

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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**FROM THE FATHER'S BOSOM,
IN THE IMPULSE AND THE LOVE
OF THE HOLY SPIRIT,
THROUGH CHRIST'S OPEN SIDE
WHO INFINITELY ATONES
TO THE THRICE HOLY
OFFENDED GOD,
THE TORRENTIAL AFFLUENTS
OF DIVINITY OVERFLOW
IN REDEEMING COMPASSION
OF DIVINE AND INFINITE MERCY
ON FALLEN HUMANITY**

On June 22nd, Feast of the Sacred Heart of Jesus, at dawn, invaded by the light of the divine mind that was going more deeply all the time more acutely and penetratingly into the most recondite and depth of my spirit, about God's mystery been in Himself and in splendorous manifestation of His sovereign Majesty outwards;

I sensed, revealing itself to me very clearly

ity of the Divine Family; in which His *being Himself to be Himself* the Being and His acting are in that sole and unique act of being, in which God *is Himself* for Himself, been and *standing in being of Himself* in Himself, by Himself and for Himself in coeternal and consubstantial joy of Divinity, by His infinite subsistence;

in that same act of being, although in a different way, God brings about outwards, for the manifestation of His infinite power and the splendour of the glory of His Name, the creation, and the sublime, divine, amazing and enthralling portent of the Incarnation for the restoration of fallen humanity.

Therefore I saw very clearly and transcendently that creation is a personal and Trinitarian act of God who, wanting to manifest Himself outwards in what He is and how He is so in the plenitude of His perfection infinitely replete with attributes and perfections; in and for the splendour of His infinite might in praise of His glory, He sets Himself in immutable motion of creating will, by the Father's will, by means of the Word's expression –who is the singing Word in a loving spelling out of the infinite perfection that God *is Himself* in Himself, by Himself and for Himself, for which reason “all things were created and brought about in the Word and through the Word”¹– by means of the infinite and coeternal love of the Holy Spirit.

¹ Cf. Col 1: 16.

And this same day of the 22nd, penetrated by the burning fires of the Holy Spirit, reverent and adoring before Jesus become Sacrament, in the tabernacle; and in a more transcendent way at the moment of the Holy Mass when realizing that the feast of the Sacred Heart of Jesus was being celebrated;

feeling overwhelmed in silent and profound penetration and invaded by joy in the Holy Spirit Himself who shrouded me enlightening me with the flickering rays of his suns;

was being imprinted on my spirit which overflowed with joy under the breeze of His proximity, and introduced into the divine mysteries, how the Incarnation is likewise a personal and Trinitarian act in God.

Who, at the breakage of His eternal designs over creation because of the “I will not serve you”² of the fallen man; moved with compassion of infinite tenderness, He determines, by the Father's will, in the Word, by means of the love of the Holy Spirit, for the splendour of His infinite might in manifestation of praise of His glory, that the Infinite Word become Man; bowing to our misery, full of merciful love.

That is why Christ, the second Person of the adorable Trinity, is in Himself, by Himself and for Himself, and for the Father and the Holy Spirit, the infinite Glorification of reparation before the offended Holiness of God; and the in-

² Jer 2: 20.

finite and divine Mercy in personal and splendorous manifestation, as Word of the Father;

who, in loving spelling of consubstantial melodies through His Divinity, in divine and human expression pours Himself out in mercy; raising us to the sublimeness of being, through Him, with Him and in Him, children in the Only Begotten Son of God, heirs of His glory and “sharers in the divine nature.”³

Being God Himself in His Trinity of Persons in and through the Word Incarnate, the divine and infinite Mercy in torrential outpourings of Divinity, with Father’s heart and the Holy Spirit’s love by means of the bleeding and redeeming Song of the Word.

Therefore Jesus, being God and Man, is the infinite Mercy in eternal *self-givings* of Divinity, and the infinite Reparation of returned love to God’s offended Holiness.

And my soul, overcome by love and joy in the Holy Spirit, adores the Word of the Father, the divine and infinite Mercy of the three times Holy God; who, pouring Himself out mercifully on the limitation of my nothing, makes me exclaim under the lulling and the impulse of the breeze of the Holy Spirit and burned in the gladdening flames of His cooling fires:

“Holy, Holy, Holy is the Lord of hosts!; Heaven and earth are filled with Your glory!”⁴

³ 2 Pt 1: 4.

⁴ Is 6: 3.

