

1.171. The pride of man ends with and in his own destruction on the day of his death, subjecting himself to He who Is, in the manifestation of his nothingness before the All who, in order to be all, *is Himself* in Himself "the Resurrection and the Life" through Himself. (8-5-70)

1.172. Thank You, Lord, for the repose You give me, because I know that one day, with my death, I will be a visible proof that You alone are and that I am not. (8-5-70)

1.173. The day man said "no" to God, he died; and with his death, in total surrender, he cried out with a shiver: "You alone are, and all that is not You, is subject to You. Today I prove it with my own destruction and total failure, because if You do not raise me from the dead, then I am capable of being or doing nothing." (8-5-70)

1.174. Lord, You who are "the Resurrection and the Life," give Yourself to me so that I can again be in You, through You and for You. (8-5-70)

1.175. Death is the consequence of that "I will not serve You," and is also the surrender of man, who says with his own destruction: "You alone are through Yourself, and I depend totally and exclusively on Your will; I admit it, I hope in You." (8-5-70)

LIVING IN THE TRUTH

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

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“FRUTOS DE ORACIÓN. RETAZOS DE UN DIARIO”

“FRUITS OF PRAYER. SNIPPETS OF A DIARY”

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1.166. Pride is: “me alone!” and envy is despair over not obtaining it; and then one is consumed with the bitterness of hell, this being the most opposite reality to charity, that is: “God alone in me and in all!” (21-1-65)

1.167. God is not offended by our involuntary imperfections nor by our temper tantrums; it is our ill will that offends Him. Offended by your involuntary tantrums is your own self-love that cannot stand seeing itself imperfect. (17-4-70)

1.168. My dependence on God is so absolute, that, if at any time God were to stop looking at me in His will for me to continue to exist, I would be reduced to nothing; that is why how absurd are those who believe to be self-sufficient with what they are, have or know! (8-5-70)

DEATH, THE DEMONSTRATION
THAT GOD ALONE IS HIMSELF

1.169. Death is man’s surrender to God, and with the destruction of his being, he says to God: You alone are through Yourself, and what You are not is nothing but what You want it to be in time, reality and being. (8-5-70)

1.170. A dead man, with his destruction, is saying to God as a proof of his total powerlessness: You alone are. (8-5-70)

1.160. The proud man thinks he does everything well; that is why it is very difficult for him to correct himself because he does not accept any advice from anybody, on considering himself to be self-sufficient; and, in his obscurity, he ends up becoming a master of confusion. (29-6-70)

1.161. Those who believe to know everything are those who do not know anything, since they don't know that the loftiest wisdom is not what we know, but what remains for us to know. (29-6-70)

1.162. It will be difficult for he who clings to his own criterion to receive God, who communicates Himself through the criterion of superiors. (29-6-70)

1.163. He who is not able to subject his own criterion to others, is equally unable to subject it to God, who communicates Himself through the Church. (29-6-70)

1.164. Do you want to know how people live? Look at how they think. Those people who passionately defend a cause are concerned for themselves... Therefore, put God in your heart, and He will be your own cause. (29-6-70)

1.165. My God, how horrible envy is! It is the cause of great evils, because envy is the bitterest fruit of pride. It is the cry of "only me!" to be obtained by any means. (21-1-65)

XIII

LIVING IN THE TRUTH

EVANGELICAL SIMPLICITY

1.076. "God is Love," and in order to enter into Him you need a great and trusting love in our Father, who, burning in the Holy Spirit, is waiting for all His children to come. (27-3-59)

1.077. Why do men not find fulfilment in their hopes? Because they do not hope in God, the only fulfilment of man. (17-4-70)

1.078. Those who have not discovered the heart of God, either abuse of Him by rebelling against Him with disdain and indifference, or get scared by the imperfections of their own miseries when approaching the Infinite One. How important it is to know God so as to respond to Him as He deserves and to be in the centre of His will! (18-8-73)

1.079. Oh if men were to know the immense heart of God, who loves, gives Himself entirely, and in response, He only asks for our gift of self, according to the personal and perhaps imperfect way of our surrender! (18-8-73)

1.080. How can God ask a crippled son not to limp? How can He ask a paralytic to walk, or a blind person to see? How can God ask for the impossible? That is why, He, who knows our weaknesses, only asks of us a total surrender counting on the shortcomings of our own nature. (18-8-73)

1.081. When discouragement wants to take hold of you, think that it is all the wisdom of the most wise infinite Being, who, in knowing you, loved you and chose you with eternal predilection. In the face of so much love of God, who will distrust? (1-3-61)

1.082. I think there is no other fault that most hurts the heart of our Father than distrust, since this goes directly against the merciful love of Incarnate Mercy. (21-3-61)

