

MOTHER TRINIDAD DE LA SANTA MADRE IGLESIA
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Foundress of The Work of the Church

*God is himself in himself,
by himself and for himself
His very reason for being
in a coeternal and infinite act
of Trinitarian life*

*And looking at himself
in what makes Him be God,
creates man in His image and likeness,
so that he can be His son,
heir of His glory
and sharer in the divine life*

*All the tiny creatures
and all of creation
are expressing in the Word
their only song of God*



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Oh eternally transcendent Sovereignty of the infinite Power...! How I need to express You because of what my soul-Church, enthralled and captivated by the magnificence of your glory, conceives of your transcendent mystery!

and, illuminated by the penetration of your infinite loving wisdom, I have to spell out with my poor created words, with fear of defiling You, when I do not find the way to say the ineffable and to communicate the incommunicable;

having to avail myself of the limited human ways that are within the reach of the poverty

of my smallness, in order to say something of what, impelled by your infinite will and under the impulse to manifest it, You put in the hidden part of my spirit so that I may communicate it;

moved by that: “Go and say it...!” “This is for everyone...!” that pervades all my life and launches it to proclaim so in the manner it can, because of your sacrosanct, eternal and infinite desire to be better known, and, as a consequence, loved and venerated more, according to what befits your infinite Holiness, and deserves for the sublimity of your infinite being.

In consequence of which, my poor soul, stunned, trembling and exceeded, has to express welcome and unwelcome, the way it can, through the stuttering of my hoarse voice, the divine mysteries.

Because God’s glory demands it from me through the pressing desire of His infinite will, which engraves His coeternal thought in my depth as “the Echo” of the Holy Mother Church in repetition of the mystery, replete and saturated with Divinity, that is held in this Holy Mother, to saturate all men with the rapture of that same divinity which springs from her Head, that is Christ, the Only Begotten Son of the Father, who, becoming incarnate in the most pure womb of the Virgin, became man out of love.

Who, being one with the Father and the Holy Spirit, dwelling in the bosom of the Holy Mother Church, making me deepen in His infinite riches, impels me with irresistible force, in repetition of sapient loving wisdom of all that God has placed and places in my spirit, only as the tiny Echo of the Holy Mother Church, and received from her, to intone my songs; sharing the Word’s expression, to proclaim as I can something of that unfathomable and coeternal mystery of the Being.

Of the Being who, *being himself** been in himself, by himself and for himself in exuberant subsistence of Divinity, is the only coeternal Being, the only God! for having in himself the powerful power of being His own Principle, without beginning or end. “ ‘I am the Alpha and the Omega,’ says the Lord God, ‘the one who is and who was and who is to come, the Almighty.’ ”¹

Since in God there exists no beginning, because He never began; nor will have an end, because He never ends; *being himself* the Without-beginning, outside the vault of creation and the succession of time.

* The expression “*being himself*,” as well as “*is himself*,” “*to be himself*,” etc... shown in *italics*, are used with a meaning much more profound than their proper grammatical sense. See Publishing Note at the end of the booklet.

¹ Rv 1: 8.

God already was in the beginning,
although He lacked it;
He was the Principle itself,
and had no beginning.

The Father was begetting the Son
in divine conversation,
and the Son explained to the Father
the same infinite life.

All in the Word was said,
and in himself He contained
all that was created,
for His *being himself* Sovereignty.

God does not fit anywhere,
and in all places dwells,
in His Trinitarian life,
by His infinite power.

And God dwells in our time,
and time He lacked.

6-3-1967

God is the Being, the Being...! who, for *being himself*, is so subsistent and self-sufficient, that He is the only Being been and possessed in himself and by himself. And who, for having in himself and by himself His very reason for being, been and possessed, He is all the in-

finite in infinitude of being; being all He can be in the plethoric and exuberant infinity of His infinite perfection, in one sole act of life and coeternal comprehensiveness of Trinitarian intercommunication.

God is the Being. And this Being, He *is himself* so, He *has himself so**, He *possesses himself so* as though in myriads and myriads of infinite attributes and perfections; which, by the exuberant and plethoric perfection of himself, He is so in one sole act of perfection and life.

Oh what is God, who is all that He infinitely can be in His infinitude of coeternal transcendence of being!

Oh what *is himself* He who *Is himself*, in His unity of being; in which, by the perfection of His very nature and by the infinite plenitude of *being himself*, bursts in His act of Contemplation Expressed in Love!

And all His exuberant and inexhaustible perfection He *sees himself so*, He *looks himself* at so, He *contemplates himself so*, He *embraces himself so* and *possesses himself so* in His act of Contemplation breaking out in fruitfulness of explanatory wisdom.

* On the last paragraph of the Publishing Note, it is defined the sense of these reflexive expressions.

Oh what God is! that all that He is, He himself *expresses himself so* in His *being himself* infinite Word of unprecedented and inexhaustible melodies; and He *loves himself so* in His *being himself* infinite, coeternal and personal Love.

And God *is himself* Father and God *is himself* Son and God *is himself* Holy Spirit! And He *is himself so* on account of His being subsistent and infinitely self-sufficient in himself, by himself and for himself!

Oh what God is, that all that He can be He *is himself so* in one sole family act of Trinitarian life!

In a transcendent knowledge, God *knows himself* what He is and what, in himself, He can *be himself*, which is *being himself* what He *knows himself* that, by himself, He can be.

For such is His power, that in Him, to *know himself*, is to *be himself*; since in Him His power is identical to His being, and His infinite existence to His manner of being.

Power which is endless;
life which bursts out in being;
and being which is so much life,

that, always flowing in Three,
is all wisdom
because of His infinite power.

God *is himself* what He *knows himself* that, because of His being, He can be.

27-1-1967

Oh fullness of life of subsistent and coeternal fruitful Virginity! in infinitely different and distant separation of what is not God himself, *being himself* His transcendent Virginity in infinite needlessness of all that is created; living, in subsistent subsistence, concealed and veiled in the Sancta Sanctorum of His eternal Holiness, covered and shrouded in the sacrosanct mystery of His transcendent life;

“There” where, in loving wisdom, God *is himself*, lived and pervaded in His one sole and infinite inward Look, inward! the Being who, from *being himself* so much Being, bursts out into infinite and plethoric Fruitfulness of singing Explanation in an Embrace of eternal love.

“Thus says Yahweh, Israel’s King: Whom would you compare me with, as an equal, or match me against, as though we were alike?

I am the first and I am the last; there is no God but me. Who is like me? You are my witnesses, says Yahweh, my servants whom I have

chosen, to know and believe in me and understand that 'I Am.' I, I am 'He who Is,' there is no saviour but me."

"For if you do not believe that 'I Am' –says Jesus– you will die in your sins."²

Oh infinite and inaccessible Being! stunned in prostration of reverent adoration in the presence of the excellence of your coeternal holiness, and invaded by the light of your infinite thought, I need, impelled by your sapient Song, to express something of what, from your very thought and exceeded by the light of your wisdom, I understand; understanding, without comprehending, the manner of how You *are yourself*, oh Eternal Father! Sapient Wisdom of loving Look.

Because one sole look God has and *is himself* in himself, by himself and for himself in the hidden depth of the mystery of His inexhaustible and unfathomable being.

And so fruitfully and inexhaustibly You *are yourself* so, oh Father! that You burst out, by the exuberant fruitfulness of your being, been and possessed by You in your act of life replete and saturated with Divinity, in a Son of Explanatory Expression of unprecedented Songs; giving Him all that You are and keeping all in yourself and

² Is 46: 5; 44: 6-7; 43: 10-11; Jn 8: 24.

in the fruit of your begetting into Son; Light from Light of bright clarity of your same thought, and Figure of your substance, in the beginning without beginning of your *being himself* the infinite Fruitfulness bursting out, from so much being, in begetting Fatherhood; giving birth to the Eternal *Oriens*, Word in loving spelling out of returned explanation, by the consubstantial mystery of your divine begetting; to the Son that You are begetting and that You always have, begotten, as the Only Begotten Son, fruit of your contemplation.

"Yahweh said to me: 'You are my Son, today I have begotten You.' "

"In the beginning was the Word, and the Word was with God, and the Word was God; He was in the beginning with God."

"The only Begotten Son, who is at the Father's side, has revealed Him."³

In such loving delight between both of them that, in reciprocal love, makes arise, in loving spiration of infinite Wisdom known in singing Explanation in a sole act of being, the Holy Spirit; radiant paternal-filial Love of penetrating and sapient wisdom, received from the Father and from the Son; that embraces, in an infinite romance, the being's transcendent, consubstantial and Trinitarian mystery, been by the Father

³ Ps 2: 7; Jn 1: 1-2. 18.

in loving wisdom of Contemplation, expressed by the Word, and loved, as fruit of paternal-filial love, in and by the Holy Spirit; infinite Kiss of the Father and of the Son in a most blessed enjoyment of the Divine Family.

