

Mother Trinidad de la Santa Madre Iglesia

Foundress of The Work of the Church

An extract from the Collection:

"Light in the night.

The mystery of faith given in loving wisdom"

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**GOD IS A MYSTERY OF UNITY
IN FAMILIAL INTERCOMMUNICATION
OF TRINITARIAN LIFE**

O ineffable wisdom of the Subsistent Being!
been, lived and enjoyed savouringly in the re-
condite mystery of His unfathomable arcanum;
in a consubstantial intercommunication, so
intimate, delightful, profound and inter-return-
ing, that God *is Himself* the Being essentially
and intrinsically lived in Himself, by Himself
and for Himself, deep...! inside...!

not only being in His trinitarian life what He
is and all that He is in infinite infinity of being,
being able to *be Himself so* and *standing Himself*
so been in most glorious enjoyment of Divinity;
but rather He *is Himself so* and the divine
Persons *live themselves so* each in another in in
the deep and unfathomable depth of Their in-
exhaustible, exuberant and infinite mystery.

Something that the Lord, by a favour of His
infinite will, made my soul see, once again, on
the 9th day of January, 1967;

introducing me into the consubstantial and
most secret mystery of His infinite depth, sole-
ly in order that I might manifest it as a living
and vivifying member of the Holy Mother
Church, who has to show this Holy Mother such

as She is, with all, that I may communicate it, the Infinite Being prints into the most profound and intimate marrow of my spirit;

invading me with His loving wisdom, so that I might proclaim it “whether it is convenient or inconvenient”¹ in my canticle of Church.

“But by the grace of God I am what I am.”² “If I preach the gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship.”³ Therefore my soul tearingly cries out from the utmost depth of my spirit:

Woe to me if I did not say all that, so that I may manifest it, has been communicated to me!

How happy God is, who lives His life in Himself, by Himself and for Himself, in the homeloving intercommunication of His Divine Family, in His infinite and eternal unnecessary that no one give Him, nor increase Him nor be able to take away from Him nor diminish His coeternal and essential glory, lived in Himself and for Himself, infinitely different and distant from all that is created...; being the Inaccessible, the Immutable, the Unshakable and the Untouchable:

“I am Who am. This is My name forever; this is My title for all generations.”⁴

¹ 2 Tim 4, 2.

² 1 Cor 15, 10.

³ 1 Cor 9, 16-17.

⁴ Ex 3, 14-15.

How happy and how blissful God is, who He has in Himself all of His infinite happiness in Eternity without time of coeternal encompassment...!

O omnipotence sovereignly enthralling and transcendent of the infinite Being in trinitarian communication of Divine Family...!

God is a mystery of unity so one, in Itself, by Itself and for Itself, in infinite subsistence of eternal self-sufficiency; that, although He is three divine Persons, is so one in His subsistent Divinity, that the three divine Persons are one sole being, one sole life, that each one *is Itself so* and *lives Itself so* in Its personal manner;

having it each one in Itself and for Itself, and having it and *standing in being of Itself* each one in Itself and in the other divine Persons, owing to the intrinsic perfection of their divine nature; which makes them be one sole God in three Persons, one sole life and one sole being, which is the solace, the recreation and the rest of the Three in homeloving intercommunication of Divine Family of infinite and coeternal self-sufficiency.

For which reason the Father *is Himself* all that He can be; and He can be all divine and infinite in infinity;

and He *is Himself so* infinitely self-sufficiently and coeternally subsistent;

standing in being of Himself and *having Himself so been*, at the instant-instant without time of His eternity, in Himself and for Himself, and in the other and for the other divine Persons.

Who are the fruit of the begetting fruitfulness of the Father breaking into sapiential fatherhood of singing Expression, and of loving spiration in the Holy Spirit by Himself and by His Word; in a mystery of unity as subsistent as it is self-sufficient, and as eternal as it is infinite.

The Father is begetting the Son, “Image of the invisible God,”⁵ “Refulgence of His glory, the very imprint of His being,”⁶ the eternal Glare of His infinite perfections, the singing Explanation of His potential *being Himself*; in Himself, beside Himself, inside Himself, in the deep depth of the unfathomable secret of His mystery.

