You *have Yourself*  
by Your infinite power.

O how much powerful You are,  
due to Your infinite knowledge  
of divine self-sufficiency  
in Your subsistent being!

10-2-1969

9-1-1967

## GOD IS A MYSTERY OF UNITY IN FAMILIAL INTERCOMMUNICATION OF TRINITARIAN LIFE

O ineffable wisdom of the Subsistent Being! been, lived and enjoyed savouringly in the recondite mystery of His unfathomable arcanum; in a consubstantial intercommunication, so intimate, delightful, profound and inter-returning, that God *is Himself* the Being essentially and intrinsically lived in Himself, by Himself and for Himself, deep...! inside...!

not only being in His trinitarian life what He is and all that He is in infinite infinity of being, being able to *be Himself so* and *standing Himself so been* in most glorious enjoyment of Divinity; but rather He *is Himself so* and the divine Persons *live themselves so* each in another in in the deep and unfathomable depth of Their inexhaustible, exuberant and infinite mystery.

Something that the Lord, by a favour of His infinite will, made my soul see, once again, on the 9<sup>th</sup> day of January, 1967;

introducing me into the consubstantial and most secret mystery of His infinite depth, solely in order that I might manifest it as a living and vivifying member of the Holy Mother Church, who has to show this Holy Mother such

as She is, with all, that I may communicate it, the Infinite Being prints into the most profound and intimate marrow of my spirit;

invading me with His loving wisdom, so that I might proclaim it “whether it is convenient or inconvenient”<sup>1</sup> in my canticle of Church.

“But by the grace of God I am what I am.”<sup>2</sup> “If I preach the gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship.”<sup>3</sup> Therefore my soul tearingly cries out from the utmost depth of my spirit:

Woe to me if I did not say all that, so that I may manifest it, has been communicated to me!

How happy God is, who lives His life in Himself, by Himself and for Himself, in the homeloving intercommunication of His Divine Family, in His infinite and eternal unnecessary that no one give Him, nor increase Him nor be able to take away from Him nor diminish His coeternal and essential glory, lived in Himself and for Himself, infinitely different and distant from all that is created...; being the Inaccessible, the Immutable, the Unshakable and the Untouchable:

“I am Who am. This is My name forever; this is My title for all generations.”<sup>4</sup>

<sup>1</sup> 2 Tim 4, 2.

<sup>2</sup> 1 Cor 15, 10.

<sup>3</sup> 1 Cor 9, 16-17.

<sup>4</sup> Ex 3, 14-15.

How happy and how blissful God is, who He has in Himself all of His infinite happiness in Eternity without time of coeternal encompassment...!

O omnipotence sovereignly enthralling and transcendent of the infinite Being in trinitarian communication of Divine Family...!

God is a mystery of unity so one, in Itself, by Itself and for Itself, in infinite subsistence of eternal self-sufficiency; that, although He is three divine Persons, is so one in His subsistent Divinity, that the three divine Persons are one sole being, one sole life, that each one *is Itself so* and *lives Itself so* in Its personal manner;

having it each one in Itself and for Itself, and having it and *standing in being of Itself* each one in Itself and in the other divine Persons, owing to the intrinsic perfection of their divine nature; which makes them be one sole God in three Persons, one sole life and one sole being, which is the solace, the recreation and the rest of the Three in homeloving intercommunication of Divine Family of infinite and coeternal self-sufficiency.

For which reason the Father *is Himself* all that He can be; and He can be all divine and infinite in infinity;

and He *is Himself so* infinitely self-sufficiently and coeternally subsistent;

*standing in being of Himself* and *having Himself so been*, at the instant-instant without time of His eternity, in Himself and for Himself, and in the other and for the other divine Persons.

Who are the fruit of the begetting fruitfulness of the Father breaking into sapiental fatherhood of singing Expression, and of loving spiration in the Holy Spirit by Himself and by His Word; in a mystery of unity as subsistent as it is self-sufficient, and as eternal as it is infinite.

The Father is begetting the Son, "Image of the invisible God,"<sup>5</sup> "Refulgence of His glory, the very imprint of His being,"<sup>6</sup> the eternal Glare of His infinite perfections, the singing Explanation of His potential *being Himself*; in Himself, beside Himself, inside Himself, in the deep depth of the unfathomable secret of His mystery.

And, inside Himself, He bursts out pronouncing His eternal Word, that He has always pronounced: His Son, His singing Explanation.

Who expresses all that the Father is, how He *is Himself so*, and how He *stands in being of Himself* the subsistent Being breaking into fruitfulness of begetting fatherhood.

The Son is in the Father and is begotten by the Father in the Father Himself; and arising from Him, He does not come out from Him.

"The one whom the Father has consecrated and sent into the world blasphemes because I said, 'I am the Son of God'? If I do not perform My Father's works, do not believe Me; but if I perform them, even if you do not believe Me,

<sup>5</sup> Col 1, 15.

<sup>6</sup> Heb 1, 3.



believe the works, so that you may realize that the Father is in Me and I am in the Father.”<sup>7</sup>

And although He is begotten in the Father and by the Father, for being the eternal and consubstantial Word of the Father, He is begotten in His same bosom.

Because the Father begets the Son, whom He has in His bosom, the “Only Son, God, who is at the Father’s bosom,”<sup>8</sup> begetting Him and begotten, in the Son’s same bosom;

since one same bosom, one same life and one sole being the Three are and have, been and lived in the personal manner of each one.

Therefore the Son, inside Himself is begotten by the Father Himself; and the Two, each one in Himself and in the other owing to Their being and owing to Their persons –which are the ones in the others–, breathe the Holy Spirit;

who is the consubstantial Embrace of the Father and of the Son, in paternal-filial love breaking into returned kiss of trinitarian intercommunication.

All this trinitarian life being always realized in Eternity without time, by the divine Persons and in each one of the divine Persons, in a mystery of unity as one as it is of trinitarian intercommunication, in the recondite and veiled secret of Their unity of being; as exuberant in Its richness, as it is most simple in the coeternal simplicity of the divine Being, encompassed and

<sup>7</sup> Jn 10, 36-38.

<sup>8</sup> Jn 1, 18.

lived by Him without beginning, without time and without decline, in one sole, coeternal and simultaneous act of life.

“I am the Alpha and the Omega, the Beginning and the End,”<sup>9</sup> “Father of lights, with whom there is no alteration or shadow caused by change.”<sup>10</sup> “But You remain, but You are always the same. You are from everlasting.”<sup>11</sup>

Which, precisely owing to Its infinite simplicity, becomes so difficult to grasp to our complicated understanding, accustomed to live and to reflect in and with the passing of time, to come to grasp and to attain understanding and realizing things.

Since the *Without-beginning*, the *Without-end* and the *Without-time is Himself* all that He is by virtue of His encompassing subsistence and self-sufficiency, in His sole and most simple act of intercommunicative being of trinitarian life.

“God alone in what He is!  
in His divine mystery,  
in His Eternity without end,  
in His *being Himself* coeternal.

God alone! –my being cries aloud–,  
In His ever *standing in being of Himself*  
The Been One and He Who Is,  
Without needing time.

By Himself He is perpetuity,  
without beginning and without end;  
and all *is Himself* finished

<sup>9</sup> Rv 21, 5-6.

<sup>10</sup> Jas 1, 17.

<sup>11</sup> Ps 102, 28; 93, 2.

that sublime Concert  
 of unitary Trinity;  
     in an act so perfect,  
 that all that He is in Himself,  
 in His sapiential knowing it,  
 without any more acting than to be able,  
 being able Himself to be it all:  
 all that is infinite  
 apart from all that is earthly,  
 in sublime dignity  
 possessed and possessing;  
     in Family so divine,  
 that, in His ever new begetting,  
 the Father is bringing to light  
 Him who is eternal Bright star,  
 Luminary of Eternity  
 in His very thought,  
 Expression breaking into light  
 of melodious accents.

*Loves* that come and go  
 flow from the Father and from the Word,  
 Embrace that Both give each other  
 in the sublime secret  
 full of Divinity  
 of Him who Begets the Proceeding One  
 from His divine Wisdom  
 in songs of the Eternal One;  
     and thus re-emerges in love  
 that person in Kiss  
 that shrouds with His Deity,  
 in total encompassment,  
 the Coeternal Being  
 in Trinity of mystery.”      12-2-1977

That is why the Father due to His being and to His person is, and He *stands in being of Himself* what He is and doing what He does in His personal manner, not only in Himself, by Himself and for Himself; but also in the Son, for the Son, in the person of the Son; and in the Holy Spirit and for the Holy Spirit;

the Son, due to His being and His person, is and is being what He is and doing what He does in His personal manner, in Himself and for Himself; in the Father and for the Father; and in the Holy Spirit and for the Holy Spirit;

“Have I been with you for so long a time and you still do not know Me, Philip? Whoever has seen Me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in Me? The words that I speak to you I do not speak on My own. The Father who dwells in Me is doing His works. Believe Me that I am in the Father and the Father is in Me, or else, believe because of the works themselves.”<sup>12</sup>

And the Father and the Son, due to Their being and Their persons, are and are being what they are and doing what they do in Their personal manner, in the Holy Spirit and for the Holy Spirit;

and the Holy Spirit is in the Father and in the Son, due to His being and His person, being what He is and doing what He does in His personal manner, and in Himself and for Himself.

<sup>12</sup> Jn 14, 9-11.

And not only is it that the divine Persons are the ones in the others, it is that they *are themselves* the ones in the others by reason of Their eternal subsistence.

Which the Father has it by Himself, in Himself and for Himself and in the others and for the other divine Persons;

the Son has it in Himself and for Himself, sapientially received from the Father, and for the other divine Persons;

and the Holy Spirit has it in Himself and for Himself, received from the Father and from the Son, and for the other divine Persons.

And each one is in Itself and in the others and for the other divine Persons; and they have Themselves Their bliss and Their happiness in Themselves and for Themselves and in the others and for the others divine Persons in an infinite and coeternal mystery of unity in trinitarian and unitive intercommunication, because there is not intrinsically in God either beginning or end in His divine unnecessary for succession of time, due to infinite subsistence and self-sufficiency.

Therefore the Father begets the Son in the same person of the Son, being begetting Him and having Him begotten.

The Son expresses the Father in the person of the Father, standing and being begotten in and by the Father.

And the Holy Spirit is being breathed by the Father and by the Son, as the fruit of paternal-filial love between Both, in the person of the Father, in the person of the Son and in His own person.

Since God *is Himself* one sole act of being, been in most simple encompassment of eternity, in trinitarian intercommunication of Wisdom known in singing Explanation of inter-returning eternal Love of Divine Family.

God is a mystery of unity lived in Himself, by Himself and for Himself!

Mystery of the One who Is, who, because of the simplicity of His being, is only known, in a likeness of loving wisdom, by the soul who, introduced into His nuptial Chamber and immersed in the recondite arcanum of the Being's unity, savours, in enjoyable and most glorious savouring, the coeternal simplicity of the One who Is, been in Himself, by Himself and for Himself, in His immutable act of life, of subsistent Divinity, infinitely different and distant from all that is not He.

Because, how can one compare the creature with the Creator, the Infinite with what is created and the Eternity with the succession and the limitation of time...?!

God is a mystery of infinite unity, replete with divine transcendence in His most simple act of communicative and inter-returning Trinity!

Give me, Lord, to know how to savour You, in order to be able to know how to say You somehow with the human ways of the poor and weak limitation of my created speech; so that, transcending from the earthly things, we may be able to know and taste, in our limited understanding, something of how good and delightful is God to those who love Him, in the unfathomable mystery of His being, that “of eternal life tastes and all debt pays.”<sup>13</sup>

God is one sole God, one sole being, one sole life, one sole infinite perfection, one only encompassment been, possessed, lived by the Three in trinitarian and returning intercommunication and in one only perfection.

And the life of each one of the divine Persons is, in Their personal manner, for each one, in infinite joy of eternal happiness, and for the others; and it is each one’s and the others’; and they *are themselves* so the ones in the others for themselves and for the other divine Persons, owing to the intrinsic relation of each one, lived in Itself and in the others; they being able to say in truth: “Everything of Mine is Yours and everything of Yours is Mine”<sup>14</sup>;

for God’s glory and the exaltation of His infinite and coeternal might: “You alone are the Holy one, You alone are the Lord, You alone are the Most High”<sup>15</sup> only true God! Who gives

<sup>13</sup> Saint John of the Cross.    <sup>15</sup> Gloria Hymn.

