

I have faith

*in Jesus Christ and in His Mystical Body,
the Holy Mother Church,
steeped in hope
and aflame in the love
of the Holy Spirit*

* *

*Abraham,
for his unshakeable faith,
full of hope
in the promises of Yahweh,
was made by God
the Father of all believers*

*

In the Sancta Sanctorum...

Mother

Enimidad de la Santa Madre Iglesia

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

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LA OBRA DE LA IGLESIA (The Work of the Church)

MADRID - 28006

ROMA - 00149

C/. Velázquez, 88

Via Vigna due Torri, 90

Tel. 91.435.41.45

Tel. 06.551.46.44

E-mail: informa@laobradelaiglesia.org

www.laobradelaiglesia.org

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I HAVE FAITH

I have faith... And I believe in the only true God, He who *is Himself**, by Himself and for Himself His very eternal subsistence and infinite self-sufficiency; and in His Only Begotten Son Jesus Christ, the One He sent, Yahweh's Anointed, the One expected by the nations, the One promised to our holy Fathers and longed for by the Prophets; "God from God, Light from Light," of the same substance and nature of the Father and of the Holy Spirit.

And therefore, I can say with the Apostle Saint Paul: "I have been crucified with Christ; yet I live, no longer I, but Christ lives in me; I live by faith in the Son of God who has loved me and given himself up for me."¹

I have faith... And I "believe in the Holy Spirit... who proceeds from the Father and the Son. With the Father and the Son He is worshipped and glorified."²

One only God and three persons, equal in their being and different in their persons.

And my life of faith, full of hope and aflame in love, makes me know, penetrate and savour this ineffable, marvellous and transcendent re-

* See Publishing Note on page 115.

¹ Gal 2: 19b-20.

² Niceno-Constantinopolitan Creed.

ality, beginning and foundation of that same faith that I possess, and light that clarifies all the mysteries that it contains, and that have been manifested to me in loving wisdom, specially from the 18th of March of 1959, so that I may communicate them, with the command of: “Go forth and tell it...!”; “This is for everyone...!”

“I know that God *is Himself* –I wrote on the 23rd of January of 1960–.

And I know it, without knowing, in His eternal understanding; even though what I know, God is, for having got into His very knowing, and into His understanding I know it.

And even though what I know, God is, I infinitely remain without knowing what God is, in His *being Himself* being; but, only to know that my God *is Himself*, leaves me in love for Him who Is...

And how greatly my faith has been strengthened when knowing that God is...! because this is the root of our faith: to know that God *is Himself* and how He *is Himself* so and why He *is Himself* so.

And if I know the dogmas without knowing that God *is Himself*, and that God has His being in Himself, everything shakes, because the reason for my faith is in that God *is Himself*.”

“Should God were not Himself, nothing would be, because in Him and through Him, through His being, ‘in the Word were created all things,’³ by and under the impulse of the Holy Spirit.”

³ Col 1: 16.

God Himself, by virtue of a design of His infinite will on me, countless times has taken me into His bosom, for being Catholic, Apostolic Church and founded under the See of Peter, so that I might come out singing to everyone, in my mission of Echo of the Church, the essential richness of our life of faith, received from this Holy Mother.

That is why on the 6th of April of 1959, as on so many other days of that month, and of the previous month and of other consecutive months, at the contemplation of His mystery, with irresistible power He made me exclaim:

“God’s being... that awe-inspiring being of God, so infinite and awe-inspiring, with a sovereign majesty, with a awe-inspiring awe-inspiringness, with an overwhelming immensity... that being so infinite and awe-inspiring is by essence peace... calmness... silence... All eternity in one immutable silence... in a for us incomprehensible calmness...!

All of God’s life is one act; one infinite, fruitful act of being! and so infinitely fruitful and infinite, that the Father contemplates Himself in a silence silently awe-inspiring... And the Word, who is the jubilant and loving Song of the Infinite Being, comes forth, without coming forth, from the Father’s bosom, and sings to Him, in a loud cry of being, all the awe-inspiring, immense and fruitful being, in one sole and silent Word: one sole Word that is the whole Being in Expression... Yes, one sole and silent Word, one sole and loving Word, one sole and inexplica-

ble Word... Inexplicable to us, but to God it explains without any noise and in one act all the Father's infinite and finished being... It is the adequate Expression that expresses, in perfect and infinite expression, the whole being without beginning and without end.

This Father, so fruitful, so silent, so loving, who contemplates Himself in an endless and beginningless contemplation, *utters Himself** –in one sole act– all His endless being, in one sole Word that comes forth from Him for being so fruitful... And that Utterance is the Word, the sole adequate Expression of God in His being and in His persons.

The Holy Spirit has to proceed from the Father and from the Word, because there is nothing in God the Father that is not in God the Son; and the Holy Spirit is the personal Love who, bursting into a silent love out of the bosom of the Father and of the Word, comes forth from the Father as the loving being loving the Word, and from the Word as the loving being loving the Father... The Holy Spirit is the Love who, bursting, comes forth from the Father and from the Word in the Person-Love.

There is only one life in three persons, one sole being that the Three equally possess. None of the Three has more or has less, or is more or is less His being. None of the Three is before or after. The Holy Spirit is not after the Word or after the Father. He is the Love, the

* See last paragraph of Publishing Note on page 119.

Love of the Father and of the Word, who is neither before nor after. God is one most pure and infinite act, and so perfect and fruitful, that it is all the endless and fruitful life of the adorable Trinity. There is only one God who, in one sole eternal moment, contemplates, sings and loves Himself. One God who, because He is God, cannot be otherwise. Yes, the life of God... the only life...! All that is not God is death..."

"And what a joy...! And what happiness...! How I see Him...! What a joy does God have for *being Himself* in Himself Song of eternal jubilation...! What a joy does my soul have to see God as He is...! What a joy...! What a joy...!"

"Sacred melodies are the attributes that, in His *being Himself* eternal, God Himself *is Himself*, and in Him they are romances that are breaking out as though in waterfalls of immense power.

My adoring soul knows of the Mystery... it listens to the notes of the *Being Himself* in His being...

because, entering into His Springs, it knew, in sapiential ways of seeing, how the Word comes forth from the Father's bosom, as the eternal Word in its dawn."

23-12-1975

And the knowledge that my faith gives me, enlightened by the fruits, gifts and charismas which the Holy Spirit has donated to His Church,

leads me to participate in God's life itself; being able to call the thrice Holy God, the most high and inaccessible God of infinite majesty: "my Father God," Who burns in need for bringing His children into His Father's bosom, as He Himself branded it in my soul and I expressed as I could, with my poor and limited expressions, on the 25th day of March of that year 1959:

"God wants to be known and loved by His children... God wants us to enter into His bosom, so that we may know the loving and warmish being of our Father God...!"

"God is awe-inspiringly infinite... God is an affectionate fire that is infinite fatherhood. For God is Father who wants take all the souls and put them in His bosom...! And for this the Word became Man: to sing to us His Song and to give us the infinite love that burns in the bosom of the Trinity...

[...] ⁴ For when I speak of the Trinity I do need to tell everybody that God is not a static God, stone like; God *is Himself* the Life bursting into being, into perfections, into riches, into beauty, into familial activity of infinite and homely Home, into infinite infinitude of eternal happiness... into... into...

[...] How great God is...! how jubilant...! what a Father...! what a love...! what a concert

⁴ This sign indicates the suppression of passages more or less wide that it is not deemed opportune to publish in the authoress' life.

of harmonies sung by the Word in His sole and eternal Voice in expression of fruitfulness...!

We all have to be word with Christ to sing His eternal Song, because we are Church... My vocation, within the bosom of this Holy Mother, is to get all the children of God into the caring warmish bosom of our Divine Family... What an outburst of infinite perfections are my Three...! How awe-inspiring is God in fullness of life...! For I am seeing it! and I cannot tell it... But my joy lies in knowing that my Father is so rich, even though I may not possess Him in His joyful Light...”

“My God, I really need to sing You... sing You... sing You until I die of so much wanting to sing You without knowing...! I die because I need to sing You to all souls... To sing You... to sing You without stopping...!

Let everybody know that God is love! That God is love...! That God is love...! Infinite love...! That God is love!!!”

“Let everybody know that God is love!!! Love that burns Himself in desires to communicate Himself to the souls...! For God is infinite love...! Let all souls come to the warmish bosom of the Father-Love!!”

“Let no one be frightened of God...! Let no one tremble with a God who has died on the cross out of love...! Let them approach the warmish bosom of the Father...! Let them go to the fountain of Life, who is in the Eucharist...!

Let souls go and eat the Word become flesh! for if they eat the Word Incarnate, become Bread out of love, they will live by the eternal life in God's bosom... Because where the Word is, the Father and the Holy Spirit are. And in our tiny bosom and in our tiny being, in the interior of our soul, God is, if we are in the state of grace..."

"Why does the living God kiss me...?
Why does He caress my soul...?
Why does He burn me in His fires,
where His volcano in live coals...?"

Why do I feel Him so deeply
in sacred melodies,
telling me, with His style,
that which He lives in His innermost being...?"

Silence, for God kisses me
in so delicate a form,
that, in Divinity, is printed
telling me His Word."

28-5-1975

"Row, dear son, row out to Sea...!
Vanish in the depth of its immensity;
sway in the waves of the Infinite Being;
love senses its depth.

Seek Him in the bottom
of that unequalled richness;
contemplate, in His abyss, His great Oceans;
go on submerging your capacity.

Be not afraid, if you feel that you lose
the way you act;

spread the wings of your hopes,
God Himself is the source of His immensity!

Continue, yes, your race, do not stop;
for, finally, you will find
what your thirsty chest seeks,
and then you will see
the secret that the living God encloses
in His immensity...”

11-1-1974

I have faith... And today, the 28th of September of the year 2001, before dawn and right next to the Tabernacle, with the small window of the chapel open to my room in order to be able to live closer to Jesus in the Blessed Sacrament in my long and prolonged times of prayer, and in the house of the Lord during all my life;

when I started the morning prayer with my:

“Thank You, Jesus, for having remained in the Eucharist! I adore You!

Thank You, Jesus, for having remained in the Eucharist! I love You!”;

my spirit, feeling deeply imbued with and full of the savouring of the presence of Jesus in the Blessed Sacrament, has been going more and more deeply into the most profound mystery of the Holy Mother Church.

Who, through the faith full of hope and replete with the love of the Holy Spirit, with the donation of His gifts and fruits, pours Herself upon those of us who, become one with the

will of the Father and under the impulse and the love of the Holy Spirit, believe and embrace all that Christ, the Son of God Incarnate, of the same nature and substance of the Father and of the Holy Spirit, placed in Her Motherly bosom, when He founded Her;

entrusting Her to His Apostles and to the shepherding of Her perpetuation throughout all times to their Successors; building Her upon them, making them the Columns of the New Temple of God, “that the Lord, not man, set up,”⁵ who must lead the Church uprightly and valiantly; the New and Heavenly Jerusalem who, like a “fortified tower,” has on Her crowned temples, as Her royal Head, “Jesus Christ, and Him crucified,”⁶ who rose from the dead on the third day;

and who, by the fruit of His Redemption and His glorious resurrection, opened with His five wounds the sumptuous and wide doors of Eternity, closed by the sin of our First Parents; raising us to a new life and freeing us from sin and from eternal death as a trophy of glory; Victorious over life and over death.

I have faith... And that is why I firmly believe that Christ filled the Church with His divine powers through the Sacraments; whereby, man is able to raise himself and to raise, by the merits of the redeeming Blood of the Divine Crucified, fallen men, grafting them through the Sacrament of Baptism, like the vine shoots onto the grapevine, onto Christ, and by Him, with

⁵ Heb 8: 2.

⁶ 1 Cor 2: 2.

Him and in Him, with the Father and the Holy Spirit:

“The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw Him, they worshiped, but they doubted. Then Jesus approached and said to them, ‘All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age’⁷;

making those who believe, through the Sacrament of Baptism, living temples of God, dwellings of the Most High and sharers in the divine life; here in faith, and in the tomorrow of Eternity in most glorious and most blissful joy, living in participation, –by the life of grace that makes us children of God and heirs of his glory–, in the same life that God lives in His trinitarian inter-communication of Divine Family, in the company of all the Blessed and the Angels of God, intoning as a hymn of glory: “for You alone are the Holy One, You alone are the Lord, You alone are the Most High Jesus Christ”⁸; the only one capable of opening the book of the seven seals; to whom let all power, honour and glory be given forever and ever:

“Then I saw standing in the midst of the throne and the four living creatures and the el-

⁷ Mt 28: 16-20.

⁸ Gloria Hymn.

ders, a Lamb that seemed to have been slain. He had seven horns and seven eyes; these are the seven spirits of God sent out into the whole world.

He came and received the scroll from the right hand of the one who sat on the throne. When he took it, the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones.

They sang a new hymn: ‘Worthy are You to receive the scroll and to break open its seals, for You were slain and with your blood You purchased for God those from every tribe and tongue, people and nation. You made them a kingdom and priests for our God, and they will reign on earth’.”⁹

I have faith, and therefore I believe that, by means of my Baptism, I am a daughter of the Holy Mother Church, the New Zion, and, become one with my dear Bishops and under the See of Peter, in Her, through Christ, with Him and in Him, I am a daughter of God, sharer in the divine life and heir of His glory.

“It is the Church –I wrote the 13th of September of 1963– the one who, by means of Baptism, fills the capacity that God placed in you to be His child. Baptism is the door that brings you into the bosom of your Father God and makes

⁹ Rv 5: 6-10.

you sharer in the Divine Family, by the anointment of the Divinity, which, when it falls upon you, makes you have a mystical priesthood, received from the High and Eternal Priest, and that, by virtue of your divine filiation, you have to live in its greatest possible perfection.

If you knew, [...] the great mystery that the Divinity communicates to you the day when you, through the Church, become a child of God and heir of His glory...! The eternal Trinity, in Its hidden and mysterious virginity, pours itself towards you, so that the three divine Persons, dwelling in your interior, are the Eternal Living One in your very tiny Christian's soul."

"Through Baptism, you become a child of God and you enter into a familial communication with the Eternal Living One, inside of you, in His Three; you are anointed with a mystical –but living– priesthood, that makes you be, with Christ, mediator, intercessor and communicator of the divine life to men."