1.083. Why do I feel troubled when creatures fail me? Because I put my trust in them without reflecting on what Scripture says: "Cursed is the one who trusts in man who cannot save." (12-12-61)

1.084. Evangelical childhood lies in entrusting everything to the Father, knowing that His love will do in us all that which, to our lowliness, is impossible to attain. (12-11-63)

1.154. You say you live only for the glory of God, yet you suffer because you think you are misunderstood... Reflect, lest you live for your own glory. (30-12-59)

1.155. Are you so worried because others do not understand you? Why don't you use that time to understand Jesus and to make others understand Him, making Him known and loved? (30-12-59)

1.156. Why do you find an excuse for yourself whenever you are scolded? Why don't you act the same way with others...? That spirit you seek in all your actions is self-love, and flattering of your ego. (17-11-63)

1.157. Son, do not apologize if there is no need, if you want to enjoy the deep joy that God gives to those who humble themselves for His sake. (17-11-63)

1.158. Loneliness is caused by incomprehension and incomprehension is a gift God gives man that he may seek Him alone. (14-8-74)

PRIDE IS THE CRY OF, ME ALONE!

1.159. How cunning is pride, for it does not allow itself to be seen to those who possess it! All things become interior or exterior apologies for the proud. It is the defect in which the subconscious works most. The proud man does not know himself because he is blind. (1-11-67)

1.149. Do you have time to think that people do not know you? It is a pity! because you have to dedicate every instant to finding out the way to make God known. (30-12-59)

INCOMPREHENSION, APOLOGIES...: LACK OF HUMILITY!

1.150. The soul that begins to feel alone and believes to be misunderstood, is easily surrounded by pride. (30-12-59)

1.151. Although it is a sign of sainthood, not all those who think they are scorned, are so in fact. The saintly person seeks and savours that loneliness which, upon reaching self-forgetfulness, is not even noticed any more. (30-12-59)

1.152. Resentful souls think to be always misunderstood; and from souls who grieve over being misunderstood, deliver me, O God! (30-12-59)

1.153. Do you believe you are alone and misunderstood when others scold you? Start being humble and you will see how you face everything with ease. (30-12-59)

1.085. Be small and see in whatever happens to you the loving hand of God who, with a Father's heart, wants to introduce you into His bosom. (6-1-64)

1.086. How good it is for us to receive at times some slaps from God our Father! More than punishments, they are affectionate kisses that we do not want to see. (19-9-66)

1.087. Why are you so very worried about yourself as if you had no Father? This is lack of faith in the love God has for you! (19-9-66)

1.088. This feeling of yours, and that other feeling as well, no matter how bad they might be, if you do not want them, they don't displease God. Trust... trust; He is love. (21-4-67)

1.089. Many times God permits diverse difficulties that we may try to solve them with prudence and, by laying them into His hands with trust and love, we ask Him for all with humility. (3-11-76)

GOD COMMUNICATES HIMSELF TO THE LITTLE ONES

1.090. The least among men, is perhaps the greatest in God's sight, since He knows the depths of the heart and is well-pleased in the simple ones, communicating His secrets to them. (14-12-76)

1.091. The secret of Love is revealed to the little ones that they may communicate it. (26-3-59)

1.092. “No one knows the Father except the Son and anyone to whom the Son wishes to reveal it.” And the Son wishes to communicate it to the little ones, fulfilling the desire of the Father who sent Him: “I give praise to You, Father, for although You have hidden these things from the wise and the learned, You have revealed them to the childlike.” (6-11-63)

1.093. The Father seats us on His knees, speaks His Word to us and kisses us with the Love of the Holy Spirit. (6-11-63)

1.094. How will you enter the secrets of the Kingdom of God if you are not small? Don't you know that “God opposes the proud?” To the extent that you are small, you will know the secret of the Father, which is found in the bosom of the Church. (12-11-63)

1.095. In the humble ones the Lord rests and to them He communicates His mysteries, even the most hidden ones. (9-1-67)

1.096. More than anything else, I want to be small and simple, because in it I found the way to please You, the way to say “yes” to You and the way to comfort You. (10-12-64)

1.142. Without humility, no matter how many things we do, we will not please God. He who seeks to appear, to be esteemed and to look good has already received his reward. And he who in so seeking makes others look bad, has already been judged by his own action, because he acted against charity. (21-1-65)

1.143. How few are the souls who are humble! And how many are those who believe they are so, not knowing anything of its most elementary demands. (9-1-67)

1.144. Humility! humility! Why are you so much desired and so little possessed? (15-11-59)

1.145. Soul of mine, look not at yourself...! Look at the hidden God within you who says to you: Son, give me your heart. Since He knows this is the most difficult thing for you, that is why He asks you for it. (24-5-62)