And, inside Himself, He bursts out pronouncing His eternal Word, that He has always pronounced: His Son, His singing Explanation.

Who expresses all that the Father is, how He *is Himself so*, and how He *stands in being of Himself* the subsistent Being breaking into fruitfulness of begetting fatherhood.

The Son is in the Father and is begotten by the Father in the Father Himself; and arising from Him, He does not come out from Him.

“The one whom the Father has consecrated and sent into the world blasphemes because I said, ‘I am the Son of God’? If I do not perform My Father’s works, do not believe Me; but if I perform them, even if you do not believe Me,

⁵ Col 1, 15.

⁶ Heb 1, 3.

believe the works, so that you may realize that the Father is in Me and I am in the Father.”⁷

And although He is begotten in the Father and by the Father, for being the eternal and consubstantial Word of the Father, He is begotten in His same bosom.

Because the Father begets the Son, whom He has in His bosom, the “Only Son, God, who is at the Father’s bosom,”⁸ begetting Him and begotten, in the Son’s same bosom;

since one same bosom, one same life and one sole being the Three are and have, been and lived in the personal manner of each one.

Therefore the Son, inside Himself is begotten by the Father Himself; and the Two, each one in Himself and in the other owing to Their being and owing to Their persons –which are the ones in the others–, breathe the Holy Spirit;

who is the consubstantial Embrace of the Father and of the Son, in paternal-filial love breaking into returned kiss of trinitarian inter-communication.

All this trinitarian life being always realized in Eternity without time, by the divine Persons and in each one of the divine Persons, in a mystery of unity as one as it is of trinitarian inter-communication, in the recondite and veiled secret of Their unity of being; as exuberant in Its richness, as it is most simple in the coeternal simplicity of the divine Being, encompassed and

⁷ Jn 10, 36-38.

⁸ Jn 1, 18.

lived by Him without beginning, without time and without decline, in one sole, coeternal and simultaneous act of life.

“I am the Alpha and the Omega, the Beginning and the End,”⁹ “Father of lights, with whom there is no alteration or shadow caused by change.”¹⁰ “But You remain, but You are always the same. You are from everlasting.”¹¹

Which, precisely owing to Its infinite simplicity, becomes so difficult to grasp to our complicated understanding, accustomed to live and to reflect in and with the passing of time, to come to grasp and to attain understanding and realizing things.

Since the *Without-beginning*, the *Without-end* and the *Without-time is Himself* all that He is by virtue of His encompassing subsistence and self-sufficiency, in His sole and most simple act of intercommunicative being of trinitarian life.

“God alone in what He is!
in His divine mystery,
in His Eternity without end,
in His *being Himself* coeternal.

God alone! –my being cries aloud–,
In His ever *standing in being of Himself*
The Been One and He Who Is,
Without needing time.

By Himself He is perpetuity,
without beginning and without end;
and all *is Himself* finished

⁹ Rv 21, 5-6.

¹⁰ Jas 1, 17.

¹¹ Ps 102, 28; 93, 2.

that sublime Concert
of unitary Trinity;

in an act so perfect,
that all that He is in Himself,
in His sapiential knowing it,
without any more acting than to be able,
being able Himself to be it all:
all that is infinite
apart from all that is earthly,
in sublime dignity
possessed and possessing;
in Family so divine,
that, in His ever new begetting,
the Father is bringing to light
Him who is eternal Bright star,
Luminary of Eternity
in His very thought,
Expression breaking into light
of melodious accents.