"Child of God...! I do not know [...] if you have ever grasped what the Word, the Only Begotten Son of the Father, does in the Trinity's bosom. I do not know if you know what it is to be a child of God, because in order to know it one must penetrate into the great mystery of the Divine Family, to know what the Father does loving the Son, to look on what the Son does loving the Father, in such a loving fusion, in such a co-eternal love, so intimate and so infinite, that one sole love the Two have; that in

a most intimate union, by the perfection of their same unitive love, the Father and the Son, in their tight embrace, live in communion with the Holy Spirit, the personal Love from the perfect and loving union of both. So much, so much, so much...! so tight and so deep is the simultaneous and profound intimate and savoury embrace, that my divine Persons give each other in their paternal and filial love, that the savoury, loving and perfect Fruit of that love is a Person so perfect, eternal and infinite as the love that the Father and the Word have for each other.

Thus does God love in His bosom; thus does God love Himself in His innermost being; thus does the Father love His Son; thus does the Word love His Father; thus does God love...! being as perfect in His Love, as He is Father and He is Son. God *is Himself* Three in His bosom in order to be happy, perfect and fruitful as He, in His being and in His persons, needs and deserves.”

“The Church is the one who, with a Mother’s heart, has got you to participate in the deep secret, in the deep marrow of your Father God. Call God Father! and thus live what you are.”

“There is no vocation like your vocation, there is no call like yours, there is no predilection as great as the one that the Eternal showed you the day when, through your Catholic, Apostolic Church and under the See of Peter, He made you His child and incorporated you into the great mystery of the Total Christ.”

“All that God has by nature, you have it by a gratuitous gift which, through your Church, He has given you so that you may live it in full and most happy participation as a true child.”

“All the gifts that the Lord may pour out during your whole life upon your soul are secondary, a consequence of this one and in relation to it. It is this one which made you a child of the Infinite One, which fitted you into the divine plan; since, removed from it by original sin, you could not enter into the region of the children of God.

Mary, your new Mother, the saving Eve, is the means that God chose for Himself to give Himself to your soul, through Christ, with a Mother’s heart and the love of the Holy Spirit.

They are all gifts to the son of God! The Church Herself, Christ and Mary are gifts that the Infinite Love has given to your soul so that, through them, you might be able to become a participant in the infinite and joyful banquet of your Father God.”

“In the depth of my bosom
I have Him whom my soul loves,
hidden behind my nights,
telling me His Word.

When His eyes look at me,
my spirit breaks into live coals,
for incandescent are the fires
that from His look emanate.

I have in the depth of the chest
all that I dreamt of,

because it is the All whom I enclose,
hidden in my very core.

He asks me for my *loves*
and in His *loves* He burns me,
living in a banquet of gifts
between the Sublime One and the nothing.

Mystery of mysteries...!
let silence cover my yearnings!
because God Himself, in His *being Himself*,
is all that I conceal in my inner being.

Silence! God kisses me
in His sacred manner,
in the way that He alone knows how
to do it with those whom He loves.

That is why, let the voices keep quiet
which defile my experiences!
for it is the living God Himself
who, like a Bridegroom, embraces me.

He is all my endeavours,
fullness of my nostalgias.
Silence, God kisses me...!
Let my soul repose...!"

28-10-1975



I have a living faith, and that is why I believe that the Holy Mother Church has received the power, given by Christ, through His priests and ministers, to wash and to forgive sins by the Blood of the Lamb of God who takes away the sins of the world. Powers that intrinsically belong to God alone.

Wherefore the scribes and pharisees, confused by obstinacy and pride, said, when Jesus forgave sins, not recognizing in Him the Only Begotten Son of God Incarnate and become man out of love, that God alone could forgive sins; manifesting in this way, even though obstinately and without wanting to acknowledge it, that Christ was God and could forgive sins.

“When Jesus returned to Capernaum after some days, it became known that he was at home. Many gathered together so that there was no longer room for them, not even around the door, and he preached the word to them. They came bringing to him a paralytic carried by four men. Unable to get near Jesus because of the crowd, they opened up the roof above Him. After they had broken through, they let down the mat on which the paralytic was lying.

When Jesus saw their faith, he said to the paralytic, ‘Child, your sins are forgiven.’

Now some of the scribes were sitting there asking themselves, ‘Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?’ Jesus immediately knew in his mind what they were thinking to themselves, so he said, ‘Why are you thinking such things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, pick up your mat and walk?’ But that you may know that the Son of Man has authority to forgive sins on earth’ ...He said to the paralytic, ‘I say to you, rise, pick up your mat, and go home.’

He rose, picked up his mat at once, and went away in the sight of everyone. They were all astounded and glorified God, saying, 'We have never seen anything like this'.¹⁰

Powers that Jesus, being Himself God by His divine person, donated to His Church, placing them in Her in and through the Apostles, and giving those powers, through them, to their Successors all times enduring.

“As the Father has sent me, so I send you.’

And when he had said this, he breathed on them and said to them, ‘Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained’.¹¹

Unimaginable gift of the Infinite Being pouring Himself forth in merciful compassion on the repentant man who, turning towards his Creator, implores the forgiveness of his sins, with a humbled spirit and contrite heart!

Because the soul that through Baptism is now like an unblemished mirror, when it offends God and rebels against Him by sin, opposing His infinite will, instead of the image of God that it had engraved in itself as though by fire, when the Infinite Creator disappeared from Her, it became clouded, stained and so disfigured, that it is like a completely deformed and abominable monster, so that, if we should contemplate a soul in the state of mortal sin, we would die of fright.

¹⁰ Mk 2: 1-12.

¹¹ Jn 20: 21-23.

But the power that Christ has given to his Church through His Apostles and by the holy Anointment of the priest of the New Testament is so great and sublime, that, through the Sacrament of Penance, this one expels the devil from the soul, who has entered to take possession thereof; leaving it cleaner than jasper and more luminous than the sun; appearing once more, in the glare of the mirror of its spirit, God Himself who, dwelling in the soul, makes it become again a living temple of God and the dwelling of the Most High.

I have an unshakeable faith. And therefore, when I am going to seek in the Sacrament of Penance –and I receive it– to clean and to purify my soul of everything that may have displeased God or that is not completely in accordance with what He demands from me, according to His divine will on me;

at the words of the priest: “I absolve you from your sins in the name of the Father, and the Son, and the Holy Spirit,”¹² I experience that those words are pronounced by Jesus on my poor soul, repentant for having offended God, and they bring about what they say, through the powers that Christ has given to the priest of the New Testament, when he exercises his priestly ministry.

Wherefore my spirit is filled with the peace and the joy of the Holy Spirit; and I feel myself vigorously purified and renewed, with a

¹² Formula of absolution.

new impulse to start once more and to go on seeking God's will in everything and always, in order to be able to fulfil it as perfectly as that may be within my reach.

And in such a way this is, that I feel myself a new creature so that, under the light of the Sacrament, this earth even seems to me more beautiful because of the brilliance of its luminous clarity, and that everything shines more; all this impelling me with a new strength from on High in my tireless and insatiable search for giving glory to God and life to souls.



I have faith... And I also believe that, in order that the Apostles might lack nothing in the salvific mission that, for the sake of fallen humanity, the Divine Teacher entrusted to them, Christ, on Pentecost, made descend on them together with Mary, priestly Mother, the gifts, fruits and charismas of the Holy Spirit Himself; who is given to us through Confirmation for the strengthening and reinforcement of our life of faith, hope and charity.

“But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.’

‘When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a

strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim to him'.¹³

“Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. Then they laid hands on them and they received the holy Spirit.”¹⁴

And thus, Jesus, by means of the Sacraments, gradually pours forth in and through the Holy Mother Church, through the Apostles, upon the Christians, everything that, for the strengthening of their faith, they need within the Mystical Body of Jesus Christ and as members of this Body, in order to be faithful to the promises of Baptism and to be in the midst of the world living witnesses by their life and their word of what it is to be a child of God and, therefore, Catholic and Apostolic Church, who, under the See of Peter, walk united towards the hereafter under the shelter and protection of Mary's Motherhood, in perfect fulfilment of the plans of the One who created us solely and exclusively to possess Him.

¹³ Acts 1: 8; 2: 1-4.

¹⁴ Acts 8: 14-17.

And my soul, having received the Holy Spirit, brims over, tastes and perceives His gifts and fruits; so that, through the gift of wisdom, God enlightens my understanding most savouringly, introduces me into His divine thought, and, showing me His mysteries, manifests His will to me, full of eternal plans; enabling me to carry out all that He wills, sending me out to communicate them, fulfilling my vocation as Echo of the Holy Mother Church who, in proclamation of this Holy Mother, has to express and to say all that, in such different and diverse ways, God shows Her under the most savoury nectar of His Divinity or in the profound, intimate and sacrosanct savouring of the cross, that brings me to embrace “Jesus Christ, and Him crucified.”

And I want to quote here some extracts from my writings in order to manifest the splendour of God’s glory when He acts within the soul through the gifts and fruits of the Holy Spirit:

“And on the 29th of January of 1960, God introduced me anew into the mystery of His life, placing in my spirit inexpressible urges to love Him, by participation, with the same love with which He loves Himself, burning in the loving and gladdening flames of the Holy Spirit Himself.”

“And ever since this day, [...] my soul felt as though invaded in a special way by the presence and the action of the Holy Spirit; participating in His love, and perceiving His loving touch in the marrow of my spirit.

Burning in His fire and enkindled in His cooling flames, united to my divine Bridegroom, I could relieve the need, as though infinite, that consumed me, to love the divine Persons.

‘Whilst at other times I have felt more clearly the Father or the Son, now it is the Holy Spirit who, acting within me, has enkindled me in His flames and burning in His love, which drives me to enter, with Him, into the Father’s Bosom, in order to live there the divine life; feeling myself, by transformation, a love that loves with the Holy Spirit God Himself in His being and in His persons.

And this I experience with such strength, that, enraptured and enthralled by the Infinite Love, I nearly failed to know whether what I experience is the Holy Spirit loving in me, or I who love with the Holy Spirit.

He is ‘my mine,’ and I am ‘His hers.’ And in this communication of love, His infinite love is the love with which, in His bosom and in mine, I feel myself loving and I rush to love Him. Wherefore, in my whiles of prayer it is so much what God works in my being, that, all captivated by Him, I feel myself love with His love to love Him...

My Holy Spirit! if I had not known You, and I did not know that You are the Infinite Love with which the Father and the Son love each other, perhaps now, when I experience so strongly

Your love in my soul, I would be able to separate You from the other divine Persons.

But, because I know You and I know that You are the Love with which the Father, the Son and Yourself love each other, I know that, when I experience Your love so sweetly, tenderly and spiritually, it is the experience of the Father and of the Word who are kissing me in You; and with the same love that I place in You, at the same time that they love me, I love them in their bosom.

I feel the lulling and silent whisper of the Holy Spirit continuously throwing Himself lovingly into my soul, kissing me; and, when He kisses me, I see that it is the Father and the Word the ones who are loving me with their spiritually loving and infinite Love, which is the Holy Spirit.

And I notice that my soul, in the caressing murmur from the Mouth of the Trinity, is swayed... loved... feasted... bedecked... bejewelled... and all the jewels that it has is a participation of God.

I feel that I am the owner of the three divine Persons. All three and each one are mine, and I am the one who commands:

The Holy Spirit is mine, the Father is mine, and the Word is mine... They are 'my mine...!' totally for me...!

What I want, God wills; what I say, He does. And I notice that this happens because my wanting is His divine doing placing His willing in my soul'."

“[...] And on the 31st day of January of 1960, having immersed myself and gone deeper into the trinitarian mystery, engulfed in the cooling flames of the Holy Spirit, feeling myself fire in His Fire, love in His Love, and kiss of pure transformation into His *being Himself* kiss the eternal Love in God; melting with love at the infinite, loving, silent, most savoury and of unimaginable softness thrust of the very nectar of the Divinity; I broke into my love poems, expressing, united to the Infinite Word, the ineffable excellence of the eternal Love and His action in sweet... fine... penetrating and mysterious touch in the marrow of the soul:

‘Oh, trinitarian God! so good...! that I need, laid in Your bosom, to look at You in Your Sight, to sing You in Your Word, to kiss You in Your Mouth and to love You in Your Fire...!

That I need, with eternal longings, to look at You without veils! to sing to You in Your Song, to love You in Your Fire...!

That I need, my sweet good Love, to sing You to the souls in Your bosom...!

That You need, my sweet good Love, to tell Yourself to the souls in my bosom...!

That I am small and not able...! And my innermost being burns in Your Fire...! And all enkindled in Your Kiss, so slow... so sweet... so tender...! and in so much silence...! that even to weep I am not able.

Spirit of mine...! Inexpressible Groan in my innermost being...! with eternal voices, clois-

tered, in silence, You kiss me...! I kiss You...!
And Your Kiss is so good...! so delicate...! so
sweet...! so deep...! so interior and eternal! that,
in my finite being, I cannot...!

O Flame burning in Your tender silence, in
the center of the soul in Your gentle fire...!
in this dying of love for the good God! in this
my God kissing me, in His bosom...! my tiny
being is not able, does not know, does not
understand such a strange kiss...! Strange for
it is love...! Strange for it is good...! that,
when He kisses my innermost being, all of me
shudders...

O what a Kiss is God of eternal mystery,
who kissing the soul, wounds it in its center,
like a sweet cautery...! O what a God so deep
in His eternal Kiss... in His *being Himself* Life...
in His *being Himself* eternal...!

O Love...! my good Love...! that all trem-
bling in my being by the eternal impetus of
Yours, I feel myself swayed, kissed and loved
in Your Kiss of eternal silence...!

O what a love God is of sublime mystery...!
Spirit of mine...! in Your eternal silence of *be-
ing Yourself* my kiss, kissing my soul in Your
intimate kiss, I feel all shaken... all moved...
in Your bosom, Your bosom'."

Through the gifts of the Holy Spirit and their
fruits, my Catholic and Apostolic *soul-Church*,
built upon the See of Peter, perceives and feels
herself the bride of the Holy Spirit;

by means of which, He makes fruitful my virginity, giving me children for His glory and making me exclaim in my insatiable longing to glorify the Infinite One, extolled by Him and full of joy in the Holy Spirit Himself:

Glory to God! That alone! The rest does not matter!

“O silent breeze
of faint accents...!
Silent mysteries...
profound secrets...!

God passes kissing
in breaches of flames;
my spirit adores,
wrapped in veils,
the Infinite Being
in passing by of Immense One.

Sonorous romances...
divine concerts...
close loves...
unheard of dream...

God kisses and waits
in deep silence,
and in fruit of children
my chest breaks out,
which are glory
to the Co-eternal One.

Sweet Melodies...
close encounters...!”

2-10-1974

God puts His words in my mouth, and I express as I can, in the limitation of my nothingness and under the strength of His impetus and the savouring of the nectar of the Divinity, the words and commands that, by means of His communications, He who Is sends me so that I may manifest them.