<sup>14</sup> Jn 17, 10.

Himself and manifests Himself to us through His Only Begotten Son, Jesus Christ, the One He sent forth.

Since “in Him were created all things in Heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through Him and for Him. He is before all things, and in Him all things hold together. He is the head of the Body, the Church. He is the beginning, the firstborn from the dead, that in all things He Himself might be preeminent. For in Him all the fullness was pleased to dwell, and through Him to reconcile all things for Him, making peace by the Blood of His cross, whether those on earth or those in Heaven.”<sup>16</sup>

8-5-1960

“They placed me where I did not know, and so much science I learned, that, without knowing it, I understood that divine Understanding.

Understanding which is, in its Source of everlasting knowing, the ever new begetting of that eternal Knowing.

O eternal Wisdom! in Your *knowing Yourself* knowing, You are the Sapiential Knowing, of Your *knowing Yourself* understanding...

Understanding which is, in its Source, begetting that Knowing ever eternal, bursting into a Song of explanatory understanding;

<sup>16</sup> Col 1, 16-20.

In a Loving Knowing, of such beloved knowing, that in three divine Persons, having one sole understanding, each one *knows Itself* so in Its manner of knowing:

The Father is knowing it in begetting knowing; the Son is knowing it in expressive understanding; being known between Both in such exalted knowing, that the love of understanding, in one personal Love, is the Love in the Three.

O Love of wisdom! of such exalted knowing, that it is the understood Love of that eternal Understanding, of that everlasting Knowing that, ever breaking into Three, is love of understanding in Loving Knowing.

O my God, triune in Persons, most self-sufficient Being, who, in coeternal subsistence, You know all You can be through Your infinite power of divine understanding, in coeternal unity always bursting into Three...!

I knowing, without knowing, Your eternal wisdom, understanding, without understanding –understanding in my poorness– due to my limited being, keeping transcending, this ever new science of Your divine understanding.

I need to plunge into Your inexhaustible being, in Your knowing *Yourself* Knowing of divine understanding; in order to say, without knowing, in Your Expressive Knowing, this knowing, not understanding, that, in Your knowing, I know myself!

Knowing of eternal savour, which, in my poor comprehending, leaving me transcending, I in You I know it, without knowing.

And the more I understand about You, the more I remain without knowing that coeternal Knowing of Your *knowing Yourself* knowing; that only understanding in You, remaining myself without knowing, my whole being transcending, I know You, without knowing, in Your *knowing Yourself* inward, of divine understanding.

Three have one sole knowing in the depth of Their being, in the coeternal banquet of Their infinite power...

O divine Understanding! who could be able to understand You in the so exalted knowing of Your *knowing Yourself* understanding...!

Who could be able to know You, O savoury Understanding! in the loving mystery of the depth of Your being...!

I, without knowing You, know You in a knowing, transcending, that leaves me not knowing Your limitless understanding."

Because, just as the Father is in the Son, *being Himself* what He is and *having Himself* so been, and doing what He does in His personal manner;

the Son is in the Father, being what He is and doing what He does; "My Father is at work until now, so I am at work... Amen, amen, I

say to you, the Son cannot do anything on His own, but only what He sees His Father doing; for what He does, His Son will do also"<sup>17</sup>;

and the Holy Spirit is in the Father and in the Son, being what He is and doing what He does.

And this "to be" is not only due to His being, but is also due to His persons.

Since They cannot be different or cease doing what They do in Themselves, for They *stand in being of themselves* the ones in the others.

Therefore, the Father begets the Son in Himself, by Himself and for Himself, in His being and by His being, by His person and in His person; and in the person of the Son, and of the Holy Spirit;

and the Son is begotten and expresses the Father, by His being received from the Father and by His person, in the person of the Father, of Himself and of the Holy Spirit;

just as the Holy Spirit is breathed, as the fruit of the paternal-filial love of the Father and of the Son and by the Father and by the Son breaking into a kiss of love, in the being or bosom and in the person of the Father, in the bosom and the person of the Son, and in His same bosom and His same person.

Since the Three are and have one sole bosom, each one in Its personal manner, been, *standing in being of Himself* and intercommu-

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<sup>17</sup> Jn 5, 17. 19.

nicating it each one in Itself and in the other divine Persons, for Itself and for the others.

Being or bosom, in which three divine Persons are what they are the, being the ones in the others;

and the ones receiving in the others and from the others due to Their persons and relations, by and in the personal manner of each one and in the manner and with the manner of the others, what they are and how they are so in inter-returning intercommunication of personal wisdom;

been by the Father, expressed by the Word and breathed by the Father and by the Son in Their paternal-filial intercommunication, lovingly in and by the Holy Spirit;

being and *having Himself so* been in Himself, by Himself and for Himself, owing to the intrinsic union of Its Divinity, one sole God and one sole Being in three Persons.

Who, by Their being, by Their persons and in Their persons, each one is the whole Divinity in the personal manner of *being Himself so* and *standing in being of Himself* in trinitarian intercommunication of Wisdom, been by the Father, expressed by the Word, Both bursting into a kiss of sapiential love by the Holy Spirit.

Therefore God is an act of being sapientially known in Lovingly Expressed Wisdom in a savouringly most blissful colloquy of Divine Family.

And all this which, because of the limitation of the human mind seems so complicated to our

poor and limited grasp, not only because it does not know, but because it does not know how to manifest it, is in one sole infinitely most simple and most partless act of coeternal and infinite encompassment, without beginning, without succession of time and without end, owing to the sublime sublimity of the Infinite Being in a trinitarian intercommunication of Divine Family in that sole act of vital being; that, because in God there is not either before or after, He is been and consummated in His subsistent and divine instant of Eternity; and that, owing to the partlessness of His simplicity, does not fit into the mind of the human creature, subjected to time, distance, complication and place.

How happy God is, who all the infinite bliss that He *has Himself* and He *is Himself*, He *lives Himself* so for Himself in His eternal communication...!

God is an act of Wisdom, Known in Love, in the most unique and trinitarian intercommunication of His being.

The Father has the Son inside Himself, because He is in Himself and for Himself where He and for whom He utters His Infinite Word.

The Son arises from the Father's bosom—without coming out—because the uttering of the Father is to *say Himself* inside and inward! inward...!

just as the loving each other of the Father and the Son is an inward embrace, that the Two

give each other in the deep communication of the Holy Spirit.

God's life is lived by Him in the intimate arcanum of His sacrosanct profundity, in the depth of His mystery, in Himself and for Himself.

God is all deep, profound, recondite and enclosed, sealed and bound, and lovingly tight in Himself, by Himself and for Himself!

For which, inside Himself, the Father breaks into His Word to *explain Himself* to Himself His infinite life;

inside Himself, the Word spells out the whole deep substance of the profound marrow of the Father's eternal subsistence;

and inside Himself, the Father and the Word are embraced and They are an embrace of coeternal communion in the deep savouring of the Holy Spirit in a kiss of love of the Father and of the Son, in the profound communication of Their trinitarian life.

What a mystery of unity, lived and intercommunicated in Their Trinity of Persons, holds this depth of the Three...!

What a depth that of His profundity...! What a profundity that of His going deep...! What a love that of His life...!

And what a profound mystery the soul penetrates in this *being Himself* God Wisdom Known in Love in the deep depth, deep! of His transcendent profundity, one and trinitarian, without being able to encompass it, without being able to say it nor be able to explain it...!

The Father says: "I am going to say to Myself what I am in My eternal love." And this saying to Himself what He is, is to beget; and this saying in love, is to breathe the Holy Spirit by Himself and by His Word.

And God *says Himself so* for Himself...! And God *loves Himself so* for Himself...! And God *is Himself so* for Himself, for His joy and His eternal contentment, for His full and infinite happiness, for His trinitarian and unitarian communication, in an ineffable mystery of coeternal and infinitely subsistent and transcendent unity...!

How happy God is, who says to Himself what He is in the mystery of His trinitarian life in Himself and in each one of the divine Persons for the essential glory and joy of each one of them...!

Therefore God is the sole God, who is so much Being, so infinitely transcendent and so eternally translimited for the human creature, that this one cannot only not glimpse, but, even less, explain; but is left with a savouring of Eternity, of sweetness and of joy, that makes it taste, in loving tasting, what God tastes of.

That is why, he who wants to know of the Infinite One, let him leave earthly things and devotes himself to a life of profound humility; let him seek the truth that is only in God, and he will know –from savouring–, without knowing, what He Who *is Himself* tastes of.

He will know that *standing in being of Himself* of the Being in His eternal subsistence, in His life, in His Three. He will know or glimpse how He Who *is Himself* is, *being Himself* and creating, although he will be left without being able to say nor express Him.

And God manifests Himself to us through His Only Begotten Son Jesus Christ, one with the Father and the Holy Spirit, so that we may know Him under the love, the impulse and the intimacy of the Holy Spirit Himself, and we may be able to enter into the banquet of His eternal feast;

being placed back through Christ, with Him and in Him, into God's eternal designs, in which He created us to make us His children, heirs of His glory and sharers in the mystery of the unity of His life in the most blissful and most glorious joy of those who had "His name and His Father's name written on their foreheads"<sup>18</sup>;

who, being recognized by Peter –"You are Peter, and upon this rock I will build My church... I will give you the keys to the kingdom of Heaven..."<sup>19</sup>– are introduced by Him into the eternal Wedding, in the most blissful joy; intoning with the Blessed a: "Holy, Holy, Holy is the Lord of hosts!. All the earth is filled with His glory."<sup>20</sup>

"Blessing and glory, wisdom and thanksgiving, honor, power, and might be to our God forever and ever. Amen."<sup>21</sup>

<sup>18</sup> Rv 14, 1.

<sup>19</sup> Mt 16, 18-19.

<sup>20</sup> Is 6, 3.

<sup>21</sup> Rv 7, 12.



22-11-1968

## THE CHURCH, MYSTERY OF UNITY

This morning, before I got up, while I was praying, suddenly! in a penetrating, acute and continued gust, as though in a twinkling of an eye, my illuminated soul was flooded by the divine thought; that, gradually, but penetratingly and deeply, was invading my poor and limited understanding with the luminosity of His divine understanding, which was making me comprehend the divine plans ever from all times in God upon the Holy Mother Church;

by means of which, in and through which, the Eternal Being wanted to donate Himself and manifest Himself through His Only Begotten Son Jesus Christ in Word to men.

Remaining invaded by an awe-inspiring truth that left me so profoundly impressed as I will never be able to express.

I contemplated God, from the beginning of time, at the moment without time of conceiving the Church in the mystery of Her life and Her mission; understanding what was the authentic and true meaning of the divine design for Her.

I saw how God wanted Her from the beginning, and what had happened throughout the different ages in the bosom of this Holy Mother;

discovering and deeply penetrating what was to be carried out inside Her, as though rejuvenating the Bride of Christ and unravelling Her most rich dogma, to make all Her members live it in wisdom and love; and how one had to put Her so that She might be again what God, in His infinite mind, dreamed from all Eternity, for the New, Universal and Eternal Jerusalem, bedecked with God's same beauty, and replete and saturated with His same Divinity.

After contemplating, in this strong, profound, accurate, luminous, acute, clear, transparent and prolonged gust the thought of God upon His Church and the situation in which this one found Herself through the deformations which in the passing of times had fallen upon Her, and what one had to do for Her true and authentic renewal; the same Lord showed to me that, for the realization of all this, the second Vatican Council had emerged in our time, and together with the Council, like a mustard seed, The Work of the Church, full of abundant gifts and rich fruits.

Which, on the side of the Pope and the other Successors of the Apostles, had to help them, collaborating to carry out throughout all times, before God and men, the authentic, true and essential mission for which Christ had founded His Church;

presenting the true face of this Holy Mother, precious amphora and replete with divinity, Sanctuary of God among men, where the Father and the Holy Spirit, through Christ, give Them-

selves to us and dwell within the Family with us, making of the New Zion, a living Temple and Dwelling of the Most High.

Overwhelmed at so much truth, I felt fear for that certain something that impregnates my life, when I have to draw the veils of my spirit and, full of spiritual modesty, communicate all that God shows me so that I may manifest it:

First, owing to the greatness of the Church whom I contemplated, replete with holiness and beauty, as the only way, as the luminous mirror, immaculate and without blemish, in which the very God expresses Himself, gazes at Himself and reflects Himself, and that leads us to the life, saturated with the divine and divinising truth that Christ deposited in Her Motherly bosom;

entrusting Her to His Apostles, and whereof He made Peter the rock, foundation and visible head of all of Her.

