

MOTHER TRINIDAD DE LA SANTA MADRE IGLESIA

Foundress of The Work of the Church

Offprint of the book

“FRUITS OF PRAYER”

Snippets of a diary.

Note.- There could be some gaps on page numbers due to the elimination of blank pages in this electronic edition.

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VII

THE MYSTERY OF CHRIST

THE INCARNATION

564. I experience with the mystery of Christ what I experience with that of Eternity: the more I know it, the less I can express it because of the most perfect, subsistent and divine simplicity of its reality. (24-10-74)

565. He who lives of the Holy Spirit is led to Mary, and She shows him in Her womb the secret of the Incarnation, where the Father speaks His life to man, through His Son, in the maternal virginity of Our Lady. (22-12-74)

566. When God wanted to tell me about His infinite joy, “the Word became flesh” and, through Mary, spelled it out to me in my holy Church with a Father’s heart and a Holy Spirit’s love. (25-9-63)

567. How great it is that God, who by virtue of His infinite capacity cannot be anything other than God, becomes Man...! And how great it is that man may become God! Incomprehensible mystery of infinite love! (7-3-67)

568. The Incarnation is the romance of love of God for man that was written in the most pure womb of Mary. (12-9-63)

569. The day of the Incarnation...! An eminently priestly day of thanksgiving and astonishment, because God did that which is unimaginable and incomprehensible to the human mind out of love for Himself and for mankind. Mystery of ineffable tenderness and infinite splendour, of shivering simplicity and sovereign majesty! at whose presence one can only adore trembling out of love and respect. Day of the Incarnation: God is Man and Man is God! (4-4-75)

570. The Word Incarnate embraces, in the reality of His two natures, Eternity and time, Divinity and humanity, creature and Creator, in such a perfect union that, since He is in Himself Heaven and earth, He has no Person other than the divine. (15-10-74)

571. Christ is so extremely wonderful, that He Himself is the Anointing and the Anointed; the Anointing as God, and the Anointed as man, having everything fulfilled in Him by the exuberant and transcendent fullness of the Incarnation. (15-10-74)

572. Jesus is the consummate perfection of God's plan, announced to Abraham, "the father of all nations," and proclaimed by the Holy Prophets of the Old Testament, in the manifestation of Infinite Love towards man and in the response of Infinite Love Himself, become man, towards God. (15-10-74)

573. In the mystery of the Incarnation all the mysteries of Christ's life are summed up, because it contains in itself God's self-gift to man and the grafting of man on God; being that self-gift manifested and consummated through the life, death and resurrection of Christ, according to the Father's will, under the impulse and love of the Holy Spirit. (12-1-67)

574. The Incarnation is the loving act of God, full of compassion and infinite mercy, pouring Himself on man in the womb of the Virgin with redemptive will. (27-3-62)

575. Thank you, Lord, because You became Man and, therefore, You are able to suffer, to die, to rise and, even, to remain for all ages in the Eucharist, prolonging the whole mystery of the gift of Your love in the Church through the priesthood. (4-4-75)

THE HIGH AND ETERNAL PRIEST

576. Since priesthood is the union of God with man, Christ, who is in Himself that Union, contains the fullness of priesthood. (25-10-74)

577. Jesus is, by virtue of His own intrinsic property, the High and Eternal Priest, because in Himself He is God and man, within the infinite possibility God is Himself and has Himself, and within the utmost possibility that man is and can be. (25-10-74)

578. When God wants to unite mankind with Himself, He becomes Man and, in this way, He Himself is the UNION of man with God, since in Christ is the Father with the Holy Spirit, and in Him are also all men; who come to live with the Divine Family through the paschal mystery, which had its beginning in the moment of the Incarnation; this mystery being carried out in Mary's womb, where the soul-Church, through its being grafted on to Christ, is imbued with Divinity. (19-9-66)

579. Silence...! for the first Mass is being celebrated in the virginal womb of Mary through the hypostatic union of the Man-God. (25-3-61)

