

MOTHER TRINIDAD DE LA SANTA MADRE IGLESIA

*Foundress of «La Obra de la Iglesia»*

*An extract from the book*

**“LA IGLESIA Y SU MISTERIO”**

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## THE WILL OF GOD

God lives His life in the homely communication of His Divine Family. He *is Himself* intercommunication of Trinitarian life, for Himself, in Himself and of Himself, having no need of us for anything.

God *is Himself* all-holiness, all-eternal perfection. God *is Himself* infinite will of being.

God *is Himself*, because He knows what He can *be Himself* and He wants to be Himself what He knows He can be. And He wants it because, for His being the eternal Good, He is adhered to that same Good in such a way that, by the demand of His very perfection, all that is good for Himself, He desires in His desire that is being.

God *is Himself* concentrated and recondite, living within Himself, begetting within Himself and being Love within Himself.

And God, who has in Himself all that He could desire, who does not need any external thing – so much so that, were He to need it, it would be because He had not His capacity fulfilled and complete in Himself, and so He would not be God– He has wanted, in a desire that is performance and that is manifestation of His will, to create us to live

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Him, to enter where He is and to contemplate Him with His Sight, to sing Him with His Word and to love Him in His Love, so that we might immerse ourselves in His intercommunication and participate in Him.

God has created us only and exclusively to live of His life, only and exclusively for that. Our goal is God alone. He is the centre that has to fill our eternity forever, or our always with His Eternity.

And within this infinite will of God, that is identified with His Persons and with His very being, He has graciously willed to place us on earth, to give us such freedom that may enable us to possess Him. And He has placed us in some circumstances where we might fulfil our goal to live of Him through those very same circumstances in which He has placed us. Therefore, all things, of themselves, provided they are properly used, can never separate us from God, since He gave us all of them so that we might better serve Him.

Thus, any moment of our life, out of love for God, wherever we may be, if we try to do His will, by doing with our greatest love those things that have been entrusted to us, then we are living by the divine will. And, given that in God His will is identified with His Unitarian and Trinitarian life, we are living of the Trinity and perhaps we have not

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realised this and are unconsciously doing so. Yet, this is the great reality of our life of grace.

And what is more. Since God does what He says and He wanted to utter all His life to the Church and to each one of Her members, it turns out that, being performed inside my soul, in every single moment of my existence, is the life of God, or God's Utterance that is performance; thus God is living His life in Himself, of Himself and for Himself; and is also living it in every soul that is in grace, in Himself, for Himself, of Himself and for that soul; and is also living it for me in them, just as He is living it in my soul for all other souls.

And this happens not only with the members of the Church militant, but also with the members of the Church suffering and triumphant and with all the angels; being performed among all of them therefore is an intercommunication of divine life, that is filling everyone and that each one is living according to the place or circumstance in which God's will, which identifies with His life, has placed us. Since the life of grace or the life of glory is nothing other than living God's life, each person according to his own circumstances: some in light, others in faith and others in purification. Yet it is one and the same life that is lived by all and that is intercommunicated by all according to God's will for everyone and to the

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degree or capacity that every individual opens up to the Infinite One so that He can accomplish that very same Will in us.

The three divine Persons act jointly in our soul, and notwithstanding this, each Person does so in His own personal way. When we adhere to God, we adhere to the Three as a whole, even if in each Person we find His own personal way. Because were we to be adhered more to one Person than to another, that divine Person would lead us to the other Persons, insofar as common are the outward workings of the Three, each having His own personal nuance in those same workings.

On the basis of what has been said, we can deduce that the only thing that matters to all and to every one of the members of the Church, in the place and circumstance we may find ourselves, is to invest utmost love in searching for the divine will, in adhering to it and in doing it, because only in that will do we encounter God according to His selfsame will and live Him in His life in the extent, form and manner He may wish for every person; thus all our cravings and capacities are fulfilled, living and rejoicing in the great joy of God's children.

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## NOTE:

I strongly advise that all that I express by means of my writings, for believing it God's will and for fidelity in all that the very same God has entrusted to me; when in the translation into other languages it is not understood well or a clarification is desired, recourse be had to the authenticity of what I have dictated in the Spanish text; since I have seen that some expressions in the translations are not the most proper to express my thought.

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