At the same time that I saw the disfigurement of the Church that we had made in the passing of this sorrowful and hard pilgrimage, in which we move towards the Father's house; most of the time without finding the truth, light and life that Christ, as sole way that leads to the Father, came to bring us: "I am the way and the truth and the life. No one comes to the Father except through Me."<sup>1</sup>

Second, for having to discover many things that cost me much pain.

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<sup>1</sup> Jn 14, 6.

And third, for having to do it myself, who am in the Church's bosom the last and the least of the daughters of this Holy Mother, and just only Her poor and tiny Echo, in order to manifest Her in proclamation of repetition –since the Echo does not have its own voice, it only repeats– along with the children of the great promise that God made to my soul, to always perpetuate myself before Him with my mission prolonged by my descendants throughout all times. [...] <sup>2</sup>

11-8-1974

### YOU ARE WORK OF THE CHURCH

"Son of my gladness,  
my hope on this soil,  
crown of my conquests,  
expression of all that I hold,  
descendants who prolong  
my singing in the exile  
and the sacrosanct mission  
that the Infinite has placed in me ...!

Son of my hopes!  
raise your voice today!  
stand up messenger!  
give repose to my injured soul  
with your triumph in the tournament!

Sing to God in your songs,  
for He rejoices content  
when He hears the sounds  
of my voices in your accent.

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<sup>2</sup> This sign indicated suppression of passages not to be published in the authoress lifetime.

You are Work of the Church  
that prolongs my mission  
throughout the times.

Brim your priesthood,  
fulfilling the vocation  
that the Infinite has placed in you!

My soul rests in you,  
because you will prolong  
my songs of the Immense,  
manifesting the Church  
according to the eternal design  
of Him who showed Her to me  
in moments so diverse,  
replete with rich gifts  
or requesting solace from me.

God gave me my descendants,  
and in their number I see you,  
being prolonged before Him  
in romances of mystery.

Son, your glory is my glory,  
if I, when I look at you,  
I see myself reflected in you.

God wants to have me always,  
as long as times endure,  
reflected in my children  
for His glory and joy,  
and become "one" in the plan  
of His eternal thought.

Son of my hopes!  
receive me, for I grow dark  
and my songs fade away  
out of so much grieving in mourning.

Listen to me, for still it is not late;  
who knows whether already tomorrow  
God will carry me to His bosom...!"

Thank You, Lord! but I am not worthy! But  
rather I know that, the greater the misery, the  
greater and more abundant the mercy; since the  
"mercies of God are eternal"<sup>3</sup> and they have no  
end.

Which are manifested to us and communi-  
cated, by Christ under the shelter of the Virgin's  
Motherhood, with a Father's heart and the Holy  
Spirit's love, in the wide, divine and divinising  
bosom, of the Holy Mother Church, replete and  
saturated with holiness;

the New and heavenly Jerusalem that, as "for-  
tified tower", shelters in Her walls men of every  
people, race and nation; leading them with firm  
step and "mighty arm"<sup>4</sup> to "the eternal Wedding  
of God and the Lamb with His spouse"<sup>5</sup> the  
Church, bedecked with all Her jewels and re-  
plete with holiness and heavenly beauty.

For just as God is a consubstantial mystery  
of unity in familial intercommunication of trini-  
tarian life, the Church is a mystery of unity.  
Because She is the containment, in manifesta-  
tion and perpetuation, of the mystery of God in  
Himself, by Himself and for Himself and lived  
with men and among men; who is given to us  
by Christ, under Mary's divine Motherhood,

<sup>3</sup> Cfr. Ps 136.

<sup>4</sup> Jer 21, 5.

<sup>5</sup> Cfr. Rv 19, 7.

Mother of the universal Church, entrusted by Christ to His Apostles, whom “He appointed... that they might be with Him and He might send them forth to preach...,”<sup>6</sup> praying for them so that they were one as God is one:

“I pray for them. I do not pray for the world but for the ones You have given me. Holy Father, keep them in Your name that You have given me, so that they may be one just as we are. I gave them Your Word, and the world hated them, because they do not belong to the world any more than I belong to the world. I do not ask that You take them out of the world but that You keep them from the Evil One. Consecrate them in the truth. Your Word is truth.”<sup>7</sup>

The Church is beautiful with God’s same beauty, that envelops Her, ennobles Her, jewels Her, penetrates Her, saturates Her and beds Her, making Her the immaculate Spouse of the Lamb; enveloped with a royal mantle of blood that Her divine Bridegroom gave Her the day of Her Wedding.

The Church needs to make all Her members live in plenitude, and to update them on Her great reality.

She is divine and She is human; Therefore, on account of Her divine reality, She has to saturate Herself with Divinity in Her human part...

That is why God, once in a while, takes the Church and sifts Her like the wheat in the sieve, in order to clarify Her truth, to straighten what

<sup>6</sup> Mk 3, 14-15.

<sup>7</sup> Jn 17, 9-11. 14-15. 17.

is confused or twisted, to separate, inside Her, the wheat from the straw, and to throw away the dregs that soils Her, dims Her and darkens Her.

Therefore in the life of the Church there are moments in which She appears shining, luminous, replete with divine beauty, full of eternal gifts and donatrix of all of them;

whereas in others, due to the warpedness of the heart of man, the defects and sins of Her children are more palpably and more visibly seen, together with the blights that they leave in Her Motherly bosom.

Moments for our human mind difficult to understand, whether for not submitting ourselves to God’s plans, or for not understanding them; and not penetrating, on the one hand, into the Divinity that in the Church is held filling Her to the brim with the holiness that in Her and through Her is communicated and manifested to us; and, on the other, into the fragility, weakness and sins of Her members, and even, into the bad will of some of them.

How great is the Church...! how universal! how wide! how simple and how eternal...!

How great is the Council...! With what a mission so profound, so full of loving wisdom and as supernatural as simple, accessible and universal, it has arisen in the Church...!

How great was John XXIII, to whom the Lord inspired the Council!

How great are my beloved Bishops gathered with the Pope to govern the Church under the

will of the Father, manifesting Her with the expression of the Word and consuming themselves and consuming us all, become one in the love and the impulse of the Holy Spirit!

How great is the Church, and how enlightened by the divine thought, being lead by the loving wisdom and under the strength and the impulse of the Holy Spirit Himself in each and everyone of the moments of Her existence, even in the most difficult, dramatic, dark and even confused...!

But the Mother Church is unknown in the profound depth and intrinsic profundity of Her reality by the majority of men and even by many of Her children...:

All men, congregated by the Holy Spirit in Jesus Christ, the Only Begotten Son of the only true God, through Mary's universal Motherhood, living the life of the Divine Family in home intimacy and fulfilling the will of the Father, that we may be one as He, the Son and the Holy Spirit are one: this is the essential and universal reality that Christ gave to His spouse, the Church, summarized and held in the precious amphora, replete and saturated with Divinity of this Holy Mother.

Who was founded by Christ, the Messiah announced from the beginning of times, promised to Abraham, "Father of all believers"<sup>8</sup> and to his descendants forever, and prophesied by the

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<sup>8</sup> Rom 4, 16c.

holy Prophets; the descendant of the lineage of David, who would be born of a Virgin, who would conceive and beget a Son, to whom She would name Immanuel, God with us<sup>9</sup>, as fulfilment of the words of Yahweh: "My servant David will be their prince forever. My dwelling shall be with them; I will be their God, and they shall be my People."<sup>10</sup>

Therefore the Holy Mother Church was founded by Christ and entrusted by Him to His Apostles, so that all men, without exception of classes, races, nor condition, might live the divine life, giving their true meaning and direction to all the spiritual, temporal, human and material problems; and so that they might live this divine life in communion of goods, united and participating in home intimacy in the joy of the Father, of the Son and of the Holy Spirit; here in faith in the night of life and, once this journey is over, in the glorious, luminous and shining light of Eternity.

The Church is a mystery of unity. That is why She is ruled by the Holy Spirit, who is the love of the Father and the Son in Their mystery of trinitarian union, and the Paraclete sent by Christ to unite all men with God, and all men to one another with God.

The Holy Spirit is also the Love that impels the Father and the Son to unite Themselves with us.

—Lord, help me to express something of what I have seen with so much light and goes on

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<sup>9</sup> Cfr. Is 7, 14.

<sup>10</sup> Ez 37, 25. 27.

printing itself into my soul, for the clarification of all that You ask me to manifest every time that You show me Your truths; which, in my mission of Echo I have to communicate, through my lightened songs of love to God, to Christ, to Mary and to my Mother Church—.

How clearly I see how man was created by God in His image and likeness solely and exclusively to possess Him, and likewise also to possess the whole of creation, lording it as king and dominator over all of it:

“God created man in His image; in the divine image; male and female He created them. God blessed them, saying: ‘Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living’.”<sup>11</sup>

God made man body and soul; therefore with capacities for unsuspected plenitudes. So much so that, in his spiritual part he is only able to satiate himself with the possession of the Infinite One Himself, lived and shared with Him in family intimacy:

“See what love the Father has bestowed on us that we may be called the children of God. Yet so we are... Beloved, we are God’s children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like Him, for we shall see Him as He is.”<sup>12</sup>

And, in his human part the rational creature also has such demand for fullness that, only

<sup>11</sup> Gn 1, 27-28.

<sup>12</sup> 1 Jn 3, 1-2.

with the perfect possession of creation, will it be satiated.

Man is the great wonder of creation, the king of all of it, the possessor of all its richness, in a perfect and finished possession. He is created to possess, which is to dominate by means of the gifts of the Holy Spirit; and until he does not fill all his demands, he is not happy, because one cannot be happy needing more than what one possesses.

Our capacity to possess creation is as great as all of it. And that is why, only to the extent that we go about discovering, knowing, possessing and penetrating it—since to penetrate is to possess the science, in loving wisdom, of creation itself, brought about according to the image of the perfections and attributes of the infinite Being—; will we be happy.

Our need to possess things, is not only to have them, but to have them understood, penetrated, intuited and encompassed, so that we may be able to give them their true and authentic meaning; and all that with the certainty of not being able to lose them. In this consists our happiness in relation to created things.

God made us body and soul. With the body we live by the material senses, and with the soul, by the spiritual ones; and to the extent that we realize our double spiritual and corporal facet, under the direction and balance of the spirit with the possession of all things, will we satiate in fullness our capacities and will we be happy.

If we don't live by the spirit, we are abnormal men, who do not come to be the total complement of what we are; since man's soul moans, like the thirsty deer, for the cooling waters of happiness, that only in the possession of God's joy will be satiated when contemplating Him in the light of His countenance<sup>13</sup>.

God is the infinite, perfect and eternal Spirit, thus invisible for our fleshly eyes, capable of grasping only corporeal things. Therefore, if I want to know God, I do not have to try to humanize Him, who is only spirit, but to spiritualise myself who am spirit and flesh.

God became Man, in order that man might understand Him through His Humanity; but man dwelt solely on the latter and that is why he didn't know Him:

"If I tell you about earthly things and you do not believe, how will you believe if I tell you about Heavenly things?"<sup>14</sup> "...The light came into the world, but people preferred darkness to light, because their works were evil."<sup>15</sup>

Also the corporal senses are hungry in the need for the complete possession of creation that the Eternal made for the praise of His glory and for the joy of man to whom it is subject for His possession.

But, only under the balancing force of the spirit and its direction, will we be capable of living in perfection the totality of our being, by means of our acting under the light and the in-

fluence of the divine thought; and only thus will we be happy, since happiness consists in having full all the demands imposed by the Creator on our being.

Happiness is the fulfilment of all the demands of our capacities. When man has come to possess God and all things according to God, then, and only then, is happy.

And man, created by the Infinite One with demands to be, to possess, for fullness, for plenitude, for happiness and for life, is torn off. Because, for not living in the true approach to his perfection, he is empty, disordered, bitter and, most of the time, in a total imbalance; since he will attain happiness only to the extent that he gives meaning to his existence as it is, according to the mind of Him who created him.

But man, who is body and soul, most of the time has become confused. He lives for material things, seeks the solution of all the problems through the senses, he wants to fill his existence in an irrational manner; and then, when he has lost his true meaning and the reason for being, he has lost happiness.

Thus, created for the light, he walks in the dark and "in darkness and shadows of death"; made for love, he lives by hatred; with an almost infinite need for justice and truth, he is in confusion; needing and longing for peace—that is found only in the balance of the plans of God fulfilled upon us—, he lives in the licentiousness of the discord that takes peace away,

<sup>13</sup> Cfr. Ps 16, 15.