I know the piercing
of Him who in my chest nests,
because, in His hidden life,
I have managed to contemplate,
apart from all that is earthly,
in His fires enkindled,
that known science
of the sublime Trinity.

And, thus, my swollen soul
has relished the taste
that there is in my throbbing,
when I immerse myself in the life
of that Triune Unity
that, in loves pleased,
from the height in which it dwells
introduces me into its joy.

I know my God as He is
in His *being himself* greatness,
because, being raised
by the power of His strength,
He introduced me into His abode,
in the depth of His crevice.

And there I drank from the torrent
of His sapient wisdom,
sunk in His Springs,
in such keen sharpness
in which He showed me His *being himself*
in His diverse manners.

Infinity of attributes
break out from that Beauty;
being himself God One and Triune
all that He can in His power,
being able to be all
by His infinite excellence.

I have seen the Being subsist
in that instant that comprehends
the infinite Deity
in His sublime Trinity;
away from earthly things,
taken by the power
of His coeternal goodness,
and moved in His strength
so that I can express Him,
as the Church's Echo,
sunk in the reality
of His coeternal clemency.

15-1-1977

And God, who has in himself, by himself and
for himself, all that He could need, been and pos-

sessed in infinity of being such and possessing such, without anyone being able to increase, diminish or take away from Him the essential happiness that in eternal joy He *is himself*; wants, in a wilful desire of His infinite power, to create beings that may share Him, for the magnificent expression of His glory's splendour. "Let us make man in our image, and likeness," "so that you may come to share in the divine Nature."⁴

And as though in an overflow in outpouring of His love, in order to create creatures that may be able to live by participation in His same joy in eternal enjoyment and most glorious happiness of Trinitarian communication; He does it in a manner so infinitely transcendent that, in the same and unique Look that God *is himself* and that, *being himself* so, is the reason for being of God himself, He looks at himself, with creative will, in that which makes Him be God; so intimately, lovingly and profoundly, and in such a surprising way, that He creates man in the image and likeness of what He himself *is himself* and of the reason why He *is himself* so, so that he may come to possess Him in enjoying participation; making the creature capable of being God by participation, His child, heir of His glory, and therefore, sharer in the same divine life.

⁴ Gn 1: 26; 2 Pt 1: 4.

For this reason God, on creating the rational creature capable of living His same life by participation, in order to be able to shape in it somehow, although infinitely distant and distinct, His very reason for being; He looks at himself in what He is and in the reason why He *is himself* so. And thus the creature is an image in reverberation of what God is and of the reason why He *is himself* so.

And since, in God, *being himself* what He is, is what makes Him be God, when shaping in us that image of what He is and of the reason why He *is himself* so, is therefore through this that He makes us capable of being "gods and sons of the Most High"⁵ and heirs of His same glory.

And into the rational creature, created with this capability, being an image of the same divine reality in His reason why, God instils the sanctifying grace, which makes it be in conformity with and adaptable to that same reality. And, created with capacity for being able to possess God and to be gods by participation, through sanctifying grace we can come to accomplish the end for which God created us in His image and likeness.

One sole Look does God have
in subsistent Look,

⁵ Ps 82: 6.

who from so much *being himself* been,
breaking out in fruitfulness,
is the subsistent reason
of His *being himself* the Deity.

One sole Look does God have.
And that only Look
which makes Him *be himself* Life
bursting into Trinity;
by His infinite power
bursting into will
coeternal, loving
and infinite to create,
makes Him look outward,
and thus be able
to shape himself
in beings that may possess Him
in order to sing His glories.

Oh what is man in the divine thought, pre-destined from all eternity to the exalted sublimity of being God's child, through the outpouring of Him who is good, infinitely good and Holy! and who "needs," without needing anything for himself, to make other beings happy with the same happiness that He *has himself* in the divine and sacrosanct joy of His very life.

How happy God is and how good! who, in an overflowing outpouring of His will, creates beings to possess Him. Wherefore, God him-

self, without being able to rejoice in anything other than in himself, by himself and for himself, takes out from His essential joy an accidental joy that makes Him lovingly rejoice with infinite delight, and creates us in His image and likeness in a manner so sublime, that the creature is raised to the sublime dignity of being God's child and heir of his glory.

"For those He foreknew He also predestined to be conformed to the image of His Son, so that He might be the firstborn among many brothers. And those He predestined He also called; and those He called He also justified; and those He justified He also glorified."⁶

How happy God is and how good for having in himself His infinite happiness and goodness! And how happy God is and how good for having wanted to manifest himself as He is, and because I am the integral and receiving part of that manifestation!

How marvellous that God is, not only good in himself, by himself and for himself, but that He has wanted, in an act of loving will, full of mercy, to manifest it outwards!

Wherefore when God created us, He placed in us immense, inexhaustible capabilities, with

⁶ Rom 8: 29-30.

demands of almost infinite and manifold fullness; since He created us for Him, for His possession, for His happiness and for His joy.

He made us body and soul, and gave us capabilities with which we could fulfil the demand for possessing, that He placed in our being.

It is so marvellous, so rich, so far beyond our small understanding man's creation, that, without a supernatural light, we would neither be able to understand its greatness.

With the capacities of the soul, man has the possibility of possessing God, of going deep into His mystery, of living on His same life, of savouring Him in His same joy, of penetrating Him with His infinite Wisdom, of expressing Him with His inexhaustible Word and of loving Him in the burning and infinite flames of the Holy Spirit.

Man, by His life of grace, is capable of living the same life that God lives, in intimate communication with the Divine Family, inside the infinite Bosom of the Trinity: "Come, share your master's joy,"⁷ in the repletion of that eternal Home, to live by participation in family intimacy with God himself!

Thus I can be happy with God's very joy, who created me, not so that I would see Him

⁷ Mt 25: 21.

as an overwhelming and crushing spectacle, but so that I might enter His infinite and coeternal feast to live by participation the same life that He lives in and by His divine nature; so that I might contemplate Him in His Wisdom, full of joy and happiness, full of penetration and of depth; and from so much contemplating Him in the jubilant intimacy of His being, looking at Him in the light of His eyes and getting myself into the divine pupils of His eternal look, I might know –savouring–, with a tasting which is life, the infinite perfection of the fullness, plenitude, beauty and eternal richness that He himself *is himself* in himself, by himself and for himself.

Having God created me, by a favour of His love and an outpouring of His goodness, in the image of His very perfection and so that I might possess Him; He made me capable of entering the tasty Contemplation of His life, and being enthralled and seized by the beauty of His face, I might be transformed into Him.

And, breaking out in expression with the Word and turned towards God, I might express, as far as I can, with the same Father's Word, His richest, eternal and infinite perfection; feeling myself Word, expression, jubilant manifestation that needs to sing, in a romance of love, to the Infinite Love himself.

And, because of the tasting of what I contemplated and expressed, I would burn in the

love of the Holy Spirit. “All of us, gazing with unveiled face on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord who is the Spirit.”⁸

Living like this with God through my life of grace the same life that He lives in the intimacy of His Home; here in faith, and in the most blissful day of Eternity, in the glorious Light of the blessed.

How good God is, and how Holy! who, when He created me as a manifestation of His loving goodness, in an outpouring of His outward donation, made me capable not only of knowing Him, not only of seeing Him, not only of contemplating Him, but He gave me the possibility of looking at Him with His same Sight, of singing to Him with His same Mouth, with His same Word, with His same Expression, and of loving Him with the same Love with which He loves himself: the Holy Spirit, Person love of the Father and the Son in an infinite Kiss of delight in eternal charity; in such a way that I might live His life, which is to know himself, to express himself and to love himself, in the family and most blissful communication of His Trinitarian life!

What could the Creator do, for man, that He did not do? How could it fit into the human

⁸ 2 Cor 3: 18.

mind that this man were capable of entering inside God, of being God by participation, son of the Infinite and replete with the repletion of the eternal joy?

What happiness, what jubilation for man, who, at the very moment of his being created, finds himself turned towards his Creator, with immense caverns in need of the fullness of the Eternal! Since man, a creature at an infinite distance from the transcendent Being, is created, not to contemplate Him from afar, not to enter His house as a guest of honour, but to live in the deep and most hidden depth of the Trinity's Bosom, to immerse and saturate himself in His infinite perfections, to enrapture himself in the currents of that divine Spring of living waters welling up to eternal life. “Let the one who thirsts come forward, and the one who wants it receive the gift of life-giving water.”⁹

Thank you, Lord...! Thank you, Lord...! Thank you, Lord...! because You have given us by grace, by participation, what You are and have by nature! Whence to us to be created in order to live the same life that God lives, to rejoice in His same joy, to savour in His same savouring, to sing Him in His same Song and to love Him in His same Fire? How will we

⁹ Rv 22: 17.

thank God for what He has done with us? What will we do with His infinite gift? What can we do in return?