1.146. Why do you consider whatever you think, see or say to be the best? That is a sign that you hold yourself in great esteem. (24-5-62)

1.147. Why are you distressed or troubled when people look down on you? Don't you know that you deserve hell? (24-5-62)

1.148. Who am I to think that everything is owed to me, or to suffer whenever I am not considered? (24-5-62)

1.135. Thank you, Lord, because I am nothing and You are the All. (18-5-61)

HUMILITY

1.136. God is the Light that “came to bear witness to the Truth”; humility is truth, and truth is light. (21-1-65)

1.137. Man’s wisdom is rooted in humility. Of what use is it for man to know all things if, on becoming proud, his spirit is impoverished? (10-9-63)

1.138. Humility, give me the knowledge of the divine, for this can be found only in you, since God, in the souls who possess you, rests and tells them His eternal secret. (12-9-63)

1.139. I love humility more than all riches, more than all graces, for I know that only those who are humble steal the heart of God. (9-1-67)

1.140. Humility is the most ambitious fruit of charity, which is the queen of all virtues. (9-1-67)

1.141. He who abides in charity is humble. Therefore, look how you are doing regarding your love for God and for your neighbour, and you will see how you are doing with humility; but for charity to be true charity we must feel the truth of our nothingness without losing heart. (9-1-67)

1.097. I want to be simple and small in the Father’s sight, in order to sing Him the song, burning with loving fire, which only the little ones and the pure of heart do sing. (9-8-59)

1.098. My great richness is to have no human richness; my great richness is not to be, not to be capable, not to know, to be of no use; my great richness is to be little, poor, helpless, having no science, or human wisdom that may hinder the infinite gift of God when depositing His richness into my poverty, His greatness into my lowliness, His all into my nothingness, His life into my death, His wisdom and science into my ignorance. (19-4-64)

1.099. How much do I feel attracted by sincere and simple persons who are not two-faced, who show themselves as they are and are as they show themselves! To me, this is one of the greatest values of man. (13-1-73)

1.100. How good it is to be simple, and how simple it is to be good, when one is simple! (24-1-69)

1.101. How hard it is for me to make those whom I love suffer! How hard it is for me to say “no” to what others say “yes”! How hard it is to be truthful! But out of love for the ones You gave me, I will not be silent, Lord! (28-1-77)

1.102. Hypocrisy terribly repels me; I seek simple hearts to turn them into a dwelling place where God may happily rest. (13-1-73)

1.103. Jesus, the greatest torture of my soul has always been to see that Your own people did not enter inside You, and that they also remained outside because of their lack of perseverance in prayer, of surrender in their lives, of self-forgetfulness and of true humility. (12-5-64)

1.104. My soul has no consolation and cries out to the point of dying over the great tragedy in which the Church of mine finds Herself, since, notwithstanding the abundance of liturgical services, the spirit of many of those who follow God is parched; because the Lord seeks simple hearts in whom He can rest, to speak His Word to them. (29-4-66)

1.105. A pure heart I need, a simple and committed soul, an abnegated soul who forgets about itself, that I may rest in it and give it My eternal wisdom. (12-9-63)

“THE ABYSS CALLS TO THE ABYSS”

1.106. What relief! Mercy is made manifest in misery. The greater the misery the greater the mercy. What joy that God is so much love, He loves us not because we are good, but because He is infinitely good! (25-1-75)

1.107. “The abyss calls to the Abyss”; that is why my little being stole You away. (11-5-61)

1.130. When you think that you cannot take it anymore, consider that it is the infinite Power that supports you; and, in the face of such power, who will ever doubt? (8-3-67)

1.131. I have received all I have, and just as I have received it, I can lose it; therefore, my attitude must be to trust in the fact that the one who gave it to me will not take it away from me, and to acknowledge that, of myself, I am and have nothing; striving to abide in this truth that makes me humble and enables me to receive new gifts. (8-5-70)

1.132. From so much sinking into the lowliness of my nothingness, I lost myself in God, and there, in a loving distraction of His, in the sacred silence of the Infinite Being, I came upon the Eternal Virginity breaking forth into a luminous Flowing of infinite Charity, where the hidden and substantial Word is being begotten in the instantaneous instant of *being Himself* Three He who *Is Himself*. (18-12-60)

1.133. When I wanted to find the All, I sank into my nothingness, and there, being abyssed in the nothing of my nothingness, and in adoration, I completely got lost in the All. (18-12-60)

1.134. When the misery of my nothingness makes me fall down to the ground, I adore, from my abyss, the unfathomable and infinite Abyss of my All. (18-12-60)