Loves that come and go
flow from the Father and from the Word,
Embrace that Both give each other
in the sublime secret
full of Divinity
of Him who Begets the Proceeding One
from His divine Wisdom
in songs of the Eternal One;
and thus re-emerges in love
that person in Kiss
that shrouds with His Deity,
in total encompassment,
the Coeternal Being
in Trinity of mystery.” 12-2-1977

That is why the Father due to His being and to His person is, and He *stands in being of Himself* what He is and doing what He does in His personal manner, not only in Himself, by Himself and for Himself; but also in the Son, for the Son, in the person of the Son; and in the Holy Spirit and for the Holy Spirit;

the Son, due to His being and His person, is and is being what He is and doing what He does in His personal manner, in Himself and for Himself; in the Father and for the Father; and in the Holy Spirit and for the Holy Spirit;

“Have I been with you for so long a time and you still do not know Me, Philip? Whoever has seen Me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in Me? The words that I speak to you I do not speak on My own. The Father who dwells in Me is doing His works. Believe Me that I am in the Father and the Father is in Me, or else, believe because of the works themselves.”¹²

And the Father and the Son, due to Their being and Their persons, are and are being what they are and doing what they do in Their personal manner, in the Holy Spirit and for the Holy Spirit;

and the Holy Spirit is in the Father and in the Son, due to His being and His person, being what He is and doing what He does in His personal manner, and in Himself and for Himself.

¹² Jn 14, 9-11.

And not only is it that the divine Persons are the ones in the others, it is that they *are themselves* the ones in the others by reason of Their eternal subsistence.

Which the Father has it by Himself, in Himself and for Himself and in the others and for the other divine Persons;

the Son has it in Himself and for Himself, sapientially received from the Father, and for the other divine Persons;

and the Holy Spirit has it in Himself and for Himself, received from the Father and from the Son, and for the other divine Persons.

And each one is in Itself and in the others and for the other divine Persons; and they have Themselves Their bliss and Their happiness in Themselves and for Themselves and in the others and for the others divine Persons in an infinite and coeternal mystery of unity in trinitarian and unitive intercommunication, because there is not intrinsically in God either beginning or end in His divine unnecessary for succession of time, due to infinite subsistence and self-sufficiency.

Therefore the Father begets the Son in the same person of the Son, being begetting Him and having Him begotten.

The Son expresses the Father in the person of the Father, standing and being begotten in and by the Father.

And the Holy Spirit is being breathed by the Father and by the Son, as the fruit of paternal-filial love between Both, in the person of the Father, in the person of the Son and in His own person.

Since God *is Himself* one sole act of being, been in most simple encompassment of eternity, in trinitarian intercommunication of Wisdom known in singing Explanation of inter-returning eternal Love of Divine Family.

God is a mystery of unity lived in Himself, by Himself and for Himself!

Mystery of the One who Is, who, because of the simplicity of His being, is only known, in a likeness of loving wisdom, by the soul who, introduced into His nuptial Chamber and immersed in the recondite arcanum of the Being's unity, savours, in enjoyable and most glorious savouring, the coeternal simplicity of the One who Is, been in Himself, by Himself and for Himself, in His immutable act of life, of subsistent Divinity, infinitely different and distant from all that is not He.

Because, how can one compare the creature with the Creator, the Infinite with what is created and the Eternity with the succession and the limitation of time...?!

God is a mystery of infinite unity, replete with divine transcendence in His most simple act of communicative and inter-returning Trinity!

Give me, Lord, to know how to savour You, in order to be able to know how to say You somehow with the human ways of the poor and weak limitation of my created speech; so that, transcending from the earthly things, we may be able to know and taste, in our limited understanding, something of how good and delightful is God to those who love Him, in the unfathomable mystery of His being, that "of eternal life tastes and all debt pays."¹³

God is one sole God, one sole being, one sole life, one sole infinite perfection, one only encompassment been, possessed, lived by the Three in trinitarian and returning intercommunication and in one only perfection.

And the life of each one of the divine Persons is, in Their personal manner, for each one, in infinite joy of eternal happiness, and for the others; and it is each one's and the others';

and they *are themselves* so the ones in the others for themselves and for the other divine Persons, owing to the intrinsic relation of each one, lived in Itself and in the others; they being able to say in truth: "Everything of Mine is Yours and everything of Yours is Mine"¹⁴;

for God's glory and the exaltation of His infinite and coeternal might: "You alone are the Holy one, You alone are the Lord, You alone are the Most High"¹⁵ only true God! Who gives

¹³ Saint John of the Cross. ¹⁵ Gloria Hymn.

