

Mother Trinidad de la Santa Madre Iglesia

Foundress of The Work of the Church

An extract from the Collection:

"Light in the night.

The mystery of faith given in loving wisdom"

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**GOD IS HE WHO IS HIMSELF,
HAVING IN HIMSELF, BY HIMSELF
AND FOR HIMSELF
HIS VERY REASON FOR BEING,
IN AN IMMUTABLE
AND MOST SIMPLE ACT,
IN ESSENTIAL JOY OF DIVINITY**

On the 13th of May of this year 2001, feast of the Virgin of Fatima, sheltered in the womb of Her divine Motherhood, under the penetrating light of the Eternal Wisdom;

in a luminous, acute and flickering gust, during the Holy Sacrifice of the Mass, immersed in the depth of the consubstantial and transcendent mystery of God;

little by little and gradually, my spirit was feeling plunged into that same Wisdom, in a transcendent and most profound intuition about the infinite attributes and perfections that God *is Himself** in Himself, by Himself and for Himself, in His immutable act of Trinitarian life, in

* The expression "*is Himself*," as well as "*being Himself*," "*to be Himself*," etc... shown in *italics*, are used with a meaning much more profound than their proper grammatical sense. See Publishing Note at the end of this booklet.

eternal subsistence, been and possessed in essential joy of most glorious and most blissful enjoyment of Eternity;

and how, inside the infinitely countless range of His infinite attributes that, due to the perfection of the divine nature, broke out as though in infinite concerts of consubstantial melodies; they were and they gave each one its note in *touchings* of Divinity, in the infinite ranges of infinite infinitudes of attributes and perfections; being God a subsistent, divine and unique perfection.

And being savourily enjoying because of the profound and acute penetration of this dogmatic truth that the Church gives us by means of the faith, full of hope and imbued with charity, through the gifts, fruits and charismas of the Holy Spirit, and that was invading me gradually during the Eucharistic Sacrifice of the Altar, under the tasting of the most savoury and most glorious nectar of the proximity of the Divinity;

in the sublime moment of the transubstantiation of the bread and the wine into the Body and the Blood of Christ, when the consecrated Host was being raised;

a most luminous ray, got into the deep marrow of my spirit, enlightening my mind under the burning fires of the divine mind; that, leaving me transcended and translimited from all earthly, made me intuit penetratingly and enjoyingly, in a most acute way, in what the attributes in God were, and the difference of

these from the divine mercy, that became existent by God's self-giving to man, full of compassion and tenderness.

Which was brought forth from the power of the infinite might as a consequence of the breaking of the eternal designs by our First Parents in the earthly Paradise;

and it is intrinsically in itself the outpouring of God's infinite love, moved in redeeming compassion towards the misery in which man had fallen, when rebelling against Him and breaking His eternal designs, not only for man himself, but also for the inanimate creation;

of which he is the tight summary of all of it, and, as king of the same creation, the voice in expression before the Creator of the splendourous harmony in which it was created for the praise of the glory of the Almighty and the magnificence of His infinite and coeternal perfection;

with the heartrendering consequences that all of this rebelliousness has brought to humanity.

Understanding, under the burning fires of the suns of the divine mind and the lulling of the penetratingly most savoury and sapiential breeze of the Holy Spirit, that all the attributes that God *is Himself* in essential joy of most glorious and most blissful enjoyment by virtue of His infinite subsistence, the reason for being of His very Divinity, He *is Himself such*, in Himself, by Himself, and for Himself those attributes.

Being mercy like a new attribute, different and distant, that God had brought forth from the sublime loftiness of the might of His infinite power in merciful outpouring of love and tenderness over the misery of the fallen and as though destroyed humanity;

even though it be not an attribute intrinsically in essential joy for God, for it is a relation of His goodness to the human creature, as a consequence of the destruction by man of the eternal designs on himself and the inanimate creation, and at the situation of misery in which he found himself when rebelling against his Creator.

I was therefore discovering, full of joy and peace in the Holy Spirit, in an acute and penetrating way, that the attribute of mercy was not essentially like the other attributes, been by God and possessed in Himself, by Himself and for Himself intrinsically in a most blissful and most glorious enjoyment of Divinity in essential joy; but an outward manifestation in merciful outpouring of His love, brimming with goodness, that makes Him overflow Himself from the torrents of His infinite springs, and to enjoy Himself accidentally in a most blissful enjoyment of loving fatherhood, bowing, full of tenderness, to the misery of the human creature at the dramatic situation in which the rebellion to his Creator had placed him.