<sup>14</sup> Jn 3, 12.

<sup>15</sup> Jn 3, 19.

it brings us to the fight among one another, and to our own destruction.

And in this situation of defeat, he seeks the solution of the problem only by means of the material capacities, forgetting that he is body and soul; and, therefore, that only living and making all that surround him live in the perfect and finished complement of what he is, will he be able to give meaning to himself and to everybody else.

A man who only lives by the spirit, would not be a perfect man; and even less he who lives by material things alone. The perfection of his being consists in living what he is and how he is it, filling himself and the others in the innate capacities that he possesses.

That is why, when he does not live the way he is, he is disconcerted and is disconcerting all who surround him; and only when he gets to center himself on the perfect balance of his being inward and his acting outwards, will he give the true meaning and the reason for being to his existence.

God created us to live with Him in family intimacy, and so that, when he lives in family with Him, we might live among us in family also, in a reunion of charity, of justice, of love, of peace and of joy, that provides us with the perfect concord of our being and our acting.

“For this reason I kneel before the Father, from whom every family in Heaven and on earth is named, that He may grant you in accord with the riches of His glory to be strength-

ened with power through His Spirit in the inner self, and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.”<sup>16</sup>

The original sin warped our mind, and with that we are confused and we live confused, not knowing how we have to live nor how we have to act, and we even confuse everybody else.

To restore us and to give us our true meaning, “God became Man and dwelt among us.”<sup>17</sup>

Therefore the Church, which is the prolongation in perfect and finished perpetuation of Christ as Head of His Mystical Body, living among men by the mystery of His Incarnation, life, death and glorious resurrection; is the one that has to direct us, guide us and form us, under the burning light and full of loving infinite wisdom of the Holy Spirit, in our true personality;

brimming us all with the happiness of the infinite life that She possesses and holds in Her bosom, to communicate it to us, in Her redeeming mission, by means of the Sacraments and all the gifts, fruits and charisms that God, ever from the day of Pentecost, poured down

<sup>16</sup> Eph 3, 14-19.

<sup>17</sup> Cfr. Jn 1, 14.



over Her so that She might be able to brim humanity, as the Universal Mother of all men.

The Church is the one charged by God with giving man's whole living its true meaning. It is She the one who, with Christ "the way, the truth and the life,"<sup>18</sup> in the light of the Holy Spirit, has to enlighten us; and, in the love of this same Spirit, to love all, giving them the true happiness that only She possesses by God's will.

Man has only one meaning and one essential reason for being: to possess God. For he was created by Him, in order to begin to live on His joy and to dominate the whole creation, since God Himself appointed him its king from the beginning.

And as the Church is the one Who has received by Christ the gift of the true divine and human interpretation, She is the one Who has to give each thing its meaning, and to man the true criterion over each one of them.

When God made us possessors of His divine life and dominators of creation, by the gift of wisdom we fill our capacities for possession with relation to God Himself; and by the gift of science we are gradually possessing the creation, we are gradually possessing it within us and are achieving happiness. And through the rest of the gifts we are gradually accomplishing our true balance; which fill us with the fruits that the Holy Spirit communicates to us in His Church: charity, spiritual joy, peace...

<sup>18</sup> Cfr. Jn 14, 6.

The Church is having a party, because She has within Herself the eternal Happiness to make all men happy, uniting them in God and among themselves, and giving them through Christ, Her divine and royal Head, crowned with truth, with justice, with love and with peace, the possession in common of all the goods that God gave man for his possession in perfection.

The Church is the congregation and reunion of men of all times with God and with one another, eternally.

A union that, in the image of the subsistent, infinite and coeternal Being in His familial intercommunication of trinitarian life, begins in the divine mind, in the eternal designs of God for us, by the impulse of the Holy Spirit;

a union that is realized in time by the will of the Father, since, by and in the love of the Holy Spirit, the Word became Man and dwelt among us;

a union that is continued, in our pilgrimage, by means of the Holy Spirit; and is perpetuated eternally in Heaven by means of the Holy Spirit Himself.

God lives in familial communion of eternal unity, so tight, that He is only one Life, one Being, one eternal and infinite Subsistence; so much one, so much one! that, due to the most unique perfection of His reality, He is activity of trinitarian life, lived by the three divine Persons in one sole immutable act of being in home intercommunication;

being the Holy Spirit the one who unites the Father and the Son in the eternal embrace of His infinite charity, and, therefore, the unifier in God's life, and of men on earth through the Church.

The Church is a mystery of unity, of life; congregating men in the union of the Divine Family; trinitarian Family that is so much union that, owing to the perfection of His divine nature, is one sole Being: the subsistent, coeternal, infinite and trinitarian Being.

The Church is one in the union of the Holy Spirit, and that is why She has to be one in life, one in criterion, one in doctrine, one in experience, one in mission and one in communication of goods and in the possession thereof.

And in order that She may be one in God's unity, the Holy Spirit stayed with the Pope and the Bishops who, united to the Pope according to the divine mind manifested by the Only Begotten Son of the Father, have His same feeling and proclaim the unity of the Church in Her truth with all Her truth, in Her life, mission and tragedy.

"I will ask the Father, and He will give you another Advocate to be with you always... But when He comes, the Spirit of truth, He will guide you to all truth."<sup>19</sup>

"Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you

<sup>19</sup> Jn 14, 16; 16, 13.

have turned back, you must strengthen your brothers."<sup>20</sup>

Being they able to say with the Apostle in the full sense of the word: "Yet I live, no longer I, but Christ lives in me" and "Him crucified"<sup>21</sup>; fulfilling the glorious, missionary and universal mission that Christ Himself entrusted to them when He sent them forth to the entire world to proclaim the Gospel:

"As you sent Me into the world, so I send them into the world. And I consecrate Myself for them, so that they also may be consecrated in truth". "Whoever receives you receives Me, and whoever receives Me receives the One who sent Me". "Whoever rejects you rejects Me. And whoever rejects Me rejects the One who sent Me."<sup>22</sup>

The Church is for all and for each one; and She needs to brim with Divinity each and all as if he were the only one, giving them their supernatural and human meaning. For that Jesus Christ remained in Her and gives Himself to us through the Liturgy, specially in the Eucharist, to be all things to each and all men, giving Himself at the same time and in the same way in nourishment to all and to each one...

"Whoever eats My Flesh and drinks My Blood has eternal life, and I will raise him on the last day. For My Flesh is true food, and My Blood is true drink. Whoever eats My Flesh and drinks My Blood remains in Me and I in him."<sup>23</sup>

<sup>20</sup> Lk 22, 31-32.

<sup>21</sup> Gal 2, 20; 1 Cor 2, 2.

<sup>22</sup> Jn 17, 18-19; Mt 10, 40; Lk 10, 16.

<sup>23</sup> Jn 6, 54-56.

How rich the Church is, who is the repository of the divine mystery and the one charged with communicating it to men of all times with a Father's heart, a Word's expression, under the love, the breeze and the impulse of the Holy Spirit...!

How rich the Church is, who has in Her bosom the Father, the Son and the Holy Spirit living Their life of familial intercommunication for Themselves and, through the Church, living it and realizing it for us! "Just as the living Father sent Me and I have life because of the Father, so also the one who feeds on Me will have life because of Me."<sup>24</sup>

How rich the Church is, who in Her, by Her and through Her, the Father says His Word to men, the Word, in a romance of love, spells out to them His life in song in a saying that is doing, and the Holy Spirit congregates them so that they may live in home intimacy among themselves and with the Divine Family...!

It is the Holy Spirit the one who, in the infinite perfection of His being, keeps the Father and the Son united in His eternal charity in a unity of loving and infinite life; and, consequently, who, when God wants to come into contact with men, congregates us, through the Church, gathers us together and associates us in a unity of happiness with God Himself; bringing about that, what God Himself has by nature, we may live it here by grace and on the morrow of

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<sup>24</sup> Jn 6, 57.

Eternity in the jubilation of His infinite and eternal joy in the glorious light of the Blessed...

The Holy Spirit is the Love who, in the Church's bosom, unites us to the Father and to the Son, and who, when uniting us with the Father and with the Son, unites all men among themselves: "Righteous Father... I made known to them Your name... that the love with which You loved Me may be in them and I in them."<sup>25</sup>

What a great mission is that of the Holy Spirit in the life of God, who being Himself God, He is the union that, by the perfection of His eternal being, as a divine Person keeps the divine Persons embraced in the unity of Their lives!

And it is the Holy Spirit, due to His divine personality, the one who manifests and makes us live, in the Church's bosom, the unity and in the unity of the Divine Family Itself, with God and among us.

That is why, the greater the union, the greater the perfection, the greater the happiness, the greater the communication with God and with the others...

And the Church, who is the repository of all the gifts received from the Most High, overflowing with mercy on humanity, and the one charged by Christ with giving the divine life to all men, putting us into contact with our Father, cries out, with Christ Himself, torn apart, insistent and lovingly:

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<sup>25</sup> Jn 17, 26.

“That they may all be one, as You, Father, are in Me and I in You, that they also may be in us, that the world may believe that You sent Me. And I have given them the glory You gave Me, so that they may be one, as we are one, I in them and You in Me, that they may be brought to perfection as one, that the world may know that You sent Me, and that You loved them even as You loved Me”<sup>26</sup>;

that God's will be done that we all live, united in the intimacy of the Divine Family, the unity of His being, and through the Holy Spirit we may be happy in God's joy:

“Father, I wish that where I am those– who You have given to Me– also may be with Me, that they may see My glory that You gave Me, because You loved Me before the foundation of the world.”<sup>27</sup>

The Church is one. And in order to distribute the tight unity of Her life and to reach each and everyone, She dispersed Herself, not in thought, not in life, not in criterion, but in the apostolic mission, to spread throughout the whole world.

And when the Apostles dispersed, to spread and manifest and make live the unity of the life of the Church, the Christian communities were formed, the first dioceses, under the paternal protection and the guide of one of the Successors of the Apostles.

<sup>26</sup> Jn 17, 21-23.

<sup>27</sup> Jn 17, 24.

And later, in order to spread and to distribute even more that life, being able to reach everybody more easily, since men are many, the parishes were formed. Which have the mission of helping their Bishop communicate the tight and most rich unity that the Holy Spirit wants to make us live, in Himself, with the Father and the Son.

The diocese is the portion that each Bishop has in order to give the life of God to men; to each and everyone; in such fullness, that all of the Church's richness is for each and everyone.

A perfect diocese has to try to attend to the spiritual and material needs of the men who make it up, and for this it counts on priests and lay people of all classes and conditions.

All have to live the life of God in the unity of the Holy Spirit; but not all have to do the same thing, nor in the same circumstances, manners and ways; but rather, within the same Church, diocese or parish, each living and vivifying member of Christ's Mystical Body possesses his specific gift given by God, by means of which he must exercise his particular ministry; but each and everyone with the same obligation and responsibility, according to his own vocation, fulfilling his mission in the bosom of this Holy Mother in relation to God and to men.

The Bishop, as Shepherd of the diocesan community, is the person responsible for running all of it, relying on his priests to carry out all that is entrusted to him. Who, in close contact with the

parishioners of their parishes, have to form them, making them take true conscience of their Christian religion, so that each one of them, according to the gift received, may exercise it for God's glory in the service to the others.

The priest is in the Church the one charged by God with distributing, through the Sacraments and the preaching of the word, the divine gifts, as well as to make responsible each one of the Christians who surround him, in his apostolic work. He being the man called to live for the things of God, since Jesus chose them with eternal predilection "that they might be with Him and He might send them forth to preach."

"Then he opened their minds to understand the scriptures. And He said to them: 'Thus it is written that the Messiah would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in His name to all the nations, beginning from Jerusalem. You are witnesses of these things'."<sup>28</sup>

By means of the dioceses and the parishes, the Church is gradually reaching all men; and in order to fulfill Her mission, they have to be a perfect expression of all Christ's life and feeling, as members of His Mystical Body. That is why a diocese and a perfect parish is the one that lives more fully and adaptedly in its members a complete unity of life, of mission, of criterion and of work.

<sup>28</sup> Lk 24, 45-48.

They have to work all at one, but each fulfilling his mission, according to the peculiar gift received from the Holy Spirit; setting as essential and, therefore, principal end, the knowledge of God and of His mysteries that the most rich dogma of the Mother Church contains.