The Holy Spirit is mine, my own and I am His, His own; while, under the impulse and the power of His infinite might, I carry out all that which God places in the most profound recesses of the marrow of my spirit so that it may be fulfilled, through the proclamation of His words put in my heart.



I have faith; and I believe that renewed by Baptism, faith bring us near the Sacrament of Penance, through which, the purification of our sins makes us capable of approaching the sublime Sacrament of the Eucharist, instituted by Christ Himself in the night of the Last Supper, when, loving His own, and through them all of us who receive His eternal gifts, “He loved us to the extreme” and to the end:

“While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, ‘Take and eat; this is my body.’ Then He took a cup, gave thanks, and gave it to them, saying, ‘Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins’¹⁵;

¹⁵ Mt 26: 27-28.

granting us by this the eternal life:

“I am the Bread of life. Your ancestors ate the manna in the desert, but they died; this is the Bread that comes down from Heaven so that one may eat it and not die. I am the living Bread that came down from Heaven; whoever eats this Bread will live forever; and the Bread that I will give is my Flesh for the life of the world.”¹⁶

And I know too, by my life of faith that one ought to approach worthily to receive the Body of Christ:

“Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.”¹⁷

And because I have faith and I believe with all the strength of my spirit and the vehemence of my heart in the words of Jesus Christ, full of and replete with His infinite gifts; my spirit, penetrated by the co-eternal and unfathomable divine wisdom, experiences that the words spoken by Jesus at the Last Supper, working in me what they say, transform me gradually from glory to glory in all His utterances, so that I may be able to say with the Apostle, and specially after receiving Jesus in the Blessed Sacrament and having Him in my chest:

¹⁶ Jn 6: 48-51.

¹⁷ 1 Cor 11: 27-29.

“I live, no longer I, but Christ lives in me”
“and Him crucified”;

Who makes me experience the proximity of
His presence in a savouring of His intimacy,
and as the joy of the Blessed through the an-
ticipation of Eternity.

“I feel in my being a mystery
that I do not know how it will be...
a silent secret
that I have inside the chest
when I go to receive Holy Communion...

It is sweetness and it is loving compliment,
it is tenderness and it is rejoicing,
it is touch of the Infinite One
in deep cauterizing,
in romances of the Eternal One
who closes in His intimacy...

Oh, if I could say,
in my way of explaining,
this which I live in my depth
when I go to receive Holy Communion...!

But the words are lacking
in my way of adoring...
Oh, what I feel in the chest
when I go to receive Holy Communion...!

10-1-1972

And the real presence of Jesus, giving Him-
self to me in food and in drink and making me
jump for joy in the Holy Spirit, surfeits me so
much, that all the cravings of my heart are ful-
filled; because I possess the All in my nothing-

ness in eternal love compliments, who introducing me into His divine thoughts, enlightens my poor understanding; knowing what God tastes of and enjoying in family intimacy the same life that God lives in profound spelling out of intimate and most blissful love compliments between God and His small Trinity of the Holy Mother Church;

making me virgin with His virginity, fruitful with His universal fruitfulness, rich with His richness, beautiful with His beauty... filling to the brim all the cravings of my spirit, created by God to possess Him, and dried out and burning in longings as though infinite for His possession in clear light of Eternity; comforting me and consoling me in the weakness of my poor sick body, in such a way that the sublime Sacrament carries out in my interior what Jesus also said: "Whoever eats my Flesh and drinks my Blood has eternal life, and I will raise him on the last day."¹⁸

"It is savour of Eucharist,
beauty of poetry
what I shelter in my innermost being;

Savour of hidden Bread
in kindled spring
by the Wine that inebriates.

It is communion of the living God
that penetrates what is captive
of the marrow of the soul

¹⁸ Jn 6: 54.

with succulent delicacy
of Him who gives Himself in nourishment
in self-giving of Him who loves.

This sustenance is precious
to him who wanders thirsty
after the sources of the Waters,

and dies gaunt
for not finding nourishment
for the hungers of his longings.

O delicacy of Bread and Wine,
nourishment that inebriates
him who finds his destiny.”

18-1-1973

And because my faith becomes for me live and vivifying, in the Sacrament of the Eucharist I seek Jesus in the Holy Sacrament, “as the deer longs for streams of water”¹⁹; in order to saturate myself, in the proximity of the divine Bridegroom of my soul, with the most blissful joy of His presence behind the doors of the tabernacle, where the living God is concealed all ages enduring should someone come to visit Him.

And in His company and leaning on His chest, like the Apostle Saint John at the Last Supper, I fill myself to brim with all the need as though insatiable to love and to be loved, that God placed in the heart of man to possess Him filling him up with His fullness.

And, like newlyweds in love, in sweet, tender and intimate love compliments, we give

¹⁹ Ps 42: 2.

ourselves and we return our gifts in the most sublime, divine and divinizing love romance that the human creature, during this hard journey, may come to experience, and that “of eternal life tastes and all debt pays.”²⁰

“My Heaven in the exile
are times before the tabernacle,
in sweet melodies
of sacred contacts,

where, in silent hours,
with His quiet way,
God opens the torrents
of my bleeding chest,

and turns them into joy,
being my Heaven so much,
that I perceive the living God
in my sweet contacts.

My Heaven in the exile
are times before the tabernacle.”

9-9-1973

Next to the Eucharist all that is His is mine,
and all that is mine is His; thus He is my mine
and I His hers.

Wherefore, adoring before Jesus in the Holy
Sacrament and curling myself into His chest, under
the most savoury experience of His intimate
and most loving presence, acknowledging Him
as the Only Begotten Son of God, only true

²⁰ Saint John of the Cross.

God, reverent and prostrate, I exclaim full of sublime and unprecedented love:

“I thank You, Jesus, for having remained in the Eucharist; I adore You!

I thank You, Jesus, for having remained in the Eucharist; I love You!”



I have faith...! Wherefore, when my sick body perceives that the strength is coming to an end and that soon death can strike it down, going through the frontiers of Eternity to the sumptuous Gates of Heaven to get into the eternal life; my body breathless, aching severely, and my spirit full of joy in the Holy Spirit who fills me to the brim with hope, turns to the Sacrament of Holy Anointment, which so many times I have received in my lifetime, ever frail and full of diseases; which place me in such dramatic situations, between Heaven and earth, between life and death.

And once received, this heavenly Sacrament drives me to express, in my tireless search for God alone, towards the eternal life; preparing me in case the definitive encounter with the Bridegroom of my soul should arrive; fulfilling the hopes of my life in my speedy journey, that makes me run in haste, as though flying, to the Father's House, attaining the goal of my life consecrated to God, always breathless, waiting for the definitive moment to be brought into the magnificent and sumptuous mansions of Eternity

“forever”; where the divine Bridegroom awaits me in order to bring me into the infinite banquet of the eternal Wedding of Christ with His Church.

“What a long journey...!
What nostalgias for Your encounter...!
What longings to possess You,
In this living dying,
in this constant clamouring
to find You in Your bosom...!

It seems that my innermost being
dries out, asking for
the fullness of my life
in Your eternal Spring,
in the Light of Your gaze,
in the depth of Your chest.

I need to get
into Your divine Mystery,
in the deep depth
of Your infinite Caustery,
and, in it, to remain immersed,
cauterized in its fire.

Oh, what urges to have You
in my urges dying,
in my lived nostalgias,
in my torturing yearning,
to feel myself engulfed
now forever in Your bosom...!

My living is so divine
and in such awe-inspiring mystery,
that, if You do not come forth pious
and merciful to my encounter,
of so much and so much having You,

in Your possession I die,
due to my longing thirst
for possessing You without veils.”

17-6-1965

And “this will be tomorrow,” I constantly repeat to myself in my insatiable search to give glory to God and life to souls; when my journey may be over and I may say with Jesus Christ, and Him crucified: “‘All is fulfilled.’; ‘Father, into your hands I commend my spirit’.”²¹

“Will a day come...?

It will come!

When I will see Your face...?

I will see it!

And will I be with You...?

I will be!

And will it be forever...?

It will be!

And will I enter into Your life...?

I will enter!

Without dying of joy...?

Without dying!

And what will I do, my Infinite One?

I know it...!

Will it not be possible to gaze at You on earth?

Silence...! You do not reply to me...

Why?”

15-11-1974

²¹ Jn 19: 30; Lk 23: 46.

I have faith... And that is why I believe in the Sacrament of the Holy Anointment and I experience its gifts and fruits; which takes away and purifies us of our sins, preparing us for the definitive encounter with God, and fortifying and comforting not only our soul, but also our body, easing the disease, even curing it if the definitive moment of the encounter with God should not have come, and preparing us for that encounter.

“Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint him with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven.”²²

Wherefore my faith is strengthened and comforted, preparing me, full of hope and under the impulse and the love of the Holy Spirit, to embrace, at that moment and in all the moments of my life, God’s will, whether it be life or the end of this terrible and dramatic journey, earth or Heaven.

“Is like an acute arrow
Your will in my chest,
that pierces my heart
with its substantial cautery.

And it is so clear and transparent
within my understanding,

²² Jas 5: 14-15.

that, without knowing how it is,
all my life, in lament,
is rushed to carry out
all that You place in my bosom.

Your will is impulse
that hurls me without set back,
knowing all that I have to do,
being able to do everything.

Because Your willing, in me,
is always an open path
and horizons of happiness
replete with fruits of souls.

I want Your will,
even though I fail to understand the mystery!"

9-3-1977



I have faith... And because this one is to me more certain that what the senses can tell me and clearer than the brightness of the midday sun, I believe in the Sacrament of the laying of hands of the Bishop with all the powers that the priest of the New Testament, through it, receives from Christ.

Wherefore I see in him God's Anointed who, through the Sacraments, is able, by his priestly word, in and through the exercise of his priesthood, participating in the fullness of Christ's Priesthood, through the pouring forth upon him of this same fullness, to do what only Christ Himself can do and carry out by virtue of His divine power as the Only Begotten Son of God,

become Man by the hypostatic union of His divine nature and His human nature.

In such a way, that the priest of the New Testament, speaking the words of the Divine Teacher at the moment of the Last Supper, when He said to His Apostles: “Do this in memory of me,” perpetuating that moment; is capable, by the transubstantiation, of turning the bread into the Body of Christ and the wine into the Blood of the Divine Redeemer; giving us “Jesus Christ, and Him crucified,” in food and drink, divine Manna and delicacy of eternal life.

O priest of Christ! whom I saw at the Great Moment of the Consecration on the 18th day of October of 1962; on which God, raising me up to the height of the loftiness of the sublime Sacrament, during the Sacrifice of Holy Mass, led me in to contemplate what is brought about at that moment through the words of the priest of the New Testament, by means of the powers that God gives to His anointed.

Wherefore my spirit, full of reverence, in adoring prostration, exclaimed: “Oh! if I were a priest...!”

Comprehending and rejoicing in that I was not worthy of the sublime gift that God had granted to the anointed ones with the holy oil of the priestly anointment;

and that from the fullness of Christ’s Priesthood pouring forth upon my poor and tiny soul, participating in Mary’s universal Motherhood, in the limitation of my poorness and wretchedness,

through Mary and with Her, I was the bride of the Holy Spirit and priestly mother; by the universality that, according to the divine will, known by God alone, the Infinite Being, through the merits of Christ, had made fall upon me.

And Christ founded His Church, entrusting Her to the Apostles and their Successors to perpetuate Her throughout all ages and to lead Her under His protection and tending towards green pastures:

“The Lord is my shepherd;
there is nothing I lack.
In green pastures You let me graze;
to safe waters You lead me;
You restore my strength.
You guide me along the right path
for the sake of your name.
Even when I walk through a dark valley,
I fear no harm,
for You are at my side;
your rod and staff give me courage.”²³

And I beseech God, trusting His mercy, that the faithful little sheep of the Good Shepherd’s flock “no more wander... beside the flocks of your companions.”²⁴ Because, as Saint Paul said, “we hold this treasure in earthen vessels,”²⁵ for at some moment some of them may break and be shattered due to human fragility. And on the other hand the world is full of confusion, and

²³ Ps 23: 2-4.

²⁴ Sg 1: 7.

²⁵ 2 Cor 4: 7.

in the Church's bosom highway-men disguised as angels of light have filtered in and are still filtering in, "ravenous wolves in sheep's clothing,"²⁶ to wrench from the Church's bosom Her children, confused by the tenebrous shouting of "the father of lies."²⁷

"That day when I saw You,
Church, how much You wept!
with the open caverns
that Your soul went through.

Although You are beautiful
and with jewels plenteous,
the sins of Your children
Your face disfigured.

Sins that are the stains
that Your beauty defile,
for not knowing the mystery
in which, wrapped, You are havened.

I have seen You bursting into tears,
darkskinned and contorted,
cast on the ground and tearful,
breathless and hunched.

Oh, how much I suffered that day
when I saw You slapped in the face...!

If I were to see You again...!
How would I not console You,
wrenching from You Your grief,
and God, when seeing You, would rejoice?"
19-10-1967

²⁶ Cf. 2 Cor 11: 14; Mt 7: 15. ²⁷ Jn 8: 44.

And when Jesus placed the Sacraments in the hands of His Apostles, filling them with all the gifts, fruits and charismas of the Holy Spirit for the spreading of the Church and the sanctification of souls; sending them forth to preach: “Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned”; ‘as the Father has sent me, so I send you’²⁸; He gave them His same powers:

“Then he summoned his twelve disciples and gave them authority over unclean spirits to drive them out and to cure every disease and every illness.’ ‘Jesus sent out these twelve after instructing them thus:’ ‘...Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give’.”²⁹

But they ought to have faith:

“When they came to the crowd a man approached, knelt down before him, and said, ‘Lord, have pity on my son, for he is a lunatic and suffers severely; often he falls into fire, and often into water. I brought him to your disciples, but they could not cure him.’ Jesus said in reply, ‘O faithless and perverse generation, how long will I be with you? How long will I endure you? Bring him here to me.’ Jesus rebuked him and the demon came out of him, and from that hour the boy was cured.

²⁸ Mk 16: 15-16; Jn 20: 21. ²⁹ Mt 10: 1. 5. 8.

Then the disciples approached Jesus in private and said, 'Why could we not drive it out?' He said to them, 'Because of your little faith. Amen, I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you. This kind of demons can only come out through prayer and fasting'."30

Wherefore I know and believe that the Catholic and Apostolic Church alone, under the See of Peter, is able "to tie and to untie," to save fallen humanity, by the merits of Christ, the Only Begotten Son of the only true God, of His same substance and divine nature.

And it is the Church who, in difficult moments of humanity, has the right and the obligation to stand, like Moses, with arms extended, become one with "Jesus Christ, and Him crucified," to implore for all men "between the vestibule and the altar," exercising Her priesthood.