580. God's infinite Holiness is so excellent, that, after having been so gravely offended, there was no possibility in the creature to make atonement for it in a worthy manner; and God Himself, by becoming incarnate, becomes Himself the infinite Response of atonement, that redresses and adores His own holiness. (16-10-74)

581. What joy, that even though all men should say "no" to God, He made Himself His own Man, and this One was so rich that His "yes" infinitely surpassed the "no" of all humanity! (19-1-67)

582. In the instant of the Incarnation, the soul of Christ, for the greatness of its perfection, was able to live, contain and embrace, in the delightful or painful experience of His being, all His priestly posture of receptiveness to the Infinite One and of response, in return, to the Infinite Himself; of being the receiver of God's self-gift to all men and of being the recapitulator of all of them in Himself, being the response of all creation to the infinite Holiness. (15-9-74)

583. The plenitude of the Priesthood of the Man-God, makes Him be the perfect Adoration, the Response that, in blood-stained victimhood, adequately satisfies God's offended holiness, and the outpouring of infinite mercy; the Anointing and the Anointed; Divinity and Humanity; infinite Holiness and the Recapitulator of the sins of all men. (25-10-74)

584. The first priestly posture of Christ was mainly shown by receiving God in the Incarnation; the second, by responding to Him in His private life; the third, by giving life to us all in His immolation; and the fourth, in His resurrection, by bringing us with Him to the new life; even though in each and every moment of His life, Christ lives the four postures of His Priesthood. (12-1-67)

585. The death of Jesus was the supreme hymn of adoration of the creature who, before the Creator, responds in a blood-stained manifestation of reparation saying to the thrice Holy God: "You alone are the One who are Yourself, and I am only through You, as man. And on taking upon myself the sins of all, I die as an act of recognition of Your excellence, and I rise from the dead as a manifestation that I am that same excellence atoned for by myself." (16-10-74)

586. The Word Incarnate, during His mortal life, was the suffering Christ who lived of Eternity; and now He is the glorious and eternal Christ who contains also in His soul the tragedy of all the ages. And, for this reason, He is the

Great Christ, in the fullness of His Priesthood, who encloses within Himself Heaven and earth, Eternity and time, Divinity and humanity; He being Himself in Himself the Glorified One and the Glorifier, the Adored One and the Adoration, the Atonement and the One Atoned for. (4-4-75)

587. Jesus, in Heaven, is the bloodless Adoration who, in loving reciprocation, responds to Infinite Love who has been outraged by His creatures. (16-10-74)

588. Jesus, through His Priesthood, is the Adoration of the Father, that is prolonged and will be prolonged throughout all Eternity. All of us, who somehow share in His Priesthood, should be partakers of that attitude of adoration of His... Yet how terribly unaware we are of this! However... what joy because the High and Eternal Priest is greater than all men together, and He infinitely responds to God, in adoration of loving response, for His own sake and for all of us! (15-10-74)

589. Divine life is intra-Trinitarian communication, that is why, when God gives Himself outwards, He awaits, by the demand of His very perfection, a perfect response in return; and this is the mystery of “the Whole Christ” who, in His Head, as God, gives Himself an infinite response to Himself united to His Mystical Body. (10-1-64)

590. In the Sacrifice of the Altar, all the tight compendium of the mystery of the Man-God is given to us in His life, death and resurrection; we are also enabled to live that Sacrifice together with Jesus, through Him and in Him for the Father’s glory and for the good of all mankind, being therefore perpetuated for us in the Eucharist the real presence of Christ with all He is, lives and manifests. (15-9-74)

591. Only in the light of the Holy Spirit, the true mystery of the God-Man is unveiled in the transcendent fullness of His Priesthood; that is why, those who lose contact with God, in the darkness of their human wisdom, only discover in Christ His humanity and, by relating Him to themselves, disfigure Him. (18-4-69)