¹⁴ Jn 17, 10.

Himself and manifests Himself to us through His Only Begotten Son, Jesus Christ, the One He sent forth.

Since "in Him were created all things in Heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through Him and for Him. He is before all things, and in Him all things hold together. He is the head of the Body, the Church. He is the beginning, the firstborn from the dead, that in all things He Himself might be preeminent. For in Him all the fullness was pleased to dwell, and through Him to reconcile all things for Him, making peace by the Blood of His cross, whether those on earth or those in Heaven."¹⁶

8-5-1960

"They placed me where I did not know, and so much science I learned, that, without knowing it, I understood that divine Understanding,

Understanding which is, in its Source of everlasting knowing, the ever new begetting of that eternal Knowing.

O eternal Wisdom! in Your *knowing Yourself* knowing, You are the Sapiential Knowing, of Your *knowing Yourself* understanding...

Understanding which is, in its Source, begetting that Knowing ever eternal, bursting into a Song of explanatory understanding;

¹⁶ Col 1, 16-20.

In a Loving Knowing, of such beloved knowing, that in three divine Persons, having one sole understanding, each one *knows Itself so* in Its manner of knowing:

The Father is knowing it in begetting knowing; the Son is knowing it in expressive understanding; being known between Both in such exalted knowing, that the love of understanding, in one personal Love, is the Love in the Three.

O Love of wisdom! of such exalted knowing, that it is the understood Love of that eternal Understanding, of that everlasting Knowing that, ever breaking into Three, is love of understanding in Loving Knowing.

O my God, triune in Persons, most self-sufficient Being, who, in coeternal subsistence, You know all You can be through Your infinite power of divine understanding, in coeternal unity always bursting into Three...!

I knowing, without knowing, Your eternal wisdom, understanding, without understanding –understanding in my poorness– due to my limited being, keeping transcending, this ever new science of Your divine understanding.

I need to plunge into Your inexhaustible being, in Your knowing *Yourself* Knowing of divine understanding; in order to say, without knowing, in Your Expressive Knowing, this knowing, not understanding, that, in Your knowing, I know myself!

Knowing of eternal savour, which, in my poor comprehending, leaving me transcending, I in You I know it, without knowing.

And the more I understand about You, the more I remain without knowing that coeternal Knowing of Your *knowing Yourself* knowing; that only understanding in You, remaining myself without knowing, my whole being transcending, I know You, without knowing, in Your *knowing Yourself* inward, of divine understanding.

Three have one sole knowing in the depth of Their being, in the coeternal banquet of Their infinite power...

O divine Understanding! who could be able to understand You in the so exalted knowing of Your *knowing Yourself* understanding...!

Who could be able to know You, O savoury Understanding! in the loving mystery of the depth of Your being...!

I, without knowing You, know You in a knowing, transcending, that leaves me not knowing Your limitless understanding."

Because, just as the Father is in the Son, *being Himself* what He is and *having Himself* so been, and doing what He does in His personal manner;

the Son is in the Father, being what He is and doing what He does; "My Father is at work until now, so I am at work... Amen, amen, I

say to you, the Son cannot do anything on His own, but only what He sees His Father doing; for what He does, His Son will do also"¹⁷;

and the Holy Spirit is in the Father and in the Son, being what He is and doing what He does.

And this "to be" is not only due to His being, but is also due to His persons.

Since They cannot be different or cease doing what They do in Themselves, for They *stand in being of themselves* the ones in the others.

Therefore, the Father begets the Son in Himself, by Himself and for Himself, in His being and by His being, by His person and in His person; and in the person of the Son, and of the Holy Spirit;

and the Son is begotten and expresses the Father, by His being received from the Father and by His person, in the person of the Father, of Himself and of the Holy Spirit;

just as the Holy Spirit is breathed, as the fruit of the paternal-filial love of the Father and of the Son and by the Father and by the Son breaking into a kiss of love, in the being or bosom and in the person of the Father, in the bosom and the person of the Son, and in His same bosom and His same person.