One must beseech the Church to pray before the offended Holiness of God, so that, pouring forth in compassion of mercy, He may free us from the machinations of men and of the mistakes of their hidden and tenebrous thoughts, since the "human plans; they are only puffs of air!"31

And thus the evil spirits may be well tied up under the See and the might of Peter with the

³⁰ Mt 17: 14-21.

³¹ Ps 94: 11.

other Successors of the Apostles; so that they may not be able to break free from their chains, by means of the strength of the divine Majesty pouring forth on the Apostles, who, become one with Peter and with but a single thought, under his shepherding, not only lead the Flock of the Good Shepherd to the Father's house, but they have more than enough power, given by Christ, to expel the demons, to tie and to restrain the devils, who are enslaved under "your footstool."³²

I have faith... And I believe that Christ made Peter the rock and foundation upon which He would build His Church, without the powers of hell being able to prevail against Her; entrusting him with the supreme shepherding of His whole flock.

I have faith, because I am a daughter of the Catholic and Apostolic Church, under the See of Peter and united to my dear Bishops.

And under the confirmation of the word of Peter and its certainty, I live happily built on the Columns of the Church, who are the Successors of the Apostles. And under the See of Peter I walk safe to the Father's house; praying that all the Successors of the Apostles, being the Columns of the Holy Mother Church, of the New Temple of God, the New Jerusalem built "not by human hands, but by God Himself," remain united as the Father and the Son are one

³² Ps 110: 2.

in the love of the Holy Spirit; and thus the world may know Jesus Christ.

“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. They do not belong to the world any more than I belong to the world. Consecrate them in the truth. Your word is truth. As you sent me into the world, so I sent them into the world. And I consecrate myself for them, so that they also may be consecrated in truth.”³³



I have faith. Wherefore, lovingly receiving the words of the Divine Teacher:

“Have you not read that from the beginning the Creator ‘made them male and female’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate”³⁴;

I have felt so much veneration, so much respect for the union of the wedded couples, that, through the Sacrament of Marriage, is sanctified and raised to a supernatural level, which makes

³³ Jn 17: 14-19.

³⁴ Mt 19: 3-6.

me exclaim with Saint Paul: “This is a great mystery, but I speak in reference to Christ and the Church.”³⁵

I have faith... And because I have faith my soul jumps for joy at the words of God to our First Parents in the earthly Paradise: “Be fertile and multiply; fill the earth.”³⁶

For “there comes to my mind, arising from the most profound and intimate recesses of my heart, a very deep need to communicate and express that which was inscribed and as though engraved on my soul by fire, due to the communication of the 21st day of March of 1959; when God made me see, in a most profound, intimate and prolonged manner, how the Father’s bosom was open, and how! awaiting the fullness of the children created in the image and likeness of what makes Him be what He is, in Himself, by Himself and for Himself, in His eternal subsistence and infinite, transcendent and family self-sufficiency;

in order to get them to participate in the infinite and co-eternal joy of Him who is good, who rejoices in making the other beings happy with His same happiness, bliss and eternal enjoyment; and they might be able to enter, living by participation, into the most glorious blissful, eternal, divine and transcendent life of His same Divinity, been, possessed and enjoyed by Him in familial and home loving intercommunication of trinitarian life.

³⁵ Eph 5: 32.

³⁶ Gn 1: 28.

So that they might be able to contemplate God with His same eyes, under the sparkling glows of His sapiential wisdom; making them similar to Him; and, when contemplating Him face to face, they might be transformed from glory to glory in what they contemplate³⁷; and, as its fruit, they might suddenly start singing with the Word, with the Only Begotten Son of God, His song, in the loving, infinite and co-eternal vibrations, of the Holy Spirit.

While I, [...] at so high and intense a contemplation, for which I was living, discovering, savouring and penetrating, I exclaimed, as though in a madness of love, under the might, the impetus and the love of the Holy Spirit:

‘Souls for God! Children for His bosom!’

I repeated it and repeated it... And the more I repeated it, the more the need that I had in my spirit for seeking souls for God increased.”

“And, immersed in the Divinity Itself, transcended and transcending, I contemplated the recondite and transcendent mystery of He who Is, in the intimacy of His Divine Family; been and possessed in His sole act of being, infinite and eternally subsistent and self-sufficient, that makes all the Blessed break into an exclamation of jubilation of love at the fullness of God’s possession, in adoration of reverent prostration in their ecstasy of love, surpassed by the excellent excellence of Him who is good, *being Himself* what He is and making

³⁷ Cf. 2 Cor 3: 18.

them happy with the possession, in participation, of His same divine life.”

“Blessed be the God and Father of Our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the Heavens,

as He chose us in Him, before the foundation of the world, to be holy and without blemish before Him.

In love He destined us for adoption to himself through Jesus Christ, in accord with the favour of his will, for the praise of the glory of his grace that He granted us in the beloved.

In Him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace that He lavished upon us.”³⁸

Wherefore on the 17th day of June of 2003 I exclaimed: “Most beloved children of the Holy Mother Church: I ask for souls to fill the Father’s bosom! according to His eternal will He desired it and so decided at the time, when He created our First Parents, He made them the sovereigns of creation; and, placing in them the strong desire and need to join together in love, He made them capable of collaborating in the creation of rational creatures, in the image and likeness of the same divine fatherhood, under these sublime words: ‘Be fertile and multiply; fill the earth.’

The main purpose for which God placed into the conjugal love of the couple the exi-

³⁸ Eph 1:3-8.

gency to join together so intimately that they be one sole flesh; so that, collaborating with God Himself in the plans of creation, and, as the fruit of that union, procreating, they might fill the earth with men, souls for God, children for His bosom, which is open, waiting for its fullness.

This mystery being so sublime, that God Himself enables man, by the gift gratuitously received from on High, to collaborate with Him in order to create human creatures who, in the image and likeness of God Himself, may come to possess Him.

Wherefore today, owing to the awareness that God places in my spirit regarding His eternal designs upon humanity –which I ought to manifest, by divine will, as the little and tiny Echo, but living and palpitating, of Mother Church–, and now in relation to all I have been saying about the conjugal union by the Sacrament of Marriage;

I ask all those who wish to hear what, from He who is, I have to communicate, but in a special way to the members of the Mystical Body of Christ:

to gradually become aware of and act according to what the Infinite One dreamt in relation to them when He created them so that, united, giving glory to God Himself, they may accomplish His designs and eternal plans by means of the fulfilment of His divine will, who awaits with His open bosom its fullness with the created children –by means of the collabo-

ration of the spouses—, solely and exclusively to possess Him, granting them to live on His same life, drinking in the cooling torrents of His divine springs, satiating them in the most glorious and co-eternal banquet of His same divinity.”

“See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know Him.

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.”³⁹

“Gusts of glory,
in travails of Heaven,
arise from the depth
of my mind.

An immense life
I discover within veils,
when I seek, in shadows,
the end of my flight.

Clear fires,
like clear bright stars
in sparkling
pupils in fire,
I glimpse, if I seek
Him whom I expect.

An immense life
behind my exile!”

16-2-1973

³⁹ 1 Jn 3: 1-2.

“And while I contemplate the mysteries of God and His eternal plans and designs, who asks me for souls to fill up His open bosom, with the children that man has to give Him within marriage, and to make them participate in the same life that He lives; I see the devastating destruction caused by the horrific and diabolic plans, that gradually seizes the heart and the mind of men.

And intensely and deeply distressed, turning to the Infinite Creator, with the Holy Mother Church cast to the ground and tearful, breathless and hunched, from His greatness to my smallness, become one with ‘Jesus Christ, and Him crucified,’ I implore God for His divine clemency, full of mercy.

Since, after having seen Lucifer fall into the tenebrous and unfathomable Abyss that opened up for him due to his rebellion against the Infinite Creator, and after, behind the way of life, I saw that men fell hastily and terrifiedly into the Abyss opened for those who, like the devil, say to God ‘no’; I live between the sufferings of death and the terrible agonies of Gethsemane, as the Echo of the Church, with my canticle of Church, clamouring: ‘Souls for God! Children for His bosom!’.”

“Repressed hardships
in the depth of my chest,
with prolonged silences
in enclosures of mysteries...

God knows the agonies
of my clamours in mourning

because of the urgent petition
of His word in my bosom!

What does it matter that I die
without expressing my yearnings,
if my trophy is the cross
in the conquest of the Infinite One?

Strange are the sorrows
of the struggle of my flight;
God alone knows the reason
for all that I press in secret.

Long are my agonies
in torturing torments,
wandering, like a foreigner,
through the exile.

I feel a strangeness in my life
Because of all that I have by my side,
For I am different and distant,
because I live Heaven on earth;

the torturing oppressions
of the Immense One's request
that, not being able to contain them
any longer within me,
make me break into weeping,
sighing for Heaven.

Profound are my sorrows
after the night of my enclosure.

Hard are my agonies,
because of my clamouring in silence!"

April 1975

"Wherefore, sometimes, when I see the
Christian spouses thinking, counting and decid-

ing the number of the fruits of love that join them in marriage making them one sole flesh, I feel discouraged; because, perhaps, I may not have been yet able to express, before dying, the transcendent transcendence of God's plans, carried out in total and unconditional accordance with what He willed and dreamt of all men and of each one of us.

For that, and for much more to which there would be no end, if I went on recalling and manifesting the designs of the Co-eternal Being upon the spouses, and the greatness of their marriage, I exclaim:

Give Him children as God asks you and asks me, so that they may live, by means of grace, by participation, on His same life, and may be fashioned in them the will God's consent as His divine mind dreamt it from all eternity.

So that when the day of Eternity comes, which is tomorrow, tomorrow, no later! dearest and warmly beloved children, you may have given to God not the children who, according to your estimates, are necessary and sufficient, but those that He thought and needed to receive from each one of His rational creatures, and of the members of the Church, when He created us and predestined us to carry out His eternal plans, full of infinite designs, for each every man."

The "human plans; they are only puffs of air!"; the mind of God, how infinite, how divine, how loving and how eternal! inclining to fallen humanity, in compassion of mercy and

infinite tenderness by means of the Incarnation of the Word, who immolated Himself in bloody and redeeming reparation.

It is God who has decided and has to decide the realization of His eternal designs upon each man. And only thus, when they appear before Him, will they have completely fulfilled the purpose for which they have been created, regarding their lives joined together in marriage forever with the end of giving Him “children for God! souls for His bosom!”

“I would like to be donation
that would never ask for anything,
that would always give myself to everyone
in total immolation.

I would like to be, with my Bridegroom,
silent Eucharist,
by silence sealed
in loving priesthood.

I would like, with strong ardour,
to be bloodless sacrifice,
donating myself in nourishment
for the glory of the Love.

I would like... –how much I would like!–
that my consecrated life
were accepted by God
without anyone knowing it.

I would like to love so much,
that, prostrate in surrender,
I were all adoration
in reparation to the Immense One.

I would like, standing before God,
the Infinite Majesty
to have in my loyalty
an unconditional response.

I would like... –how much I would like!–
my repressed illusion
to be copious flows of life
for everyone who heard me.

How much I would like, Lord...!
But You, pay no attention to me;
if the thing is that the fire in which I burn
makes me be delirious with love.”

4-7-1975

While I, united with Christ in eternal spousal
from the day of my consecration, want to be
one with Him, only for Him, repose of His heart
and solace that seeks, leaning on His chest, to
give Him glory and to make Him smile, as a
spouse crazily in love with my divine Bride-
groom. Who is my own and I am His own, only
for Him, by virtue of my spousal with the eter-
nal Bridegroom:

“My lover belongs to me and I to him; he
browses among the lilies.

Until the day breathes cool and the shadows
lengthen, roam, my Lover, like a gazelle or a
young stag upon the mountains of Bether.”⁴⁰

“Then I looked and there was the Lamb
standing on Mount Zion, and with Him a hun-

⁴⁰ Sg 2: 16-17.

dred and forty-four thousand who had his name and his Father's name written on their foreheads. I heard a sound from heaven like the sound of rushing water or a loud peal of thunder. The sound I heard was like that of harpists playing their harps. They were singing a new hymn before the throne, before the four living creatures and the elders. No one could learn this hymn except the hundred and forty-four thousand who had been ransomed from the earth.

These are they who were not defiled with women; they are virgins and these are the ones who follow the Lamb wherever he goes. They have been ransomed as the first fruits of the human race for God and the Lamb. On their lips no deceit has been found; they are unblemished.”⁴¹

And I live happily and I feel myself the most privileged creature of the world, unconditionally surrendering to Christ through my perpetual vows of chastity, poverty and obedience to those who represent God to me, the Successors of the Apostles, to whom Christ entrusted His Church.

And by the will of the Father and in the love of the Holy Spirit I am the spiritual mother of souls and I give children to God, souls for His bosom.

“What a union that of the Love in our souls...!
What a union when He joins us together
in His Mystery...!

⁴¹ Rv 14: 1-5.

Who will be able to understand how God unites,
when it is an act of love for His Kingdom?

The Love kisses the soul,
without knowing it;
this one feels itself mother
in its cauterly,
and the same Love Who made it fruitful
introduces the children into His bosom.

And then, Oh, what a union!
in secret,
for, where God dwells
in His chamber,
the soul feels itself mother with its children,
being one, in Him, with eternal joy.”

18-5-1966



I have faith. And because I have faith I feel myself descendant of Abraham, daughter and heiress of the Promise that God made to his soul as God Himself manifests to us through the readings of the Sacred Scriptures within the Holy Mass of these days:

Brethren: “It was not through the law that the promise was made to Abraham and his descendants that he would inherit the world, but through the righteousness that comes from faith.

For this reason, it depends on faith, so that it may be a gift, and the promise may be guaranteed to all his descendants, not to those who only adhere to the law but to those who follow the faith of Abraham, who is the father of all of us.

As it is written, 'I have made you father of many nations.' He is our father in the sight of God, in whom he believed, who gives life to the dead and calls into being what does not exist. He believed, hoping against hope, that he would become 'the father of many nations,' according to what was said, 'Thus shall your descendants be.'

He did not doubt God's promise in unbelief; rather, he was empowered by faith and gave glory to God and was fully convinced that what he had promised he was also able to do. That is why 'it was credited to him as righteousness.' But it was not for him alone that it was written that 'it was credited to him'; it was also for us, to whom it will be credited, who believe in the one who raised Jesus our Lord from the dead, who was handed over for our transgressions and was raised for our justification."⁴²

"For through faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus.

And if you belong to Christ, then you are Abraham's descendant, heirs according to the promise."⁴³



⁴² Rom 4: 13. 16-18; 20-25. ⁴³ Gal 3: 26-29.