But without ever forgetting that this has to lead, as the fruit of the contact with God –who is charity, who is union, who is holiness– to feel impelled by the Holy Spirit, unifier in the divine and human life, to concern ourselves actively with the supernatural and human problems of all and each one of the members of the Church;

until achieving as perfectly as possible that we be one as God is one, in communion of spiritual and material goods, but without each one neglecting his particular task.

And as we know that God's goods are distributed among all for the common benefit of the Holy People, so the community, replete with goods, has to try to reach all the spiritual and material needs, through the priests, the consecrated persons and the laity; each one fulfilling the vocation that he has within the Church Herself.

Each member in the Mystical Body possesses his own gift, given by God, to exercise his specific ministry.

"There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them

in everyone. To each individual the manifestation of the Spirit is given for common benefit.”<sup>29</sup>

And if, for lack of authentic training, supernatural criterion, or responsibility, each one did not make his own gift function in participating common union with the others, according to the divine plans, he would have disappointed God, the Church, and with Her all men and his own soul.

And thus, each member exercising his ministry, and setting as his task the particular or private good for the service of the community; in the community exercise between priests, consecrated souls and laity, it is possible to reach everyone without exception, in apostolic irradiation, extension and spiritual action, and, consequently, in extension and action of charity and social or community justice.

And in the passing of the centuries, in order to help the Church cover Her apostolic needs and manifest more abundantly Her richness, Her life and Her mission, making Her more expansive, and bring Her to all men, brimming them with Her apostolic and missionary task;

God raises Founders, who emerge moved, under the charity and the impulse of the Holy Spirit, by the spiritual and material needs of each time and all that the Christian People, fulfilling the commandment of love, needs to live

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<sup>29</sup> 1 Cor 12, 4-7.

and to manifest for the benefit of all the members of the Mystical Body of Christ.

As these needs are many, many are and very abundant, also, very rich and very beautiful, the foundations raised in the Church under the light of the divine motion, for the community exercise of the charity that makes us one in the Holy Spirit;

by the impulse of the grace that falls on those chosen by God and inspired by the Holy Spirit Himself, like a divine dart in the depth of the spirit, illuminating them in His light and burning them in His fire. [...]

Therefore each one of those foundations which the Holy Spirit directly inspires –and not moved by the thought of men–, brimming them with the gifts and fruits of their particular charisma, to fill the lacunas that the deficiencies of many left in the Church when they did not fulfill Her end; it is like a luminous ray of the outpour of the divine chest in torrents of love full of compassion for and mercy on man, for the manifestation of the splendour of the glory of Yahweh, the fulfilment in expansion and in fullness of His eternal designs, for the fitting of men into the divine plans, and the perfection and the sanctification of souls.

And I say “those foundations that the Holy Spirit directly inspires”, because throughout all times there have arisen in the Church foundations with strange manners and doctrines; also as though “apparitions” of diverse ways, some-

times so doubtful and even confused, that, even though attracting the multitudes, they have done and continue to do so much damage to the Holy Mother Church; confusing the souls with their diversity of strange ways that, for not being from God, they disturb and sometimes even ridicule the glorious, majestic, splendorous, divine and divinizing mission of this Holy Mother, who walks through the exile, as the Israelites across the desert, under the light and the protection of the shadow of the Almighty.

Being the Successors of the Apostles those who have to discern and to separate the good from the evil spirit separating the wheat from the tares; with the firmness, the success and the certainty that the Holy Spirit gives to those who are chosen and led by Him “with mighty hand and outstretched arm.”<sup>30</sup>

“It is the decision of the Holy Spirit and of us not to place on you any burden beyond these necessities.”<sup>31</sup>

Therefore one must take good care of the flock entrusted by God to each one; since the Father of lights, when returning from the wedding, will call us to strict account for the gifts and talents received:

“So I exhort the presbyters among you, as a fellow presbyter and witness to the sufferings of Christ and one who has a share in the glory to be revealed. Tend the flock of God in

<sup>30</sup> Ps 136, 12.

<sup>31</sup> Acts 15, 28.

your midst, not by constraint but willingly, as God would have it, not for shameful profit but eagerly. Do not lord it over those assigned to you, but be examples to the flock. And when the chief Shepherd is revealed, you will receive the unfading crown of glory.”<sup>32</sup>

Also God always willed, in His loving and infinite design, in the life of the Church with Her apostolic and missionary mission, to have before Him souls that, totally dedicated to contemplation, would live praying “between the porch and the altar”<sup>33</sup> and would offer the immolation of their lives in the daily sacrifice for the praise of the divine glory and, through the mystery of the communion of the saints, for the vitalization of the People of God;

exercising their peculiar priesthood, like Mary, who, according to the words of Jesus to Martha, “Mary has chosen the better part”<sup>34</sup>; and like Saint John in the Last Supper who, reclined upon the chest of the Divine Teacher, penetrated into the profundity of God’s hidden and secret mysteries<sup>35</sup> –since “he who leans on Christ’s chest becomes a preacher of divine things”<sup>36</sup>–;

thus fulfilling, under the impulse of the Holy Spirit, their apostolic, universal and missionary mission.

And also all those called directly to the apostolic life, have to live and to work always under

<sup>32</sup> 1 Pt 5, 1-4.

<sup>33</sup> Jl 2, 17.

<sup>34</sup> Lk 10, 42.

<sup>35</sup> Cfr. Eph 3, 9.

<sup>36</sup> Evagrius of Pontus.

the outflow of the intimate and prolonged contact with God, who makes us live our divine filiation being faithful witnesses to Jesus Christ in the midst of the world through the life and the word, according to the petition of Jesus: "I do not ask that You take them out of the world but that You keep them from the evil one."<sup>37</sup> [...]

If we all try in the bosom of the Holy Mother Church, as living and vivifying members of Christ's Mystical Body, to exercise our peculiar priesthood according to one's own charisma and the gift received from on High –but always in union and adherence to the Pope and to the other Successors of the Apostles–, seeking primarily God's glory and the service of others; so many deformations would not take place as there are in the bosom of the Holy Mother Church: some keeping out of what they have to do, others doing what does not concern them, and the majority suffering the consequences of our lack of formation, adaptation and christian responsibility.

Because, as God gives His life to all and to each one, so that they may live it in union in Him and with Him and, as a consequence, in and with the others, He also gave us the earth so that each and everyone of us might possess it; rejoicing in the happiness that the enjoyment of the goods, given by the infinite and coeternal Creator, meant for all of us and with which He provides us.

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<sup>37</sup> Jn 17, 15.

The failure to carry out this according to the divine plan, being a terrible deformation and a lack of charity, that is equivalent to a lack of possession of the Holy Spirit in our lives; who is the one that illuminates, enlightens, impels and unites all in the perfect fulfilment of the divine plans.

That is why, the diocese, the parish and the religious institutions, all have to promote the distribution, as much adaptably as possible, of spiritual and material goods, according to the collective and particular needs of their members.

Trying in that way to make all happy, filling them with the spiritual and material abundance of the House of the Heavenly Father, and bringing them into the intimate contact with God and of the ones with the others, which will never be accomplished other than in a unity of charity in just distribution of spiritual and material goods:

"If someone who has worldly means sees a brother in need and refuses him compassion, how can the love of God remain in him? Children, let us love not in word or speech but in deed and truth."<sup>38</sup>

Each member of Christ's Mystical Body has his particular mission, given by Christ, in the bosom of the Mother Church, in the diocese, in the parish, and in everything that the Holy Spirit, for the benefit of the New People of God, in the passing of the times gradually inspires and promotes according to the circumstances

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<sup>38</sup> 1 Jn 3, 17-18.



of each moment, under the approval and the guide of the Successors of the Apostles.

And as the lay person is not called by God to realize the Sacrifice of the Altar, to forgive sins, to distribute the Sacraments..., neither is the priest, due to his specific vocation, the one called to get directly into the social issues; even though indeed to form the lay people and to impel them so that they may assume responsibility and solve with supernatural outlook and divine criterion those social issues within their parish, within the diocese, within their community and in the Church; making it extensive through Her to the whole world.

“The Twelve called together the community of the disciples and said, ‘It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word’.”<sup>39</sup>

The role of the lay person in the Church is so important, that, without him, She would not fully and expansively fulfill Her mission, according to the divine mind.

Like the priest, the Christian has to live in family relation with God, knowing the secrets of the Father, by means of the reception of the Eternal One through the Sacraments and through his silent times of prayer:

<sup>39</sup> Acts 6, 2-4.

“I came so that they might have life and have it more abundantly. Now this is eternal life, that they should know You, the only true God, and the one whom You sent, Jesus Christ.”<sup>40</sup>

Let us not believe that the lay person does not need to know God, to live Him and to communicate Him. He, within the Church, has a mystical and universal priesthood, capable of reaching all men of all times by means of his priestly posture “between the porch and the altar,” receiving the Infinite and communicating Him, being a witness in the midst of the world through his life and his word, as a living and vivifying member of the Mystical Body and a faithful witness to Jesus Christ, who in His greatest manifestation of love exclaimed: “No one has greater love than this, to lay down one’s life for one’s friends.”<sup>41</sup>

Being in turn the lay person the one called by God, inside the Church’s bosom, to exercise, likewise, a ministry that brims men with the goods which, for the material needs, God placed in the whole creation.

The lay person has to accept responsibility actively, trying as far as he can, to fulfil his ministry in relation to the creation; working in order that to each one be given all that he needs to comfortably cover his needs, in the perfect distribution of the earth’s goods.

The lay person inside the Church’s bosom, owing to his mystical priesthood, has to live be-

<sup>40</sup> Jn 10, 10; 17, 3.

<sup>41</sup> Jn 15, 13.

fore God and before men, being a torch that illuminates with his life, and ignites with his word the fire of Christ in the heart of men: "I have come to set the earth on fire, and how I wish it were already blazing!"<sup>42</sup>;

and also actively exercising a priesthood of justice, of peace and of love, the only way to fulfil the mission that the Lord has entrusted to him, by the fulfilment of duty according to his own profession and status, and in the place or circumstance in which he finds himself.

And thus, living in communication with God and with men and being and becoming one in God's Bosom and from God's Bosom with God Himself and with others, he is a living and vivifying witness to the Church in the midst of the world.

The lay person must also contribute in the Church his points of view, his apostolic suggestions; but submitting himself with supernatural outlook to those who directly represent God.

Who, in turn, have to try to know the divine thought in order to communicate it to them, to form them and to lead them according to the eternal designs, with the mission and the responsibility to study the gifts of God in them, in order to take advantage of the good spirit in favour of others and to reject what is doubtful or harmful. "Whoever is not with Me is against Me, and whoever does not gather with Me scatters."<sup>43</sup>

<sup>42</sup> Lk 12, 49.

<sup>43</sup> Lk 11, 23.

Fulfilling his mission the lay person as well as the priest, the Church –through the dioceses, the parishes and all those forms or ways of living the perfection of one's own status that the Holy Spirit awakens within the Christian People– would be in this way the ideal that Christ has desired in His divine mind when He founded Her.

But many of those who have to rule the Christian People have confused their ways, they don't live on the Infinite, they don't like to pray, they know not of unity, of divine life, they know not of the true charity of the Holy Spirit, and therefore of God's will in His Church: "Many are invited, but few are chosen."<sup>44</sup>

And they live therewith confused and confuse those who are entrusted to them not giving them the authentic christian direction of individual and communitarian responsibility.

Therefore, sometimes, disorder, confusion and the bewilderment enshroud those who surround us.

There are divers classes of disoriented shepherds, even among the Successors of the Apostles:

Some who live without being aware of the great responsibility they have, not only with God, but also with the others; so that they may know how to give each Christian who is entrusted to them the supernatural criterion for the spiritual and temporary problems, fulfilling the mission for which they were anointed.

<sup>44</sup> Mt 22, 14.

The faithful in contact with these priests, are disoriented in the midst of a world that asks and demands of them the true orientation to solve all sorts of problems; and because they do not understand it, they form a mistaken notion of Christianity and of holiness itself, for they think that, only in separation and escape from men, can one find God.