For, not only has He placed us in His life allowing us to share in His eternal activity, but, also, He created us so that we might participate in the infinite perfections of His being. Whereupon He placed in us almost infinite capacities and demands for beauty, for richness, for loveliness, for possession, for happiness and for love, that He would satiate with the participation in His richness and, thus, we would be beautiful with His beauty, happy with His happiness and replete with the sharing fullness of His very Divinity.

And God also gave man capabilities to possess all of creation, in such a way that He made him more perfect than all of it: king, ruler, holder and compiler of it all; embracing, having and containing embodied in it, somehow, the exuberant, plethoric and most varied richness of the entire creation, which can only be discovered, known and penetrated savouringly through the gifts of the Holy Spirit.

Man being capable of interpreting, discovering, manifesting and giving sense to that magnificent reality that, as a manifestation of the infinite perfection, expresses God's glory.

What a plenitude of nuances! What an immensity of riches those of the universe! What a depth that of its discovery!

The whole creation is a cry which, bursting out in perfections, expresses something, in its finite manner of being, of the exuberant infinitude of the perfection of God's being.

Millions and millions of small leaves of the trees...! Millions of creatures which, in their song and in their own way, manifest the manifold greatness of the Eternal: the roar of the sea... the forests' immensity... the greatness of the firmament in its almost infinite diversity of worlds... the universe's order... the roar of the wind... the bird's canticle... the flower's simplicity... the thunder's splendour... the breeze's whistle... the night's silence... the beauty of light...! Everything is expressing, in its own manner of being, in its style, the overpowering greatness of the Eternal in His most simple majesty of a concert of love!

And the entire creation and all the little creatures regardless of how small and insignificant they may seem, have in themselves the Father's wisdom which made them so beautiful, being with the Word an expression of the divine richness, brought about through the love of the Holy Spirit who reflects himself in the innumerable diversity of all and each one of the small creatures of the universe. Being all of crea-

tion a cry of expression and manifestation of God's manifold greatness.

How the Creator's immensity is reflected in the whole of creation! How His richest perfections manifest themselves! "For all men were by nature foolish who were in ignorance of God, and who from the good things seen did not succeed in knowing 'Him-who-Is,' and from studying the works did not discern the Artisan... For from the greatness and the beauty of created things their original author, by analogy, is seen. As a result they have no excuse."¹⁰

In the whole creation, God poured out himself in His infinite splendour, in His power, in His strength, in His beauty, in His richness, making all of it a singing explanation that reflected Him.

The whole creation is crying out: "God," it is expressing: "Infinity!" All of it, in a finite manner, is singing to the Infinite One. "The heavens declare the glory of God; the sky proclaims His handiwork."¹¹

All things are singing the life of my God; everything in the Word are expressing, in His infinite Expression, the inexhaustible song of my Lord's *being himself* ...

¹⁰ Wis 13: 1. 5.; Rom 1: 20-21.

¹¹ Ps 18: 2.

Come, let the flowers sing, the air with its murmur, the sea with its rough waves...! Let everything explain, in its being itself explanation, in its romance of life, its sole song of God!

All created things are singing for me my God. Everything, in its being itself created, coming out of the Creator, in an outburst of life, proclaims God's glory.

Let them come...! Let all the poets come, and even Solomon himself, to see if they make a poem like the one my God created...!

Be silent, be silent, tiny birds...! Silence all your voice...! Because, listening to their concert, only an expression of my God, transcending, I want God's silence...

Be silent, be silent, tiny flowers! Don't interrupt this union that, between my soul and the Word, God himself has fused...!

For I feel myself plunged into the *being himself* of my God, singing all His life in His very Explanation...!

Let the harmonies be silent...! Let not their voice be heard...! For they interrupt the concert that I am hearing in my God...!

All my God is Silence...! Silence in Explanation, in a silent *being himself* of so silent a Voice, that, because God's eternal being is so much Silence, breaks out, by His eternal *being himself*, in sublime Explanation...!

Explanation which, in silence, utters my Lord's being, in such an intimate silence, that it is His Voice in silence!

Oh, what a silent being is my God's *being himself*...! I already found my silence in your *being yourself*, my Lord, in your silent *being yourself* silent Explanation which says, in one Word, God's eternal *being himself* ...!

Oh, what an outburst of life is my God's *being himself*...! It is all fruitful life! It is all love in Song...! And through Him all things, for His *being himself* the Expression, were made in the image of His very perfection!

Oh, what a supreme creation has come out of that Voice, as a finite explanation of God's very *being himself* ...!

Man, created to give meaning to creation, to be the voice which answers for all of it to the Creator...! All creation is awaiting that you glorify God through it. Because God, on forming the irrational creatures, He made them for man, for his enjoyment, for his possession, for his joy; and that is why He created them without voice, without understanding, so that man, being the voice and the interpreter of all of them, might give them their true meaning before God and before men themselves.

"Bless the Lord, all you works of the Lord, praise and exalt Him above all forever... Bless

the Lord, all creatures, everywhere in God's domain."¹²

Soul of man, so great, so transcendent, created for God himself to possess the Infinite himself in the manner in which He *possesses himself* and in the manner in which He *lives himself*; having, participating and possessing by grace what He has by nature...!

God gave you His gifts of wisdom, of science, of fortitude... So that you might be able, with the gift of wisdom, to possess Him; with the gift of science, to dominate, possess and give meaning to all creation... and as the fruit of the possession of God and also the perfect possession of things, you might live replete in the peace, in the joy, in the longing, in the fullness and in the happiness of the complete fitting into God's plans, with regard to Him and the creatures.

Thus God created man at the beginning, with these almost infinite capacities with regard to Him, and with these immense capacities, of dominion over intellect, with regard to creation: being the king ruler of all of it, who penetrated it intuiting the depths of its secrets, and domi-

¹² Dn 3: 57; Ps 102: 22.

nated it subjecting it under his footstool. For what he was capable of discovering in it, its true meaning and the reason why for its richness, of all and each one of its creatures.

That is why man, at the beginning of time, in the earthly Paradise, knew how to give each thing its true meaning with the Holy Spirit's light who, filling him completely with His gifts and fruits, made him be happy, without desiring anything, without fancying anything, in serene and loving wait for the day of the definite encounter, in clear light, with the divine Wisdom, in its embrace of Eternity.

He was so happy that, as we see in Genesis, God came down in the afternoons to talk to him. With this, the sacred author tries to describe to us the friendly, intimate communication in which man lived with relation to God. And he describes to us, also, how he was amongst ferocious animals, without having to defend himself from them, but being their ruler. And we verify how the Creator, when He saw himself reflected in His creatures, took pleasure in them: "God saw how good it was."¹³

By fitting in with the divine will, man was happy with God and God was pleased with man. The latter had all that he needed, in plenitude. Nothing, nothing could the being creat-

¹³ Gn 1: 10. 31.

ed by God fancy which the Infinite did not give him by grace, and did not mean to grant him in a not so distant day in light of Eternity. And it was all bliss, all was light, all was peace...!

Until one day man's mind was blinded, like Lucifer, by reason of the very greatness that God had performed in him.

God made man see what He was in himself, by himself and for himself, as the Principle of all being, as the Uncreated with regard to the creature, declaring to him: This I am, this have I done with you. Acknowledge that I am by myself and that you are what you are by me. All that I have, by myself, in myself and for myself I am so; all that you are and have, from me you received it as an expression of my infinite love towards you. Acknowledge it!

And man looked at God, and saw Him so magnificent, so rich, that falling down enthralled, full of reverent respect, in return of thanksgiving and love, adored Him!

But he looked at himself and saw himself as a living reflection of God, an expression of His infinite perfections; he saw himself God by participation, king of creation, ruler, its possessor, happy...

And, oh madness of the creature's mind vis-à-vis the Creator! he considered himself self-sufficient, like God, and, in a delirium of unimaginable foolishness and madness, turning to his Creator answered Him: I will not submit to your plan!

Terrible moment...! chilling...! as incomprehensible as it is absurd...! With this monstrous "no," man had broken God's plans for him, as Lucifer broke them. "They have broken the covenant at Adam, there they have betrayed me."¹⁴

He turns again to look at God and, oh surprise! he has lost Him...! And, on losing Him, he has become meaningless, without a reason for being. He looks for Him and does not find Him, because, as a result of his chilling no out of proud full of smugness, God left him alone and, when leaving, He left with all His gifts. Being man darkened for having rebelled against God out of pride; which darkens his mind leaving him in darkness of disconcerting bitterness, in nights of death and terrible and gloomy desolation. And when man looks at himself finds himself without the wisdom which lighted and filled his being giving meaning to his whole life, without science, without gifts, without fruits, without joy, without possession of the Infinite, without a reason for being...! Now he would

¹⁴ Hos 6: 7.

never be able to possess God! Now he would no longer be able to contemplate with the Father His infinite perfection...! Now he would never be able to express with the Word the infinite song of the eternal Love...! Now he would no longer know about possessing the Holy Spirit...! He has lost God and he has lost Him forever... forever...! And with Him, he has lost everything!