I have faith, because I am Church and, within Her, the Echo of this Holy Mother, and I would sooner give up being soul than give up being Catholic, Apostolic and built upon the See of Peter.

I have faith... And because I acknowledge in the Church and I receive from Her all the gifts and fruits that the only true God, through His Only Begotten Son, Jesus Christ, the One whom He sent, gave my Holy Mother; I confess, by means of my life of faith, full of hope and burning in the love of the Holy Spirit, the only true God, who to me, the smallest of the daughters of the Church and, as the Apostle Saint Paul says, "like an untimely birth," has been revealed in so different and diverse ways, sending me:

"Go and tell it...!"; "This is for all...!";

"He who Is sends me to you...!";

So that I may manifest in my song of Church, "whether it is convenient or inconvenient,"⁴⁴ all that He who Is has entrusted to me, to the men of every people, race and nation, repeating with the Apostle Saint Paul:

"To me, the very least of all the holy ones, this grace was given, to preach to the Gentiles the inscrutable riches of Christ, and to bring to light [for all] what is the plan of the mystery hidden from ages past in God who created all things, so that the manifold wisdom of God might now be made known through the Church to the principalities and authorities in the heav-

⁴⁴ 2 Tim 4: 2.

ens. This was according to the eternal purpose that he accomplished in Christ Jesus our Lord, in whom we have boldness of speech and confidence of access through faith in Him.”⁴⁵

I have an unshakeable faith, received through the Apostles and their Successors.

And, because I have faith, I believe that God gives Himself to us through His Only Begotten Son Jesus Christ by means of the mystery of the Incarnation of the Word, carried out solely by the power and grace of the Holy Spirit in the womb of Our Lady all Virgin, all Mother, all White of the Incarnation; and that the mystery of the life, death and resurrection of Christ, is perpetuated for our sake inside and in the wide amphora, replete and saturated with Divinity, of the Holy Mother Church for the salvation of all humanity, with the Father’s heart, the Word’s song and the love of the Holy Spirit.

“I live full of nostalgias
in clamours for my Beloved,
savouring His encounter
in tender sacred touches.

I know that He will come looking for me
on the appointed day,
to take me to His wedding
in a feast of those in love.

I hear His footstep in the night,
I perceive His contacts,
and I know that He comes to my encounter
like a jealous gentle Hero.

⁴⁵ Eph 3: 8-12.

There is nothing in my interior
that is not consecrated to God,
living in a banquet of *loves*
the Immense One with His herald.

My voice is sweet to His love,
He listens to me captivated,
because He hears, in my song,
the glories of His reign.

Conqueror of my life,
who, like a fighting gladiator,
You knew how to win the trophy
of my wounded chest;

I will wait for You in my nights
without fatigue wearing me out,
because love is my strength
to await Him whom I love.

No one will clip my wings
when, impelled, I dart off
after the infinite Bridegroom,
who is ever calling me!

What is the trial and the fatigue,
if, leaning on my Beloved,
I perceive the beatings
of His pierced chest...?

I am burning in the nostalgias
of that yearned for encounter
that the living God promised to me
by the power of His arm!

Lover of my *loves*,
awaiting, I love You!"

November-1975

**BY THE UNSHAKEABLE FAITH
OF ABRAHAM
IN THE PROMISES OF GOD,
ALL GENERATIONS
HAVE BEEN BLESSED
BY MEANS OF THE MYSTERY
OF THE INCARNATION,
IN WHICH AND THROUGH WHICH
“THE WORD BECAME FLESH
AND MADE HIS DWELLING AMONG US,”¹
INFINITE RECONCILER,
IN AND BY THE FULLNESS
OF HIS PRIESTHOOD,
BETWEEN THE HUMAN CREATURE
AND THE CREATOR**

How could I this morning, in which my soul has felt itself so profoundly and warmly united to our Father Abraham, specially during the reading of the Old Testament, as much marvellous as it is dramatic, on the petition of Yahweh with regard to the sacrifice of his son Isaac, not proclaim, out of the baseness of my nothingness and the wretchedness and the poorness of my smallness, the greatness of the Patriarch's faith...?!

¹ Jn 1: 14.

breaking out into canticles of praise about him in whom all the nations of the earth would be blessed; predestined by God with eternal and infinite predilection ever since the beginning of time to be the “Father of all the uncircumcised who believe”²;

and of whose lineage would be born, as to His flesh, the Saviour of humanity, the Anointed of Yahweh, of the stock of David, “King of kings and Lord of lords”³; the Liberator who would rescue us, freeing us from the death that fell upon men by the sin of our First Parents; and raising us up to the new life for which God created us in His image and likeness, in His divine mind, full of eternal designs of infinite *loves*, solely and exclusively to possess Him.

How much this morning the very depths of my spirit and the marrow of my soul have shuddered at the reading of the Holy Mass; full of love and holy pride for our Father Abraham, who did not set aside anything for himself, being willing to offer in sacrifice his “only” son, his “first-born,” the son of the great promise made by Yahweh to his soul;

and who, even in the midst of the most terrible and disconcerting tribulation, never doubted—hesitating—the word that Yahweh had inscribed on his soul!

And “hoping against all hope,” and relying on the most terrible and hair-raising test of faith that God could have asked in mankind of any

² Rom 4: 11.

³ Rv 19: 16.

mere creature, after the Virgin, he raised his hand courageously, without hesitating, without doubting! to sacrifice, with the soul torn apart, in the hardest, most dramatic and most inconceivable immolation, his own son; who, not only was the son of all his delights, but the heir of the promises of God, repeatedly made to his soul...! knowing and confident, with solid faith and courageous step, that the promises of God are unbreakable, they endure "from age to age," and never fail to be fulfilled.

"Some time after these events, God put Abraham to the test. He called to him, 'Abraham!' 'Ready!' He replied.

Then God said:

'Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you.'

Early the next morning Abraham saddled his donkey, took with him his son Isaac, and two of his servants as well, and with the wood that he had cut for the holocaust, set out for the place of which God had told him.

On the third day Abraham got sight of the place from afar. Then he said to his servants: 'Both of you stay here with the donkey, while the boy and I go on over yonder. We will worship and then come back to you.'

Thereupon Abraham took the wood for the holocaust and laid it on his son Isaac's shoulders, while he himself carried the fire and the knife.

As the two walked on together, Isaac spoke to his father Abraham:

‘Father!’ he said.

‘Yes, son,’ he replied.

Isaac continued, ‘Here are the fire and the wood, but where is the sheep for the holocaust?’

‘Son,’ Abraham answered, ‘God himself will provide the sheep for the holocaust.’ Then the two continued going forward.

When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son Isaac, and put him on top of the wood on the altar. Then he reached out and took the knife to slaughter his son. But the Lord’s messenger called to him from Heaven:

‘Abraham, Abraham!’

‘Yes, Lord,’ he answered.

‘Do not lay your hand on the boy,’ said the messenger. ‘Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son’.”⁴

What would the most holy soul of our Father Abraham feel, chosen and privileged by God so that in his descendants all nations might be blessed through the Promised Messiah...?!

How many things would go through his mind during that long way, through which he led his son to the bloody immolation of the sac-

⁴ Gn 22: 1-12.

rifice of his life, to offer him to Yahweh as a hymn of self-sacrifice, love, dedication and praise; being therewith as though destroyed all the promises that, about his son Isaac, God Himself had announced and promised to him that He would fulfil...!

What our Father Abraham would experience in the very depth of the marrow of his spirit at the petition of God, as though full of contradiction; and which he accepted with unshakable faith that Yahweh's promises would be fulfilled, just as He had revealed to him, at the very time when he walked with the firmness and the absolute determination to offer in sacrifice the son of the promise...?!

What his broken heart would feel, in the most recondite recesses of his spirit, that, trusting God with firm and secure faith, had no doubts about the promises of Yahweh, that He had made fall to him and his descendants forever; at the very moment when he was about to offer in sacrifice his only son, who was born to him in old age in such miraculous way, by Sarah, already sterile; to whom there fell all those promises made by God Himself to his soul, and that now he had to sacrifice...?!

What a dangerous moment to his unshakable faith, more dramatic, more disconcerting to his grieving and broken soul, and to his extended arm, and without hesitating, lifting to God his eyes to, courageously, offer Him not only his own son, but all that in and through Isaac had been promised to him!

Something more terrible than a thousand deaths to the heart of the man who knows the thoughts of God that have been revealed to him, and that, apparently, to him were turning into an unsuspected and unimaginable contradiction!

And how can my soul not comprehend, and be in tune with the most intimate and unspeakable feelings of our Father in the faith; purified, crushed and as though demolished so many times by the terribleness of the trials, some more intense, others less, that God permitted to loom over me...?!

In the prologue of the book titled "The night of life" I wrote:

"Its first part is all of it a manifestation of the experiences of the great spiritual ordeal of my life. A terrible night which the Lord willed me to go through, in order to purify me over low heat for a long time, in which the sad, bitter and painful experiences of my soul were indescribable. A dark night in a chilling ordeal that had me hanging on and held all the time solely and exclusively by an unconditional 'yes' to the will of God, who does or permits everything for the good of those whom He loves.

Diseases of the body and terrible trials of the spirit, bitterness without solace and desolation apparently without relief; but, by God's mercy, without changing one bit the firmness of my heart, which, in an annihilating and constant 'yes,' replied to the Infinite Love, remembering

that phrase of Sacred Scripture: ‘It is a fearful thing to fall into the hands of the living God!’”⁵

I felt the scourge of the Father, like Christ on the cross, in the most bitter and devastating of abandonment; I remembered the phrases of Jesus: “My God, my God... why have You abandoned me...?”; and, “if it is possible, let this cup pass from me.”⁶ And also, with Him, I repeated in tearless sobs that came out of me from the very depths of the heart: “Still, not my will but Yours be done.”⁷

And further on, also, in the various subjects of this book, I described in more detail the horrors as though of hell of this inner trial fallen upon the soul:

(Fragments)

“My soul is hanging over the abyss... I continuously cry out for You, and You do not answer me...! You went away and left me wounded... I am fatally wounded...!

Desolation covers me, trial surrounds me everywhere, the sensation of seeing myself misunderstood is total. I cry out to God and He turns a deaf ear to me... I have nowhere to go...! I am shaken from so much seeking ‘a shelter from the raging wind and storm.’⁸ The foe takes advantage, suggesting that I am ‘alone,’ without a way out, and that I have lost God forever.

⁵ Heb 10: 31.

⁶ Ps 22: 2; Mt 26: 39.

⁷ Lk 22: 42.

⁸ Ps 55: 9.

All that happens to me is formless, because I feel God in the deep bottom of my spirit, grinding me and sifting me like wheat... Only the lamentations of Job and Jeremiah could come out of my mouth, because the condition in which I find myself I do not know to what I could compare it... I have lost God, apparently, and with Him I have lost everything.

I am in an inexplicable grief that God alone can comfort and He alone can take away; and when I turn to Him, the silence replies to me in mocking silence: "Where is your God?"; "That One Whom You lived with in sweet intimacy?"⁹ He of Whom I knew that His love was milder than wine; He Whom I knew amongst thousands, only by the scent of His perfumes, when He passes by close to me...

O soul of mine, how did you come to such great desolation? What happened between you and the Infinite Love? When will the Bridegroom come to unite you to Him here or there...? All this remains in mystery and in the silence of incomprehension. My feeling is that I have lost God forever and that I will never know of Him again..."

"I lost You, without knowing why; I seek You, I know not where; I wait for You, I know not when; I call You, and You do not answer... I am dried up in longings for You...!"

"Day after day I am walking through the way of the cross, in the dark, under the most atro-

⁹ Ps 42: 4; 55: 15.

cious incomprehension. I am alone and abandoned. The foe does not stop, does not give up torturing me. ‘Many dogs surround me,’¹⁰ and I live solely attending to Your will, which now, experientially, is bitter to me like gall.”

“The hand of God weighs heavily upon me and His power crushes me. My smallness is frightened, my being trembles. I am all shaking and I cry out to the God of my heart: Where are You? Where are You that I may go to seek You until I get to find You...?”

“How terrible, Lord, the situation in which I see myself...! How I sigh clamouring for Your happy encounter...! Will I find You again? Will You take long...? Come to me, Lord, because I need You so that I may not fade in the face of so much terror...!

God of my heart...! Where are You?!”

“In the face of all of this thunderstorm that I have upon me, my confidence lies in You... ‘You are... a tower of strength against the foe...’¹¹ You are “my fortress, my deliverer,’ I know that ‘You are at my side’,¹² because faith tells me so. I know that You love me and that You will never leave me... But I know like never before that I am small and that I am capable of everything.”

“I live hanging on the Infinite Providence, from whom I expect the strength at every mo-

¹⁰ Ps 22: 17.

¹¹ Ps 61: 4.

¹² Ps 18: 3; 23: 4.

ment in order to be able to go on forward, relying only on the love that the Lord has for His own; and I hope, even if as though hopelessly, that He shall come.

I love, without experiencing love, the only one I love in my life. I am confident, without feeling confidence, in the one who I know will give me all that is good for me. I know that God is my Father and will not leave me alone in such difficult situation; even though the only thing I experience is a terrible loneliness that even to say it and to pronounce it frightens me... Lord, I hope, but I am frightened! Lord, I love You, but I do not know what kind of love my love is.

Also I feel within me a great desire to seek only God's will, and that is why I am incapable of asking Him to take away from me all this. When I go to Him, crushed by the weight of my cross without Christ, I seek Him even though it be on the cross, and, when I do not find Him, I feel the wish to run off and look for someone to protect me; and then I believe that an inner strength, though I do not feel any strength either, drives me to tell God to keep me like this until whenever He may will, to free me from the claws of the foe, and that I only be a *fiat* to His infinite will, for the time, manner and circumstances through which He may will me to go...

This, as I am small, I tell Him trembling with fear and almost weeping. I say 'almost,' because, due to the tightness of the spirit, I cannot even cry..."

“My love for souls, for the Church, for my beloved Bishops, for my priests, for my consecrated souls, for the little black ones, for the yellow ones, is kindled in my being, but not to love them with sensitive love, but to offer all this for them in death and complete destruction, without any other experience due to my sorrow than the silence...”

“There is no room in me to be able to wish that You release me from my ordeal, because when it seems that all of me is going to ask for Your light or Your return, my spirit shouts: ‘Take this cup away from me, but not what I will but what You will!’¹³ since the only thing that I desire is to be offered by the Church and be received by You according to Your will.”

“My soul cried again
in contained weeping,
in quiet lament
and in painful grieving!