Getting to the point of considering the perfection or holiness that Christ demands of us –“so be perfect, just as your Heavenly Father is perfect”<sup>45</sup>– as something strange, even inadequate to live it in the world, believing that Christian perfection is only for some who feel called to that sort of life; renouncing, therewith, the complete fullness of God’s plans on their own souls and, therefore, their only, essential, authentic and true reason for being;

forgetting that we are God’s People, “a chosen race, a royal priesthood, a holy nation, a People of His own, so that you may announce the praises of Him who called you out of darkness into His wonderful light,”<sup>46</sup> that we have to live in the midst of the world being living temples of God and the dwelling of the Most High: “Whoever loves Me will keep My word, and My Father will love him, and We will come to him and make Our dwelling with him.”<sup>47</sup>

Faced with that, the lay people become mere passive spectators inside God’s Holy People; wherewith the universal, apostolic and most rich action, of Mother Church, the New and

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<sup>45</sup> Mt 5, 48.

<sup>46</sup> 1 Pt 2, 9

<sup>47</sup> Jn 14, 23.

Heavenly Jerusalem, “according to His promise to our fathers, to Abraham and to His descendants forever,”<sup>48</sup> has become disfigured and even considerably diminished. [...]

With that, the heart of man, created by God to possess Him and, therefore, with demands of greatness, fullness and expansion, experiences itself disappointed at the pitiful example that give him those priests, responsible for giving them the true, wide and universal sense of Christianity.

That is why, sometimes, Christians under their pastoral care live as though hardened regarding the problems of others, and are unconcerned about them; coming to consider as normal that their brethren live in destitution and nearly die of hunger, while others, like the rich feaster, squander in abundance.

Being this a great damage for Mother Church whom, remaining disfigured, we make Her to appear to others as something strange and selfish.

There are other priests who seem to live only for their personal benefit, using almost all their capacities in seeking the first places and in accumulating the greatest possible number of positions with their ensuing economic remunerations; preferring in this way their personal advantage and human glory to God’s glory and the good of souls. Poor them! since “for everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”<sup>49</sup>

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<sup>48</sup> Lk 1, 55; cfr. Rom 4, 16.

<sup>49</sup> Lk 14, 11.

These are the mercenary shepherds who tend themselves, even though they appear, many of the times, to feel great zeal for souls and for the Holy Mother Church.

“Woe to the shepherds of Israel who have been pasturing themselves! Should not shepherds, rather, pasture sheep? You have fed off their milk, worn their wool, and slaughtered the fatlings, but the sheep you have not pastured. You did not strengthen the weak nor heal the sick nor bind up the injured. You did not bring back the strayed nor seek the lost, but you lorded it over them harshly and brutally. So they were scattered for lack of a shepherd, and became food for all the wild beasts.”<sup>50</sup>

Unfortunately the damage that throughout all times these shepherds have done to the Spouse of Christ, the immaculate and without blemish Lamb, is incalculable. For men, who in their majority live only for earth's goods, are not capable to see in them the greatness of the priestly Sacrament which constitutes them ministers of God, distributors of His sacred gifts, intercessors before God's infinite Holiness and servants of their brethren and of the Lord, to whom voluntarily and freely they consecrated themselves to seek His glory and the extension of His Kingdom.

While other priests, also disoriented, without living in communication with God, without

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<sup>50</sup> Ez 34, 2-5.

knowing Him, without knowing well the divine criteria and, therefore, without assimilating the life of the Church, abandoning their peculiar mission for lack of supernatural outlook, dedicate themselves almost exclusively to the temporary issues; usurping from the lay people the beautiful responsibility that God entrusted to them in the Church's bosom.

They directly promote, losing the true meaning of their vocation, all the economic, social, political, etc. issues;

sometimes putting all who surround them in upset and discomfort, in an almost total unconcern about God, and making man, created for the Infinite One, into a completely human being; forgetting that the fundamental and essential purpose of his existence is to live on God and to glorify Him; who created us only and exclusively so that we might possess Him fulfilling all the demands and capacities of our heart thirsty for God: “As the deer longs for streams of water, so my soul longs for You, O God,”<sup>51</sup> who owing to the excellence of His perfection, when we know Him, makes us break into an eternal Holy in most vehement need to love Him, to adore Him and to glorify Him.

But most of the times the rational creature, deeply involved in earthly things, marginalizes God and even despises Him, without recognizing that one must give “to Caesar what belongs to Caesar and to God what belongs to God”<sup>52</sup>; pre-

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<sup>51</sup> Ps 42, 2.

<sup>52</sup> Mk 12, 17.

ferring the human rights to the divine right of Him who is “King of kings and Lord of those who dominate”<sup>53</sup> and has in Himself His coeternal subsistence and His infinite self-sufficiency; and to whom alone one owes all honor and glory with His Only Begotten Son, Jesus Christ, before whom “every knee should bend, of those in Heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”<sup>54</sup>

Therefore when they put human things above the divine, the faithful become disoriented with the danger of confusing others and even dragging the masses and separating them from God; for man is spirit and flesh and, therefore, has to live his double facet in order to fulfil the complete and finished perfection of his reality.

But since the life of the spirit is mystery and it is only perceived by those who with sincere heart, simple spirit and open soul, seek God; man, who normally lives by the senses, before that plan of human renovation, feels attracted; coming to forget, even to postpone and even to despise, in his unconscientiousness and lack of light, the most intimate, profound and sacred riches of the spirit, losing his true meaning and his reason for being.

And as the former priest, of whom I spoke above, confused the souls and disfigured the beautiful and shining face of Mother Church through his pitiful spiritual life, this latter one be-

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<sup>53</sup> Rev 19, 16

<sup>54</sup> Phil 2, 10-11.

comes dangerous to the Church Herself; even getting to the point in his confusion of slapping the very Mother of whom he was born, who sustains him and the one who will bring him to rejoice eternally, if he finally dies in the state of grace, of the great blissfulness with which the being Catholic, Apostolic Church, built on the rock of Peter, provides us together with the possession of the Immense Being.

These poor priests present to those who follow them a Church completely earthly and worldly-minded; getting to the point in their lack of supernatural outlook and foolishness, of searching carefully and manifesting the defects which, throughout the passing of times, the multitude of the children of the Church, for not knowing Her, we have expressed in Her face, overflowing with divine beauty and holiness, where God reflects Himself like in mirror without blemish.

And therewith this they confuse and drag the masses that, together with him, rebel against the Church, represented especially in the Successor of Saint Peter and in the other Successors of the Apostles.

“If the world hates you, realize that it hated Me first. If you belonged to the world, the world would love its own; but because you do not belong to the world, and I have chosen you out of the world, the world hates you.”<sup>55</sup>

“When you were younger, you used to dress yourself and go where you wanted; but when

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<sup>55</sup> Jn 15, 18-19.

you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.”<sup>56</sup>

To these priests there is no supernatural outlook, there is no obedience; they know not of divine criterion, they are completely worldly-minded: “a resounding gong”<sup>57</sup> without bearing fruits of eternal life for the souls.

And the poor fellows who fall at their contact become like them; taking out and carefully searching the defects of the Church and of Her Shepherds.

Who have, keep and communicate the great treasure that Christ entrusted to His Apostles; even though, as Saint Paul says, “we hold this treasure in earthen vessels”<sup>58</sup> whereof, at any moment, some can crack or break; and in the course of times, with their diversity of customs and personal ways, may happen what the apostle Saint Paul says in his letter to the Galatians: “When I saw that they were not on the right road in line with the truth of the gospel, I said to Kephas in front of all, ‘If you, though a Jew, are living like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?’”<sup>59</sup>

Remaining always like the bastion and inextinguishable light of the truth of the words of Jesus: “But who do you say that I am? Simon Peter said in reply, ‘You are the Messiah, the Son of the living God.’

<sup>56</sup> Jn 21, 18.

<sup>57</sup> 1 Cor 13, 1.

<sup>58</sup> 2 Cor 4, 7.

<sup>59</sup> Gal 2, 14.

Jesus said to him in reply, ‘Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but My Heavenly Father.

And so I say to you, you are Peter, and upon this rock I will build My church, and the gates of the netherworld shall not prevail against it’.”<sup>60</sup>

And thus the community of the whole Apostolic College, becomes a precious amphora replete with divinity, to saturate all men who with good will may want to find the truth in all its truth, peace and justice in true charity.

Added to all this, today, as always, there are also in the Church members of bad will, “ravenous wolves in sheep’s clothing”<sup>61</sup> and tame lamb, who, “masquerades as an Angel of light”<sup>62</sup> and incited by the evil spirits, that go about loose, work and plot to disperse the flock in the gloom of the night that enshrouds them; and go about confusing the christian People with their diabolic shrewdnesses and the flashes, only apparently luminous, but blinding, of the darkness of their hearts full of gloom and their crooked performances; filtering into the Church in the episcopates, in the priesthood, the seminaries, the consecrated people, and in all those manners and places where one tries effectively to work for God’s glory and the good of souls –as a repentant member of a diabolic sect manifested– in order to disfigure Her, making Her burst from inside.

<sup>60</sup> Mt 16, 15-18.

<sup>61</sup> Mt 7, 15.

<sup>62</sup> 2 Cor 11, 14.

“I know that after my departure savage wolves will come among you, and they will not spare the flock. And from your own group, men will come forward perverting the truth to draw the disciples away after them.”<sup>63</sup>

Therefore Jesus Himself alerted us:

“Let them grow together until harvest; then at harvest time I will say to the harvesters, ‘First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn’.”<sup>64</sup>

The enemies of the Church plot, in the night of the suffocating confusion that enshrouds us, full of humanism and terrible and abominable concupiscences, all sorts of confused and diabolic machinations, to denigrate this Holy Mother, saturated with holiness and sublime and divine beauty and, with Her, the elect of God and those who represent Her – “Do not touch My anointed, to My prophets do no harm”<sup>65</sup>–; without knowing that He who Is is strongly angry and fiery with zeal for His spouse, the Church.

While each man passes fast through the dramatic pilgrimage of this life, in order to arrive at the end of the encounter with the Eternal, those who “washed their tunics in the Blood of the Only Begotten Son of God,”<sup>66</sup> become man out of love, and “are marked in their foreheads with the seal of God and the Lamb who takes away the sins of the world.”<sup>67</sup> “Do not be afraid

<sup>63</sup> Acts 20, 29-30. <sup>65</sup> Ps 105, 15. <sup>66</sup> Cfr. Rv 7, 14.

<sup>64</sup> Mt 13, 30. <sup>67</sup> Cfr. Rv 14, 1; Jn 1, 29.

any longer, little flock, for your Father is pleased to give you the kingdom.”<sup>68</sup>

Those, however, who obstinately rebel against the infinite Creator and His eternal designs, fall, as though by surprise, forever, with the speed of lightning, into the unfathomable abyss of perdition, “where there will be inextinguishable fire, between wailing and grinding of teeth.”<sup>69</sup>

What a great need we have of holy shepherds and priests who know how to give each of us the supernatural outlook to guide the way of life of each Christian so that we may be able to fulfil God’s will, individually and collectively, in the bosom of the Church, of the diocese, of the parishes and of a diversity of communities; becoming extensive to all men through the universal mission that Christ gave His Church, under the will of the Father and the impulse and the love of the Holy Spirit!

Since, most of the times, the consecrated people do not know how to make Christians live the true life in relation to God and to men, through their vocation, mission and priestly posture...

And all that because they have lost the intimate and familiar contact with the Holy Spirit, sanctifier, illuminator and impeller of the ecclesial life.

Since they do not live on Him, they neither live on the Father and on the Son; as a result, they don’t know the divine mind, they cannot

<sup>68</sup> Lk 12, 32.

<sup>69</sup> Mk 9, 48; Mt 13, 42.

communicate it nor express it with the Word, and the action of the Holy Spirit Himself is practically none in them.

That is why, they become braggarts, disturbers of the peace, and even selfish, disconcerting and disorienting the faithful, regarding the true profound and deep reality of living members of the Mystical Body of Christ, that we all have to live;

becoming many of them, “appointed [by Jesus] that they might be with Him and He might send them forth to preach,” a “stumbling stone”<sup>70</sup> and the ruin of souls; leading them through off the road paths with twisted feet;

disfiguring the most rich dogma of Holy Mother Church, that one must manifest in loving wisdom to all, “whether it is convenient or inconvenient”<sup>71</sup>—“everyone who acknowledges Me before others I will acknowledge before My Heavenly Father. But whoever denies Me before others, I will deny before My Heavenly Father”<sup>72</sup>—under the intimacy, the impulse and the irresistible and uncontrollable strength of the Holy Spirit, so that “the earth shall be filled with knowledge of the Lord, as water covers the sea.”<sup>73</sup>

Into the bosom of Holy Mother Church, and in the passing of the centuries, major and diverse deformations have been introduced or filtered; since, for being as divine because of Christ, Her royal Head, “Lord of lords and King

<sup>70</sup> Mk 3, 14-15; 1Pt 2, 8.