Glory to the Father, glory to the Son, and glory to the Holy Spirit, for being what He is in Himself, by Himself and for Himself in infinite subsistence of Divinity, and in splendorous manifestation of merciful love, saturating us all, through Christ, with Him and in Him, with His same and coeternal Divinity.

God, “because He is Love and loves and is Love and is able to,” overflows in outpouring of infinite, coeternal and Trinitarian mercy on the baseness of our limitation and misery, so divinely that we are able to call God “Father” in right properly, through Christ, being grafted onto the Word of Life, in such a way that Jesus exclaimed:

“... that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one.

I in them and You in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me.”⁵

The bigger the misery, the greater and overabundant mercy of reparation before God, and greater overabundance of grace for our souls.

Mercy that, in and through the outpouring of the glory of Yahweh in overflow of eternal

⁵ Jn 17: 21-23.

and infinite *loves*, full of compassion and tenderness, manifests and donates itself to us in abundance through Christ's open side; being Christ –the Only Begotten Son of God, the second Person of the adorable Trinity– the divine and infinite Mercy: the Lamb Without Blemish that takes away the sins of the world, for the glory of God the Father, under the impulse and the infinite love of the Holy Spirit.

And “in that way, the manifold wisdom of God might now be made known through the Church to the Principalities and Authorities in the Heavens. This was according to the eternal purpose that he accomplished in Christ Jesus our Lord.”⁶

Therefore today my spirit, enlightened again by the divine mind, and as though overflowed by love towards the Only Begotten Son of God made Man –He being the outpouring of the infinite Mercy and the Infinite Mercy Incarnate–; and lit under His burning and sapient fires, penetrated and continues penetrate in a most profound way, with need to manifest it and under the vehement and as though uncontrollable impulse of the Holy Spirit so that I may express it, into the coeternal perfections of the Infinite Being, being them in Himself, by Himself and for Himself, and manifesting Himself in merciful love of divine, infinite and coeternal mercy.

⁶ Eph 3: 10-12.

“Thank God! Give him the praise and the glory. Before all the living, acknowledge the many good things he has done for you. A king's secret it is prudent to keep, but the works of God are to be declared and made known.”⁷

Feeling, at the same time, trembly and scared at my impossibility of being able to express what, so profoundly and clearly, I have been discovering and understanding; without finding the adequate manner to explain it and to proclaim it, because of the poorness of my limitation and the roughness of my inexpressive, poor and detonating words, no matter how much I repeat it; so that man, accustomed to looking always at himself, may understand something of what my soul, under the misery of my nothingness and impelled by the Holy Spirit, has to manifest; so different and distant from the capacity of the human creature before the existing and subsistent reality of the sublime and coeternal sublimity of the Infinite Being.

Since, as Saint Paul says: “The natural person does not accept what pertains to the Spirit of God, for to him it is foolishness, and he cannot understand it, because it is judged spiritually. The spiritual person, however, can judge everything but is not subject to judgment by anyone. For ‘who has known the mind of the Lord, so as to counsel him?’ But we have the mind of Christ.”⁸

⁷ Tb 12: 6-7.

⁸ 1 Cor 2: 14-16.

How holy God is and how good! who, without needing anything in Himself, by Himself and for Himself, because He has His infinite possibility infinitely been and possessed in His act of being in familiar intercommunication of Trinitarian life; through a benevolence of His coeternal power in realization finished in and through the mystery of the Incarnation, rejoices in making us happy, poor human creatures come out of His hands by a wish of His will brimming with tenderness in an overflow of compassionate and merciful love.

How gloriously God wants to manifest outwards how good He is overflowing in infinite mercy to man! –although He would be equally good if He did not do it, since God is not good essentially for what He does, but for what He is and how He is– bringing forth an almost impossible way for Himself: “Emmanuel, God with us,”⁹ who, nailed on the cross and hanging from a log, exclaims: “Come to me, all you who labor and are burdened, and I will give you rest.”¹⁰

“Whoever eats my flesh and drinks my blood remains in me and I in him, and I shall raise him on the last day.”¹¹

Blessed Redeemer, who makes the goodness of the three times Holy God bow mercifully to sinful man, in a manner so glorious that, in the Christ of the Father, through the union of the

⁹ Is 7: 14.

¹⁰ Mt 11: 23. (28) ¹¹ Jn 6: 56. 40.

divine nature and the human nature in the person of the Word, God becomes Man and Man is elevated to the sublime and transcendent dignity of being the Son of God!