This man, in the terrible anguish of the loss of the beloved Good, turns to creation to ask for help, and experiences the "no" from all of it that tells him: "I shall not serve you," and which rebels against him; experiencing that he has lost its control and that, as a sign of protest, no longer submits to him.

Poor man...! What will he do now? Because all this exuberant creation, full of plenitude, of life, of youth, is now silent and meaningless, after man broke God's plan that he would be its voice in explanation of response to the Creator; because it does not have anyone to express the perfection of its richness, since, from this moment, man's mind, blinded, gives to his own life and to all creatures a meaning different from the one they have.

Man now knows from experience, not only the knowledge of good, but also the knowledge of bad!

Terrible situation that of man! chilling...! who experiences that his own capacities, created to be filled with the possession of God and of all creation, demand from him, cry out to him, in insatiable tortures, their fill; and, disoriented and twisted, search for love where and how it is not; they search for happiness, possession, delight, joy, justice, peace that only God can give; but, having become warped, they fill them against the divine will; wherewith, instead of giving him peace, possession and happiness, they give him bitterness, uneasiness and loss.

This same thing happens to him with regard to creation, which he possesses in a way distorted and different from what God wants. "For creation awaits with eagerness the revelation of God's children; for creation was made subject to futility, not of its own accord but because of the one who subjected it."¹⁵ And hence proceed the injustices, sins, hatreds, the misfortunes in which we find ourselves vis-à-vis God himself, the others and creation, for filling or attempting to fill the demands of our own being with that, which God does not want and in the manner that does not please Him.

And in this way man lost everything and forever, remaining "in darkness and death's shad-

¹⁵ Rom 8: 19-20.

ow."¹⁶ searching, in an insatiable and implacable thirst, again and with new tortures, the fullness of the capabilities which only by fitting in with the divine plans had their true meaning.

How terrible it is to say "no" to God! How unreasonable not to recognize the perfect reality of God in himself and God with us! How monstrous it is to rebel against the infinite Love, who, as an expression of loving and eternal donation, created us to possess Him, filling all our capacities almost infinitely, and to possess all the things in the true possession, happiness and enjoyment of them all! "Know then, and see, how evil and bitter is your forsaking Yahweh, your God, and showing no fear of me, -says the Lord-. Since it is long ago now you broke your yoke, you tore off your bonds and said, 'I will not serve.' "¹⁷

Because he said "no" to God, man has lost Him forever, forever...! he is now without meaning! he has left creation silent and in tortures of death, all of it moaning for the Liberator who might restore it giving it again its true and only meaning.

And, as heaven has been closed off to him, if death comes to him in this terrible and chilling

¹⁶ Lk 1: 79.

¹⁷ Jer 2: 19-20.

situation, he will perpetuate himself falling in that place where those who said “no” to God, like Lucifer, remain in that “no” of perpetual rebellion with all its consequences; and, therefore, in separation from God forever, in the Abyss of the perpetual darkness, in shrieks of despair and eternal tortures, forever!

How terrible it is to say “no” to God!! How chilling it is to say “no” to God!!

How good God is, who did in me and of me such wonders...!! How terrible is the mind of the creature, who said “no” to God and, with it, lost everything, and forever...!

But God, full of infinite merciful love, turned again to man who, exiled, wandered without either course or meaning along this pilgrimage. And, moved to compassion, going by close to him, glanced at him; and leaning towards him, spoke to him again, filling his soul with hope through the promise of a New and everlasting Covenant; made to the chosen People, from which the Messiah would be born, the Liberator and the Restorer of mankind. “We were by nature children of wrath, like the rest. But God, who is rich in mercy, because of the great love with which He loved us, even when we were

dead in our sins, brought us to life with Christ: by grace you have been saved.”¹⁸

In the Word and through the Word all things were made. And through the Word become man –who through the mystery of the Incarnation, and through the hypostatic union of the divine nature and the human nature in His divine Person, united God with man in a compassionate embrace, full of mercy and love–, after the breakage of God’s plan, all things, not only were now created, but restored, through the mystery of Christ’s life, death and resurrection.

Who, at the price of His blood shed on the cross for the Father’s glory, as infinite reparation to the offended God, redeemed man; and, in the fullness and through the plenitude of His Priesthood, brought salvation to everyone who wants to benefit from the infinite merits of His redemption. “For God wanted all fullness to be found in Him, and through Him to reconcile all things to Him, everything in heaven and everything on earth, by making peace through the blood of His cross.”¹⁹

And that voice which had died away at the “no” of the creature to his Creator, vigorously

¹⁸ Eph 2: 3-5.

¹⁹ Col 1: 19-20.

resounds again, infinitely clearer and louder, through the Only Begotten Son of the Father become man, in singing Expression of God himself and of all that through Him and in Him has been created.

And all creation, as though in an outburst of joy, rejoices so splendidly in the Incarnate Word, that man, who sang the Infinitude finitely, now gives, through Christ, in Him and with Him, an infinite cry which, reaching the chest of the Most High, in its divine vibration sounds its note of Eternity, played in the Father's very bosom, by the loving fluttering of the Holy Spirit...

Voice of divine life of the God-Man who, in the Father's very bosom and from the Father's bosom, is hurled lovingly through Christ's humanity, in infinite vibrations, until the far corners of the earth. "Acclaim God all the earth, sing of His glorious name; glorify Him with your praises. All the earth bows down before You; they sing of You, sing to your name."²⁰

Oh Spouse of mine, divine Word, eternal Song, who sings the eternal *being himself* of the Most High God...! Because You are Word, the infinite Word of the Trinity in the Unity and of His eternal *being himself*, it had to be in You,

²⁰ Ps 65: 1-2. 4.

not only through whom man was to be created in the image and likeness of God himself so that he might possess Him, but also restored.

Because, become in You and through You the finite expression of your eternal *being yourself*, when his song ceased on account of sin, it had to be You, infinite Word, who, becoming incarnate, would restore fallen man and allow that in Him be heard, again, your singing Word of eternal love...

If in You they had been created, in You they had to be restored! As sin had silenced in them the voice that only You, Eternal Word, could give again through the Incarnation. And now through You, in You and with You, Jesus, the Only Begotten Son of the Father, with your very Voice, man, not only finitely sings the life of his Father God, but also, through your Incarnation, the ray of your light has illuminated his mind, making him give with You the sound of eternal love that only God can sing to himself.

And now man already has in heaven a Man, the Firstborn amongst all the brethren of His same nature, who, being Man, is God; and now God has on earth His very Son who, without ceasing from being God, is Man... and now the Man is singing to the Infinite, being God, and God is infinitely singing on earth to the Infinite Being, being Man...

Thank you, Lord! Thank you, Lord...! My spirit, reverent, stunned and exceedingly grateful, wants to be a hymn of praise to your glory, that expresses in some way, from the misery of my lowliness, the sublime sublimity of your infinite and coeternal Holiness, which asks us, in the phrase of Jesus: "Be perfect, just as your heavenly Father is perfect," and "Be holy, because I am Holy,"²¹ because of the demand for the sublimity of the end we have been created for.

²¹ Mt 5: 48; 1 Pt 1: 16.

8-12-1974

SACRED LOVE WORDS IN SILENCE

When I understand the mysteries
of the living God,
I adore Him and, in His *being himself*,
I venerate Him,
in a response which is a song of praise,
intoning my songs as I can.

With promises of enkindled petitions,
God is sweet in the depth of my chest,
in sacred love words of silenced conquests
that leave me, with my nights, transcending.

I call Him with clamours of pure love,
and He answers with the breeze
of His flight,
and He comes close with immense power,
soaring up my experiences to His bosom.

And there I live in silence what He lives,
in the delicate touch of His kiss.
What words of sacred love utterances
we say to each other,
without saying to each other anything but
love in a gentle manner!

Silence is the mystery of my life
with cloistral melodies of secrecy.

How resounding are the voices
of the living God!
in my depth pronounced I feel them.

How jealous is the Hero of my loves
who, in conquests, claims all of me!
If I seek Him, He rushes to my call,
and kisses me with seals of mystery.

My Lover is inside, I feel Him close,
as I have Him resting and satisfied.
What do I care for the sorrows of life,
if my Lord breathes inside, in my chest?

