

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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**MY GUILT HAS TURNED
INTO BLISS TO MY ACHING SOUL
BEFORE JESUS CRUCIFIED**

The marvellous mystery of the incarnation, life, death and resurrection of Christ, has been realized by the infinite and coeternal power of the adorable Trinity, a consequence and as a consequence of the creature having rebelled against the infinite will of God's Excellence, offending his subsistent and infinite Holiness;

to redeem us and reconcile us again with Him, and for the fulfilment of his eternal plans, perfected and finished, about us, having created us in his image and likeness so that we might possess Him.

If man had not sinned, God would not have become incarnate, nor would He have had, for the manifestation of his glory's splendour in overflowing compassion, to pour himself out onto our misery; which took the Father's Christ, Yahweh's Anointed, to an ignominious death by crucifixion, as an expiatory victim of infinite reparation to the three times Holy offended God; and, like an immaculate Lamb, to offer his life

in immolation as a ransom that takes away the sins of man fallen when he rebelled against the Creator.

For this reason my soul, after the consideration of this terrible, but dramatic reality, thanks God, exultant with joy, with hymns and canticles of praise and under the limitation of my worthlessness, with worshipful and contrite spirit, humbled before the misery of my nothingness, reverent, shaking and frightened, because the Word became flesh and dwelled among us.

But, because of my love towards Him and the drama of my guilt for having offended Him, even though the mystery of his incarnation, life, death and resurrection may have been so beneficial to me; I would have preferred to remain poorer, for not being God's daughter, grafted onto Christ through Him, with Him and in Him, to the consequence that, in order to save me, God's donation, repairing for my sins, in redemption by a heartrending crucifixion, had to be brought about, for the glory of Yahweh's Name;

understanding that the offended infinite Holiness demanded, by the perfection of his divine nature itself, infinite reparation on account of the creature's rebellion against his Creator; and, therefore, an infinite Restorer, in the way

and manner that, of Him who is Love and is able and is Love and loves, his perfection demands when He wants to pour himself out, from the excellence of his coeternal and infinite Holiness, over the tear of our wretchedness, for the splendour of his glory in an overflowing of merciful compassion onto the baseness, scantiness and contempt of our miserable rebellion.

For which reason we will never be able to justify our guilt, that has forced God himself to have to take from himself a marvelous marvel who, in an outpouring of compassion over our misery, is God's infinite Mercy in a manifestation of how He is Love that loves, wanting to redeem us from our wickedness through the blood of the Lamb who takes away the sins of the world.

There is nothing that can justify the rebellion against God, even though its consequences may be very glorious for us, and essentially they neither take from nor add anything to Him: to die a thousand times rather than offend God!

Thank you, Jesus, for having stayed in the Eucharist! I love You! I adore You!

But I would rather have my love towards You wander, in my sorrowing pilgrimage, with-

out your loving and ineffable company, than seeing You mistreated, crucified and dead on the scaffold of the cross; abandoned by all, and in the oblivion in which You find yourself by the majority of your children, after having instituted the great marvel of the Eucharist, as a majestic and splendrous manifestation in a display of the love with which You love us; and having to see You profaned and so sacrilegiously treated by the miserable wickedness of men, for whom, in bloody crucifixion, You have shed your blood.

Blessed me, with the load of my sins, for such a Redeemer! But it would have been more desirable to the love I have for You, my Jesus of Calvary and of the Eucharist, that no creature should have ever rebelled against your infinite Holiness, and that it has forced You, for the manifestation of your infinite power and the splendour of your glory, to perform a thing as marvellous for us as dramatic for You, in order to be able to redeem us from our sins fitting us again onto God's eternal plans, who created us solely and exclusively so that we might possess Him, raising us to the unimaginable and unsuspected dignity of being his children, heirs to his glory, and sharers in the divine life.

The carnal man who does not know God nor the magnificence of the majesty and splen-

dour of his glory, cannot understand, and it will seem to him foolish, what today, the day of the Immaculate Heart of Mary, my soul has grasped; on the one hand, full of gratitude because "God's love endures forever"¹ and have no end; and, on the other, heartrent and in pain because the manifestation of the infinite Mercy should have been so dramatic, in bloody reparation to the Holiness of the offended subsistent Being, and for the restoration from our rebellion against the infinite and coeternal Creator.

Thank you, Lord! because "you loved your own and you loved them to the end"² and You stayed with us until the end of the times, as sustenance for our souls, in food and drink; to quench our hunger and cool our thirst by the saturation, in participation, of the rapture of your divinity itself, in the most glorious and blissful joy of eternity.

"Let anyone who thirsts come to me and drink, and let anyone who hungers come to me and eat, to the thirsty I will give a gift from the spring of life-giving water." Since "Whoever eats my flesh and drinks my blood remains in me and I in him and I will raise him on the last day."³

¹ Ps 135.

² Cfr. Jn 13, 1.

³ Jn 7, 37b; cfr. Jn 6, 35; Ap 21, 6; Jn 6, 56. 54.

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

Thank you, Jesus, for having stayed in the Eucharist! I love You!”

Humiliated and dumbfounded before the misery of my baseness, that so shamelessly and rashly, when I offended You, has made You shed all your blood for all and each one of men, I exultantly exclaim with joy in the Holy Spirit:

My guilt has turned into bliss through the overflowing of the infinite Love, pouring itself out in merciful compassion onto my gross baseness! which made Christ cry out with his extended arms,

“When I am lifted up from the earth, I will draw everyone to myself.”⁴

For which reason I repeat to Him again: God of my heart, Lord of the Sacrament and my Jesus of the tabernacle:

Thank you for having stayed in the Eucharist...! I, become one with all my descendants, adore You!

Thank you, Jesus, for having stayed in the Eucharist...! I and we all adore You!

Thank you, Jesus, for having stayed in the Eucharist...! I adore You! and I thank you, from

⁴ Jn 12, 32.

the baseness of my tinyness and the lowliness of my misery, for all that You have done with me in an overflowing of merciful love, washing my guilt in such a way that I might come to be, having ended the pilgrimage of this life, in eternity, in the company of all God's Angels and Saints, blessed by the ineffable contemplation of your life.

PUBLISHING NOTE

It has been had recourse to the expressions “*to be by himself*,” “*is by himself*,” “*being by 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 by 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 by himself, or God **is** by himself being, or the being by himself of God, I understand in these phrases all these ideas that I am going to say:

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

Second: I see in that same word: the being by himself or God is by himself, the Father *being by himself* Father of 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 by 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.”

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