Blessed Redeemer, the Anointed One of Yahweh, who being the Only Begotten Son of God, splendorous manifestation of the infinite power, raises us, through the merits of His redeeming crucifixion to the dignity of being children of God in His Only Begotten Son; restoring us so sublimely, over-abundantly and transcendently, that we were able to come to fulfil the plan of Him who created us solely and exclusively, according to His eternal designs, so that we might possess Him!

And a terrible responsibility that of man! not only for the “no” of the sin of our First Parents, but for not taking advantage of the Source of the infinite mercy that gives Himself to us in and through Christ’s Redemption; and despising it and even outraging it, he rebels in such inconceivable and unimaginable way against the only true God, that He gives Himself to us, in an overflow of mercy, by means of the price of the Blood of His only Son, Jesus Christ His Envoy, shed on the altar of the cross; taking advantage of the infinite mercy and outraging the Lamb of God who takes away the sins of the world.

God manifests Himself as He is in the splendour of His infinite power, full of Majesty, mag-

nificence and glory, pouring Himself out in mercy; so that man, availing himself of the fruit of the Redemption, with contrite heart and self-abased spirit turns towards Him, who forgives “not seven times but seventy-seven times,”¹² to whom, repentant, seeks forgiveness, reconciliation and union with God in the Sacrament of Penance and in the other Sacraments, affluents of the springs of the divine life.

And this God does in such a way that, man’s mind that knows something of the subsistent excellence, sufficient and divine of He who Is, will never glimpse, understand nor discover, even penetrating His mystery, if the Only Begotten Son of God Himself does not reveal it to him, according to His divine words: “No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal Him.”¹³

My life is a poem and a martyrdom. A poem of unprecedented loves, and a martyrdom of bloodless immolation because of the contrast that I experience between the divine and the human, the Heaven and the earth, the creature and the Creator, when having to express myself through my rough, detonating and poor proclamation, without succeeding in achieving it as I need.

¹² Mt 18: 22.

¹³ Mt 11: 27.

How clearly I understand that the Infinite Love, overflowing with love and tenderness, full of compassion, became Man to donate Himself in divine and infinite mercy over the misery...!

Being Christ the sublime Portent of God’s mercy, who is and encloses in Himself, by His divine Person, the atoned for Divinity, and, in His human nature, the infinite reparation to the offended Holiness of God; and He is the Restorer of humanity through the price of His divine Blood in a Canticle of praise to the excellence of God and of merciful compassion bursting in blood through all pores, as expiatory victim who, in bloody Redemption, fills to the brim and saturates with Divinity everyone who wants to avail himself of His Blood shed down on the altar of the cross for the remission of sins.

How marvellously majestic is the splendour of the glory of Yahweh *being Himself* and manifesting Himself!

And before the infinitely subsistent and sufficient excellence of He who is, and His outpouring towards humanity, full of merciful love; under the nothingness, the poorness and the misery of my nothingness because of the limitation of my vileness and baseness, returning to my song of pure love in a hymn of praise, my soul exclaims, exceeded and full of joy in the Holy Spirit:

Who like God...! and how can the human creature and all created things compare favourably with God...!

And full of gratefulness to the merciful three times Holy God, I need to tell in a simple and spontaneous way what happened to me, being still very young, when I was selling at the shoe shop of my parents.

Therefore I next quote this fragment of a writing of the 8th of May of 1997.

“One day, [...]”¹⁴ when some wretched loose-living women entered our shoe shop, immediately I began to serve to them, so that my brother Antonio would not have to do it.

And the poor things began speaking in a very shameless way, making many roguish remarks to one another, and saying coarse words.

Whereat, I, indignant, ran hastily to the back room where my brother was, and as though with much religious dignity –poor me!–, I said to him:

‘In our house and in our shoe shop, since we have the image of the Sacred Heart placed at the centre of the shoe shop, we cannot al-

¹⁴ This sign indicates the suppression of passages more or less wide that it is not deemed opportune to publish in the authoress’ life.

low anyone to speak this way! Therefore, right now! I go off and send them away.’

While my brother, with the same dignity and religious pride as I, told me:

‘Throw them out, let them go away from our house.’

And when I came out swiftly from the back room to send them off, telling them –with what I believed was a holy pride– that in our house, so religious and so decent! one could not speak that way...; oh! [...] what happened to me:

a phrase was engraved in the innermost and most recondite depths of my spirit that, as long as this poor daughter of the Church lives, I will never be able to forget:

‘For them I have shed all my Blood...’