Since God *is Himself* all His attributes and perfections, being what He is in the subsistent

instant of *being Himself* so and *having Himself* so* been, in Himself, by Himself and for Himself, in essential and most blissful joy of familial intercommunication of Trinitarian life in most glorious enjoyment of Eternity; this being the reason for being of His very Divinity, without needing anything outside of Him and without anything being able to put on Him or take away from Him in His consubstantial and essential manner of God *being Himself* God.

Seeing my soul and understanding with more depth in an intuition as though new of sapiential penetration, full of ineffable joy in the Holy Spirit under the savouring of His proximity, that all the attributes, in the melodic and consubstantial harmony of His Divinity, in God were one only attribute in His, sole and unique perfection, intrinsically been and possessed for His glory and repose; because He is the subsistent and sufficient Being, infinitely different and distant from everything that is not essentially Himself and for Himself, who has in Himself the very reason for being, and that, in creative manifestation in outward outpouring, is the reason for being of all created.

And, as I was going more deeply... going more deeply... in the mystery of the reason for being and of the plethoric perfection of the

* On the last paragraph of the Publishing Note, it is defined the sense of these reflexive expressions.

Divinity, I was understanding, in a very acute manner, that all His infinite attributes in their infinite ranges that break out as though in infinite *touchings* of melodic harmonies of infinite attributes through infinite infinitudes of attributes and perfections, God was being what He was in the subsistent instant of *being Himself so*, *having Himself so* always been, in His immutable act of Trinitarian life, in Himself, by Himself and for Himself, in essential and consubstantial joy of divine intercommunication;

and that mercy, that is been by God in Himself and by Himself, but that He cannot be it for Himself in joy of essential enjoyment of Eternity on account of the intrinsic perfection of His divine nature; since it is and indicates a relation to the misery of the human creature, that is not possible in God; it was the outpouring of the excellent might of God's excellence, who, bowing in redeeming compassion, looks to the fallen humanity, destroyed and sinful because of its rebellion against the Creator, for the restoration of that same humanity, reconciling it with Him and placing it again in His eternal designs.

Therefore the Infinite Being, responding to the destruction of the human creature and his misery, bringing forth from the power of His infinite might a marvellous way in overflowing of merciful compassion, not because out of necessity but of benevolence;

making possible what is like impossible, and moved in love towards man –although essentially God is the consubstantial love, infinitely perfect and finished, whether He carried it out or He had not carried it out–;

He determines, in a loving dialogue of Divine Family, under the impulse of the Holy Spirit and by the infinite will of the Father, that His Only Begotten Son, the Infinite Word that expresses Him, in an eternal concert of divine songs, all that He is and how He is so, in His *being Himself* always been, *standing in being of Himself* all of His Divinity, that He become flesh through the hypostatic union of the divine nature and the human nature in the person of the Word.

Who, in a romance of coeternal love, spells out to us, as divine and human Song, in loving outpouring of divine mercy, the infinite Canticle, the great Canticle that only God is able to sing to Himself.

And the Christ of the Father, in and through the fullness of His Priesthood, in His main and peculiar priestly posture, being the Incarnate merciful God, responds infinitely to God's offended Holiness, repairing it in representation of humanity; and, as a result, He restores this one, placing it again in God's eternal designs, who created man in His image and likeness solely and exclusively so that he might possess Him.

For which “the Word became flesh” in the all white womb of Our Lady of the Incarnation, all Virgin, all Mother, all Queen and all Lady!

by work and grace of the Holy Spirit; and under the strength of His infinite might “made his dwelling among us.”¹

Splendorous manifestation of God’s power! who, bowing towards the misery, overflows in merciful love bursting in compassion, full of tenderness; what, “because He is Love that is able, and because He is Love that loves,” it leads Him, in redeeming self-giving of loving outpouring, to become Man;

and, bearing our miseries and as though responsible for all of them, to give up His life in ransom for all who avail themselves of the price of His divine Blood; and to give Himself up, nailed between Heaven and earth, in the greatest and most sublime demonstration of the Love loving, being the Incarnate Mercy, which is to give one’s life for the loved person: “This is why the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down on my own.”²

And, in the splendour and for the splendour of the magnificence of His infinite power, in victimization of pain and tear, through His redeeming death, intones the “*Miserere*,” infinitely repairing to God’s Holiness offended by His human creature.

And raising, through the price of His Redemption, the fallen man from the prostration in which he finds himself, and grafting him onto

¹ Jn 1: 14.

² Jn 10: 17-18.

