

# 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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## **THAT GOD BE INFINITE MERCY IN ETERNAL SELF-GIVING OF LOVE, CANNOT GO AGAINST HIS JUSTICE BY DEMAND OF HIS COETERNAL AND SUBSISTENT HOLINESS**

God, breaking out in mercy through Christ to man, has to be answered by this one in justice, at the self-giving of the Infinite Word Incarnate; something which the Lord also made me understand, penetrated by His divine wisdom, burned in His fire and under the impulse of His power, the 3<sup>rd</sup> of April of 1959.

That God be infinite mercy in eternal self-giving of love, cannot go against His justice, that demands a response of return of the human creature to the Creator according to the gift received; since, the greater the donation, the greater the response.

"Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more."<sup>1</sup>

How I was seeing this day the plethoric exuberance of His unfathomable attributes, in infi-

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<sup>1</sup> Lk 12: 48.

nite infinitude of infinitudes of perfections and attributes, by virtue of the perfection of God's very being, it was like a concert in the melodic togetherness of the reality, infinitely been and embracing, of His Divinity...!

Understanding today and penetrating that something similar happens to the diverse gifts and charismas that God distributes to the faithful; that if they are from God, cannot oppose one another, but rather they mutually understand each other and help reciprocally for the attainment of one same end, under the action of one same Spirit, one same Lord and one sole God.

Coming to my mind the words from the Apostle Saint Paul on the diverse gifts and charismas that God gives to His Church for the consolidation and expansion of all of Her:

"But grace was given to each of us according to the measure of Christ's gift. And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ; we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love."<sup>2</sup>

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<sup>2</sup> Eph 4: 7. 11-12. 15b-16.

"There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit.

But one and the same Spirit produces all of these, distributing them individually to each person as he wishes. As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ...

If one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy. Now you are Christ's body, and individually parts of it."<sup>3</sup>

"Let them not be confused...! –I exclaimed then–. Mercy over-abounds for whomever wants to avail himself of the redeeming Blood of Christ, the Incarnate Mercy; the mercy and the love are more abundant on sin, for those who want to avail themselves of the overabundance of the infinite mercy in loving outpouring of the divine torrential affluents of the eternal Springs."

How painful! In view of the confusion, full of foolishness, of those who think, because of lack of knowledge of God's subsistent excel-

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<sup>3</sup> 1 Cor 12: 4-7. 11-12. 26-27.

lence, that, for having been redeemed by Christ, we can now be opposed to the infinite Holiness, who, as a matter of justice, demands response from the human creature; not only as Creator, but also as Redeemer who dies, full of merciful love, to redeem man with His most holy Blood...!

How is it possible that the delirium of the human mind, trying to take refuge in the divine mercy, that as a matter of justice demands the response of the redeemed man, thinks that, even though it rebels against God and despises the self-giving of the Redemption, is saved; and without having been purified and sanctified by the Blood of God's Only Begotten Son, may enter without a wedding dress the Wedding of the Lamb?

"But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. He said to him, 'My friend, how is it that you came in here without a wedding garment?' But he was reduced to silence. Then the king said to his attendants, 'Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.' Many are invited, but few are chosen."<sup>4</sup>

How will, as a matter of justice, the merciful God Incarnate be able, being despised, to take those who obstinately confront His Holiness, to

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<sup>4</sup> Mt 22: 11-14.

participate forever in the Eternity of the happiness of the divine life in family intimacy with the divine Persons!

How will the sin of man be able to meet God with His: "I shall not submit to your will either as Creator or as Redeemer," who taking advantage of the self-giving of God Himself, opposes His whole being –who manifests His will against sin– despising Him and outraging Him! [...]

And how will I be able to express what it means to my soul, deepened in the mysteries of the Eternal Wisdom, the majestic sovereignty of He who Is! who stamped on my spirit something that remained forever engraved on the marrow of my being, and that I now want to tell, quoting a fragment of the writing of September 2<sup>nd</sup> 1997:

"When I was still about 27 years old, a group of us consecrated girls went to spend the summer at a small town of the mountain range of Avila [...]; from where we went some times to spend the day at the Shrine of Our Lady of the Hawthorn; to take advantage, at the same time that we were in the country, of opportunities to accompany Jesus in the holy Sacrament in the tabernacle. Something that has been one of the strongest tendencies of my life.

Therefore whenever I could, I slipped away from the group, in order to go every so often in the church, approach the tabernacle and accompany Jesus, to love Him, to console Him..., trying to make Him smile with my '*madnesses of love,*' as I called them; that made me, many times, dance spiritually before Him, as in my early years; understanding, in loving savouring, how much Jesus liked this.

