

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 THE INFINITE VIRGINITY

God, by the perfection of His very nature, *is Himself** the Being infinitely and eternally separate from all that it is not His Divinity, in perfect and finished adherence to Himself, in Himself, by Himself and for Himself; since between the creature and the Creator there exists an infinite distance of being;

adherence in coeternal Holiness of transcendental infinite Virginity that, in God, is to break out in such an so overabundant fruitfulness of being and so plethoric with life, that it makes Him be a Father of exuberant fruitfulness due to the loving adherence that He has to Himself in His act of life.

God is the eternal Virginity, infinitely separate from all that is not He; since, that which makes Him break out into fruitfulness begetting, is not His union with anything outside Himself, but the adherence which He *has Himself** in Himself and to Himself in the con-

* 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; for the sense of "*has Himself*" too.

substantial loving separation, recondite and veiled of His *being Himself* the Uncreated.

O refulgent splendours that flow in a torrent from the chest of God in infinite waterfalls of eternal Conversation...!

O “Light from Light” and “the very Imprint of the being”¹ of the Father, perfect Emanation of His very nature, burning Breath of His mouth! draw that veil of untouchable Virginity that conceals, behind his splendour, the infinite copious outflow of the Father’s begetting, and spell for me, o eternal Word, in Your singing Conversation, the flowing Spring of that divine begetting in the shining brightness of His transcendent Holiness breaking out in fruitful Virginity.

O *Sancta Sanctorum* of the eternal Wisdom, that hides the infinite Virginity, infinitely distant and distinct from all that has been created, in the most blissful concealment of his *being Himself* Fruitfulness, bursting into a most bright begetting of explanatory, recondite and returned Word...!

God is the eternal and exuberant Perfection, and, therefore, the sole reality capable of fulfilling the infinite exigencies for perfection in

¹ Heb 1: 3.

the possession that He is and has in Himself; being His adherence to Himself an act of life plethoric with infinite perfection and to His infinite perfection.

To the extent that God is adhered to Himself, in His act of eternal virginity, to that same extent He is fruitful, and, therefore infinitely fruitful; so much so, that the fruit of His fruitfulness is all that He is, in Expression, in a Son who utters, in a Canticle of eternal and returning love towards the Father, the whole inexhaustible plenitude of subsistent Wisdom.

And as, by virtue of the infinite adherence that the Father has to Himself, on account of the perfection of His very nature, “in holy splendour”² He breaks out begetting the Word; at that very instant without time in which the Word is begotten, This One is, by the being received from the Father, an act of infinite adherence to the Father Himself.

Being the union in adherence of donations and loving returns which the two divine Persons *have Themselves* between Themselves so mutual, so tight, so perfect and of such plethoric virginity, so much, so much...! that, in an embrace of paternal-filial virginity, they break out into a so perfect and consubstantial Love, so eternal and infinite, so mutual and so inter-communicative, so for Himself, so for Himself...! in the mutual adherence of their pater-

² Ps 109: 3.

nal-filial intercommunication, that this Love is the infinite Person of the Holy Spirit; who, in the perfect adherence of His personal reality, is the loving and finished rest that the Father and the Son *have Themselves*, when loving each other, in adherence of paternal-filial embrace of infinite love.

Being the Father everything in Himself and for Himself, and for the Word; and the Word, everything in Himself, received from the Father, for Himself and for the Father. And both of them –the Father by Himself and the Word by His being received from the Father–, in the consubstantial embrace of their mutual donation and return, are for the Holy Spirit; and the Holy Spirit is, by the Father and by the Son, for Himself, and for the Father and for the Son, an adherence of eternal love in loving returns.

That is why the three divine Persons are each one as much for Himself as for the others, the ones being in the others. And in the intercommunication of the three Persons, God lives, in the separation of His infinitely distinct and distant being from everything that is not He, in a Trinitarian and communicative act of eternal virginity.

Because all that God *is Himself*, lives and has, He is so, essentially and substantially, only in Himself, by Himself and for Himself, in perfect, comprehended and finished adherence, in infinite separation from all that has been cre-

ated, in His Trinitarian act of plethoric and consubstantial Virginity.

God is adhered only to Himself in the infinitely distant separation of all that is not He; that is why the life of God, in the perfection of His intercommunication, is a single act of eternal Virginity in finished perfection.