PERFECTION OF THE HUMAN NATURE OF CHRIST

592. God made for Himself a human nature in order to become incarnate, and it was so perfect by the will of God Himself, that it neither had nor could have any person other than the divine. (23-9-63)

593. The human nature of Jesus did not need any human person to be perfect, because it was created to be united to the divine Person in the Word. (23-9-63)

594. Had the human nature of Jesus needed a human person in order to be perfect, the Word would not have been able to become incarnate in it. (23-9-63)

595. God so pours Himself out in superabundance over the humanity of Christ in sacred anointing, that this humanity in its entirety, adhering to the Divinity, can say through its divine person, "I am who I Am." (15-10-74)

596. When I look at the Incarnate Word as God, I see in Him all the infinite perfection of the Divinity, and when I look at Him as man, I see Him as the perfect recapitulation of all humanity. (15-10-74)

597. Christ's perfection is so rich, that He is capable of encompassing, not only because He is God in His divine nature, but because He is man in the perfection and through the perfection of His human nature, the whole creation with all its creatures, times and circumstances, since He is, mysteriously, the tight compendium of all creation. (15-10-74)

598. Jesus possesses the complete and encompassed penetration of all things in their depth, breadth and length, for His being greater and more perfect than all of them in His human nature. (26-10-74)

599. Jesus is the eternal wisdom of the Father in singing Expression; He is the Light of the eternal Splendour; He is God's infinite all in a loving spelling of divine and human conversation; therefore, when I am with Him, I am in the presence of the tight containment that encompasses within Himself all that He who Is Himself is, and all that the whole of creation is. (14-9-74)

THE GREAT CHRIST OF ALL TIMES

600. My soul is permeated with simple and profound light shed on the mystery of the Word Incarnate, who is possessor, lord and ruler, and embracer of time and of distance, so as to live with each and every one of His children in all ages, and so that the soul-Church, illuminated by faith and the charity of the Holy Spirit, may live Him really, though mysteriously, in every moment of its life. (24-10-74)

601. Due to its perfection, time does not exist for Christ's soul, in the sense that His mystery takes place in favour of all men of all ages. (15-10-74)

602. It is the same thing to say that Jesus lived thirty-three years and made them extensive to all ages, or to say that He lived all ages and visibly reduced them to thirty-three years. These thirty-three years were the manifestation, to men, of the all-encompassing reality of all creation and of all ages that He was. (15-10-74)

603. The life of Jesus is so great in its immensity, encompassment, length and breadth, that it exceeds time and distance. And, being the Great Christ, He lives throughout all ages and for all ages; therefore, at any time, it is possible to live of Him in the communicative gift of His mystery. (24-10-74)

604. Christ, during His thirty-three years, really lived my life, bearing the sins I would have committed after twenty centuries, and presenting Himself before the Father with them as a present reality. Me too, when grafted on Him, I present myself before the Father, and I am not presenting myself with a Christ who belongs to past memories, but with the living Christ who in the bosom of the Church, makes me live with Him, in my own time, all His reality. Christ lived with me and I live with Him. (15-9-74)

605. By virtue of the perfection of His being, the High and Eternal Priest was capable of containing all men in the immensity of His all-embracing capacity, and is capable of living, through the Church and by means of the Liturgy, with and for all of them. That is why it is possible that all men, in their own time, may live of His mystery. (15-10-74)

606. Jesus unites me to Him through the mystery of the Incarnation, in His time, and He unites Himself to me, in mine, through Baptism; when I am grafted onto Him I become a member of His Body, whose Head He is, disappearing therefore the obstacles of time in order to live the reality of the High and Eternal Priest in the fullness of all that He is, lives and manifests. (15-9-74)

607. When I unite myself to the Word Incarnate, through my being grafted on to Him, I unite myself also with the Father and the Holy Spirit; then I start living Their selfsame life, through participation, and They are ONE in me – not one with me–; in that same grafting and incorporation, I unite myself with the men of all times and they with me, being all one in Christ and, through Him, also among us, living all united with and in the Divine Family. (13-7-66)

