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Foundress of The Work of the Church

3-9-1969

An extract from the book:

"LA IGLESIA Y SU MISTERIO"

**LET US REJOICE IN THE FACT
THAT GOD IS WHAT HE IS**

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I.S.B.N.: 84-86724-01-5

Depósito Legal: M. 38.253-1991

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Eternity is the act of pure love, lived by God in the eternal intercommunication of the three divine Persons.

God has His infinite joy in the perfect possession of Himself, *being Himself* in Him what He *is Himself* in one most blissful and Trinitarian act. If He needed anything outside Him to be happy, or were He able to essentially rejoice in anything apart from His *being Himself* through Himself, then He would not be Infinite Perfection.

Eternity has the centre of its joy and the fullness of its beatitude in the fact that God is what He is and the way He is so. Because just as God, for the perfection of His nature, cannot essentially rejoice in anything apart from Himself, thus the soul, on finding itself in the participation of the very Infinite One, becomes adhered to Him in its way of seeing, in its way of feeling, in its way of rejoicing. God gives the soul His Gaze to look at Him, His Expression to sing Him, and His love to love Him.

Thus, when man has by participation what God has by nature, he by participation rejoices in that what makes God rejoice through His being, and he lives, through participation, what God lives through His eternal subsistence. Since, on being raised to the great condition of entering into the communication of the Infinite One and partaking of His life, man feels himself so sublimated, going far out beyond his cravings, his desires and his love, that he loses his own way of loving, of expression and of rejoicing, coming to live and to rejoice in what God *is Himself* and in what He rejoices Himself, this being the essential joy of the creature created by the Infinite One to possess Him.

And given that God essentially cannot rejoice but in what He is by the infinite perfection He encloses within Himself, even though He has also infinite capacity to infinitely rejoice, man, on being placed before God, and on seeing Him in His infinite kingship, on contemplating Him overflowing with perfection and happiness and on knowing Him, by the possession of the same eternal wisdom and by the divine way of knowing what God in His personal way *is Himself*, enthralled, seized, irresistibly attracted as though by a magnet, feels replenished and overflows with the infinite inebriation that the contemplation of the eternal perfection grants him.

And, oh surprise! such a great mystery is performed: the creature, with its little mind accustomed to taking delight in created things, before the contemplation of the Supreme Good, in such possession of complete fullness, at that very instant of entering Eternity, is converted into an act of pure love that finds the plenitude and happiness of its joy in the fact that God is what He is through Himself.

This is so sublime and so difficult to explain to our mind that is accustomed to living for itself, to rejoicing only in what personally grants joy to oneself, that those who, for being blinded, do not understand the fullness of perfection of He-Who-Is Eternal, on making comparisons between the Being in His way of doing or being, many times, unintentionally, profane Him and blaspheme Him, thinking about God in a base way.

How good is God, how great, how blissful and how infinite! How immense in His eternal power, for Himself and without me...! It is so much that which is given to us, so much! that He gives Himself to us in what He is, in what He has, in what He lives. And, when He gives Himself up to us, by the perfection of His *being Himself*, man, completely enthralled and seized by Eternal Beauty, breaks forth into a joy of eternal participation, having no capacity to rejoice in or to desire anything which is not that Perfection that overwhelmingly enthralls him and deliriously make him fall in love.

God is as great and infinite as He is goodness, love, communication. And the greater we consider and see Him, the greater our joy will be, the joy that will be granted to us by contemplating God being what He is through Himself.

We will have a second joy in Eternity, this being that we will rejoice in the fact that God is in our soul, Himself being possessed and possessing it.

But even this very joy has two parts. The first one belongs to the essential joy, and it consists in rejoicing in the fact that God is being what He is in the soul, not because He is in the soul, but rather because He *is Himself* so and possesses us according to His will.