Him, like the grapevine to the vine shoots; and, by means of the fruit of His glorious resurrection, opening the sumptuous Gates of Eternity, closed by the sin of our First Parents, He introduces into God’s joy, in the banquet of the eternal Nuptials, those who, availing themselves and taking advantage of the affluents of the springs that flow from His open side in an outpouring of infinite and divine mercy, are marked on their foreheads with the name of God and the seal of the Lamb³.

Thus was realized, through Christ’s death and resurrection, for the splendour of the glory of “Yahweh, who is compassionate and merciful love,”⁴ that God Himself in person bows to the misery, manifesting Himself in mercy.

And loving His own to the utmost and to the end, Christ was not satisfied, in His outpouring of merciful love, with less than with remaining with His own throughout all ages as nourishment of Bread that gives us life and as Drink that satisfies all the parched cravings of our heart in and with the blissful and participating rapture of Divinity Itself.

“Eucharist... Bread of life... fullness of he who hungers, without knowing in what he will find his fullness.

³ Cf. Rv 14: 1.

⁴ Ps(s) 144: 8.

Eucharist... to quench the thirst
of he who seeks breathless
the refreshing spring
of his injured caverns.

Eucharist... complete delicacy of life
that is given to us as Bread and Wine
with simple appearances,
but that encloses the mystery
of Life:

God that gives Himself in holy Communion,
filling completely in possession
the lighted caverns.

Eucharist... fullness
of he who seeks, without knowing
how he will satiate his fullness
and quench his thirst.”

26-10-1969

“When You enter, Jesus,
into the depth of my chest,
covered with the poor appearances
of bread and wine,

the Infinite Spirit,
in a kiss of eternal love,
kisses my soul in *loves*
with infinite amorous compliments.

the Father pleasantly reposes
–in His gazing I penetrate Him–,
and Mary holds me curled up
with motherly concerns.

Romances of God who kisses
my being in the exile
with unprecedented *tendernesses*
of affectionate solaces...!

The whole Heaven is enclosed
in my chest behind the veils,
because, if I hide the living God
in virginal mysteries,

what will the adoring soul be
when she receives the Eternal,
pierced by the depth
of the love of the Sacrament?

Saturations of Glory
in familiar encounters,
secrets of transcendence
my soul lives in her confinement,

when God Himself *says Himself*
inside my concealment
as Word of the Father
with the kissing of His Fire.

I don't know what happens to me
in the marrow of the chest...!
I feel the speech of the living God
in infinite amorous compliments,

like a silent Explanation
of sapiential deepening,
in a love so burning
of subtle fathoming,

that I understand, without understanding,
that God Himself is in my centre,

saying to me, in His learning
of infinite mind,

with *touchings* of Glory,
like infinite concerts,
His recondite existence
in His *being Himself* the Immense.

I don't know what happens to me
when I receive my Word...!
The springs of my depth
widen out in the mystery,

and I break out in waterfalls
of acute gratefulness,
that don't allow me even to weep
from so much as I understand.

Silence of the Eucharist
in transcendent secrets...
God who reposes in my depth
in *kissings* of mystery...

What must the Incarnation be,
through Mary, in this land,
that makes God smile
in my poor little bosom...!?

Anything take place in Mary
–this well do I penetrate it!–
and nothing happens without Her
ever since the Word became man.

Mystery of the Virgin-Mother
By the kissing of the Coeternal...!"

23-12-1974

And the 16th of this month of June, overwhelmed by the light on High that was sharpening and penetrating my spirit on the previous days; again, also in the sublime moment of the Consecration during the Eucharistic Sacrifice of the Altar, my soul has been invaded and penetrated by the divine mind, full of loving wisdom;

making me, intuitively and enjoyingly, deepen even more, that between the infinite attributes that God *is Himself* in Himself, by Himself and for Himself, the mercy had one part –though there cannot be a part in God–, which was His love of infinite Goodness, that He *was Himself* so intrinsically in Himself, by Himself and for Himself on account of His Divinity;

and another part that, for not being able to be it for Himself, because it implies a relation to the human creature and His misery, did not produce nor could produce a consubstantial joy to Him; but yes, it could, as a splendid manifestation, overflowing with love, produce the accidental joy of He who is good, who, bowing to the misery, full of compassion, rejoices in making the created human creature happy, in His eternal plans, in His image and likeness, so that she might participate in His same divine life;

raising her by the magnificence of His infinite power, to make possible that man might put himself back, through Christ, with Him and in Him –the Only Begotten Son of God who, assuming our condition of slaves, is the Great

Christ of all times—, into His eternal plans, so that we could come to possess Him by participation in the most glorious and most blissful joy of His very Divinity.