608. Time and distance are like a gigantic monster that tries to stand between Christ and us to separate us. But, how could that be possible if our spirit lives because it is a member of Christ and is vitally united to Him? (15-10-74)

609. The day that the Incarnate Word grafted me on to Him, He mysteriously took away distance and time between Him and me. He began then to be my Head and I a member of His Body. (15-10-74)

610. I laugh at the phantom of time that appears as a divider of the mystery of Christ with us. (24-10-74)

611. My life of faith, hope and charity, removes the time dimension from me; time is much smaller than I, so much so, that to my soul-Church its distances and frontiers do not exist. (24-10-74)

612. The life of faith, hope and charity is greater and more extensive than distance and time. And it is not that Jesus comes to my own time or that I go to His, no; but rather, through the mystery of the Church, He encompasses all ages and throughout all ages, that is why Jesus is really with me and I am with Him, although under the mystery. (26-10-74)

613. The Word Incarnate is more ancient, more lasting and more expansive than all times, and I am directly grafted on to Him as a member of His selfsame body; therefore, by living of His reality as it is, and being quenched by the streams that flow from His blessed chest, I transcend all times and I plunge into Eternity. (15-10-74)

614. Since Christ is the containment of all times and the encompassment of creation, He is the frontier with Eternity and Eternity itself without any frontiers, because He is God and man (29-10-70)

615. The most perfect image, as creature, of the infinite perfection, is Jesus in all that He lives and does; and therefore, He is capable of containing within Himself the whole accomplished and fulfilled plan of God. (25-10-74)

616. The Word came to communicate to us the great divine message, and He told us about this in the Incarnation, in Bethlehem, Nazareth... in His preaching and in the crucifixion; and He keeps communicating it to us in the Church throughout all ages through the Liturgy, and also within the intimacy of the soul and in prayer, next to the Eucharist, where in a romance of silent love He who Is tells us of His infinite love as the eternal Word of the Father. (1-2-64)

CHRISTMAS... GOD WITH US!

617. Emmanuel...! exclaimed the prophets in the Old Testament. Emmanuel...! exclaimed Mary in Her loving prayer of God alone. Emmanuel...! exclaims the Church, dressed in mourning for Her prodigal children. "God with us," we, Love-seeking souls, do exclaim. (6-12-59)

618. In the silence of the infinite mystery the veil of the Sancta Sanctorum was drawn; and, in sapiential uttering of loving Wisdom, the Father uttered His Word in the womb of Our Lady, by the loving murmur of the Holy Spirit; who so fecundly kissed Her, that He made Her break into divine Motherhood. And ever since that moment the Virgin is now Mother, and Mother of God; and God is now Son of the Virgin Mother, so that She, in manifestation of the divine will, might give Him to us in the sacred night of Bethlehem, full of love and tenderness. (Christmas 1974)

619. In the silence of night and incomprehension Love uttered Himself. (4-12-64)

620. Mystery of unprecedented tenderness in a sacred secret of profound adoration: the Virgin, during the night, at the first light of dawn, breaks into being a Mother, by the infinite Breath... Transcendent romance of silence: "the Sun from on high" became flesh, covering His gleaming light with an Immaculate Mantle... Adoring expectation of Mary: God made Child only for love...! (Christmas 1973)

621. In the cold night of Bethlehem, covered and surrounded, as today, by the cloud of confusion, Our Lady of the Suns of the Holy Spirit gave birth, giving to mankind the infinite Light, who, flowing from the Father's bosom in sapiential Word, spoke to us with the radiant beams of holiness the Secret of Love. Mystery of Life which men receive not, because "they dug for themselves cisterns, and broken cisterns," rejecting the eternal "Wellspring" of infinite perfections. (Christmas 1976)

622. When the world was in darkness and silence covered the earth, Light came to be... (4-12-64)

623. The womb of Mary opens; the angels joyfully adore; men do not know; Joseph, astonished and trembling, adores... God is born...! (8-12-59)