My soul cried again...!
God alone is witness
to the silenced reason
of my oppressed chest.

My soul cried again
with so deep a groan,
that I felt myself bleeding
in a mystical sense!

My soul cried again,
‘there,’ where I harbour

¹³ Mk 14: 36.

mysteries of the Infinite One,
to Him alone known.

My soul wept again
in an undefined way
that brings me near dying
without finding relief.

My soul cried again,
and I myself, when I heard Him,
felt myself shaken
by His piercing howl!

My soul cried again,
and therein I have grasped
that, the more one loves,
the more painful is the weeping.

My soul cried again
in kindled love
with a strong shake
for Her lost joy.”

17-5-1977

Abraham was confident full of faith, in the tenebrous, chilling and hair-raising night of the journey of the terrible trial, at the sacrifice in bloody immolation that Yahweh demanded of him, and that he himself, with the fatherly heart torn apart, had to carry out not only immolating his own son, to whom there fell all of God's promises made to his soul, but also as the demolition of all that he had received from God Himself.

And in that dramatic situation of struggle, without struggle because his determination to obey God was total, absolute, unconditional,

purposeful and definitive; experiencing in his whole being that, by the sacrifice of Isaac, he not only sacrificed his own son to the will of Yahweh who asked of him this terrible immolation, but that on the other hand he broke the promises of God Himself;

relying on His word, on His command, at the same time in the prolongation of His promises, he raised the hand for the sacrifice, as though hanging over the abyss between heaven and earth, with the unshakeable faith which that demanded of him and the absolute confidence in the truthful word of He who Is, who accomplishes everything that He promises.

At the crucial, inconceivable and almost unimaginable moment to the mind of men, Abraham believed with firm and unshakeable faith in all that God had promised to him; while he was determined to sacrifice all to the God who, filling his soul with eternal promises, had given him all and had demanded of him all in consummation of total sacrifice; in an "all" that encompassed his soul, his body, his experiences.

And with absolute faith and brave arm, relying on the one hand on all that God had manifested to him, and, on the other, without hesitating for what he had to accomplish in the sacrifice of his son, offered to God, he only stopped at the words of the Angel:

"Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son,"

to hold his arm and not sacrifice his own son, and with him demolish and sacrifice the promises of God, “hoping against all hope” that they would be fulfilled, in surrender of all his spirit to the word of Yahweh.

“As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son.

Abraham named the site Yahweh-yireh; hence people now say, ‘On the mountain the Lord will see’.”¹⁴

“What a most dense night covers the way,
marking a trail with the immolation...!
and in the distance a lament is heard
that lovingly says: Be not afraid, my Church,
it is I...!

Now I understand...! it is Christ,
my Bridegroom,
I know His voice!

He opens the path that leads to His encounter;
it is hard and narrow, but through its interior
fires of eternal mysteries are perceived,
and, when one reaches the end, the Sun rises!

And there, on that Day of unprecedented
encounter,
the narrow way disappeared,
and Love arises radiant...!”

23-8-1977

¹⁴ Gn 22: 13-14.

That is why, in the faith and through the faith of Abraham all the generations of the world were blessed, and the promises of God were fulfilled according to the divine mind and the infinite plan of Him who revealed them to him, and who predestined him and chose him to make fall to him and his descendants the restoration and salvation of fallen humanity, which would come to us through Christ, the Promised Messiah, “Emmanuel, ...God is with us”¹⁵; who would be born of the house, of the ancestry, of the lineage of David, as “King of kings and Lord of lords.”

“Again the Lord’s messenger called to Abraham from heaven and said:

‘I swear by myself, declares the Lord, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing all this because you obeyed my command’.”¹⁶

And, from the consideration of the faithfulness of Abraham, and, as a consequence, of the plans of God in relation to him, and through him upon all humanity, carried out according to the divine mind and His eternal designs; there comes to my

¹⁵ Is 7:14.

¹⁶ Gn 22: 15-18.

memory, in comparison, the disobedience of our First Parents to God's command, who, filling them with the graces and gifts from on High, made them the Parents of all humanity.

With the end that, having spent some time in the earthly Paradise, all their descendants, who would also be "as the stars of the sky and the sands of the seashore," were to be taken to Eternity in the state of grace; without having to live and to experience the concupiscences which the knowledge of evil brings upon us, but that led through the road on which the supreme Good set us to attain to Him without having to go either through the terrors of death or suffer the dramatic and hair-raising consequences that the fall of our First Parents brought upon us.

Who, as a consequence of their disobedience to God, broke the plans of Him who created them solely and exclusively that they might possess Him, making all of us their descendants lose the possibility granted by God Himself, of being His children, heirs of His glory and sharers in His divine life.

The plans of God had been broken, horrifyingly destroying all of His loving designs upon us; being left in a situation so chilling, that, in order to be able to restore us, the Infinite One had to bring forth from His divine power a new manner, so overflowing and plethoric with wisdom and love, as to be capable of repairing infinitely to the God three times Holy, offended by man; lifting the latter

up from his prostration in such a way, that his friendship with God would be left restored and capable of possessing Him anew.

And with this purpose, that the Holiness of God offended by the human creature be repaired to, owing to its excellence, to the extent that God's Holiness so required; and that, as a consequence, the human creature would be left restored, the Only Begotten Son of God became Man.

And by the hypostatic union of His divine nature and His human nature in the person of the Word, being the Supreme and Eternal Priest who unites God with man, in the fullness and by the fullness of His Priesthood and the exercise of that same Priesthood, He made possible, in Himself and by Himself, for the praise of Yahweh's glory, the infinite reparation to the offended God and the remission of our sins; bringing us back again into the plans of God broken by the "no" of our First Parents, to whom, already in the earthly Paradise, was announced that a Woman would crush the head of the dragon:

"I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel."¹⁷

"Therefore the Lord will give them up, until the time when she who is to give birth has borne, And the rest of his brethren shall return to the children of Israel."¹⁸

¹⁷ Gn 3: 15.

¹⁸ Mi 5: 2.

Through whom, according to the prophet Isaiah, who announced that the Virgin would give birth to a son and name Him “Emmanuel, ...God with us,” son of the divine Motherhood of the Woman and, therefore, fruit of Her blessed womb; in Him and through Him, being the Only Begotten Son of the sole and subsistent true God, Jesus Christ, the One He sent, in an overflowing of merciful compassion for the remission of our sins, were fulfilled all the prophecies of the ancient Prophets about Yahweh’s Anointed; who was crucified, died and was buried, and on the third day rose from the dead glorious and triumphant over sin and death, and opened with His five wounds the Wide Gates of Eternity, closed by the sin of Adam and Eve.

“See, my servant shall prosper. There was in him no appearance... He was spurned and avoided by men, a man of suffering, accustomed to infirmity.

But he was pierced for our offenses, crushed for our sins... by his stripes we were healed... But the Lord laid upon him the guilt of us all.

If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him... Through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great.”¹⁹

¹⁹ Is 52: 13; 53: 2b-3a. 5-6. 10. 11b-12a.

All as the consequence of the love of God for man, and as the consequence of the rebellion of our First Parents against God Himself in the earthly Paradise.

And transcending even farther, my spirit goes back to the Angels of God. Who were created in a dignity of unimaginable nature, so that they might possess God according to the sublimeness of their angelic condition.

And among all and above all was raised the one who was named “Beautiful Light” on account of the sublimeness –in participation– of God to which he was elevated.

And, before such greatness to which he was being exalted, being Lucifer conscious of this reality; instead of, overcome by loving gratefulness, obedient and in total compliance, kneeling down and collapsing in reverent adoration before the excellence of God and the majesty of His holiness full of the splendour of His glory;

before so much light, so many gifts and so much partaking of God to which he was being raised; looking at himself disorderly, and, in a fit of inconceivable and unimaginable pride, madly and shamelessly, he wanted to be like God.

And full of foolishness, he reacted in such a disconcerting way, defying the Infinite Holiness of the One who, taking him out of nothing, created him solely and exclusively so that he might participate in His same divinity –given the infinite distance that always exists between the

Creator and the creature—; who, rebelling, exclaimed: “I will not serve You!”²⁰

And at that instant the design of God upon him and those who followed him, manifesting itself in His will to make them happy and sharers in His same divine life, was destroyed, and the eternal designs of God upon that creature were broken. And the rebellion of Lucifer against the Holy Spirit Himself, believing himself to be like God in his cry of: “Who like me?!” “I will not serve You!” demanded, as a consequence of justice for the insulted and offended Holiness of God, the creation of hell, to be thrown there as a result of the breaking of God’s designs upon him.

Thus the unfathomable abyss of perdition was opened up, where Lucifer fell with the speed of lightning, from the exalted position to which he had been raised by the Infinite Creator in sublimeness above all the Angels.

And as a consequence of his rebellion, not only the abyss was opened, into which he himself was hurled down in the midst of chilling howls of despair and bitterness, but he dragged along with him a third part of the Angels of God:

“Then war broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, but they did not prevail and there was no longer any place for

²⁰ Jer 2: 20.

them in heaven. The huge dragon, the ancient serpent, who is called the Devil and Satan, who deceived the whole world, was thrown down to earth, and its angels were thrown down with it.”²¹

“Jesus said: ‘I have observed Satan fall like lightning from the sky’.”²²

There lay open that bottomless “well” of indescribable blackness and unimaginable depth, the open Volcano where Lucifer fell and those who, like him, one way or another and obstinately, would say to God: “I will not serve You”; and from where one cannot come out...: of that dungeon that inevitably grips those who are put in there, in the eternal prison of the unimaginable torments which, to the human creature is the consequence of rebelling himself against his Creator!

And I say “obstinately,” because, for the sake of man redeemed by the Blood of the Immaculate Lamb, by the mystery of His Incarnation, life, death and glorious resurrection, the cooling Springs of the waters that spring from the Father’s bosom have been opened pouring forth through Christ and in the love of the Holy Spirit onto the fallen humanity; washing and vivifying all those who may come to drink of the waters of life, through the Sacraments, in the wide, divine and divinizing bosom of the Holy Mother Church; and in Her and through Her, all those who, somehow, seek without finding Her and receive Her influence in the

²¹ Rv 12: 7-9.

²² Lk 10: 18.

Source of the divine and eternal springs of Her Motherly bosom.

“Then I heard a loud voice in Heaven say:
‘Now have salvation and power come,
and the kingdom of our God and the
authority of his Anointed.

For the accuser of our brothers is cast out,
who accuses them before our God day
and night.

They conquered him by the blood of the Lamb
and by the word of their testimony’.”²³

I ask myself how marvellous the plans of God upon creation would have been, with all its creatures, specially the rational ones, created to possess Him, if Lucifer, blinded shamelessly and proudly, had not rebelled himself against Him, with his terrible mistake of “I will not serve You”; and, as a consequence, he would not have turned into a hair-raising and malignly diabolic devil who, in his despair, launched himself and launches himself, moved by his evilness, to harm mankind in order to take away the good that he has lost;

making our First Parents in the earthly Paradise fall, bringing them and bringing us all into the dramatic situation in which we find ourselves due to the disobedience of Adam and Eve at the moment of the test; a test whose purpose was to lead them to surrender humbly to the excellence of the divine Majesty pouring itself over them, and thus raise them to His possession.

²³ Rv 12: 10-11a.

But who, incited by the devil, disobeyed God and, by their sin, all of us men were left unable to possess Him, and forever! How terrible it is to say no to God!

Whereby Christ, hanging between heaven and earth, is the infinite “Yes” of reparation to God, and the “yes” of man in redeeming restoration of merciful compassion over the fallen humanity.

That is why I could not express, however much I tried to express it, what this morning, during the Holy Mass, has lived and experienced my soul, full of pride, love and veneration towards the Father, in the faith, of all generations; whose I am only like a little straw, moved to and fro and, shaken by the waves, lost in the immense oceans of the unfathomable seas, like a tiny particle of the earth’s dust...

How will my soul be able to express it, full of veneration for God and for the absolute and total fidelity of our Father Abraham, who, “hoping against hope,” did not hesitate at any moment to do all that God asked of him, in the most tenebrous night of his life...!

If Abraham, like our First Parents, had not trusted in God, and his faith had broken, what new cataclysm would have taken place, after the sin of Adam and Eve, owing to the doubt, disobedience or rebellion of Abraham, of whom and through whom, of his lineage, would be

born the Promised Messiah, the Liberator of mankind who takes away the sins of the world?

But because his faith was firm and his obedience to God decisive and unconditional, the promises of Yahweh were confirmed to him, and, therefore, all generations were blessed in him, through his descendants.

If Abraham, faced with the severe test to which the Lord subjected him for the manifestation of His infinite power pouring forth in contentment upon His human creature and, in this case, upon Abraham himself, had not been faithful “hoping against hope” and trusting in the promises of Yahweh—which were fulfilled and accomplished, according to the divine mind, regarding him and his descendants forever, to the extent of his fidelity to the eternal designs of God, by the coming of the Messiah and the restoration of fallen humanity—;

God Himself, when His eternal designs were broken, would have had to work out a new way to accomplish them; and Abraham would have caused a new catastrophe, like our First Parents in the earthly Paradise; and, going even farther, like Lucifer, who, when he saw himself so exalted by God, rebelled with his cry of “I will not serve You,” with the disastrous and hair-raising consequence of the creation of hell for him and for those who, like him, obstinately, were to rebel against God.

Wherefore to Abraham his faith and his trust in God were credited to him as justice:

“Was not Abraham our father justified by works when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by the works. Thus the scripture was fulfilled that says, ‘Abraham believed God, and it was credited to him as righteousness,’ and he was called ‘the friend of God’.”²⁴

“He believed, hoping against hope, that he would become ‘the father of many nations,’ according to what was said, ‘Thus shall your descendants be.’ He did not weaken in faith when he considered his own body as (already) dead—for he was almost a hundred years old—and the dead womb of Sarah.

He did not doubt God’s promise in unbelief; rather, he was empowered by faith and gave glory to God and was fully convinced that what he had promised he was also able to do. That is why ‘it was credited to him as righteousness’”²⁵;

thus, of his descendants, according to the infinite design of He who Is above man and creation, and after the “no” of our First Parents in the earthly Paradise, “the Word became flesh and made His dwelling among us,” born of David’s lineage and son of Abraham, “Father of all who believe.” And when the divine design according to God’s eternal thoughts was accomplished, Yahweh’s Anointed, the one Promised to the nations, the Restorer of humanity, was a legitimate

²⁴ Jas 2: 21-23.

²⁵ Rom 4: 18-22.

descendant of Abraham; and, therefore, of Isaac, Jacob, Judah and David, and of Mary.