Whereat, stopping dead, I quickly returned where my brother was, saying to him deeply contrite and impressed:

‘Antonio... for them Jesus has shed all His Blood...’

My brother, not knowing the reason of my change of attitude, answered to me very bluntly:

‘send them off! let them go away! let them go away...!’

Entering the shoe shop again, deeply affected because it was not a little or a small drop, no, but all the Blood of Jesus that had been shed for each one of them! I felt so much love...! so much understanding...! so much ten-

derness...! that, if Jesus had been the one there, I could not have served Him better.

So that I experienced the desire to throw myself at their feet and, embracing them, kiss them [...]; I who have always been so clean and 'scrupulous,' with the dirty and sweaty that, sometimes, the clients had their feet...!

But, at the thought that Jesus had shed all His Blood for each of those wretched women, I felt I was consumed with tenderness and love towards them.

This being for all my life a most profound lesson that the Lord gave to my soul, so that I might understand and excuse human fragility, and love the souls as He loved them; because, for each and everyone, Jesus had shed, not a very little nor a drop, but all of His most holy Blood in Redemption of merciful love!

Coming to my mind today, full of love and compassion, the passage of the Gospel in which Jesus, alone before the adulterous woman, said to her: 'Woman, where are they? Has no one condemned you? —No one, Lord... —Neither do I condemn you. Go, and from now on do not sin any more.'¹⁵

And over-pondering the overflowing and unimaginable greatness of God's mercy pour-

¹⁵ Jn 8: 10-11.

ing itself over man through Christ, being Christ in Himself and by Himself the infinite Mercy and the Spring of the mercy which is given to us through Mary in the bosom of the Holy Mother Church, precious amphora, replete and saturated with Divinity; I also want to manifest what God Himself, the other day, showed to me imprinting it in my spirit: something as beautiful as difficult to explain because of the magnitude and the greatness of all that I penetrated overcome by joy in the Holy Spirit.

8-5-1997
(Fragment)

"I contemplated the Eternal Father in the heights of His sovereign majesty, overflowing with loving fatherhood; as though with His arms open, and bowed in an outpouring over Christ on the cross.

And from the open Father's loving Bosom, flowed, as though gushing uncontrollably, as though torrents of affluents overflowing with Divinity, His merciful love over Christ, the Great Christ of all times.

And through the most holy breast of the Infinite Incarnate Word, flowed, from the affluent of the infinite Springs of the Father, everything that, from the height of His untouchable holiness, in a shedding of love and infinite mercy, poured over Him in torrential waterfalls of self-giving to man.

Falling from Christ, nailed on the cross, through His open side over all humanity, the luminous torrents of the plenitude of the richness, overloaded with gifts, with which the Father, through Christ, in merciful love of Redemption, plentifully filled those who proposed to receive the overflow of His mercy; saturating them in the infinite and eternal Springs which, from the greatness of the Divinity, His sublime Holiness, inclined towards fallen humanity, donated to it through His Only Begotten Son Incarnate, in an overflow of infinite mercy.

How beautiful...! [...] how majestic...! how sublime...! and how difficult to communicate, because He is sovereign! what God is and what, in an instant, my soul, tiny, overwhelmed and overcome, contemplated at the magnificent immensity of the Eternal Father; who, in an outpouring of infinite love, through Christ, was giving Himself to us, through the fruit of the Redemption, from the affluents of His infinite Springs.

The loving self-giving of infinite mercy gushed uncontrollably and over-flowingly from the Father's bosom to Christ's breast; and from the breast of Christ, nailed on the cross between God and man, spread over all humanity; Therefore it was necessary propose to receive, at the feet of the crucified Son of God, with open soul, the fruit of Redemption, as a self-giving of the sublime God spilling Himself

in His torrential Springs over man through the love of the Holy Spirit..."

Infinite mystery of the love of God who carries out, by the might of His infinite magnificence, something so unimaginable: that Christ encloses in Himself the plenitude of the Divinity and the perfect summary of all creation in a glorious canticle of infinite praise before the excellence of the Coeternal Trinity! being Him the second Person of the adorable and infinite Trinity.

Therefore "at the name of Jesus every knee should bend, of those in Heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."¹⁶

¹⁶ Phil 2: 10-11.

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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