624. Why do You adore, Mary...? Why do you tremble, Joseph...? Why do the angels sing...? "Emmanuel!" (8-12-59)

625. How “cold” was the night in Bethlehem when Jesus was born...! Yet what “warmth” did the Child God feel in the sheltering arms of His Mother...! The heart of Mary tasted like divinity to Jesus. (19-12-74)

626. In the Stable, Mary, Joseph, the Angels, the shepherds, in silence, astonished, worship the God made Man; in the city, maddened by noise, men are running to their doom; they do not know of God! they do not know of Life! they do not know of Love...! (27-12-59)

627. “There was no place for them in the inn...” There is no room in our heart for Jesus... And that is why, at the contact with the chilly cold of night, Jesus shivered in the stark loneliness of a stable, seeking amongst men someone to console Him, but He found none. (22-4-75)

628. In the night of Bethlehem, the Virgin Mary placed Jesus in the manger, because God “came to His own people, and they received Him not...” Mystery of God’s infinite love for man, and of man’s lovelessness for God! (11-12-73)

629. The Word of the Father, impelled by the Holy Spirit, in a manger, sings us of His love. Silence, adoration, in a manger God weeps! (4-12-64)

630. In the transcendent mystery of Bethlehem, God made Child gives us Himself in humble appearance in an infinite Canticle of eternal love, and He asks for our sincere receptiveness in unconditional openness to His dwelling among us. (11-12-73)

631. How good I feel at the stable of Bethlehem with Mary, waiting for Her motherhood to give me the Life...! How good I feel at the stable, waiting for the Light to shine in the darkness and to fill our souls...! (24-12-63)

632. Make yourself small, stretch out your arms and, lifting them up, exercise your priesthood, praying “between the porch and the altar,” in order to communicate to souls the mission that the Child Jesus wants to tell you at the foot of the manger. (6-1-64)

633. Jesus, I want to receive You with all the tenderness and affection of my heart, in loving response, that You may rest and smile in the mystery-filled night of Bethlehem; with the only desire that You find in this soil of lovelessness, comfort for Your tender ailing chest. (19-12-74)

LOVE, WHY ARE YOU SUFFERING?

634. In order to know the secret of Christ, you have to get inside Him and learn it there. (31-1-67)

635. Listen to the Lord and learn thus to live of Him, being comfort for His soul, parched by the pain of incomprehension. (1-2-64)

636. The Incarnate Word lived at every moment of His life in a state of victimhood that was offered up in love and pain. (11-11-59)

637. How awe-inspiring is the containment of the mystery of redemption, that made Jesus live, at one same instant, with God in an incomprehensible dimension, and with all men in loving surrender, in need for a response, and in ungrateful rejection on their part! (22-9-74)

638. In my lowliness, I experience something of the bitterness Jesus must have experienced in “the hour of the power of darkness...” What awe-inspiring and desolating mystery that of His soul! Only by God’s might, that sustained Him at every instant, was He able to live thirty-three years without dying of love and pain in each and every moment of His life! (11-12-74)

639. Jesus, what pain within Your soul! Each one of us is a wound according to the dimension of the capacity of Your love. How well have I understood today that what each and every moment of Your life meant! What greatness! What nostalgia for Your loved ones! What loneliness without all of them! (19-9-74)

640. Is it possible that You have endured this moment of so much pain for me, that You have suffered it with me, totally understanding me...? Thank you, Jesus! (21-10-59)

641. Long are the days of exile, hard for the soul in love who has to see Infinite Love so gravely offended by those whom –only for the love of them and for them to love Him– He created, redeemed and destined to enter with Him into the infinite joy of His eternal banquet; but they, in the folly of their terrible foolishness, say “no” to Him one and a thousand times. (9-4-75)

642. While seeking the Beloved, I encountered Him and said to Him: —Love, why are You suffering? —For lack of love to my love. (16-3-63)

