

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"

Imprimatur: Joaquín Iniesta Calvo-Zataráin
Vicar General
Madrid, 31-8-2006

Offprint of unpublished books of Mother Trinidad de la Santa Madre Iglesia Sánchez Moreno, and of her published books:

"FRUTOS DE ORACIÓN" ("Fruit of prayer") and
"VIVENCIAS DEL ALMA" ("Experiences of the soul")

First Spanish edition published: June 2001
© 2006 EDITORIAL ECO DE LA IGLESIA

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

www.clerus.org *Holy See: Congregation for the Clergy*
(Library-Spirituality)

ISBN: 84-86724-88-0
Legal deposit: M. 40.294-2006

Rome, 10-4-1997

SOUL OF MINE, LOOK NOT AT YOURSELF...!

Full, overwhelmed and swept over by the holy fear of God, trembling and frightened, and with the sole desire to glorify the Infinite Being, who, like flag of love, flies in the most intimate and deepest part of my heart, I wish to express today [...] something about the terrible and frightening experience that I had on the 24 of January, 1960.

An incalculable grace that the Lord granted me, to keep me always in the truth of my nothingness, the lowness of my littleness and crushed by my wretchedness, before the unfathomable greatness of the infinite riches of He Who *Is Himself*, offended and despised by the "no" of the human creature to the Creator! [...]

[...] On the 24th day of January, 1960, during one of my times of prayer [...], suddenly, in one moment, full of expectant surprise, I began to sense, to penetrate and to grasp the

greatness of God's Angels, created with a most perfect nature to partake of Him in a very deep and very elevated manner; being raised to so high an exaltation to –exceeded and enthralled by the beauty of His Face, collapsed from love–adore Him in recognition of profound reverence, intoning canticles of praise to the infinite and coeternal Holiness of God.

And, suddenly! before my spiritual gaze appeared an Angel who, excelling among all in his beauty by the capacity for participation in God to which he was being lifted by God Himself in a glorious ascent to possess Him, was called “Beautiful Light,” received from the Infinite Light that over him so luminously was pouring forth from the infinite and torrential Springs of the Divinity.

Who [...], before the expectation of my soul full of surprise and admiration, soared... soared... soared! above the other Angels, in the participation in the divine life, up to an unimaginable height, as though in an ascent of predilection on the part of God.

So that my soul contemplated him full of respect for that ascent in which he was being lifted in a swift launching of such a lofty elevation, that I saw him ascend, exalted above the other Angels, towards the possession, in participation, in God Himself; being this one so

splendorous and so high, that there was no light like his light received from the divine Sun.

That is why that creature was called “Beautiful Light” full of the glares of the Eternal Sun.

My soul penetrating and comprehending that such a beautiful Angel was being lifted by the will of God and His omnipotent hand to so great an exaltation in participation in God Himself, so that he might possess Him, that there was no beauty like his beauty or a more shining beauty among the other Angels; because there was no one who might participate in and reflect the Infinite One like him, when the Eternal Love poured forth over that creature, embellishing it, ennobling it and taking it to participate to such a degree in His infinite perfections.

And he possessed God so much, so much! that, when seeing himself so beautiful, so exalted and raised by God Himself; in one act of disordered self-complacency, becoming arrogant when seeing himself so beautiful, all his angelical being, in a madness of incomprehensible and hair-raising foolishness, he exclaimed:

“Who like me...?!”

And, turning blatantly towards the Infinite Creator who had poured Himself forth so much over him, he said: “I will not serve You.”¹

¹ Jer 2: 20.

For which my soul, overawed by all it was seeing and grasping due to the cry of rebellion of such a Beautiful Light; full of terror, suddenly! contemplated that, in the face of the unimaginable and inconceivable foolishness of that: “who like me?!” “I will not serve You”; at that very instant, that so exalted a being, loosing all his beauty and becoming so monstrously darkened and blackened, fell from the height to which he had been lifted, with the speed of lightning and as though in a shrieklike cry of agonic despair, into a very deep and unfathomable Abyss, of terrible and hair-raising blackness; which opened at the same instant owing to that creature’s rebellion against its Creator who lifted him, in a loving outpouring of His power and goodness, above the rest of the other Angels to so much participation in the divine life itself.