By the faith of Abraham: “They are Israelites; theirs the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; theirs the patriarchs, and from them, according to the flesh, is the Messiah. God who is over all be blessed forever. Amen.”²⁶

Abraham’s blessed fidelity, which deserved that of his descendants, therefore of the Hebrew People, the Messiah would be born, being “a Light for revelation to the Gentiles, and glory for your People Israel”²⁷; as fulfilment of God’s delight will, that his descendants would be like the stars of heaven and the sands of the sea, that would encompass all the confines of the earth; coming from the East and the West, from the North and the South:

“The Lord has bared his holy arm in the sight of all the nations; All the ends of the earth will behold the salvation of our God”²⁸;

being all, jews and gentiles, heirs of the Great Promise of “the Emmanuel, ...God with us” who would be born of a Virgin.

Wherefore, through Abraham, all our generations are blessed and full of happiness, by the fruit of his faith; since he believed “hoping

²⁶ Rom 9: 4-5.

²⁷ Lk 2: 32.

²⁸ Is 52: 10.

against hope” that the promises of God would be fulfilled, according to Him who chose him amongst all the nations to be the father of all believers.

“Faith is the realization of what is hoped for and evidence of things not seen. Because of it the ancients were well attested.

By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go.

By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God.

By faith he received power to generate, even though he was past the normal age –and Sarah herself was sterile– for he thought that the one who had made the promise was trustworthy.

So it was that there came forth from one man, himself as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore.

By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, ‘Through Isaac descendants shall bear your name.’ He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol.”²⁹

²⁹ Heb 11: 1-2. 8-12. 17-19.

Wherefore my soul, feeling herself daughter of God and grafted onto Christ like the branches in the vine³⁰; and for being Catholic and Apostolic Church –the restored Jerusalem and built under the See of Peter–, daughter of Abraham, according to the promises of God made to his soul; and predestined and chosen by He who Is as the Echo of the Holy Mother Church in manifestation of his songs –specially from the 18th of March of 1959, from the time of the Council–, to manifest the hidden thoughts in God, full of promises and fulfilled in and through the Descendants of Abraham, the tribe of Judah and the ancestry of David: the Promised Messiah, born of the Woman who would crush the head of the dragon with the Fruit of Her blessed womb³¹, in Bethlehem de Judah:

–“But you, Bethlehem-Ephrathah too small to be among the clans of Judah, From you shall come forth for me one who is to be ruler in Israel”³²–;

thoughts and promises that I need, with unshakeable faith in the requests and the words of God to my spirit, to communicate gradually with all that God Himself has manifested to me with the command of: “Go and tell it...!”; “This is for everyone...!”;

my soul, on this morning, breaks into a hymn of praise to God, who did such wonders through the faith of Abraham, due to the experience that I have lived during the reading of the Holy Mass about the promises of God made to our Father

³⁰ Cf. Jn 15: 5a.

³² Mi 5: 1.

³¹ Cf. Gen 3: 15; Lk 1: 42.

in the faith, and the immolation of Isaac, the son of the promises of Yahweh to his soul;

promises that he had also to immolate in sacrifice, as though in a rendering of praise to God's glory, who, manifesting Himself in will, asked him to renounce all that he had inscribed and as though engraved by fire in the inmost depth of the marrow of his spirit and in the most recondite recesses of his heart, owing to the bloody and bleeding victim-offering of his only begotten son.

“You say nothing when You ask,
Jesus of infinite gifts;
and all is said
in the indefinite way
of Your *being Yourself* explanations.

For Your petition is fire
that corrodes the innermost being,
live coal that dries out the being
when, in profound gaze,
You *print Yourself* within the soul.

Although Your voice is gentle
in infinite harmony,
also, like a burning arrow,
it wounds piercing deep
in Your fires kindled.

That is why, when You speak to me,
behind Your impelled gaze,
nostalgias surge in me
to fulfil the petition
that left my soul wounded.

And, if I feel that You look at me,
in adoring prostration
I wait for You to *pronounce Yourself*,
that I may accomplish all that You ask,
by going where You send me.

For Your voices are awe-inspiring,
which, in the strength of their spirit,
drive the loving soul,
hurled forth by Your will,
with immense power.

Ask me, Jesus, looking,
that, I live in surrender to You!"

5-9-1975

And, at everything that this morning I was
living, penetrating and understanding about the
greatness of our Father Abraham;

with whom so profoundly and intimately I
feel united by the promises, full of words, that
God puts into my soul for me to manifest;

and which, in imitation of the holy Patriarch,
I have to fulfil from the limitation, baseness and
poorness of my wretchedness, with the great-
est possible fidelity, with unshakeable faith, in
bloody or bloodless immolation of my life, be-
come an offering to God's glory and to His
bride's, the Church, the Universal, Eternal and
Heavenly Jerusalem; in the midst of such con-
tinuous and dramatic situations in which my life
unfolds; which this morning, during the Holy
Sacrifice of the Mass seemed to me, so tiny and
ridiculous, so very poor as in my limitation I
live them compared with Abraham's;

full of holy pride, so shocked and imbued with love and joy in the Holy Spirit towards the holy Patriarch, my entire soul burst into praises to God, being grateful to Him for all He had granted us through the unconditional “yes” of the unconquerable faith of our Father Abraham, and of the Most Holy Virgin’s at the announcement of the Angel, praised by Elizabeth:

“Blessed are you who believed that what was spoken to you by the Lord would be fulfilled.”³³

And so deeply did I live all this, overcome by the emotion that I felt, without being able to manifest it as I desired, due to the poverty and limitation of my words, that it made my eyes, dried out by the Sjögren that I suffer, become moist as though in very urgent need to break into tears of gratefulness for what my soul was living and experiencing during the bloodless Sacrifice of the Altar, where the Only Begotten Son of God offers Himself and gives Himself to us as drink and nourishment that gives us the eternal life;

with the need to break into praise to God, and to bless Abraham for his unshakeable faith, which drove me to manifest as I could his greatness, praising him and blessing him, full of gratefulness and love for his faithfulness to the divine will and to the eternal designs upon him, and through him upon all the nations of the earth.

³³ Lk 1: 45.

“Blessed be the Lord, the God of Israel,
for he has visited and brought redemption
to his People.

He has raised up a horn for our salvation
within the house of David his servant,
even as he promised
through the mouth of his holy prophets
from of old.

Salvation from our enemies
and from the hand of all who hate us,
to show mercy
to our fathers
and to be mindful of his holy covenant
and of the oath he swore to Abraham
our father.”³⁴

Once again, and in a very intense manner,
I have experienced that I am a descendant of
Abraham, and not only like the gentiles, but
rather like the People of Israel, by the words
which, full of faith and overcome with hope, I
heard in the Tabernacle: “You are my People”;
for being the Echo of the Holy Mother Church,
the New Zion, that groups together within Her
walls men of all the places on earth, according
to God’s promises made “to Abraham and to
his descendants forever.”

Because of this, at the words of a Prelate who
heard something, no more, of what my soul lives
with relation to the People of Israel, who said:
“Lest Mother Trinidad becomes Hebrew”;

³⁴ Lk 1: 68-73.

there came to my mind, as a reply, this small but profound reflection:

Because I am Church, daughter of the New and Heavenly Jerusalem, founded by Christ and entrusted to His Apostles, and for being the bride of “Jesus Christ, and Him crucified”³⁵;

I am and I experience that I am in all my being a Hebrew, part of the descendants of Abraham according to what Yahweh promised:

“My covenant with you is this: you are to become the father of a host of nations. No longer shall you be called Abram; your name shall be Abraham, for I am making you the father of a host of nations. ...All the communities of the earth shall find blessing in you.”³⁶

Since of the descendants of his race the Promised Messiah would be born, “a Light for revelation to the Gentiles, and glory for your People Israel.”

Therefore, I do not need to become a Hebrew in order to go on God’s behalf seeking the children of Israel, my elder brethren, who are still dispersed, so that they may discover the countenance of Christ in the face of the Church, because I am so by God’s promise made to Abraham, “Father of all the uncircumcised who believe.”

And likewise, because I am the Echo of the Holy Mother Church, God sends me forth as an expression of the canticles of the New and Heavenly Jerusalem, not only to the members

³⁵ 1 Cor 2: 2.

³⁶ Gn 17: 4-5; 12: 3b.

of the Church, but also to the children of Israel to manifest to them:

“I am” sends me to you...! to show to you Yahweh’s Anointed, the Promised Messiah, “King of kings and Lord of lords,” Jesus of Nazareth, the descendant of Israel, born of David’s lineage, of a Virgin who would give birth to a son and would name Him “Emmanuel, ...God with us”;

Who, being born in a manger in Bethlehem of Judah, after going about on earth doing good, as the “way and the truth and the life”³⁷ that leads us to the House of the Father, was crucified, dying on the cross to take away the sins of the world.

–“Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, ‘As is written of me in the scroll, Behold, I come to do your will, O God.’ My God, your law is in my heart!”³⁸–

restoring us by the mystery of His Incarnation, life, death and resurrection, and bringing us back to a new life, in order to reincorporate us, after the breaking of the plans of God by our First Parents, into the end for which we were created in the image and likeness of God Himself, making us His children, heirs of His glory and partakers of His divine life.

Fulfilling in Christ, with Him and in Him all the promises made by God to humanity by

³⁷ Jn 14: 6.

³⁸ Heb 10: 5-7; Sal 39: 7-9.

means of “Abraham, ‘from age to age,’ ‘and to his descendants forever’.”³⁹

Wherefore it is just, honourable and necessary that we recognize Abraham as Father of all believers, Jews and Gentiles; and breaking into praises, we give glory to the Father, glory to the Holy Spirit and glory to the Only Begotten Son of God, Jesus Christ, the One whom He sent, “the Lamb of God, who takes away the sin of the world,”⁴⁰ the one alone capable of opening the book of the seven seals.

Whereat with all the Angels, Archangels, Cherubim and Seraphim, and Saints of Heaven, let us cry out in one sole voice:

“Holy, holy, holy is the Lord of hosts!’ ‘All the earth is filled with his glory!’”⁴¹

“To Him who loves us and has freed us from our sins by his blood, who has made us into a kingdom, priests for his God and Father, to Him be glory and power forever and ever. Amen.

Behold, he is coming amid the clouds, and every eye will see Him, even those who pierced Him. All the peoples of the earth will lament Him. Yes. Amen. ‘I am the Alpha and the Omega,’ says the Lord God, ‘the one who is and who was and who is to come, the almighty’.”⁴²

³⁹ Lk 1: 50. 55.

⁴⁰ Jn 1: 29.

⁴¹ Is 6: 3.

⁴² Rv 1: 5b-8.

**BECAUSE I BELIEVE
IN THE ETERNAL LIFE,
I BURN IN MY LONGINGS
FOR THE DEFINITIVE ENCOUNTER
WITH THE BELOVED**

And extolled by the faith of Abraham, “Father of all the believers,” replete with hope in the promises of God, and kindled in the cooling flames of the Holy Spirit, I intone again my song of:

I have faith... And “I believe in the eternal life.”

“O what so true a mystery is that of Eternity...! –I wrote on the 10th of November of 1961–. My whole soul, enlightened by faith, is bursting into happiness from so much having hope in Eternity.

I feel that my life is a reflection of that eternal day wherein, closing the eyes at the exile, I will find myself face to face, forever, contemplating the Being in His being bursting into Three... Forever...!

O eternal Day of Eternity, You are so deeply embedded in my soul, that You and only You are the sole center of attraction for me in this exile...! I savour You without calling You; I wait for You sure; I run searching for You, in love. I need You because You are my beginning, my end and my life; You are my share and my in-

heritance. Solely for You was I born, and I will not be able to be completely happy, or to rest either, until I am sated by the light of Your countenance...!

Death, to me, is not death, it is the door that will be opened to me unto that eternal day, tomorrow! wherein, lost in the infinite thicket of Your vast being, I will be engrossed in, carried away and possessed by the silent and simple simplicity of Your immutability.

O dear Eternity! is it possible that You be not a dream or a distant thing...? No! You are more mine than me myself and nearer to me than my own soul. Is it possible that tomorrow I be engulfed in You forever, contemplating You face to face, lying in the profound wisdom of the eternal Begetter, expressing in a blissful jubilation with the Word, burning in the divine, pacific, silent and overwhelming current of the love of the Holy Spirit...?"

“Should the Love call me,
I would answer to Him,
and in His bosom I would go
into His chamber...

And there He would tell me
His infinite Word,
and I would answer
all of me returning to Him...

O should I see the Love
in the light of His face...!
I would gaze at Him so much,
that into Him I would be transformed,

becoming a poem
that would sing His glory...

And, should I go into His love
and with Him burn
in the light of His fire
and in the union of His forges,
I should become a torrent
of transparent waters,
filling up, in my sources,
him who were to come close to me...

Should the Love come,
with Him I would go away!"

22-10-1971

"My hope has no limits...! It is as certain as death, closer than I am to myself, savoury like God Himself...!

My faith is a reflection of Heaven... Eternity has carried me away and I live possessed by its hope...!"

"For some time now a peaceful, silent and true hope, plunges me into Eternity; a hope that is actualized and vivified by a constant faith and so certain that it almost ceases to be faith.

I know that Eternity is as my faith presents it to me and my hope expects it, and I do not see it as something distant. I see that the life of man is like a breath on earth, 'like flowers of the field we blossom. The wind sweeps over us and we are gone,'¹ and, therefore, that all this bliss so immense and true of Eternity, is tomorrow...!"

¹ Ps 103: 15-16.

“When I dream that God is coming
in the pitiful night of exile,
my innermost being is moved,
and my spirit, dried out by my longing,
feels cooled
by the breeze of the Eternal One.

When I dream that God is coming,
and I perceive the contact of His kiss,
and I rumour His footsteps,
and I savour His breath,
and I glimpse the fires
that burst out of His chest,
I break into tears, and, crossing the abysses
that keep us away from our encounter,
I dash hastily after Him, without stopping
at the dangers
which, in my course, I am facing.

When I dream that God is coming,
after the night of the exile,
I feel my innermost being rumbling
by the breeze of His flight.

When I dream that God is coming,
I always wake up in the Heavens,
in the heavens of my depth,
where He dwells pleased.

When I dream that God is coming,
my dream is fast over.”

29-1-1973

And my soul, wounded by love owing to the gleaming light of the eternal God, moans in nostalgia for its definitive encounter, and longs

for it breathlessly, in torturing thirst, “as the deer longs for streams of water.”²

“O infinitely holy Eternity, in which the soul tiny and thirsty for justice and truth will be sated face to face with the divine Pupils, in the contemplation of Your divine Face...!