And the second part... Can there be a second part in the joy of the blessed? Can man, when contemplating God, turn around to rejoice in anything on his own? Is God so poor that He cannot totally fill us? No! What happens is that our mind is so tiny, that here on earth, when talking about possessing the Infinite One, if I do not present a joy in which man may be the main actor, his selfish mind on being accustomed to living for himself and by the bodily senses, on understanding everything in a human way, it seems that man remains empty; not understanding with his shallow outlook that there can be something greater than himself or that he can rejoice in somebody else's joy, to the point of forgetting completely about himself. Less even can he surmise that there might exist something so sublime than can leave in him no capacity to look at himself: not for the lowliness of man, but for God's greatness; not for the lowliness of the capacity of the being created for the Infinite, but for the transcendent immensity of the Eternal Being.

If my eternity in heaven consisted in the joy that I will have and in the delight I will experience because of what I am or have, I could not be God by participation, whose root lies in being and rejoicing in what He is by the perfection of His being. Eternity is to enter into the infinite life not to be so with God, because that belongs to Him alone, but it is yes to possess it in His company; thus, that what in God is to be or to *be Himself* through Himself, in me it is to possess Him, to rejoice in Him, to savour Him...

God is infinite Gaze, eternal Contemplation, in such a rich and plentiful fruitfulness, that He breaks forth begetting in an *outburst* of such expressive Wisdom, that the infinite Explanation of this eternal Wisdom is one person. And this Person, the eternal Word, is so infinite, is such Explanation, that it is the whole infinite perfection in the eternal spelling out of itself. And this perfection of infinite Wisdom that breaks into Explanation between the Father and the Son, is such a perfect adherence and infinite intercommunication, that it gives rise, in perfect joy of eternal wisdom, to the infinite love in a Person Love, the Holy Spirit.

And God, *being Himself* like this and having His joy in His Trinitarian and personal way of being, gives us all He is, not for us to be so, because that is what makes God *be Himself* what He is and that is intrinsically His, but for us to possess it, and by becoming one with Him, we may rejoice in Him. And then God gives us His Gaze so we may look at Him with it, and may understand Him with it, and may possess with it His own way, His style, His interpretation, and thus His enjoyment may be our enjoyment, our joy, our life. And He gives us His Word so that along with Him we may rejoice in spelling out His infinite perfection; the Holy spirit giving Himself up to us as well, that we may love Him as He loves Himself.

Yet, God is so marvellous, so eternal, so blissful, so good, such a good giver, that, when He gives Himself, He does so as He is; and to the one He gives Himself, He makes him become like Him through participation. And then man, a creature at an infinite distance from the Being, is able, by the outpouring of Infinite Love, to forget completely about oneself and, by becoming God through participation, to rejoice in and to live what God rejoices in and lives.

Now I see that, when my soul feels the appeal to rejoice in the fact that God is God, to rejoice in His enjoyment and to rejoice in His joy, to the extent that this is accomplished in me, my participation and possession of God become greater. I see that, the more man approaches God, the more God attracts man towards Him and keeps within Him, the more man is enabled to fulfil his end, which is to rejoice in what God *is Himself*.

Today my soul wants to be a hymn of praise to God's glory, due to the attraction I feel within me to rejoice always in the fact that He is happy, to seek always and only His happiness, to strive that all those who surround me may be repose for God. And I want to give thanks for this, not because God is in my soul, but rather because He has somewhere to place His repose and to manifest His glory in exile; because there may be created beings who, even though under the light of faith, may give God the repose that He can communicate Himself to them in such depth that they may be able to rejoice, in the night of light and behind veils, in the fact that He is what He is.

When we try that people rejoice in the fact that God is what He is, we are giving them the greatest happiness, making them fulfil their end, and we are giving God the portion He is entitled by mankind; we are turning the earth turn into God's Paradise, and we are making man be blessed on earth, even if it is through the veils of faith and in the night of incomprehension.

God is happy...! This is my joy, this is my earthly beatitude, and this is the plan of God fulfilled on earth in relation to man.

What joy that God be happy...! When my soul feels

this, my exile becomes my beatitude, even if it is behind veils.

Thank you, Lord, because this feeling –You know it very well– is the breathing of my being [...]. Thank you, Lord; thank you, Lord; thank you, Lord...! Thank you for Your way of being and acting, eternal, perfect and happy!

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...