Overcome by terror and fright, and all shaken up, I saw him disappear, full of desperation, with the speed of lightning in that deep depth of the crater of that open volcano which swallowed the blackened Light, that had been so Beautiful, in the depths of its tenebrosity; whereas Lucifer, turned into a horrifying devil, in an indescribable bitterness of eternal desperation, disappeared in that Abyss opened for him and for those who, like him, so wildly and foolishly said to God: “I will not serve You,”

being separated forever from the possession of the Infinite Good –with which they would have filled all the capacities that God placed in their being for possessing Him in the most blissful joy of the happiness of the Blessed–; living in the desperation of one who has lost everything and forever! because of the creature’s rebellion against the Creator.

Who, pouring Himself forth in the splendour of His infinite magnificence and for the praise of His glory, created them in His image and likeness so that they might possess Him being a hymn of acknowledging praise, giving glory to the Father, glory to the Son and glory to the Holy Spirit.

And when my spirit found itself overcome with horror and fright, all trembling and distressed on account of all it had contemplated, of Lucifer’s plunge into the Abyss which was created at that instant as a consequence of the “no” of the creature in rebellion against its Creator; full of surprise and overcome by fear! I began to see that my soul was being raised by God and led along the same path whereby I had seen Lucifer rise in participation in God, and from which I saw him fall for his arrogance, when rebelling against the Infinite Excellence of the God thrice Holy in his: “Who like me?” “I will not serve You”...!

And terrified, horrified and shaking...! it saw myself go up... and up... and up... along the same path and in the same manner! in a transformation into God, to the participation in His divine life.

And when I attained to the degree of participation in God to which He had determined to raise me, there was engraved in the innermost depth of my spirit –leaving me overawed by terror– like a phrase without words, that was and has stayed inscribed and sealed as though branded for the rest of my life into the deepest marrow of my being:

“This I wish to do to you. But look not at yourself, because, if you do, the same way he fell, so would you.”

Understanding, in penetration and terrified understanding, that if I looked at myself become haughty and disorderly in complacency, I could fall into Lucifer’s foolishness, blinded by my madness, and I would come to the situation to which he came with all its consequences [...].

Oh, [...] how can I explain [...] what this poor, wretched, helpless, and despicable creature experienced in her whole being...?!

remaining sealed and as though marked for my whole lifetime, pervaded and saturated with

a holy fear of God, which I consider one of the greatest graces that the merciful love of the Heavenly Father has been able to grant my poor, sinful and helpless soul, to, as the Scripture says, “work out your salvation with fear and trembling.”²

And which makes me live, owing to the infinite loftiness of the One who created me solely and exclusively so that I might possess Him, in an hymn of praise; exclaiming [...], full of reverence, adoration, love and respect, for the excellence of the sublimeness of the Holiness of my Holy Trinity, from the baseness of my nothingness:

Who like God, who is at an infinite distance from all the created; Who is He Who *Is Himself*, the One alone to whom is owed all praise, honour and glory in Heaven, on earth and in the abyss...?!

Who like God...?! [...] Who like God, who has in Himself, by Himself and for Himself, the might of infinite power of *standing in being of Himself* all that He is in coeternal glares of consubstantial Holiness...?! [...]

Who like God, who makes the Angels of Heaven and all that is created tremble, because of the splendourous magnificence of the One Who *is Himself* the reason for being of His very Divin-

² Phil 2: 12.

ity, *standing in being of Himself* and *having Himself so** been, and the reason for being of all that has been, is and will be; *being Himself* the infinitely Different and Distant One from all that is not He...?!

Because... how can the creature be compared with the Creator, the human with the divine, the things created with the Uncreated...?!