From the book "Fruits of prayer"

969. I was created to listen, placed at the mouth of the Fountain of the divine begetting, that copious outflow of inexhaustible Explanation that, in the fluidity of its mystery, breaks out saying in infinity of concerts of being, through the Word, the whole plethoric and exuberant perfection of the eternal He—who-Is in His *being himself*, shrouded and pervaded in the murmuring, loving and infinite embrace of the Holy Spirit's Kiss. (14-9-74)

971. My God, there is an infinite distance between your being and my being, between your divinity and my smallness... Distance of nature, yes, but in the closest union of the Holy Spirit's love. (11-10-74)

972. I am Church and, for that reason, all that God is in His eternal *being himself* I enjoy it, sharing in His happiness, under the loving impulse of the Holy Spirit. (14-9-74)

413. God wants to give himself to us, and He gives himself in His Trinity, because the outward action of God is always performed jointly: The Father gives himself through His Word in the Holy Spirit. (9-1-65)

411. The three divine Persons want to give themselves to us in their one will; then the Father wills it, the Son fulfils it and the Holy Spirit finishes it; and in this way the Three do it, but in their personal manner; wherefore, even in that Trinitarian will, each one of them works in its own way: the Holy Spirit, impelling the Father and the Word to do so, and impelling us to receive it and to listen to what the Father, through the Word, wants to tell us; the Word, expressing it all to the divine Persons and to us; and the Father, giving us in Explanation and in Love His life, that is, giving it to us in Loving Wisdom. (9-1-65)

412. The three divine Persons are loving wisdom; but as, when acting outwardly they do it jointly, their plan is carried out through the Father's wisdom Expressed in Love, that is, jointly; and that is why, the Father wants one thing, the Word expresses it and the Holy Spirit carries it out, without there being in God one action before the other, although, by submitting himself to time, the action is carried out in time; and that is why the Father gives us the Son, This one becomes incarnate by the Holy Spirit, who afterwards accomplishes the work. (9-1-65)

416. God lives His life and, coming to us, He goes on living it with us and, embracing us,

makes us live our life with Him and in Him. (9-1-65)

417. God acts as He lives and as He is, since, through the perfection of His great reality, He lives what He is, He is what He lives, and acts as He lives and is. And as He is three divine Persons in one sole being, thus He acts as a most unique Trinity, and what He lives inwards manifests itself when He acts outwardly; and thus, through the Church, the multiform wisdom of God hidden in Him from all times is shown to us. (9-1-65)

418. All God is a Word of infinite explanation, therefore His utterance is to work himself on us as He is and in all that He says, making us able to grasp His eternal utterance. (6-10-74)

419. When the Father and the Son give themselves outwardly, it is with the Holy Spirit, and that is why, the gifts and fruits of God's love in us are communicated by the Holy Spirit in loving wisdom. (23-1-65)

420. God, acting always in common inwardly and outwardly, does it as He is: one sole God in three Persons; Persons who indicate relation to one another. The same thing happens when the divine Persons act in the soul, which they do in common, but with their own personality.

The Three of them love us, the Three of them teach us and give themselves to us in one sole but Trinitarian communication of Wisdom Expressed in Love. (11-9-65)

970. I starve to enter in the unfathomable springs of the Eternal Being, where the infinite He-who-Is is what He is in the subsistent instant of *being himself* by himself all that He is and all that He can be, in the plethoric power of His inexhaustible perfection. And “there,” deeply immersed into its depth, to drink in the veins of the concavity of that eternal Flow, saturating myself in the rapture of His most delicious savouring. (14-9-74)

16-3-1969

YOUR TOUCH IN MYSTERY

Your touch in my soul says to me
silence,
and, when I keep quiet, –mystery!–,
I feel You.

And, at your divine contact,
I immerse myself, I get lost,
and in your deep depth, there in the profundity,
I see You behind veils.

And in my chest stirs
a flame of eternal secret.
And with your substance I fill completely
my yearnings
in the light of your fire
which cauterises me
deep inside,
where, without knowing how it is,
I have You
in a savouring
of eternal mystery;
which is life without earthly things,
and without time,
in a harmony which is light, which is love
and is concert.

How sweet it is to have You without
earthly things,
feeling your touch in silence!

"Fruits of prayer"

961. The infinite Love loves us with His whole inexhaustible being, since in God there are no parts, and when He pours himself out on us, it is the whole Trinity which gives itself to us, to make us God's children and heirs of His glory; but the measure of our divinisation depends on the measure of our surrender to His sanctifying love. (26-6-61)

962. How far God went in the excess of His love that, wanting to be my Father, He made me His son...! (25-9-63)

963. God makes me His son, so that I may love Him and may have to call Him Father. (25-9-63)

964. The Father, the Son and the Holy Spirit are my Father God in His Unity and in His Trinity. All God wants to communicate himself to my soul; all God is mine, for me, because I am Catholic, Apostolic and Roman Church; and, to the extent that I am so, I will live my divine filiation. (15-9-63)

965. Jesus came to make us children of God, and how...! He gave us the Father's look so that we might look at Him; His song, as Word, so that we might sing to Him; and the Holy Spirit's

love so that we might love Him and love one another. How great is to be Church! (25-1-75)

966. To the extent that you live your divine filiation, you will be Church, Christ's member, receiving His mission in order to communicate it to all men. (15-10-63)

967. My Father God gives himself to me in wisdom and love, so that I may know Him lovingly. (26-9-63)

968. God is wisdom and love in His divine life, and when He creates me to be His child, He calls me to live His same life of sapient love. (26-9-63)

26-12-1974

INEFFABLE SWEETNESSES

Ineffable sweetnesses, in steps
of the Immense One,
that silently wound in slow penetration...
It is God who, in power, rushes to
the loving soul,
sweetly kissing in tender burning.

Sweetnesses of the living God which,
in faint sounds,
invite to silence, to be able to act
with steps of mystery in wounded spirit
which cries quietly in nostalgic love...

God is Love and Lover, and there is no one
who can liken to Him
when He passes by in fondness, wanting to stay.
My chest is a romance of tender melodies,
which answers, in its own way, to the divine
Minstrel.

Songs of He-who-Is He says
in my innermost being,
and, in His divine accent, expresses to me
His Deity.

My soul is now a conquest
of the glorious Fighter,
His Blood's trophy, that makes Him rest.

Jesus of my toils, listen in my innermost being,
vibrant of nostalgias, to one sole throbbing:
your glories are my glories and, in battle order,
prepared to defend You, my army is on guard.

Dispose, as it pleases You, of all that
You handed over me,
my life is giving itself back without
anything to claim;
all that I possess is yours, Love of my loves,
and nothing in it do I seek: Only your rest!

If I had something that You had not given me,
I give it all back to You in total donation!
Mystery of secret in hushed hours,
deep thoughts that pass at random...

There is nothing so sweet and tender
as to feel the kiss
of God who is passing by with kisses of peace.
How sweet is the caress from the close
contact with His chest...!
What an unprecedented mystery is lived
in front of the altar...!

Bowed down in front of the tabernacle,
listening to the Silence
of the immense Secret in eternal expressing,

adore, beloved soul; do not try with words
to express the Ineffable One in the way He acts.

Answer as you can!
for God is passing by in kissing...

"Fruits of prayer"

545. God, Who *is himself* by himself, creates creatures so perfect, that they are capable of possessing Him because He gave them a being in his image. And the creature, on seeing itself so perfect and that it is, says when it sins: "I do not want to submit my 'I' to anything." With that, it loses the reason for its "I" dependent on the divine "I" and, remaining eternally without a reason for being, not being able to live on the Infinite One, the only one capable of making it happy, everything turns for it into an eternal torture. (15-9-66)

547. God is the supreme Good, wherefore man, created with freedom of choice, when he does not see Him in supernatural light, seeks his own good apart from the supreme Good and, for this reason, he falls. (9-1-65)

549. Hell is for those who willingly do not want to be with God, but not for you who eagerly seeks Him. (21-4-67)

550. Terror...! What a bottomless Abyss that of damnation...! He who falls in it, will never be able to get out of the deep depth of the crevices of its bosom! (1-10-72)

551. Time is finished... the end has arrived... you are at the gates of the Abyss! If you were to fall in it, you would never be able to get out... Watch the way you live, because the end is near! (1-10-72)

552. Do you doubt that the Abyss exists and that is why you live as if it did not exist? What will you do when, for the unconsciousness of your voluntary forgetfulness, perhaps you may see yourself in it? (1-10-72)

553. Is it convenient for you to think that the Abyss of the open Volcano where those who separate themselves from God fall does not exist, so that you may live, as if it did not exist, under the slavery of your own concupiscences? What will you do when, discovering that you were wrong, you are no longer in time? (1-10-72)

556. What a poor and absurd reign is that of the devil! As much as that of those who, in darkness like him and blind, follow him. As clumsy and noisy is his action and that of those who follow him, so is delicate, silent, sacred and profound on the souls, that of God. (27-3-76)

557. God's plan is that you do not go to purgatory; if you go, it is His permissive will, but not His delight. (29-9-65)

30-1-1973

NOTHING SAYS ANYTHING...
MAN IS BLIND!