Since the Three are and have one sole bosom, each one in Its personal manner, been, *standing in being of Himself* and intercommu-

¹⁷ Jn 5, 17. 19.

nicating it each one in Itself and in the other divine Persons, for Itself and for the others.

Being or bosom, in which three divine Persons are what they are the, being the ones in the others;

and the ones receiving in the others and from the others due to Their persons and relations, by and in the personal manner of each one and in the manner and with the manner of the others, what they are and how they are so in inter-returning intercommunication of personal wisdom;

been by the Father, expressed by the Word and breathed by the Father and by the Son in Their paternal-filial intercommunication, lovingly in and by the Holy Spirit;

being and *having Himself so* been in Himself, by Himself and for Himself, owing to the intrinsic union of Its Divinity, one sole God and one sole Being in three Persons.

Who, by Their being, by Their persons and in Their persons, each one is the whole Divinity in the personal manner of *being Himself so* and *standing in being of Himself* in trinitarian intercommunication of Wisdom, been by the Father, expressed by the Word, Both bursting into a kiss of sapiential love by the Holy Spirit.

Therefore God is an act of being sapientially known in Lovingly Expressed Wisdom in a savouringly most blissful colloquy of Divine Family.

And all this which, because of the limitation of the human mind seems so complicated to our

poor and limited grasp, not only because it does not know, but because it does not know how to manifest it, is in one sole infinitely most simple and most partless act of coeternal and infinite encompassment, without beginning, without succession of time and without end, owing to the sublime sublimity of the Infinite Being in a trinitarian intercommunication of Divine Family in that sole act of vital being; that, because in God there is not either before or after, He is been and consummated in His subsistent and divine instant of Eternity; and that, owing to the partlessness of His simplicity, does not fit into the mind of the human creature, subjected to time, distance, complication and place.

How happy God is, who all the infinite bliss that He *has Himself* and He *is Himself*, He *lives Himself so* for Himself in His eternal communication...!

God is an act of Wisdom, Known in Love, in the most unique and trinitarian intercommunication of His being.

The Father has the Son inside Himself, because He is in Himself and for Himself where He and for whom He utters His Infinite Word.

The Son arises from the Father's bosom –without coming out– because the uttering of the Father is to *say Himself* inside and inward! inward...!

just as the loving each other of the Father and the Son is an inward embrace, that the Two

give each other in the deep communication of the Holy Spirit.

God's life is lived by Him in the intimate arcanum of His sacrosanct profundity, in the depth of His mystery, in Himself and for Himself.

God is all deep, profound, recondite and enclosed, sealed and bound, and lovingly tight in Himself, by Himself and for Himself!

For which, inside Himself, the Father breaks into His Word to *explain Himself* to Himself His infinite life;

inside Himself, the Word spells out the whole deep substance of the profound marrow of the Father's eternal subsistence;

and inside Himself, the Father and the Word are embraced and They are an embrace of co-eternal communion in the deep savouring of the Holy Spirit in a kiss of love of the Father and of the Son, in the profound communication of Their trinitarian life.

What a mystery of unity, lived and inter-communicated in Their Trinity of Persons, holds this depth of the Three...!

What a depth that of His profundity...! What a profundity that of His going deep...! What a love that of His life...!

And what a profound mystery the soul penetrates in this *being Himself* God Wisdom Known in Love in the deep depth, deep! of His transcendent profundity, one and trinitarian, without being able to encompass it, without being able to say it nor be able to explain it...!

The Father says: "I am going to say to Myself what I am in My eternal love." And this saying to Himself what He is, is to beget; and this saying in love, is to breathe the Holy Spirit by Himself and by His Word.

And God *says Himself so* for Himself...! And God *loves Himself so* for Himself...! And God *is Himself so* for Himself, for His joy and His eternal contentment, for His full and infinite happiness, for His trinitarian and unitarian communication, in an ineffable mystery of coeternal and infinitely subsistent and transcendent unity...!

How happy God is, who says to Himself what He is in the mystery of His trinitarian life in Himself and in each one of the divine Persons for the essential glory and joy of each one of them...!