But, even thus, nothing can be put on or taken away from the consubstantial and infinite Being, nor diminish or increase Him in what He is essentially and intrinsically in Himself, by Himself and for Himself; to all that He is, in how He is it and the reason why He *is Himself* so *standing in being of Himself* and *having Himself* so been in essential and most glorious joy of eternal enjoyment in divine and familiar intercommunication of Trinitarian life;

even though it gives Him the joy, infinitely and lovingly reposed, of He who is consubstantially good, what, leaning outwards, wants to make us happy with His same joy, with His same happiness, since we are His image and the work of His hands.

Understanding in a deep and enjoyable way, penetrated by the knowledge of God's subsistent excellence that overwhelmed my spirit, that, as the attributes in God are been by Him in Himself, by Himself and for Himself, in infinite subsistence of Divinity and in essential glory of Himself;

the attribute of God's love, full of goodness, pouring itself out in compassion of mercy on the weakness of our misery, even though it is been in God and by God, it is not with relation to God Himself in essential joy, but in com-

passionate leaning of His love overflowing with tenderness towards the weakness, loaded of misery, of fallen humanity, as a consequence of the sin of our first Parents;

and therefore, it is different from the others, with respect to the infinite glorification that gives Him the infinitude of His infinite attributes, been intrinsically in Himself, by Himself and for Himself.

Since, if man had not sinned, God would not have brought forth from His divine power the possibility of becoming man in order to be able to redeem us; coming, in the manifestation of the splendour of glory, as though in a delirium of merciful love towards our weakness, to die in bloody crucifixion, pouring Himself out in love and mercy, full of compassion and tenderness, over humanity.

Therefore, although mercy be not an intrinsically essential attribute in God, in consubstantial and infinite glorification of Himself; it is the one that makes possible the transcendent mystery, overflowing, majestic and splendid of the Incarnation.

So that, for the mind of man who does not know well the profound profundity of the divine and unfathomable secret of the Infinite Being, mercy is the greatest attribute of the divine attributes; and the most consoling, most tender and full of hope, because, what would

have become of us if Christ, the Incarnate Mercy, had not redeemed us?

And somehow –in view of the unjustifiable nature of the rebellion of the human creature against the Creator– we can say, exultant with joy in the Holy Spirit, from the baseness of our misery, overcome by gratefulness and prostrate in reverent adoration before the three times Holy Infinite Being:

the sin has turned into bliss for the repentant man who, placed at the source of divine grace that flows from Christ's side and redeemed from sin, is introduced into the majestic and sumptuous mansions of Eternity in the eternal joy of the blessed, achieving the end for which he has been created!

The divine mercy, even though it not be intrinsically subsistent and essential glorification of God Himself, been for Himself in consubstantial joy of Divinity; is the splendorous manifestation of His compassionate love that, in triumph and trophy of glory, gives Himself to us through His Incarnate Only Begotten Son –the second Person of the adorable Trinity– who takes away the sins of the world, sealing us with His divine Blood and marking the chosen ones on their foreheads with the name of God and the seal of the Lamb.⁵

⁵ Cf. Rv 7: 3; 14: 1.

Christ is a divine Portent, being in Himself the Divinity and the Compiler of the misery of all humanity, realities so opposed to each other like fire and water!

O overflowing mystery of infinite mercy! which, brought about by Yourself and in Yourself, Word of the Father, through the mystery of the Incarnation; makes us capable, putting us back into Your divine plans, of achieving the end for which we were created in Your image and likeness; glorifying Yourself in the way and the manner that Your divine will determined in Your eternal designs for the glory of Your Name and the majestic manifestation of Your infinite power.

PUBLISHING NOTE

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

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

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

First: I see how God is Himself by Himself; how all that He is He stands in being of Himself; I see the eternal instant of the eternity, in which God is Himself by Himself and in Himself; I see how He is Himself so, and why He is Himself so; and I contemplate Him being Himself so in that eternal instant, without time, in which the Being, being Himself One, is Three divine

Persons who, being a sole Being, in Trinity is Himself.

Second: I see in that same word: the being Himself or God is Himself, the Father being Himself Father by Himself and in Himself as Source; the Word being Himself Son in Himself and by the Father; and the Holy Spirit being Himself personal Love between both, in Himself and by the Father and the Word. And I see in this word: to be Himself; the way of being Himself so each one of the Persons, and the difference of each Person. So that, for me, this simple word that I use so much, says to me all the glorious mystery of my Trinity and all the hidden and very depth secret of my Unity in its root.”

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

NOTE:

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

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