Everything, in the exile, shrouds in its shadows
the great mysteries.
Everything, after its nights, remains darkened
and shrouded among veils.
Everything, including those that are
 most sublime,
even though it be Heaven.
All, because man,
in the universe,
broke, when rebelling against the Infinite,
the eternal plans.

And, on falling prostrate, man has clouded,
with his confusion,
the light which burst out
from his thought,
with which he ruled,
with great dominion,
the created world
in accordance with the Immense.
And thus, darkness
covered man's mind;
and he has confused
all that is good,

giving it a profane and despicable
meaning,
being silent
the voice of the Eternal,
which is manifested in the creatures
and in creation with voices of fire.

And this is why the world
wanders in the mystery,
since, blind, man
blinded the thought
that God instilled into him so that
 he might express,
in wisdom, with His immense gift,
all that is created,
in an accurate manner;
and from that day in which the shadows shroud
what is earthly,
all that is infinite
remained in secret.
Only thus can one understand that
 a tabernacle remain
plunged into silence,
as though imprisoned, with great chains,
the radiant light that shrouds the Sublime...!
A tabernacle in shadows that does not
 say anything
to the profane man who has not discovered
the burning flame, hidden amongst shadows
behind the little door of that captivity...
Not even creation

with its voice of thunder,
with deep seas,
with immense forests,
in the variety
of its great concert...

Nothing says anything,
all is in silence
for him who has not entered,
with his thought,
with the eternal light, into the varieties
of the great universe.
Nothing says anything,
not even Heaven...!
Nothing says anything, perhaps not even death
with its confusion,
to the blind man who has separated
from the open path.

Nothing says anything...!
regardless of how deep the great mysteries
may be
that life shrouds; nor even a tabernacle
in shadows
which presses in its depth the Heaven's Glory...

Nothing says anything...!
Man is blind!

11-7-1974

THE CIRCLE OF CREATION OPPRESSES ME

I am created for Eternity, for the immense immensity of the Being, for the perfect life of the eternal He-who-Is, for the possession without time, without limits and without frontiers of the inexhaustible Perfection.

God made me for Him, for His ways and styles, for His manners and forms; to enter with His understanding the plethoric light of His light, the containment of His immense suns, the embracement infinitely embracing of His Divine Family.

I was created to know what God tastes like in wisdom of tasty understanding, and in Intuitive penetration of His simultaneous and eternal joy; to sing with the Song which, in infinitude of manners of being, the Word *is himself*; and to enter the concert of His infinite perfections; to love with the substantially perfect love of the Holy Spirit.

“ ‘What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who

love Him,' this God has revealed to us through the Spirit. For the Spirit scrutinizes everything, even the depths of God.

Blessed be God... who in His great mercy... gave us a new birth to a living hope, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you"¹.

I have not been destined to drag myself on the ground, but to live in the coeternal elevation of my Divine Family. And I have as though eternal yearnings to soar up and fit myself in the centre of my reason for being.

That is why the earth, and even more, the crushing immensity of the universe, proves to be narrow for me, tight! making me perceive the sensation that it presses me into its circle, that it locks me up in the prison of its limitation... that it does not let me come out of the finitude of its walls! to fly to the free freedom, to the possession without limits, where frontiers do not exist, where there has never been a beginning nor will be an end, and where one breathes with the lungs of the spirit, open in immense *widenesses*, in the possession of the immense Being in His *being himself* by himself He who *is himself*, without needing anything or anyone, time or place... there! where He *is him-*

¹ 1 Cor 2: 9-10; 1 Pt 1: 3-4.

self all that He can be and all that He could need, in a most simple act of infinite subsistence of Trinitarian life. "Whom else have I in the heavens? And with You, none delights me on earth. My heart and my flesh are pining away: my portion, God forever."²

Sometimes, when I find out the demands of my spirit and the cravings of my poor being, I myself am perplexed, with fear of expressing my feelings. Because, to whom will I be able to say that the universe proves small for me, that the limitation of its frontiers presses onto me and that the tightness of its containment restrains me? How can I manifest that I feel myself oppressed and as though imprisoned at the contemplation of the sea's immensity, at the plenitude and exuberance of the forests, with a need to jump and to get out, freeing myself of all that is created, and to find freedom only in the infinite Mansion of the Infinite Being?

Thank you, Lord, for living in yourself without any mansion, without limits and without frontiers...!

Thank you because You are in yourself the Eternity and the Possession, the Fullness and the Immensity; because You have in yourself

² Ps 72: 25-26.

the power to *be yourself* what You *are yourself*, without there existing in yourself a beginning, without an end to control You, without anything to embrace You that is not yourself in your eternal and perfect embracement...!

Thank you, Lord, for making me experience, in the circumscribed circle of creation, the eminent need for my approaching liberation...!

Thank you for making me in your likeness, instilling into me the needlessness of things, that You have in order to *be yourself* by yourself what You are...!

Thank you, Lord, for this experience as though of claustrophobia that I feel on earth for the locking up I experience because of the oppression of all things, which imprison my soul created for the Eternal Perfection...!

Everything on earth proves small for me; everything increases my distress, oppresses my liberation and clips the wings of my upward race.

Sometimes I am afraid of expressing my experiences, because man's comprehension is also confined within the limit of its tiny understanding. And, how can I tell him the torturing cravings of my heart, yearning and seeking the lib-

eration from the prison in which creation has me locked up? How can I decipher, to those who live captivated by the plethoric immensity of the universe, my feelings towards it?

If men knew what all the small creatures in their diversity of species, in their plenitude of beauty, mean to my spiritual look, all of them reflections of the Infinite Perfection...! If those who accompany me in my pilgrimage on earth perceived the concert which, in its exuberant explanation, I intuit in all the tiny creatures...!

Because each and everyone of the small things created by God hold in themselves and express to the soul who enjoys the gift of science, how they are a reflection, not only of the Being in His diversity of infinity of nuances, but also of the divine Persons in their personal way and manner. Because, when man deeply penetrates creation, he discovers in it the hand of the living Being, who, outpouring himself in wisdom, made it a singing expression of His marvellous perfections, being all of them a manifestation of His eternal concert. And both the entire creation, in the immensity of its ensemble, and each of the smallest atoms, contain in themselves, in their own way, form and style, the Father's wisdom, the Word's expression and the Holy Spirit's love.

God has the possibility of creating immense worlds in a diversity of manners, ways and

styles. Because He is great, not for what we see that He has made, but because of the possibility He has, not only of being, but of making creatures and things. And when, in His divine mind, He turned towards the creatures which, within His possibility of creating, He wanted them to exist, the most sapient wisdom of the Father poured itself over them, making them an image of His singing Word with the Word, and being realized by the coeternal love of the Holy Spirit.

Through the Father's will, in the Word's expression, and through the personal Love of both, who is the Holy Spirit, God performed, in an outpouring of His splendour, the magnificent and splendid magnificence of creation. And therefore, all creatures "He clothed, as He passed, with His beauty,"³ each one in themselves containing the plethoric richness of the Word's song; and appearing, before the spiritual look of him who possesses God, the simple reality of the small leaf of a tree, as rich as the overwhelming immensity of the containment of the universe. Because God is in essence, presence and power giving His breath of life to all that is, and maintaining in its existence all that exists.

But man's soul, created with the capacity to possess the Infinite, yearns to soar up towards

³ St. John of the Cross.

the possession of the eternal He-who-Is, who *is himself* by himself; being in its way everything that tries to imprison its freedom or cut off its flight in delirious ascension towards Eternity.

Today my soul feels full in need of being completely filled by the eternal He-who-Is. I irresistibly clamour for Him, and I express as well as I can the feelings, the needs, the cravings of my heart, which, overflowed, seek the freedom of the Land of Life; waiting day after day in my times of Tabernacle, next to the most wide gates of my Eternity on earth, the time of my total liberation.

I live calm and I wait. But my hope, sometimes, becomes as vehement as the need that God has placed in me to possess Him, as the urgency that my spirit, created by God, has to live solely on He who *Is himself*, and with Him and through Him, in the possession more or less savourable of all that He may want to give me.

"At night my soul longs for You, and my spirit within me keeps vigil for You."⁴

How beautiful is the inanimate creation, made by God for the manifestation of His perfections...! But, how immensely greater and more transcendent is man's soul, which has, imprinted in itself the overpowering need of living on the Uncrea-

⁴ Is 26: 9.

ted; and which was created to palpitate, in its real experience, in unison with God's heart, entering into the communication of His life and living, to the extent of its finite and created capacity, on the Infinite himself...!

How great is all I have, how immense what I hope for, and what a pressing need that of my poor little being of achieving what I long for...! Because I have been created only for God, and only with Him and through Him, will I find the plethoric and finished joy of the perfection that I yearn for.

For that reason, Lord, the day that I find You in the bright light of your eternal pupils, I will have everything in You, forever, forever...! in the perfect possession of your being and in the complete fullness of all that I crave.