Which filled with joy my soul of 'young girl' in love, at the love that I had for my divine Bridegroom [...]

And during this so happy a day that I was spending in the country, one of the times when I swiftly ran from the front doors of the Shrine towards the main altar, where Jesus in the holy Sacrament was, O what happened to me...! [...] so amazing, and until then, unknown for me!

When I only needed about ten meters to reach the sanctuary –where I used to prostrate myself on my knees, I knocked on the small door of the tabernacle... I liked to put the small finger in the tiny keyhole as if tried to open it in my audacities of love games in love words full of indescribable and ineffable tenderness with my Jesus of the tabernacle, which I will did know He liked–;

suddenly, in a moment full of indescribable surprise, I began to experience the awe-inspiring, majestic and sovereign awe-inspiringness of God's infinite might full of magnificence and

splendour at the height of His unfathomable, inaccessible and untouchable immensity, that left me stopped dead, standing up, and not daring to look anywhere, or to move, or almost to breathe...!

And this was in a manner so deep, amazing and majestic, that I felt that, if I took another step, just there I could be left dead owing to the sublime, awe-inspiring and almighty majesty of the Jesus who was in the tabernacle, and who revealed Himself to me in the dazzling and all powerful splendour of His glory, as the awe-inspiring God of sovereign majesty; whom no human creature could approach, without being left destroyed in an instant, if he was not invited by the power of the infinite Sovereignty.

And in such a way was this, [...] that I did not dare to move not even a little bit...! not even to throw myself to the ground to adore. Because I experienced in my whole being that, at any movement, I could be left annihilated by the majestic and imperious power of the excellence, in crushing awe-inspiringness, of the infinite, almighty and eternal Being.

No matter how much I say, [...] about what happened to me on that day, I will never be able to express it, because I did not have words or concepts for the human mind to be able to grasp.

[...] I did not even dare to look back, or to start running! as I so much desired, on account of the impulse that I felt to free myself and escape from that amazing situation; which at the same time that it inundated me with fear, it made me know the powerful and splendid magnificence of the God of the Eucharist who, out of love for man, is hidden under the simple, sacrosanct and mysterious appearances of a little piece of Bread.

One more step, and maybe I could have been annihilated by the incommensurable might of the Infinite Being!

And, when it seemed to me that my poor nature was not able to endure that majestic but overwhelming situation, since even my legs trembled, suddenly, I began to experience in a slow and smooth way that the Jesus of my tabernacle, sweetly, tenderly and caressingly, held out His hand to me, inviting me to get closer...

My first instinct, when I saw that I could already move, was to start running and to escape through the door.

But the God of the Sacrament made me understand, full of tenderness, love, mercy and compassion, that He wanted me to approach Him, and with the same confidence that I had always done! experiencing that, with stretched arm in loving fatherhood over my poor soul, He asked me to go towards Him; whereas,

shaking, I was walking quietly and very slowly, almost without daring to move forward.

And when finally I approached the tabernacle, for Jesus asked me so, there I adored... loved... and abashed myself...! while I felt the warm caress of Jesus, consoling me and, full of tenderness, beckoning me over to rest on His chest.

But the impression of what I had just lived could not be taken off me so easily, despite the loving tenderness of Jesus towards me being indescribable.

Making me understand, with all that I had lived, the sovereign majesty that He was in awe-inspiringness of infinite might, before whom every human creature had to be full of veneration, respect, reverence and adoration; and the infinite goodness of His mercy, which bows to the human creature in such a way that it rests on her... rejoices... and even, with the loving games of my delirium of love, I was able to make Him smile...

With the head bowed in front of the tabernacle, I learned that lesson which Jesus, with tenderness of infinite love, taught the small Trinity of the Holy Mother Church; so that, even though full of confidence in His infinite mercy, overflowing with unprecedented *tendernesses* and eternal *loves*, I were to understand, rightly distinguishing, what God is in Himself, by Him-

self and for Himself, and how far He humbles Himself, bowing to man's smallness.

Therefore, from this day, despite having as much confidence as Jesus gives me, a holy fear of God in respectful loving reverence makes me understand more deeply, in sapiential wisdom, which is the distance that exists between the creature and the Creator.

Remembering the passage in which Yahweh, from the burning bush, said to Moses: 'Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground.'<sup>5</sup>

God's Home and the Dwelling of the Most High on earth has been consecrated for worship, adoration and prayer.