Who like God, who has in Himself, in His *being Himself* eternal, the infinite and consubstantial capacity for *being Himself* and *standing in being of Himself* all that He is and His very subsistence, by virtue of the infinitude of His infinite self-sufficiency which makes Him be God, the one God in absolute possession of His uncreated and eternal being, for *having Himself* been and *being Himself* in Himself the infinite and coeternal power to *be Himself* His very reason for being...?!

Who like God who is, in Himself, by Himself and for Himself, all that He can be in His infinite dominion; *being able Himself* to be and *standing in being of Himself* all that, in infinitude, infinitely can be in the instant without time of Eternity...?!

* In the last paragraph of the Publishing Note, at the end of this booklet, it is defined the sense of these reflexive expressions, shown in italics.

Eternity that He Himself *is Himself* without time, without beginning, without place, without frontiers; without anyone being able to put on or take away from the subsistent excellence of His own being, *being Himself* God by the coeternal perfection of His Divinity. Since, by virtue of His capacity and in His divine capacity, He includes, by His eternal subsistence, the power to *be Himself* God.

God is God for having in Himself, His very reason for being due to His sufficient being, in infinite self-sufficiency and subsistence in a coeternal, perfect and infinitely encompassed act of Trinitarian life!

Who like God who, by His eternal *being Himself*, is capable of being the Creator of unending and unsuspected worlds and creatures, according to what may please His will for the manifestation of His glory...?!

Who like God who is the Creator bursting into creations that manifest the splendour of the power of the magnificent sublimeness of His infinite attributes and perfections; and who, in an outburst of loving wisdom, brings forth from the nothingness, beings created in His image and likeness, enabling them so that they may come to participate in Him, out of a benevolence in manifestation of His infinite power, in the most blissful joy of His di-

vine life itself: Angels, Archangels, Cherubim, Seraphim, men...?!

And all that He might will to do, He has more than enough power to be able to realize it solely by the wish of His will and the breath of His mouth in creative manifestation!

Who like God who has the plenitude of His *being Himself* Creator, not because of what He have wanted to create, but on account of the infinite power which, in His *being Himself* Creator, He *is Himself* and He has, to make finite things in the image of His own perfection...?!

A power that is just as rich, exuberant and plethoric, whether He created or He did not create.

Having God His greatness, not in what He has done, but in the creative power of His might that He *is Himself* by Himself for the manifestation of His glory. Because He has more than enough might to carry out all He may desire.

The creature is nothing but the expression, in existing reality, of a majestic will of the Infinite Being who, pouring Himself forth in creation, makes it in the image of His own perfection for the glory of His name [...].

That is why my soul has been left penetrated, overcome and swept over during my whole life by a holy fear of God, that makes me re-

peat from the deepest and from the most intimate part of my heart:

“Soul of mine, look not at yourself either for good or for bad. Because, if you look at yourself, as Lucifer fell, so could you fall.”

Remembering also the 8th day of March, 1956, when, in a very different way, when praying before the Eucharistic exposition of the Blessed Sacrament in the Convent of the Guardian Angels, Jesus showed my poor, frightened and helpless soul all He wished to do with me and through me, for the manifestation of the splendour of His glory; so that, even though I would appear, it would be He the one who blatantly, would realize everything, behind the poorness of my weakness.

Wherefore I live sighing, eager, in my tireless and insatiable search for giving glory to God and life to the souls, for the eternal Day when we will contemplate God without being able to offend Him or being able to lose Him forever.

Because, when contemplating Him face to face on the Day of the eternal Wedding, we will turn, due to the light of His countenance, from glory to glory into that which we contemplate.

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 say,” etc... Following the same option used in the case of the verb “to be,” the Spanish expressions: “se lo tiene,” “se tiene,” “se lo ve,” “se lo ama,” “se lo sabe,” “se lo dice,” etc... have been translated into English as follows: “He *has Himself so*,” “He has Himself,” “He *sees Himself so*,” “He *loves Himself so*,” He *knows Himself so*,” “He *says 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.

The authoress:

Trinidad de la Santa Madre Iglesia
Sanchez Moreno