Thank you, Lord, for having made me in your likeness, to live by participation in the perfect satiety of your infinite capacity.

18-7-1974

YEARNINGS FOR A NEW ENCOUNTER

They are as though infinite yearnings
those which in my depths I have
to find my Lover,
to dwell with the Eternal;

Yearnings for silent nights,
yearnings for long silences
and for prolonged days
in experiences of mystery,

for transcendent secrets
with tastes of cauteries,
tasting what God tastes like
in my chest's depth.

Intimacy of the living God
in spelling outs of Heaven,
in silent conversation
with expressions of the Word...

Experiences of my volcanoes...
fancies of my dream...
Nostalgias for possessing
and for embracing the Immense...!

I earnestly and breathlessly hear
rumours of a new encounter.
And, when I perceive the touch
of the Infinite in my centre,
I painstakingly soar up
to embrace Him whom I await.

Mystery of my manifold fullness
that I live in re-creatings,
in long times of wait
for divine encounters!

God comes and leaves again
without leaving me, although I lose Him,
in the secret possession
that I hide in my concealment.

Glory of my hopes!
Conqueror of my zeals!
I only crave to have You!
I only desire to make You out
in the infinite lights
of your eternal thought!

Possessed penetration
of He-who-Is in spelling out...
Conversation of the living God
in a kiss of perfect love...
Luminary of my eagerness...!
Brightness of the Sublime...!

Communication of life
by He-who-Is in my concealment...!
I need in my yearnings,
with impetuous desires,
to enter your depths,
away from all that here I have!

I want to look at You in your fires
and sing to You in your Concert,
being word in your Song,
which, in loves of recreation,

kisses with my loving Spouse,
in the flames of His Fire,
the Innermost Being, always begetting
in divine concealment!

The begetting of the living God
is of so much subsistent majesty,
that it is shrouded in the sendals
of His virginal prodigy.

Who will dare introduce himself
into that sacred temple,
without being invited by the enthralling glory
of the Coeternal?

Who will be able, without being borne,
to introduce herself into the bosom
of the Love that sustains her,
and enjoy in savouring

the feast which, in a Family,
God lives in eternal mystery?

Desires come and go
inside the soul in exile;
nostalgias to possess
the Powerful in mystery.

Clamours of my manifold poorness...!
Sighs of my dreams...!
Show yourself to me again,
even though You leave again!

Don't You see that, if You do not come
to visit me on earth,
my living among men
is such a strong torment,
that either You come to fetch me,
or my being flies to your encounter?

For this reason, come, do not be long!
calm my ineffable desire!
if your desire is that I live
contemplating You behind veils.

Lord, why did You hide yourself?
When will You show yourself again to me?

28-1-1974

THE SOUL AND THE BODY

Why do You alienate me from everything
that shrouds me,
leaving me alone hanging on to You?
Why do I feel myself only a soul in my life,
lost to the things that are and that were,
alien and absent from them without me?

Why nothing of all that surrounds me
is anything,
and all things are nothing
but a far away echo fallen into oblivion
and without gift?

Estrangement which terrifies I feel
in my surroundings,
alone and detached from creation,
alien to its things and out of place,
without anything to check
my journey to the Sun.

Sweet and calmly my spirit flies
urgent towards God,
my mind being lost and clouded,
and as though asleep, in separation.

Life, death, day and night,
shadow and light, earth, Sheol...

The soul and the body, follow different
and strange paths
when the Lord passes;
mystery in secret, when the Infinite
sways in the depth of my heart...

Life is not life neither is it death;
It is separation of the body and the soul,
without the great rupture that death implies
when it lets its voice be heard;
power of the living God, like a burning magnet,
which attracts the spirit like strength
in conquest
with fast pace...

The body feels itself swayed
without life and heat,
left and lost in depths
of alienation.

Sleep without falling asleep, sacred nostalgias
in premonitions of something that stole
the capacities of its energies,
being left like a ship without a crew,
and shaken by the swell,
alone and without rudder.

The soul is its strength, and it ran attracted
by the charges of God's passing;
and, flying, after Him, lost its way,
going on aimlessly towards the Sun.

Nothing any longer matters to the soul!
it is immersed and runs fast,
wholly captivated by the brightness
of Him who stole it.

Sacred mystery of God's power!
Everything has remained hidden in the shadows
which the soul left behind;
nothing, not even the memory
of all that happened,
cuts off its fast frigate's race,
because nothing of all that it forgot is nothing.

There is no struggle at its centre,
everything is calm around it:
The soul, the earth, the body,
Heaven... the Lord...
A great separation takes place in my centre,
when I hear the rumour of the potent passing
of the Immense in gift.

Cadent estrangement, sleep of senses,
alienation,
loss of things...
everything is in silence and in adoration,
because the Infinite, passing by very silently,
very slowly, very softly, stole the soul.

How sweet it is to feel myself swayed,
held and rocked in the arms of God...!

2-6-1962

TO LOVE YOU FOR YOUR SAKE

Love...! I need You without me...! You, in You and for You...! Because I am created only to rejoice eternally in the fact that You are happy, that You are blissful, in the fact that You are...! Yes, Love, in the fact that You *are yourself*!

I need to rejoice in Eternity only in the fact that You are the eternal Happiness in infinite communication of glorious light and happy love...! to immerse myself in the abyss of your infinite happiness...!

I need, because I love You, only to rejoice in the fact that You are the uncreated Happiness in blissful communication of Trinitarian life. My love demands to be always contemplating You in your jubilant joy of eternal happiness...

I need to rejoice only, only, in the fact that You are God, that You are happy, in the fact that You *are yourself* so glorious that You yourself *are yourself* your glory; and for *being yourself* so much, You not only satiate the infinite demand for your *being yourself* so eternally, but also, because of the infinitude of perfection of your being happy, You will infinitely surpass in

happiness all the creatures created with an almost infinite capacity to possess You.

You are so blissful... so much... so much... so much! that You will make our most essential joy consist in rejoicing in the fact that You are so happy; since You exceed, due to the contemplation of your eternal jubilation, the capacities of all the rational creatures in such a way, that they will have their essential joy in seeing You so happy; because there they will be in the centre of the pure love and in the complete fitting-in of that same love.

Yes, You are so happy, so infinite, so glorious and so Being... so Being...! that, in Heaven, that perfection of yours demands in the blessed that they be always in the highest possible degree of pure love according to their capacity. You are so perfect and so glorious, that, when contemplating You, our capacity will be so stolen, exceeded and surpassed, that it will not be able to desire anything, most essentially, apart from glorying in the fact that You *are yourself* so happy and so pleased for *being yourself* who You *are yourself*; having all souls their first and most essential joy in rejoicing, oblivious of themselves, at seeing You so blessed.

Your eternal happiness of infinite perfection will captivate them so transcendently, that what is not to contemplate You for yourself, re-

joicing in the fact that You are God, will be second accidental joys that they will possess as a consequence of this. The joy of joys, that will make the soul be in Eternity in the centre of its love and in an act of most pure love, will be to rejoice in the fact that God is God, that God is what He is by himself and in himself.

As the soul is created to glorify God according to its degree of love, and in heaven all will have it in the highest possible degree of their capacity, the most essential glory of each one, according to their degree of love, will be to rejoice in the fact that God *is himself* so glorious.

That is why, Love, I wait for You...! I clamour for loving You eternally in my centre of love... at that point of love's purity that You instil into my soul...! I do need my love to be as pure as possible, according to my capacity, and to love You where I may love You the most, where my purity of love may be more perfect...!

I know that this will be in the region of the perfect ones, where one lives in absolute perfection of love. That is why I demand with urgency to love You in Eternity; and I need it now! because each second that passes I have not loved You, being here, in that perfection that my soul hungers for.

I am thirsty and I seek You heartrendingly without satiety, because I long to rejoice only in the fact that You are God, that You are happy, that You do not suffer, that You are the un-created bliss of most happy perfection... in the fact that You *are yourself*... that You *are yourself*...! that You are who You *are yourself* and I am who am not...!

I need to rejoice in the fact that You *are yourself*, and only in that, without occupying myself with anything else; and in that is the centre and the perfection of my love. And I know that this demand for pure love that You have placed in my soul, I will only be able to fill it in the place of the pure and perfect love: Eternity.

Love, I do not clamour for Eternity in order to be happy, since although my whole soul is created to be so, there is something that surpasses almost infinitely this urgency, and it is to rejoice solely in the fact that You are happy, that You *are yourself*, that You rejoice in yourself, that You love yourself, that You are the glorious Life in Trinity of Persons.

How really marvellous that You *are yourself* so blissful...! that You *are yourself* so happy! that You *are yourself* by yourself, without me...! What a joy, that, when I offended You, my Un-created, I did not grieve You, I did not take your joy away, I did not take away your essential glory...!