Therefore God is the sole God, who is so much Being, so infinitely transcendent and so eternally translimited for the human creature, that this one cannot only not glimpse, but, even less, explain; but is left with a savouring of Eternity, of sweetness and of joy, that makes it taste, in loving tasting, what God tastes of.

That is why, he who wants to know of the Infinite One, let him leave earthly things and devotes himself to a life of profound humility; let him seek the truth that is only in God, and he will know –from savouring–, without knowing, what He Who *is Himself* tastes of.

God is a mystery of unity...

He will know that *standing in being of Himself* of the Being in His eternal subsistence, in His life, in His Three. He will know or glimpse how He Who *is Himself* is, *being Himself* and creating, although he will be left without being able to say nor express Him.

And God manifests Himself to us through His Only Begotten Son Jesus Christ, one with the Father and the Holy Spirit, so that we may know Him under the love, the impulse and the intimacy of the Holy Spirit Himself, and we may be able to enter into the banquet of His eternal feast;

being placed back through Christ, with Him and in Him, into God's eternal designs, in which He created us to make us His children, heirs of His glory and sharers in the mystery of the unity of His life in the most blissful and most glorious joy of those who had "His name and His Father's name written on their foreheads"¹⁸;

who, being recognized by Peter –"You are Peter, and upon this rock I will build My church... I will give you the keys to the kingdom of Heaven..."¹⁹– are introduced by Him into the eternal Wedding, in the most blissful joy; intoning with the Blessed a: "Holy, Holy, Holy is the Lord of hosts!. All the earth is filled with His glory."²⁰

"Blessing and glory, wisdom and thanksgiving, honor, power, and might be to our God forever and ever. Amen."²¹

¹⁸ Rv 14, 1.

¹⁹ Mt 16, 18-19.

²⁰ Is 6, 3.

²¹ Rv 7, 12.

PUBLISHING NOTE

It has been had recourse to the expressions "*to be Himself*," "*is Himself*," "*being Himself*," etc. –allocating to them a deeper, dense and original sense– in order to translate the expressions "*serse*," "*se es*," "*siéndose*," etc. by means of which Mother Trinidad de la Santa Madre Iglesia expresses the multiple lights she has received from God about His Infinite Being.

The explanation that the very Mother Trinidad did in one of her writings, is transcribed as follows:

"God is Himself...! And this phrase, according to my poor understanding, embraces and explains for me all that God is. In such a way that, when I say: God is Himself, or God stands in being of Himself, or the being Himself of God, I understand in these phrases all these ideas that I am going to say:

First: I see how God is Himself by Himself; how all that He is, He stands in being of Himself; I see the eternal instant of the Eternity, in which God is Himself by Himself and in Himself; I see how He is Himself so, and why He is Himself so; and I contemplate Him being Himself so in that eternal instant, without time, in which the Being, being Himself One, is Three Divine Persons who, being a sole Being, in Trinity is Himself.

Second: I see in that same word: the being Himself or God is Himself, the Father being Himself Father by Himself and in Himself as Source; the Word being Himself Son in Himself and by the Father; and the Holy Spirit being Himself personal Love between Both, in Himself and by the Father

and the Word. And I see in this word: to be Himself, the way of being Himself so each one of the Persons, and the difference of each Person. So that, for me, this simple word that I use so much, says to me all the glorious mystery of my Trinity and all the hidden and very depth secret of my Unity in its root.”

Similarly Mother Trinidad refers to God the reflexive use of many other verbs, such as “to have,” “to see,” “to love,” “to know,” “to say,” etc... Following the same option used in the case of the verb “to be,” the Spanish expressions: “se lo tiene,” “se lo ve,” “se lo ama,” “se lo sabe,” “se dice,” etc... have been translated into English as follows: “He *has Himself so*,” “He *sees Himself so*,” “He *loves Himself so*,” “He *knows Himself so*,” “He says Himself,” etc...

* * *

NOTE:

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

The authoress:

Trinidad de la Santa Madre Iglesia
Sánchez Moreno