Perfect virginity is the adherence to the Supreme Good, and the complete and absolute separation from all that is not He. Therefore, when the creature discovers the bright light of the eternal Wisdom, enthralled by it, it leaves all that is creation to rush irresistibly to the untiring search for *God alone!*

God, since He *is Himself* in Himself the Infinite Perfection, due to the perfection in holiness of His own nature, adheres only to Himself, in such fullness and plenitude, that He Himself in Himself, by Himself and for Himself, *having Himself so* everything been and being all what He is in the subsistent instant of *being Himself* such on account of the plethoric and exuberant sublimeness of His perfection, is the infinite Copious Outflow of His eternal fruitfulness.

O Virginity, unknown Virginity!, because the Supreme Good is unknown insofar as He is, and unknown, therefore, all that we are able to be in the participation in His fullness...

O Virginity, Virginity, transcendent and infinite, equivalent to adherence of God to Himself... Virginity equivalent to *God alone!*, capable of making Christ, in His humanity, such a perfect adherence to the Word of the Father, that it makes Him have no person other than the divine.

Christ, in His humanity, is such a perfect cry of virginity, so much of: *God alone!*, so much, so much, so much...! that He does not have any person other than the divine; being all the movements of His humanity a total adherence to His Person, a cry of *God alone!* that manifests itself throughout His whole life, acts, gestures and words.

How will be able the most holy humanity of Christ, created to be a total adherence to the Word of the Father in a hypostatic union of eternal and indissoluble spousal, to long for, want, say or seek anything other than the inexhaustible, plethoric and infinite Perfection...?!

O maddened heart of man!, mind blinded and clouded by its own passion...!, how will he be able, with his poor and limited thought without knowing the divine thought and without adhering to it, to know about transcendent Virginity and to feel enthralled in order to tend to that same Virginity and so as to live, manifest and communicate it, in accordance with the perfection of the creature, in its highest possible degree?

O virginity, virginity...! precious pearl and hidden jewel, discovered only by the penetrating eyes that, soaring into the air, full of wisdom, towards He-who-Is, and seeking perfection, gets somehow into the “enclosed Orchard, flowery and sealed Garden where the infinite Word browses among the lilies,”³ Bridegroom of the virgins, who, in sacred words of love, invites us to live and follow Him throughout the exile...: “Come from Lebanon, my bride, come from Lebanon, come.”⁴

How could Jesus, being, in His person, God, desire anything other than Himself and His greatest possible glorification! How could Christ, who is the infinite and eternal Perfection on account of His divine person, seek anything other than living in the possession and enjoyment of Himself, communicating to us all that He lived and had in fullness?! Christ did not look for His own pleasure. –“I live for the Father–.”⁵

Christ is the perfect union of the humanity and the Divinity in and through His divine person, in a transcendent mystery of such sublimeness, that, in that same hypostatic union and in the adherence of His humanity to His Divinity, it makes Him God and Man in the person of the Word Incarnate.

³ Cf. Sg 4: 12; 2: 16.

⁵ Rom 15: 3a; Jn 6: 57b.

⁴ Sg 4: 8.

Christ in His whole humanity is the expression of the Father's Virginity in a spelling-out to men; it is a relation of God to men and of men to God; being, because of His person, God, infinitely separate from all that is created, and a human expression to men in a self-giving of eternal *loves* through the Incarnation.

O Virginity, Virginity, so transcendent and unknown, so holy and sanctifying, so desired by loving souls...! grant me to know how to live You so that I may be able to express You in my desire and nostalgia for You; since to the extent that I discover You, drawn by Your inexhaustible fruitfulness, rushing to You, I will possess You, being able to go living on *God alone*, in the diverse tendencies of my heart.

O Virginity, Virginity...! grant me to know how to discover You in order to know how to appreciate You, to know how to adhere to You without wishing anything other than: *God alone!*

How will the soul that has glimpsed the infinite and eternal Perfection, be able to seek something that is not His possession for itself and for others?

The man who trails, seeks the fullness of his being in earthly things that cannot satiate him; the one who discovers God with eyes burning with penetrating loving wisdom, soars high and renounces, by exigency of the possession of the very God, to all that is not He.