Love...! What a very joyful jubilation that You *are yourself* so Being, that what is not You, means nothing to You...! that You *are yourself* so immutable in your infinite joy, that nothing troubles You, that nothing touches You... that with all my imperfection, before You, I am as if I were not...

Love...! What a joy that of my soul the fact that You are like that...! What a joy that of being able to enjoy eternally the bliss of seeing You so happy...! How really marvellous that your glory is essentially the same with the love of your creature as without it! What a joy so complete that, because of your incapability of suffering, in order to do so, You had to become incarnate! and even so, You suffered in your humanity, but your divinity was impassive.

Oh...! Let him who knows of love come, to see if he can love with the purity of love with which one loves God...! Let us see if he loves the beloved as God is loved...! Let us see if there is any being who has in himself such love, such happiness, and that he is so being in His perfection, that he infinitely exceeds the desire to love of all lovers!

That is how God is...! He is of such glorious perfection, that exceeding our capacity for all that we may crave, He will make us have our greatest possible glorification in rejoicing in what He is.

Tell me, what do you love and why do you love it...? What do you occupy yourself in when your love is not God...? In loving because they love you in return, which after all is to seek yourself; in loving for you to rejoice, which is selfish love; in rejoicing in the good of the beloved because you find joy... But do you know what God is, and of what perfection He must be, and what glory He must have in himself, that the happiness of seeing Him so joyful and so happy will be your eternal bliss...?

What must God be, soul created by the Infinite, that He is capable of satiating infinitely every demand for love and happiness that you feel...! And this demand He will fill to such a degree that you will not remember yourself; the happiness of the Infinite exceeding so infinitely your capacity for love, that because of your powerlessness for not being able to rejoice in the fact that God is God as He deserves, your eternity will be to adore, crushed by the glorious glory that He *is himself*.

Love...! My whole eternity giving You thanks for Your being who You are, thanking You because You *are yourself* ...! Not because I enjoy it, but because You are so! All my eternity rejoicing, always, always, always! most essentially, in the fact that You are happy, that You are blissful, that You are who You *are yourself*, and in the fact that You *are yourself* by yourself,

and that You have for yourself your happiness in yourself, and that You *are yourself* so, enjoy it and possess it for yourself in yourself and without me.

My God, how very glad my soul is because You are so happy...! My whole being, a joyful praise of your glory...! All of me a song of thanksgiving, for your being so happy and so blissful; all of me a canticle of jubilation, that in an ecstasy of love says to You: Thank you, Love, because You are who You *are yourself*. Thank you, Love, thank you...!

My whole soul, in a pure act of love, being stolen only by gratitude to the happy God, rejoicing in the fact that He *is himself* so happy...!

How happy God is ...! How happy the Being *is himself* in His being, in His Three...! How very glad I am that God *is himself* so happy, so Being...! So Being...! that God, from so much *being himself* the uncreated Happiness of infinite perfection, is One and is Three.

[...]¹ Love... whence to me that I may know how happy You *are yourself* for yourself in your

¹ This sign indicates the suppression of passages more or less wide that it is not deemed opportune to publish in the authoress' life.

bosom...? My love is happy, it is in its centre rejoicing in the fact that God *is himself* happy, that He *is himself* the uncreated bliss, the infinite joy, the eternal happiness...

Love...! I do wait for You...! I do anxiously seek to be in Eternity to fill the demand that You, when creating me, shaped in me, and this need for pure love that, as a bride of your divine being, You have given me. Not because here I cannot love You, since my life is all of it an act of pure love; but because I know and see from experience that this degree of love is not always at its centre as my love for You clamours for; because I need to love You with the perfection of the blessed, and I see that I love You with the love of the exiles which is many times imperfect. Only to be able to love You rejoicing in the fact that You are happy and that You are God, only for that! I yearn to be in Eternity, and thus to love You in the highest possible perfection according to my capacity...

Love...! I don't know if I explain myself... I know that I don't know how to say You in You, but I see that neither do I know how to express what I feel for You and about You. I only know that, when I desire You in your glory, that when the urgency to glorify You in Heaven captures me and the demand for rejoicing in the fact that You rejoice makes me groan with groans that are inexpressible for Eternity to glo-

rify You in my greatest possible purity of love; then, according to my personal capacity as an exile, I am in the highest possible degree of pure love that I can have for You.

"I live for the Father –Jesus says–... I love the Father... Father, glorify your name!"²

I do not need to go to heaven except to rejoice in seeing You rejoice without occupying myself in anything else. And since I know that here I cannot do it so purely and constantly as there, that is why I want to be there; as I desire to love you where I most purely can, and rejoice in the fact that You are God where I may have the utmost purity of love.

Love, if I can love You here and glorify You with the purity of love that my soul yearns for, it is the same to me whether here or there, as I need to love You in the place where my love is purest; not so that I may enjoy, but to see You rejoice, even though I might not rejoice; not because I may be participating in your joy when seeing You rejoice, but because there, will it be where most purely I will be able to rejoice in the fact that You are God...

Is it that I do not want to enjoy You...? But it was for this purpose that I have been created...! But my soul yearns to live on your Trinity and immerse myself in your being in order

² Jn 6: 57; 14: 31; 12: 28.

to enjoy Him...! However, due to the almost infinite urgency that has stolen me to rejoice only in the fact that You are God, it is as if everything else were not.

Love, I need, by the demand of having been created to enjoy You, to be happy... I have imprinted on my soul the need to possess You and to enjoy You, the need to know You and to express You, the need to love You and to be loved with my participation in You... I clamour in urgencies to live only for You, to steal and to capture You for me, to rejoice in the fact that You are You for me to enjoy it.

But, on account of the distance as though infinite of this purity of love that You instil into my soul, of loving You only for being who You are, everything that is not this purity of love, to me it tastes of desecration; since my soul, when it is in its centre, needs to love You for Your sake, without me, in You.

Yet, although the need to rejoice for Your *being yourself* He who You *are yourself* makes me live dying, I know that to increase this degree of love, only here on earth can I achieve it. Since each second, living in this state of love in which the Love keeps me, I reach an increase of love for me and for all the members of the Church until the end of time; and living like this, I can achieve the pure love of each

soul to be increased, through which and for all Eternity, they will rejoice solely in the fact that God is God.

And faced with this program which appears before my sight of my glorification of God and of my spiritual motherhood, what is more perfect for me, to desire Heaven or earth...? "To do your will is my delight; my God, your law is in my heart!"³

And all this, oh my One Trinity, for your glory and your joy, which is my joy and my glory.

This writing, oh my One Trinity, I dedicate to You, as a hymn of supreme praise and maximum glorification that on earth I can give You, since I seek to make You known and loved, for your sake, without me.

³ Ps 39: 9.

11-8-1974

DO NOT CALL ME SO URGENTLY!

I call Eternity,
and the Eternal calls me.
I call for His contacts,
and my being burns in them.

God hurls me to possess Him,
and walks to my encounter.
Both of us live seeking
what one only longing demands!

God needs to have me
in the lights of His fires,
to show me His glories,
to put me into His bosom
and to illuminate me in the forges
of His infinite silence;

because His zeals are strong
like the volcano of His chest,
and He does not resist the sorrows
of my pitiful grief.

That is why, when He shows himself
to my thirsty spirit,
He always says to it in loves
inflamed by His fires:

Wait! My glories
are what I keep you here for.
It is not my lack of love,
because I burn in my zeals
of introducing you into my suns
removing for you the veils.

But it is your glory and my glory...
The songs that I have placed in you
so that you may show my life,
they are brakes to my desires
of getting you into the depth
of my eternal concealment.

Sing your song, Church!
Wait in your captivity!
that I fill completely your triumphs
in fruits of extension.

Reappear, bride, and intone
the song of your mysteries!
Do not keep quiet because they oppress you
those who do not understand your echoes!

Do not fear, beloved Church,
the hosts of hell
when they try to suppress
your glorious ascent!
for I have you imprisoned
in the depth of my bosom.

Do not let your arm hesitate,
nor your chest break into mourning!
Bride, I take pleasure
in your pitiful struggle.

But do not clamour so strongly
in your sincere lament,
because your clamour is sweet,
so much, that I soar up
because of the lighted zeals
which, on account of your sorrows, I feel!

Do not call me so urgently,
for restrain myself I cannot
at your voice which calls for me
among sobs of confinement!

Wait, Church, that, finally,
I will rush to your encounter
and I will take you to the wedding
of my infinite secret!

Do not suffer, beloved bride,
because I am consumed in zeals
and in impetus to get you out
of the exile's jail!

Do not call for me, so strongly,
because the time has not come,
and my glories are to have you
yet on this ground,

so that you may gladden the Church
with songs of mystery!

Do not forget, beloved bride,
in your pitiful moaning,
that in the Church I made you Mother
and you are to give life dying.

Wait, because it is still early!
I already know of your torments!

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,” 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...

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:

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