643. —What ails you, Songster of my One Trinity...? —I suffer the pain of being Myself the unwelcomed Song! (11-11-59)

644. —What ails you, Love...? —I was wounded by the lack of love, because of being unknown! (11-11-59)

645. —What ails you, my God...? —I ache with the pain of love on seeing Myself scorned by my own people! (11-11-59)

646. How sad is Jesus on Holy Thursday and Good Friday, because we have not entered into the profound depth of His bitter loneliness! (26-3-64)

647. Today everybody speaks about the marginalized... But who remembers Eternal Love, emarginated, unknown, forgotten and even despised and gravely offended? There is no room to think about Him! Foolish man, he forgot Love and marginalized Him. (25-5-78)

648. I would like to sing to the Love of loves. I know Him and that is why I love Him. If men were to know Him, they would irresistibly throw themselves to love Him! Since He, and He alone, is the only good capable of fulfilling all the desires of our heart, created to be immersed into the possession of Him who is all in the divine perfection of His Being. (25-5-78)

SEEKING REST FOR HIM WHO IS LOVE

649. Jesus is the most beloved among the sons of men, for He is the most loving; and He is the best-beloved, for it is He who loves best. (20-7-77)

650. The gaze of Jesus is a secret of eternal mystery that invites to silence, where He utters Himself to us in love. (17-7-75)

651. How sweet are Your serene eyes, how piercing the throbbing of Your chest, how immense the power of Your passing over...! (17-7-75)

652. I want to look at You the way You look at me. How sweet is to love Love in loving response to His gift! (30-9-75)

653. How good it is to lean the head upon the chest of Christ and, resting in Him, to give Him thus repose! (1-2-64)

654. Be at rest only in Love and thus you will bring Him repose. Seek rest for Him in your soul and souls who make Him rest. (26-3-64)

655. The Lord wants you to listen to Him in order to speak to you and give you His secret of infinite love and, as a consequence, to awaken in you a thirst for souls. (1-2-64)

656. Lord, those who comfort You in the midst of Your desolation are those who only seek to console You even at the cost of their own crucifixion. (28-11-59)

657. How faithful souls are when You comfort them...! And those very souls, how unfaithful, when at the moment of trial, You ask them for comfort! (28-11-59)

658. Because I ask for pure love of immolation and self-forgetfulness, I saw myself alone, and "I looked for comforters but I found none." (28-11-59)

659. I already know my Jesus, that the place where one rests in sleep is one's own home; therefore, sleep in me, even though in my life I might not experience anything but the breathing of Your sleep, thus knowing that I am comfort for You in Your hard journey. (20-3-62)

660. Lord, are You tired? Have You nowhere to sleep? Is everyone asking You for festivals...? Come, Beloved, sleep, for I will keep watch while You sleep and will not wake You up, and in Your difficult journey I will be a resting place where You can repose and find solace for You. (20-3-62)

661. The one who loves knows how to wait for Jesus to repose asleep in one's soul; but the person who does not know anything about love, at the first slumber of the Bridegroom, runs away looking for other loves who do not sleep. (20-3-62)

662. Does Jesus sleep in your soul? You are a trustworthy bride when He has laid His rest on you. (20-3-62)

663. Lord, I give you this, and that, and all that You ask of me; but, tell me that I make You rest! (26-3-64)

664. Jesus, if I am not comfort for Your aching soul, I die of painful love. (11-11-59)

665. How hard it is to see Christ so lonely and unknown, being so much love and being so much unloved...! Jesus, we do not want You to be so wounded by the lack of love, and therefore, with the Holy Spirit and with Our Lady, we love You. (21-1-75)

666. My Jesus, we want to love You with the tenderness of Our Lady of Bethlehem, the sheltering protection of the Father and the fire of the Holy Spirit. (22-12-74)

NOTE

I strongly advise that all that I express by means of my writings, for believing it God's will and for fidelity to 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, the reader should have recourse 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 appropriate to express my thought.

The authoress:

Mother Trinidad de la Santa Madre Iglesia