To the extent that we unite ourselves to the Supreme Good, we become virginized, because we gradually adhere and become similar to Him, and separate ourselves from creatures.

That is why when, in His infinite plan, God determined to pick up man from his prostration and draw him to the depth of His blessed chest, He worked on earth such a perfect miracle of virginity, so much, so much, so much!, that He was able to make, out of Man, God, in the perfect adherence of the humanity to the Divinity in the person of the Word.

O *Sancta Sanctorum* of the Incarnation! through which is realized, in the innermost being of Mary, the unsuspected mystery of the union of God with the Man for the redeeming restoration of fallen mankind... O virginity of the all White Lady of the Incarnation...!

Mary was such a perfect adherence to the infinite Virginity, so much, so much!, that the fruit of Her fruitful virginity was to break out into divine Motherhood only by the power of the Holy Spirit; the Spouse who, in the touch of His infinite perfection, made Her so wonderfully fruitful, that, through Her and in Her virginal innermost being, the Word of the Father became Man.

O virginity, virginity of Mary! so plethoric, that, by the infinite kiss of the Holy Spirit in fiery passage over the Lady, She breaks out into

motherhood and divine Motherhood; in such fruitfulness, that She is not only capable of being the Mother of the Incarnate Word, but, out of the overabundance of that same Motherhood and in the repleteness of Her virginity, She is the universal Mother of all men.

What a degree of virginity, of a tendency towards the Infinite and of possession of *God alone*, must have been that of Mary, Immaculate from the first instant of Her conception, by the anticipated merits of Her Son Himself, that made Her capable, according to the divine plan about Her, of being Mother of God Himself in the full right of Her Motherhood...!

O virginity, virginity!, that makes it possible for God to call a creature: Mother, and for the creature, in full and perfect right, to call God: Son.

Only perfect virginity is capable of working such prodigies, because it is a cry in total adherence of the being to the Supreme Good in the tight enjoyment of His perfection.

In Mary, Her virginal tendency towards God is the consequence of the most luminous knowledge that she has of Him; being this knowledge so sapientially and sacredly permeated with loving wisdom, so vital in Her and so plethoric, that it makes Her be in all and each one of the moments of Her life, in Her capacities and exigencies, an overflowing cry of: *God alone!*

That is why, whoever may want to know the transcendent transcendency of the infinite Virginity introducing himself into the *Sancta Sanctorum* of the Trinity, has to enter into the most pure and maternal inner being of Mary, from where God gives and communicates Himself to men in the *Sancta Sanctorum* of the transcendent virginity of the Lady, through the mystery of the Incarnation.

To the extent that God wanted to make Mary fruitful, He made Her Virgin, He had Her adhere to Him so that She might live only on His infinite being, in such an intimate adherence that She would be capable of breaking out into such a plethoric Motherhood, that the infinite Word of the Father, Incarnate, would be the fruit of Her fruitful and plethoric virginity.

Virginity, or consecrated chastity, when it is perfect, it seeks the fullness of its perfection in the glorification of God and absolute surrender to Him. And to the extent that man lives on *God alone*, adhering, in so far as he is and possesses, to the Supreme Good and to His plan, he is, according to his capacity, in the possession and fullness of the Supreme Perfection, in such a way that he makes himself conform to It, breaking out into fruits of eternal life for himself and for others.

Therefore, in Heaven, we will all be like the angels of God, since, insofar as we are united

to Him, the only purpose for which we have been created, we will be happy with the joyful fruit that the fullness of His glorification will bear for us.

He who tries to keep himself virgin in memory, understanding, will, desires, tendencies, etc., lives adhered to *God alone* and for *God alone*, and then his life is full of the Supreme Good, possessed only by Him and impregnated by His infinite thought.

Men are able, even after having broken their physical virginity, to give themselves so unconditionally to God in body and soul, that they may live in transcendent virginity with fruits of sanctification for themselves and for others.

Not everyone is capable of comprehending this mystery the way the divine Master manifested it to His Apostles and much less of living it, because of the obfuscation of their hearts. But blessed be the one who discovers this “precious pearl,” that “hidden treasure” of the Gospel: “Blessed are the clean of heart, for they will see God.”⁶ Blessed is the one that is capable of adhering to God in body and soul so perfectly, that all that is not He and His glory, is considered by him as emptiness and fleeting. Blessed are the transparent eyes that, when they discover God, make the heart capable of breaking the slavery of its own passions, ruling

⁶ Cf. Mt 13: 46. 44; 5: 8.

and taking over them in order to live, on earth, like the angels, a prelude of Eternity, in the fullness and possession of *God alone* by means of the life of faith, full of hope and enveloped in the love.