O Eternity, Eternity...! You are the savourable desire of my exiled soul, the urgent need for all my being, strayed in this place of lie, of incomprehension, of pain and of trial...

You are, o dear Eternity! the need, to the point of satiety, of my soul in love and captivated by the beauty of Your face...

I knew You and You drove me mad with love, O City of God! where I shall be eternally inebriated in the divine banquet of my heavenly Bridegroom; where, in Your truth, my fruitfulness replete and lost in the divine Fruitfulness, will be with Your children and my children, being a perfect praise to Your divinity...

I found You, I knew You and I grasped that You alone are the only one capable of quenching this ardent thirst whereby I am consumed by love, justice, truth, fruitfulness and virginity...”

“Oh, what desires as though infinite to be sated in that Spring whence the water of Your

² Ps 42: 2.

divine wisdom flows...! to which I was led and I contemplated [...] ³ by the light of Your being...

And so divinely did I contemplate my God, that, in His same harmony, with my Word I sang, burning in the fire of my divine Love, that eternal Concert which, in His *being Himself* immutable, *is Himself* my eternal Sun...

And after I looked at You and saw You in Your light, I saw myself as though exiled, lost and finished, without the uncreated light that in Your being I contemplated... And I was left without seeing You in Your eternal gaze, without singing You in Your being, without loving You in Your love in the infinite light of Your eternal knowledge...

And although I know that I know You in the poor darkness of my poor knowledge, now I know that I sing You without knowing to sing You in Your being; now I know that I love You in the thick darkness of this dark understanding...

And when I look at You, uttering You and loving You without knowing how to know, I have found the bliss, in my poor exile, of living in Your being waiting for the day, wherein the infinite love of Your eternal Truth, deposits in my soul that immutable kiss that may give me to know face to face the infinite mystery of my eternal Deity.

³ This sign indicates the suppression of passages more or less wide that it is not deemed opportune to publish in the authoress' life.

One day I will go to see You, O dear Eternity, forever... forever... And there I will vanish forever! in the luminous light of Your eternal pupil...

O Love...! while that day comes in which I will be engrossed in Your being in the light of Your Eyes, while that day comes in which I will have myself You forever, unable to lose You, my posture will be: on the cross with my Christ sewn to the tree of my immolation; suffering this thirst for Eternity that is burning me;

dwelling in exile and suffering the martyrdom of lovelessness toward God on the part of my brethren and my children; exercising my priesthood, nailed between Heaven and earth, in my bloodless mass of my total immolation. Yes, on the cross with my Word, in the Father's bosom, put into the divine bosom, held by the arms of the infinite Fatherhood and kissed by the immutable kiss of the Holy Spirit...!"

"My soul adores in silence,
lovingly responding to its Loving One;
delivers itself as it can in its nostalgia,
clamouring to hear His Voice again.

The bride was slowly wounded
by the silent advance of the Love,
and wanders, sighing, with moans,
to see the light of the Eternal Glow.

Oppressed by melancholic experiences,
I wait in a tomorrow of hope,
with triumphs of conquests of the Beloved;
the cross shall be the way towards the Lord!

Prolonged waitings for a secret,
longings repressed with tremor
the *loves* of the Immense One asks of me,
in sweet desires of vision.

Nothing is so deep as to live dreaming
of the sacred touch of my God!

Longings loaded with nostalgias...
prolonged oppressive waits
sweet silenced melancholies,
shrouded and replete with pain...

A luminous day of hope,
sure in His conquest towards my Sun,
it is the Immense One who, at His sweet
passing,
dressed in His light and His splendour,
hurls me with power towards His encounter,
loaded with the mystery of His gift.”

4-12-1974

I have faith... And my faith is sure, firm and unshakeable, not for what I feel or live, but because my Holy Mother Church has given it to me, infallible when She hands down the word that the Word entrusted to Her; and my hope is true because my Holy Church infused it into me together with my faith on the day of Baptism and She has been making it grow in my soul together with Her teachings and with the gifts and fruits of the Holy Spirit.

And because I am Church, and within this Holy Mother Her Echo, God, in His eternal

plan, willed to show to me in His light His mysteries, so that I might sing and tell everyone the riches of the Church.

That is why very often He deigned, by an incomprehensible design of His, to take me into His bosom, which has left my soul fatally wounded with desires for the possession in full light of the eternal God.

On the 30th day of April of 1960, I wrote: "God brought me once more, almost like on the 18th of March of 1959, in a most profound and unimaginable manner into the unfathomable depth of the Mystery of His life;

taking me into the depth of His transcendent, untouchable and unfathomable! Virginity, so that I might contemplate that *Sancta Sanctorum* of the adorable Trinity, veiled and concealed; wherein the Father, breaking into splendours of holiness, at the instant-instant without time of infinite and encompassing Eternity of God *being Himself* He who *is Himself*, burst begetting His Word, in a supreme begetting of infinite and loving Wisdom into the infinite and mutual embrace of the Holy Spirit.

[...] The veil of the *Sancta Sanctorum* where God is concealed was lifted for my sake!

And when the Infinite Being brought me into His bridal chamber, I grasped at once that infinite and inaccessible Mystery, that only God lives, and which one cannot enter without be-

ing carried by Him into the depth of His bridal inner chamber of infinite and eternal Holiness, covered by the veil of the *Sancta Sanctorum* of His transcendent Virginity.”

“And therein, [...] I was brought! without being able to understand how I was able to enter; and even less how, after having come out, yet I have been able to go on living during so many years.

Although I indeed was able to glimpse something of why God put me into that *Sancta Sanctorum* so deep, of infinite transcendence.

Where He Himself impressed on me that one was not able to enter; something that I had to communicate. At the same time I had to manifest that this small, frightened and trembling daughter of the Church had entered by an infinite will of the Eternal Being, just to help the Church with all that, for me to communicate, He made me live, by bringing me into His Mystery.

Solely to help the Church! [...] For that alone!!

And through this means so sublime and so inexplicable to me, give Himself glory through the last, despicable, unlearned, helpless and poorest daughter of the Holy Catholic, Apostolic Church and under the See of Peter.

Whom my poor trembling soul, had to manifest with the clumsy resounding of my voice, as just the Echo, tiny, frightened and stammering, of the People of God.

‘Silence...! Silence...! –I exclaimed astonished by what my soul was contemplating–.

Silence...! The virginal veil of inexpressible modesty which God *is Himself* has been lifted and taken off, so that His children, by an infinite mystery of eternal love which man will never be able to comprehend, may be able to surprise Him at that point, in which the divine bosom, bursting, as though into waterfalls and waterfalls of battalions and battalions of Virginitiy of being, into fruitful Virginitiy, breaks into Fatherhood...!

Silence...! Silence...! In perennial adoration and inexpressible surprise, all the Blessed are in an Oh! of eternal surprise, astonished! contemplating the Eternal *Oriens* coming forth from the virginal inner being of the fruitful Father, in an infinite Song of divine life...!

Silence...! At that mysterious and secret point of the *being Himself* of the Being, in the eternal embrace of the Holy Spirit and on the virginal wings of His co-eternal Virginitiy, the three divine Persons in trinitarian union of Divine Family *are kissing Themselves* and one another on their very Mouth, breaking into a happiness of inexpressible joy.

Heaven consists in an eternal surprise, in perennial adoration of amazing admiration, at the contemplation of the Eternal *Being Himself*, always *being Himself* and always been, in His eternal Virginitiy breaking into Three...

This is indeed a feast within the Bosom-Love...! In the very innermost being intimate of God!! in the great surprise of that point-point

at which He *stands in being Himself* the Eternal Sun...!’

[...] And while I was contemplating and living all this in the joy of the Blessed, at one instant-instant of inexpressible mystery! I felt myself brought, in an amazing and incomprehensible manner, into the sacrosanct depth of the Arcanum of the *Sancta Sanctorum* of the Infinite Being; surprising the immutable and ineffable life of the adorable Trinity in the mysterious, veiled and concealed point, where in copious flows of infinite waterfalls of loving wisdom, the Father bursts into begetting His Word in the co-eternal and infinite embrace of the Holy Spirit.

‘Oh...! Silence...! Silence...!’

Silence...!! Respect...! Adoration...!

I am surprising the awe-inspiring awe-inspiringness of the *being Himself* of the Being, bursting into an infinitely silent breeze of very silent harmony, breaking into Three...!! into Three divine Persons of co-eternal and infinite subsistence! at that point-point! in which God *is Himself*... so that, getting into Him, I may surprise Him at the instant-instant of *being Himself* what He is, and of *standing in being of Himself*, and of how He is so, and why He *is Himself* so.

Silence...! Silence of adoration, in profound veneration...! For my sake the veil of the Infinite Virginity, is being lifted in order to bring me into the *Sancta Sanctorum* of the adorable Trinity...!!

And my soul, enthralled... carried away... and prostrate in reverent adoration, surprises and contemplates the instant-instant in which God *is Himself*...!

And, like the Blessed, prostrated, I adore that inexpressible Mystery of sovereign Majesty, where no one can enter if he is not invited and taken by the very hand of the sublime Being who, drawing the veil of His Virginity, brings us into the infinite banquet of His eternal happiness...

Silence...! Silence...! Silence...!

God is drawing for my sake the veil of His *Sancta Sanctorum*...!! And, in loving invitation, He is bringing me where He is, so that I may surprise Him at the veiled instant of inexpressible modesty, of eternal and transcendent Virginity, in which He *is Himself*...

Silence...! Silence...! Silence...!

O fruitfulness, fruitfulness of the innermost being intimate of the Eternal Sun...! You *are Yourself*, for *being Yourself* the Holy One, the Untouchable One, the eternal Virginity breaking into Fatherhood.

Silence...! Silence...!

In silence... put into the bosom-Love... into the *Sancta Sanctorum* of the Untouchable One... my soul, adhering to the Holy Spirit, kisses with the kiss of the divine mouth the very point of the begetting fruitfulness of the Father breaking into a Son of eternal virginity...

Silence...! The eternal Virginity is expressing Itself in a Son... Who *is kissing Himself*, in a mysterious Kiss of eternal silence, in the infinite Light of His inexhaustible being, breaking into a awe-inspiring awe-inspiringness of un-created Light, in His *being Himself* the Being the Eternal Sun...!

Silence...! Silence...! Silence...!

Inexpressible gentleness...!

I am contemplating the Divinity breaking into Fatherhood begetting, enwrapped in the eternal pleats of His virginal being...!

Oh, what a silence in my soul...! there, where God...! living on and drinking of that eternal Virginity...! sating myself in His inexhaustible springs, and as though saturating myself with Divinity...!

O what a silence...! what a mystery...! what a secret...! what a depth...!

Silence...! How well one is in silence, perceiving the concert of the divine generation in the co-eternal embrace of the Holy Spirit!

O eternal generation of the Eternal Sun...!

O...! how well I see it...! How well I see it...!

He is proceeding...! coming forth...! the Eternal *Oriens*, in the very bosom of the Eternal Sun.

O...! The ever New One...! The Eternal God! the one who ever being the Eternal Sun, is ever new because of His ever *being Himself* the eternal Sprout of the Begetter...!

O what a great mystery...! Silence...! Silence...!

Silence of adoration! the Father is uttering His uncreated Word at that secret point of the generation of the Word...!

O how gentle God is in His being, breaking into Three...!

O how clearly I see Him in His trinitarian activity... in His eternal generation... in His virginal fatherhood... in His demure begetting... in His *being Himself*, He Who *Is Himself*, the sovereign majesty of inexpressible joy in sonorous gentleness...!

Silence...! Silence...! Silence...!

Thank You, Lord...! Thank You, Lord...! Thank You, Lord...!

Today I, bewildered, trembling and frightened, when I understand what I have seen and heard, I answer adoringly in a silence of profound adoration and of reverent astonishment...

And, exceeding my limitation, trembling with love and respect, turning towards You, I clamour: Thank you, Lord, but I am not worthy...!"

20-3-1975

IF I SHOULD LOOK AT YOU AGAIN

If I should see You, Lord,
even for one moment!
and You quenched my thirst in the infinite light
of Your eternal Mystery...

If I should sing in Your Song,
and I should love You in Your Fire
without the veils that conceal the transparent
gazing
of Your calm eyes...

If I should see You again,
recovering once more
the strength that may pervade my life in order
to be in exile...

Just for one instant,
that would soothe my live coals in zeal...!
One instant, Lord,
for, without You, I can bear it no more...!

I seek neither to live nor to die,
I only want to look at You without veils
in the light of Your glory or in the dense
darkness
that covers this soil!

If I should look at You again, my God,
even for one instant without veils...!

5-3-1973

I WANDER WOUNDED

I wander wounded in this life,
in my long wait, without finding You;
without finding You in the suns that I seek
in my night, when I seek You.

I wander wounded in this life,
with bleeding stabs,
with profound cauteries
in my breathless thirst.

I know not what I have, in my being,
of implacable torture,
when I seek Your infinite glow
in Your flaming being.

I know not what will happen, my Lord,
You know it!

End of the Collection “Light in the night – The mystery of faith given in loving wisdom” about what most vehemently I have felt impelled to manifest, under the motion and the strength of the Holy Spirit, in relation to the most rich dogma of the Holy Mother Church, expressed in loving wisdom.

Since God is an infinite and co-eternal act of wisdom and love, and, He wishes to be known and manifested as He is, sending me forth to proclaim all that, in order that I may manifest it, He has communicated to me with the command of:

“Go and tell it...!”; “This is for everyone...!”

I am only Catholic and Apostolic Church, who, built upon the See of Peter and under the See of Peter and in unconditional adherence to the other Successors of the Apostles who, united to him, are the Pillars of the Church; feeling myself more Church than soul, I experience that I am the tiny and palpitating Echo of the Holy Mother Church; and I need to express, out of the smallness, poorness, baseness and misery of my nothing, all that, leaning on the chest of

Jesus, like the Apostle Saint John at the Last Supper, I have learned, in loving wisdom, about the mystery of God, of Christ, Mary and the Church, replete and saturated with Divinity, for me to manifest.

Since “he who leans on the chest of Christ, becomes a preacher of the divine.”¹

And in my insatiable thirst to give glory to God and life to souls, I untiringly seek to be God’s will accomplished, fulfilling the mission that, from the bosom and in the bosom of the Holy Mother Church, for being the least and the smallest of the daughters of this Holy Mother, God has entrusted to me.

I am “the Echo” of the Church, and the Church is my song.

Trinidad de la Santa Madre Iglesia

¹ Evagrius Ponticus.

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 utter,” 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 lo dice,” “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 *utters Himself so*,” “He utters Himself,” etc...

* * *

NOTE:

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

The authoress:

Trinidad de la Santa Madre Iglesia

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