<sup>71</sup> 2 Tim 4, 2.

<sup>72</sup> Mt 10, 32-33.

<sup>73</sup> Is 11, 9.

of kings,” as human because of Her members, in Her human side She is always exposed to divergences, only in what is accidental.

Therefore there are times in which the splendour of Her divine and divinizing reality, the beauty of Her face, the splendiddness of Her ever ancient and ever new youth, the kingliness of Her Head and the fortitude of Her members, manifest themselves more.

And others in which, in the face of the asphyxiating and suffocating presentation of the deformations of many of Her children, specially of those who have to shepherd Her, and of the consecrated people;

who disfigure Her so desolatingly and terrifyingly, disconnected from the coeternal plans of God, which overflow upon us, in an outpouring, from the Father’s Bosom, through Christ and in the impulse, the strength and the infinite lulling of the Holy Spirit, under the Universal Motherhood of Mary, Mother of the beautiful Love, by and in the precious amphora of the Holy Mother Church, replete with holiness and divine beauty;

She appears, like Christ in Gethsemane, prostrate on earth and tearful, breathless and stooping, according to what the Lord showed me on the 6<sup>th</sup> day of January of 1970,

presenting Her sometimes so desolate that, like Her divine and royal Head, “not even human form She has,” in the face of the outrage of those who mistreat and attempt to deform Her, spitting Her in Her divine face; and, because they do not know Her well, to them it is



the same whether She be divine or human, holy or sinful; and in the madness of their stupidity, they come, despising Her, even to abandon Her.

She being, as the Lord also made me see on the 23<sup>rd</sup> day of January of 1971, as a “fortified tower”! unshakable! invincible! terribly immense! above everything created! So beautiful that She was capable of maddening God Himself with love because of “the beauty of Her face,”<sup>74</sup> the spring of Her life, Her splendorous mission, Her bleeding pain and Her repletion with Divinity; sliding down from Her divine and royal Head, throughout all His Mystical Body, soaking It “like precious ointment on the head, running down upon the beard of Aaron, upon the collar of his robe.”<sup>75</sup>

Therefore there are moments of true tragedy for the Mother Church.

The Church is supernaturally rich, holy, beautiful with the same holiness and divine beauty that bedecks Her and ennobles Her; one, as God is one in His Trinity of Persons; Catholic and Apostolic, who, with Her foundation upon the Rock of Peter, manifests to us and gives us the divine life; full of truth, of justice and of peace, of love and charity, of supernatural wealth, of equality; replete, in a word, with Universal Motherhood.

She loves all Her children equally and, therefore, She needs to distribute to all of them Her

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<sup>74</sup> Sg 2, 14.

<sup>75</sup> Ps 133, 2.

most rich inheritance, full of the divine gifts that Christ placed in Her bosom to fill and to brim all men with Divinity: all those who may come to live drinking in the affluents that spring up from Her open side:

“Let anyone who thirsts come to Me and drink and I will give a gift from the spring of life-giving water.” But “they have forsaken Me, the source of living waters; They have dug themselves cisterns, broken cisterns, that hold no water.”<sup>76</sup>

And to manifest all this rejuvenation of the beautiful face of the Church, the Second Vatican Council arise, brimming with plenitude and wisdom, of justice, truth and love; inspired by God to John XXIII, “receiving –according to what he himself manifested on the 25<sup>th</sup> of January of 1959– as coming from on High, an intimate voice of our spirit.”

The Council comes –according to the words of Paul VI in the opening discourse of the Second Session, of the 29<sup>th</sup> of September of 1963– for:

“The knowledge, or, if one prefers to put in another way, the consciousness of the Church, Her reform, the restoration of unity among all Christians, and the dialogue between the Church and the contemporary world.”

“We believe that in this Ecumenical Council the Spirit of truth will enkindle in the teaching body of the Church a more radiant light and

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<sup>76</sup> Jn 7, 37; Rv 21, 6; Jer 2, 13.

will inspire a more complete doctrine regarding the nature of the Church Herself, in such a way that the Bride of Christ will, as it were, seek to see Her own image in Him, and, with an intensely burning love, strive to rediscover Her own form, that beauty which He wishes to shine forth in His Church.”

“If, on comparing Herself with Him, the Church should discern any shadow, any defect, in Her visage or in Her nuptial garment, what then should She do, spontaneously and vigorously? The answer is clear: reform Herself, correct Herself, bring Herself back to that conformity with the divine model which constitutes Her principal duty.” “Only after completing this task of interior sanctification will the Church be able to show Her face to the whole world, saying: ‘He who sees Me, sees Christ,’ just as the divine Redeemer said of Himself: ‘Whoever has seen Me has seen the Father’.”<sup>77</sup>

“There is a third task incumbent on this Council, one of the utmost spiritual gravity. It is the question of ‘the other Christians’... whom We do not have the joy of counting among those joined with Us in the bond of perfect unity in Christ:

a unity which only the Catholic Church can offer them..., and which cannot be attained except by unity in faith, participation in the same Sacraments, and due adhesion to the one and only authentic organism of ecclesial governance...”.

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<sup>77</sup> Jn 14, 9.

“On gazing at the world, We are filled with immense sadness on account of so many other calamities, especially the atheism which pervades part of mankind and thus disrupts the intellectual, moral and social order, the true notion of which is gradually becoming lost to humanity.

While the light of the natural sciences shines ever more brightly, the science of God, and therefore the true science of man as well, are increasingly shrouded in darkness. Hence, while technological progress is bringing marvellous perfection to every kind of instrument available to man, his heart is ever more profoundly invaded by emptiness, sadness and despair.”

Nevertheless, children of Holy Mother Church, the Universal and Heavenly Jerusalem founded by Christ and entrusted to the Apostles: the Holy People of God is wrapped in a dense and suffocating cloud of confusion full of darkness which pervades us everywhere. For as Paul VI, no less, has declared, “the smoke of Satan has filtered itself through the cracks of the Temple of God.”<sup>78</sup>

Therefore in order to give men Her true meaning and authentic orientation, the Second Vatican Council has arisen, with the great mission to unravel, to warm up and to revive our most rich dogma, giving it to us crumbled in loving wisdom; and making as though a Christian

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<sup>78</sup> Paul VI, Solemnity of the Holy Peter and Paul, 1972.

revolution within the Church's bosom, according to what my soul expressed under the light of the divine mind and the motion of the Holy Spirit on the 21<sup>st</sup> day of March of 1959.

And thus, presenting to the world the true face of Mother Church, that appeared ancient and aged by our deformations and sins;

all men would come to Her bosom to live and to drink until inebriating themselves from Her plenitude of truth, of life, and of justice;

and even the separated brethren would return who went away from the Father's House for not knowing Her well, and disoriented they went to other folds, "misled behind the flocks of their companions"<sup>79</sup> due to the disfigurement and the caricature that we have made of Her.

The Council arises with the will to make the Liturgy live more profoundly and adaptably, to reach all parts, to go into all environments, to reform external accidental customs;

in a word, to rejuvenate the most beautiful, most spiritually rich and shining face of the Church, full of the beauty and sapiential wisdom with which Christ bedecked Her and brimmed Her the day of His eternal Wedding, depositing and perpetuating in Her all the profound mystery of His life, death and glorious resurrection.

So that in this way the Church may make us live the essential mission that the Only Begotten Son of God, become Man, deposited into Her Motherly bosom.

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<sup>79</sup> Cfr. Sg 1, 7.

Therefore the Council comes to present Her such as She is, so that men, when looking at Her, may see the face of God in Her;

for "strengthen the hands that are feeble, make firm the knees that are weak,"<sup>80</sup> clarifying the truth in all its truth, which the Holy Mother Church contains in Her divine and divinizing amphoras;

to revitalize and brim all men with the same divine life that Christ brought and manifested to us by the Father's will, under the strength and the impulse of the Holy Spirit.

But, as I previously indicated, when presenting what the true life of the Church is with Her glorious and sanctifying mission, clearly appear the deformations that most of Her children have formed in Her bosom, with the passing of time.

And then, instead of rejoicing and uniting ourselves with the Pope and the Bishops to help them with this authentic renewal, pride rebels –oh terrible sin whereby Lucifer, turning against God said to Him: "I will not serve,"<sup>81</sup> opening wide as a consequence, the unfathomable Abyss of perdition, for him and all his followers– and, like Lucifer, men are blinded...!

and when they discover the Church loaded with the wretchedness of Her children and stooping from so much weight, they turn against Her, and once again they slap Her, spitting Her in Her divine face and even despising Her.

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<sup>80</sup> Is 35, 3.

<sup>81</sup> Jer 2, 20.

They don't want to acknowledge with humility, for lack of light and love, on one hand, the supernatural richness, the beauty and the mission of the Spouse of the Lamb who, after Her dark nights of Gethsemane, speaks to us with "Jesus Christ, and Him crucified"<sup>82</sup>;

and besides, the load that She carries on Herself for our own wretchedness, sins and rebellions, like that of our first Parents in the earthly Paradise, with the unfortunate consequence of the break of God's eternal designs; "who created us in His image and likeness"<sup>83</sup> solely and exclusively so that we might possess Him, filling all our capacities with the possession in participation of the most glorious and most blissful enjoyment of His same divine life, entering into the eternal wedding of Christ with His Church.

As in all the renewals, the Church examines Herself, and gradually studies prudently the ways to bring about Her own reform which, in Her human part, She deems necessary.

And guided by the Holy Spirit, under His direction, prudence and balance, taking into account the circumstances and mentality of all Her children; so as not to disappoint some and disturb others, She moves on in good time, slowly and prudently, by means of the presentation in loving wisdom of Her most rich dogma, manifesting God's will which He, through the Council, wants to gradually show us.

But the majority of Christians, due to their unbalance, are disconcerted.

<sup>82</sup> 1 Cor 2, 2.

<sup>83</sup> Cfr. Gn 1, 26.

Some want to go too fast, while others are reluctant to accept the change of focus that the Church needs at each moment; without adapting, on both parts, to the moderate, most wise and prudent pace of the Holy Mother Church.

Making Her move in Her journey with great difficulty and loneliness owing to Her determination of improvement and renewal; being misunderstood by the majority of Her children, since the diversity of criteria creates confusion, full of disorder and discord: "The thoughts of men... they are vain," the life of man is "like chaff which the wind drives away."<sup>84</sup>

While the enemy rubs hands at the disorientation, lack of unity and dislocation of many of the members of Christ's Mystical Body; the Church, in Her intentions of renewal, needs as never before to be comprehended, known and loved, lived and manifested in Her infinite mystery of truth, of justice, of peace and of love; which is communicated to us through the Successor of Peter and the other Successors of the Apostles who, in communion with him, form, perpetuating it, the Apostolic and Episcopal College.

Many of whom receive in themselves the incomprehension and the contempt of Christians, who, when they lose the supernatural outlook, turn against them; abandoning in this way the true and authentic harmony that the unity of the Church in the mystery of Her life, mission and tragedy demands of us; losing at the same time the intimacy and friendship with God. [...]

<sup>84</sup> Ps 94, 11; 1, 4.

The Church is Holy, is One and is Apostolic; who, under the See of Peter, has to live and to manifest Her authentic reality, as divine and transcendent, as She is created and human.

She is Holy because God Himself dwells in Her, is Her Head, and communicates the mystery of His life, His universal mission and His holiness, who gives Himself to us through the Sacraments and the gifts, fruits and charismas of the Holy Spirit;

impelling us to live on God and to manifest Him to men of every people, race and nation: "Go into the whole world and proclaim the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit... Whoever believes and is baptized will be saved; whoever does not believe will be condemned. And behold, I am with you always, until the end of the age."<sup>85</sup>

The Church is Holy because She is the congregation in reunion of all men, by Jesus Christ in Mary's womb, living Her divine filiation with the Father and the Holy Spirit.

She is One, and has to remain one in the unity of Her members, as the image and reflection of God Himself, who is one in His Trinity of Persons.

And, so that She might be one, Christ, who is Her Head, made Her His Mystical Body in the diversity and union of Her members, as the

<sup>85</sup> Mk 16, 15-16; Mt 28, 19-20.

Father and the Son are one, and the ones are in the others, congregated and embraced in the love of the Holy Spirit: [...]