How great is the virgin soul that enjoys Heaven during exile, and that turns the earth into Heaven with the witness of its life and its word before the others...! The virgin soul is a canticle in expression of Eternity and a patent manifestation before the world of: *God alone!*

Not all men understand this mystery due to the hardness and clumsiness of their heart, to the slavery wherewith their own passions have them dulled. And that is why, guided by that same slavery, not being able to supernaturalize themselves, they come, in their folly, not to understand the mystery of the infinite Virginity breaking out into fruitfulness, either that of Christ, Incarnate Virginity, or that of Mary, maternal virginity. By the clumsiness and roughness of their minds they want to remove perfect fruitfulness from virginity, without comprehending that complete, perfect and supernatural fruitfulness is the fruit of the virginity.

Virginity that has its beginning in God, in His adherence to Himself; virginity that is manifested to us in Christ, in an expression of God with us; and virginity that approaches us with a Mother's heart in Mary, by the adherence of Her whole self to God, that makes Her break

out, by the power of the infinite love of the Holy Spirit, into divine Motherhood, bearer of deification for men, by the excellent Fruit, unprecedented and transcendent of Her marvelous virginity.

The most virgin is the most fruitful. That is why, who is more Virgin than God, adhered infinitely only to Himself, which makes Him break out begetting the Word?

Who is more virgin than Christ, who in His humanity is united with the Divinity so wonderfully that He has no person other than the divine one by means of the surprising, enthralling, divine and deifying mystery of the Incarnation; and in the hypostatic union of the divine nature and the human nature in the person of the Word, is God and is Man?

Who is as virgin as Mary, who is capable, through the adherence that She has to God, and by the power and the grace of the Holy Spirit, of giving birth to the Incarnate infinite Word?

Oh unknown and, therefore, underestimated virginity...!

May God enlighten the intelligence of the exiles, so that multitudes of men may discover this "hidden treasure" of the Gospel, give themselves to living on *God alone* and for *God alone*, in fruits of eternal life that make, the virgin soul, as in Mary, bear fruit and give birth, through Her,

to Christ in souls. "My children, for whom I am again in labour until Christ be formed in you."⁷

Let the crowds arise that "follow the Lamb,"⁸ because "Your name spoken is a spreading perfume, that is why the virgins love You, and more delightful is Your love than wine!"⁹ so that the world may glimpse the face of the Word and, drawn by the scent of His perfumes, run to become inebriated with the infinite banquet that God offers gratis to those who surrender sincerely to Him.

The man who discovers God, rushes irresistibly to meet all his brothers in order to introduce them into the eternal joy of the infinite perfections. Therefore the priesthood, the missionary life and the consecration to God, arise from the dazzling discovery of the infinite Virginity that, captivating us, impels us to be, with Christ and Mary, a returning adherence to the Supreme Good.

Only God can fulfil our lives, only in Him will we be able to fulfil ourselves in the fullness and the greatest possible perfection of the being and of the task for which we were created. And that is why, he who discovers Him, seeks Him passionately, renouncing all that has been created for the total possession of His fullness.

However, when men lose sight of the face of God, their eyes become obscured, wanting

⁷ Gal 4: 19.

⁸ Rv 14: 4.

⁹ Sg 1: 3. 2.

God is the Infinite Virginity

to extinguish the greatness of virginity due to obfuscation of their own passions that enslave them separating them from their sole and true end. How will the carnal man be able to understand the spiritual man...!

O virginity, unknown virginity!, you are so sublime, that the fruit of your conquests is God alone for you and for all those who surround you.

O virginity, virginity, you that have your beginning in God, and the expression of your fruit is the mystery of the Incarnation by the maternal virginity of Mary!

O virginity, virginity, as great as it is unknown...

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 “*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,” 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,” etc... have been translated into English as follows: “He *has Himself so*,” “He *sees Himself so*,” “He *loves Himself so*,” “He *knows Himself so*,” 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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