'Jesus entered the temple area and drove out all those engaged in selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves. And he said to them, 'It is written: 'My house shall be a house of prayer,' but you are making it a den of thieves.'<sup>6</sup>

Penetrating and understanding with what veneration, respect and adoration we have to enter into and to stay in the *Sancta Sanctorum* of the temples consecrated to God;

intoning the hymn of praise of 'the Seraphim before the Lord seated in His high and sublime

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<sup>5</sup> Ex 3: 5.

<sup>6</sup> Mt 21: 12-13.

throne...: Holy, Holy, Holy, Yahweh Sebaoth! All earth is full of his glory!<sup>7</sup>."

How confused [...] the mind of man...! how blinded and how tenebrous, by the lack of knowledge of the Infinite Being, for always comparing Him to us; ending up, in our foolishness, in wanting to take advantage disorderly of the divine mercy, without doing justice, with our loving response to God's Holiness outraged and offended by the human creature, to the Supreme Creator manifesting Itself in will.

[...] God's infinite will, pouring Itself out in Holiness, demands, as a matter of justice, in His *being Itself* justice of perfection, man's response, no longer solely for having created him, but for the self-giving of the Infinite God Incarnate who, become Man, seeks tirelessly the way to glorify Himself through His merciful love;

and who, breaking into the most unprecedented romance that one can think of, blood gushing through all His pores, crowned with thorns, nailed on the cross, with His open side and His bleeding wounds, cries to us crossed in the Abyss: "Let anyone who thirsts come to me and drink, and I will give a gift from the spring of life-giving water."<sup>8</sup>

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<sup>7</sup> Is 6: 1-3.

<sup>8</sup> Jn 7: 37; Rv 21; 6.

“Whoever eats my flesh and drinks my blood dwells in me and I in him and I will raise him in the last day.”<sup>9</sup>

And thus, “the royal eagles,” with burning heart and eyes of luminous wisdom, cross the Abyss; in order to, by means of the Redemption of the Great Christ of all times, who perpetuates Himself in loving self-giving to men in the Church, be brought by Him to the definitive triumph of the Blessed; and with Christ’s entrance into Eternity, to introduce us to live, in a most blissful enjoyment, in the infinite joy of the participation, in glory, in the same divine life of the Trinity.

And this morning, feast of the Immaculate Heart of Mary, also during the Holy Sacrifice of the Altar, full and exultant of joy in the Holy Spirit for the so great and so overflowing filial love that I press into my spirit towards the Most Holy Virgin, I felt that the divine Wisdom, specially at the moment of the Consecration, printed into the innermost depth of my spirit something very sweet and palatable about the Most Holy Virgin, the Mother of the Infinite Word Incarnate, who is the divine Mercy that comes out gushingly over us from the Father’s bosom through His open side through Mary’s Motherhood for the salvation unto the restoration of the fallen humanity.

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<sup>9</sup> Jn 6: 56. 40.

My spirit joyfully understood that the outpouring of the infinite mercy over fallen man, was announced and promulgated by God at the earthly Paradise; which would be given to us by means of the Woman, whose descendants would crush the head of the serpent: “I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel.”<sup>10</sup>

Since through Mary, in Mary, by the will of the Father, the love of the Holy Spirit and the Incarnation of the Word, the Only Begotten Son of God became Man and dwelt amongst us, being the First-born of the descendants of the Woman.

Therefore in the year 1959 my soul exclaimed: “Mary is the one who is to ‘blame’ for all men filling themselves with grace and living on God, because snatching out the Grace that comes out of the Father’s Bosom, who is the Word, She stole from God the Source of grace – ‘From his fullness we have all received, grace in place of grace’<sup>11</sup>– and gave it to men.”

Mary is the Mother of Christ, the Incarnate Son of God and Her Son, the Mother of Mercy; that is why all generations proclaim Her blessed.

Being Mary the Gate of Heaven, the Mother of the beautiful Love.

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<sup>10</sup> Gn 3: 15.

<sup>11</sup> Jn 1: 16.

Intoning my soul, exultant with joy in the Holy Spirit, with the Most Holy Virgin, Her *Magnificat* of glory:

“My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior... holy is his name. His mercy is from age to age to those who fear him...

He has helped Israel his servant, remembering his mercy, according to his promise to our fathers, to Abraham and to his descendants forever;”<sup>12</sup>

giving glory to the Father, glory to the Son and glory to the Holy Spirit through the Only Begotten Son of God become Man, the Son of Mary and the First-born of humanity, who is God, “because His mercies are eternal”<sup>13</sup> and have no end.

<sup>12</sup> Lk 1: 46-55.

<sup>13</sup> Ps(s) 135.

## 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,” “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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