1.125. The splendour of Your mercy is dazzling and overwhelming, and standing before Your infinite love, the profound and recondite abyss of my misery, upon being thrown into Your Father's bosom, waits for You to perform in my soul Your work of love, and through me, that which for the Church You have entrusted to me. (21-3-61)

1.126. Despite our misery, the Lord will carry out His work in us and will accomplish His loving will for our souls. He is mighty in order to do infinitely more than what we could even be able to desire. (1-2-64)

1.127. Lord, put an end to selfishness with the power of Your mercy, and be Yourself the possession of all men who wish to possess You, giving rise to yearnings for You with the splendour of Your countenance, in the minds that have been blinded! (8-1-75)

MY NOTHINGNESS AND GOD'S ALL

1.128. When my misery and lowliness keep me in the truth of my nothingness, my joy increases on seeing that God alone *is Himself*. (17-7-62)

1.129. In Your power my poverty is made manifest. It is Christ's power that carries out the whole work of our sanctification, and in His power His glory shines forth, just as in our lowliness His power is made manifest. (1-2-67)

1.108. —Lord, why do you love me so much...? — *Because you are so small, poor and such nothingness that you snatch away my Father's heart.* (27-3-62)

1.109. —Lord, what made You fall in love with me? — *Your poverty, your nothingness, your littleness.* (27-3-62)

1.110. My God, our misery captivated You in such a way, that "the Word became flesh" and, through Mary, He gave us a share in His divine life throughout all times in the Church. (28-6-61)

1.111. The great mercy of God for man is Christ, because in Him man is God and God is man. And, to the extent that the soul, acknowledging its own misery, throws itself into the Father's arms, it will then know about infinite mercy. (20-1-60)

1.112. God *is Himself* all attributes, in Himself, of Himself and for Himself; but there is one attribute in the perfection of the uncreated Being, that notwithstanding His *being Himself* so in Himself and of Himself, He is not so for Himself, and this is the attribute of mercy; since mercy is the outpouring of God's infinite power in loving manifestation over misery. (6-4-67)

1.113. God cannot be mercy for Himself, because mercy is the outpouring of love upon misery; this is why mercy sprang forth in the bosom of the Eternal *Self-Being* the day when the human being, created to possess God, said to the Subsistent Being: "I will not serve You"; and now God *is Himself* mercy, because Infinite Love gave Himself to man in the magnificent splendour of His overflowing outpouring. (6-4-67)

1.114. My God, each day I know You more, and on knowing You and loving You more deeply, the knowledge of my own misery increases; and then he who is eternally envious of souls tries to dishearten me in the sight of the lowliness of my nothingness and the loftiness of Your All; and, impelled by love, I throw myself into the divine current of Your merciful love, and there I rejoice in the fact that You, my God, *are Yourself*, for Your *being Yourself*, the “ONE ALONE HOLY.” (18-4-61)

1.115. When I sink into the abyss of my misery and this one tries to crush me, I leap for joy, rejoicing only in the fact that the Being, in His divine life of Trinitarian communication, *is Himself* immutable holiness and supreme perfection. (18-4-61)

1.116. No matter how bad you are, you will be finitely bad, and the one infinitely Good is your Father, and He gives you His eternal love as proof of His goodness. Trust in the good love of the Good One! Or, do you think you are greater in your wickedness than God in His goodness? (21-9-59)

1.117. No matter how great my misery may be, it will always be finite and, once it has been thrown into the Abyss of the Infinite One, it is reduced to a praise of merciful Love. (18-12-60)

1.118. If it were not for the trust I have in Your merciful love, I would die crushed under the weight of my own misery. (18-4-61)

1.119. My eternal and infinite Mercy! why do You love me so much? My misery captivated Your being bursting with mercy. (23-4-61)

1.120. Lord, when I came to know You, I fell in love with You, because the beauty of Your face captivated me. And You, who always knew me, how was it possible that, knowing me, You loved me? My misery stole Your merciful heart! (18-12-60)

1.121. My abyss in Your Abyss, my misery in Your Mercy, my nothingness in Your All, are a praise of Your glorious good love. (18-12-60)

1.122. Love, when I kiss You, You kiss me; when I love You, You love me; when I feel You, You are entirely for me a delicious experience in loving communication... Why do You behave like this with my little being? Because by pouring Yourself out over misery, You manifest Yourself as merciful love. Love, how good You are! Thank you, Lord, thank you! (26-6-61)

1.123. God feels compassion for those who suffer, so much so, that He wanted to live our whole life in love and pain, thus He totally understood us. (14-4-67)

1.124. God bends down to those who suffer for His love and kisses them with the tender affection of a Father, giving them patience in order to know how to wait for the future goods. (14-4-67)