The divine Persons are and have one sole life, one sole being, been and possessed by each one in Itself and in the other divine Persons, in Their relations and through Their relations, in one immutable act of encompassment infinitely most simple and consubstantially divine.

Therefore God is as one in His being as He is triune in His Persons; *being Themselves* the ones in the others and *standing in being of Themselves* the ones in the others what they are and doing what they do in Their most simple act of divine immutability.

God is a mystery of unity and He wills that we all be one as He Himself is one, according to the Words of Jesus: "So that they may all be one, as You, Father, are in Me and I in You..., so that they may be one, as We are one.

I made known to them Your name and I will make it known, that the love with which You loved Me may be in them and I in them."<sup>86</sup>

For "when he comes, the Spirit of truth, he will guide you to all truth."<sup>87</sup>

The Divine Family wants to say Itself, in a saying that is to make over lovingly Its life, to men.

The Father says it to us by His consubstantial Word in a canticle of eternal love in the Virgin's womb, Who "would give birth to a son, the descendant of the lineage of David, whom

<sup>86</sup> Jn 17, 21-22. 26.

<sup>87</sup> Jn 16, 13.

She would name 'Emmanuel, God is with us',<sup>88</sup> under the loving and infinite lulling of the Holy Spirit, who through the mystery of the Incarnation, makes Her break into divine Motherhood in such a way that the Word became Man and dwelt among us.

The Son, who is the Word of the Father in Explanation, plunges into Mary's bosom, uniting Himself hypostatically in eternal and indissoluble espousal to a humanity that in Him, through Him and for Him, has been created in the image of His infinite perfection.

And in Mary and through Mary, the will of the Father being fulfilled and in the love of the Holy Spirit, the human nature and the divine nature are united in the person of the Word.

In this way the union of God and Man in Mary's womb takes place, in a romance of love; by means of which the Infinite Word tells us His life in divine and human song.

But, when the Word becomes incarnate in Mary, He brings with Himself the Father and the Holy Spirit, since the Word always dwells in the Father's bosom and in the union of the Holy Spirit.

And the Incarnate Word gathers in Himself the men of all times and He brings them with Him to Mary's womb; taking place in the Lady, in and by the mystery of the Incarnation, the union of all men with God; beginning then, even though germinally, the foundation of the Church;

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<sup>88</sup> Cfr. Mt 1, 23; cfr. Jer 33, 17.

since the Church is the congregation and the reunion of all men, through Jesus Christ, with the Father and the Holy Spirit, in Mary's womb, under the divine and Universal Motherhood of the Virgin, Mother, Queen and Lady of the Incarnation.

The Church is a mystery of unity, since God created us all that we might live on Him and with Him, on His same life, and so that, grafted into Christ, like the vine shoots into the grapevine, we would live united also among us in communication of spiritual goods, and, consequently, material.

Therefore the Holy Mother Church is the perennial and perpetual manifestation of this will of God here and later in Eternity. She is a continuous mystery of unity of life, of criterion and of goods.

And in order that this may remain and perpetuate itself according to God's eternal designs, the Holy Spirit, who is the love and the union of the divine Persons in the Divine Family, stayed in the Church, with Christ who continues His divine and redeeming mission, and with the Father who manifests His will during all times, through the Pope and the Bishops who, in communion with the Successor of Saint Peter, might live and defend the unity and the truth in all its truth, ever ancient and ever new, that is held, perpetuated and communicated to us in and from the precious amphora of the Holy Mother Church, replete and saturated with Divinity.

Therefore to the extent that the priests, the consecrated people and the lay persons, fulfil their mission in unity of criterion and in submission to those who represent the Church; to that extent God's will shall be manifested and the mystery of His life worked in us through the love of the Holy Spirit. "Where charity and love are found, there is God."<sup>89</sup> [...]

And the Church, who is invincible, immutable, unshakable, holy, one, perpetual, the one who picked up the mission of the Apostles to continue it in time and to perpetuate it in Eternity; is unknown, outraged by the majority of men who, because they do not know Her well, turn against Her, despise Her and even mistreat Her; and by many of those same children who, when they see the tragedy wherein She finds Herself for our own and innumerable sins, rebel against Her.

O pride of the mind of man, you want to prefer yourself to the criterion of the Church, you want to sweep away with your haste and violence Her peaceful, peace-making and unifying doctrine...!

Poor little men, and among them, sometimes, many of Her own, priests and members of the consecrated people, who because of their little inner life and, as a consequence, their surplus of naturalism, are rebelling against their own principles; blaming Mother Church, full of holiness, for a guilt that She in Herself, by Herself does not have, but that it is we ourselves, who some-

<sup>89</sup> Antiphon of the "Lord's Supper".

times thinking one way and other times thinking another, give to the Church an unknown, deformed, baffling and disfigured appearance. [...]

Therefore it is necessary, living members of the Mystical Body of Christ, that we unite in a unity of life, of criterion and of apostolate. [...]

Therefore all members of the Church we have to renounce our personal ways; and each one with his particular and own charisma, received by the will of the Father, the Word of the Son, under the impulse and the strength of the Holy Spirit, has to join the Successor of Saint Peter and our beloved Bishops; and, together with them, form, in a mutual and most unique assistance, the great family of the children of God in the universal bosom of the Holy Mother Church; endeavouring to aim at the greatest unity of criterion in the overabundance of the diversity of apostolates that may encompass everybody and fill and brim the whole Holy People of God.

But let no one who feels that he is a living and vivifying member of Christ's mystical Body stay out of this task. And all will be happy, they will feel responsible and will collaborate with the Church, fulfilling their individual and collective mission. [...]

Therefore it is necessary that in the Universal Church, in each diocese, in each parish, center or apostolic group an effort be made to solve their Christian problems of relation with God

and with men, in the diversity of gifts, charismas and ways of apostolate.

Let us all united, being one as God is one, a miniature People of God which nourishes, fortifies, feeds and helps one another as a true family.

And the same way as the Divine Family, in diversity of Persons, has one sole being by the perfection of Its same divine nature;

and the same way as the Pope and the Bishops have to be united in one same doctrine, in one same spirit, in one same mission and in one common aid;

we all have to unite to them in order to be one, as God is one, and to form with Christ, through Him, and in Him, the mystery of unity that the Church is, the Mystical Body of Christ with all its members, founded on the Rock of Peter and sheltered under his See –“What we have seen and heard we proclaim now to you, so that you too may have fellowship with us; for our fellowship is with the Father and with His Son, Jesus Christ. We are writing this so that our joy may be complete.”<sup>90</sup>– [...]

And the Church will appear as She is: One, Holy, Catholic and Apostolic, united under the staff of the Good Shepherd, who, like Christ: “I will lay down My life for the sheep”<sup>91</sup>;

She will appear beautiful, replete with divinity and appealing; so that those who may

<sup>90</sup> 1 Jn 1, 3-4.

<sup>91</sup> Jn 10, 15.

know Her such as She is, will rush to inebriate themselves in Her eternal springs, and the flames of Yahweh will penetrate us in His eternal charity “Your name spoken is a spreading perfume that is why the maidens love you. More delightful is Your love than wine!”<sup>92</sup> uniting ourselves through the Pope and the Bishops with the Divine Family, forming in them “one flock, one Shepherd.”<sup>93</sup>

And this will be the way in which all men on earth may come to drink and to live in the great banquet of the Head of the Household, that is being celebrated in the bosom of the pilgrim Church; in order to reunite later, as a triumphant Church, all Her children in the divine and most glorious Banquet of the eternal wedding of Christ with His Spouse, the New and Heavenly Jerusalem; where we will live eternally, intoning, in union with all the Saints and the Angels of God, the new canticle, the great canticle that God alone is able to sing to Himself; giving glory to the Father, glory to the Son and glory to the Holy Spirit forever and ever. Amen [...]

<sup>92</sup> Sg 1, 2-3.

<sup>93</sup> Jn 10, 16.



15-8-1973

## LONGINGS LOADED WITH HOPE...

My days are passing with nostalgia  
in hours of silenced mysteries,  
clamouring in my yearning for plenitudes  
that brim the promises of the past.

I sigh for Heaven...;  
in tenuous melodies I have a glimpse of it,  
and I clamour, after my nights, for a flight  
to show me in Its splendour  
the light of the Word.

In clamours fade away my laments  
for the day of the Love,  
without the ferocious night of dense veils.

My life is the nostalgia of a memory...;  
of a memory replete with promises  
heard in romances of mystery:  
nostalgia for the Infinite  
that I yearn for in my innermost thoughts...!

But also, if I look towards the past,  
I hear a sweet clamorous accent:

“Your children are My children,  
replete is your inner being  
with the fruitfulness of My barns.

I am Father of souls –clamours the Word–  
and I subjugate in My strength the entire world.

You are: beloved Spouse, Church of Mine;  
replete You are with children

as with stars replete are the Heavens,  
as with drops replete are the seas  
which, like pearls, overflow from Her bosom.

Work of the Church I made you in  
my designs:  
a mysterious mission that envelops a  
great secret.”

Nostalgia are my days...,  
nostalgia for a past  
which I press hard into the mystery of silence.

Love of *loves*, Fullness of my longings,  
Captivator of gifts,  
Bridegroom who fruitfulness my *soul-Church*;  
my children are the glories of my days,  
who express your praises;  
those descendants  
that in promise You offered me,  
and that powerful people  
which, with You at the head, has to show You.

Legion of Christ, furious army  
which fights for the Kingdom of the  
Immense One,  
advance, tire not, cry aloud hard!  
for God trusts in your victories,  
fulfilling the promise that in me He has placed.

Be brave, beloved son, rest not,  
sing the Word!

Be brave! God expects something  
from the fruits of your life  
after the bleeding night of the exile.

Raise your voice, "Fruit of my conquests";  
I want you as a lovely hero and fighter of loves,  
untiring in your journey towards Heavens.

I want to see you brave and a messenger,  
and a royal eagle that passes in its flight  
without staining its wings on the ground;

I want you as the Christ in songs of Word,  
in hidden and silenced sacrifice  
behind the sweet smile of the mystery.

Beloved son, fruit of the promises  
that the infinite Love gave to my chest,  
crown of my life,  
glory of my yearnings,  
repose of my days,  
fulfiller of the message  
which, in promise silent and of mystery,  
the infinite Love,  
with the kiss of His mouth, gave my bosom,  
in order to help His pained Church.

Beloved son, God awaits you, I await you,  
trusting in the message that in you I have placed.

You are the glory of my hopes  
after the nostalgia that is to take me to Heaven.

## PUBLISHING NOTE

It has been had recourse to the expressions "*to be Himself*," "*is Himself*," "*being Himself*," etc. –allocating to them a deeper, dense and original sense– in order to translate the expressions "*serse*," "*se es*," "*siéndose*," etc. by means of which Mother Trinidad de la Santa Madre Iglesia expresses the multiple lights she has received from God about His Infinite Being.

The explanation that the very Mother Trinidad did in one of her writings, is transcribed as follows:

"God is Himself...! And this phrase, according to my poor understanding, embraces and explains for me all that God is. In such a way that, when I say: God is Himself, or God stands in being of Himself, or the being Himself of God, I understand in these phrases all these ideas that I am going to say:

First: I see how God is Himself by Himself; how all that He is, He stands in being of Himself; I see the eternal instant of the Eternity, in which God is Himself by Himself and in Himself; I see how He is Himself so, and why He is Himself so; and I contemplate Him being Himself so in that eternal instant, without time, in which the Being, being Himself One, is Three Divine Persons who, being a sole Being, in Trinity is Himself.

Second: I see in that same word: the being Himself or God is Himself, the Father being Himself Father by Himself and in Himself as Source; the Word being Himself Son in Himself and by the Father; and the Holy Spirit being Himself personal Love between Both, in Himself and by the Father

and the Word. And I see in this word: *to be Himself*, the way of *being Himself* so each one of the Persons, and the difference of each Person. So that, for me, this simple word that I use so much, says to me all the glorious mystery of my Trinity and all the hidden and very depth secret of my Unity in its root."

Similarly Mother Trinidad refers to God the reflexive use of many other verbs, such as "to have," "to see," "to love," "to know," "to say," etc... Following the same option used in the case of the verb "to be," the Spanish expressions: "se lo tiene," "se lo ve," "se lo ama," "se lo sabe," "se dice," etc... have been translated into English as follows: "He *has Himself* so," "He *sees Himself* so," "He *loves Himself* so," "He *knows Himself* so," "He says Himself," etc...

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#### NOTE:

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

The authoress:

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