

# 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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## THE GREAT MYSTERY OF GOD

O plethoric and overflowing surprise that of the human creature, accustomed to glimpse only the created things, who, raised by the sole and subsistent Being in transcendent ascent, and introduced into the sapiential wisdom of He who *is Himself*\*; penetrates, conjecturing, saturated with love and exceeded by joy, something of what He is in Himself, by Himself and for Himself, the only true God; who gives and reveals Himself to us, in burning and infinite expression of coeternal songs, by His Only Begotten Son, Jesus Christ, under the loving impulse and the coeternal power of the Holy Spirit...!

How will it be able to explain, not even to stammer, what the soul experiences, when "the mystery hidden from ages past in God"<sup>1</sup> is uncovered to it in the profound and recondite profundity of the ineffable transcendence of His mystery...!

so that we may be able to live drinking in the unfathomable and inexhaustible torrents of His coeternal Fountains;

there in the recondite, deep and intimate space of the sacrosanct, mysterious and silent arcanum of His very divine happiness;

\* See Publishing Note on page 24.

<sup>1</sup> Eph 3, 9.

that, divinising us, makes us live by participation, now by means of the resplendent and luminous light of the faith, replete with sapiental loving wisdom, on the torrential affluents of His Divinity; and, in the morning of Eternity, in the ineffable and indescribable Bliss of the Blessed;

filling all the capacities of our being and existing, created only to possess God, and quenching our thirst for the Infinite in the torrents of His coeternal Springs;

saturating us with the participation, in joy of Eternity, in the same life that God lives in His unfathomable mystery of Loving Wisdom in singing Expression of eternal *touchings* of infinite melodies; and brimming us in saturation with the torrential affluents of His same Divinity.

O what a joy the soul experiences for, having been introduced by the Coeternal Being into the consubstantial depth of His nuptial chamber and in the fires of His infinite pupils, penetrates, in the divine mind, under the most glorious taste of His luminous wisdom, something of what the great mystery of God is!

lived and contemplated by the pure of heart –“Blessed are the clean of heart, for they will see God”<sup>2</sup>–; and by the little ones of this world, to whom the Father, through His Only Begotten Son, Jesus Christ, reveals them His secrets:

“I give You praise, Father,... for although You have hidden these things from the wise

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<sup>2</sup> Mt 5, 8.

and the learned You have revealed them to the childlike. Yes, Father, such has been Your gracious will. All things have been handed over to Me by My Father. No one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son wishes to reveal Him.”<sup>3</sup>

O exuberant mystery of the God thrice Holy who, in His familial intercommunication of trinitarian life, makes Himself tastable in delightful intimacy of love to those who, with eyes aflame under the light of the infinite wisdom, He introduces into the concavity of the rock of His open Bosom!

So that there, in the *Sancta Sanctorum* of His divine life, shrouded and covered by the mantle of His transcendent eternal and consubstantial Virginity, He may uncover Himself to them at the instant-instant of God *being Himself* what He is and how He *is Himself so* in infinite subsistence of eternal sufficiency, in His very most blissful and most glorious joy of Eternity...

Therefore the soul, being raised and got into that banquet of the eternal Wedding, looking at God with His very Eyes, expressing Him with His divine Mouth, and loving Him in the coeternal and infinite love of the Holy Spirit; participates in God, living what He lives in the familial and trinitarian intercommunication of His divine life.

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<sup>3</sup> Lk 10, 21-22.

The great mystery of God is known by Jesus Christ alone, the One whom He sent forth, and by “anyone to whom the Son wishes to reveal Him”<sup>4</sup>!

For which, transcending and transcended in He who Is, stammering as I can all that God lays in the most secret space of the recondite depth of my spirit for being Church Catholic and Apostolic, built on the rock of Peter, and only so that I may manifest it; I need to express, in proclamations of unprecedented songs, what God Himself prints into my heart;

in order that, impregnated with His divine wisdom, and under the lowness, wretchedness, poorness and limitation of my accomplishing nothing, of my knowing nothing, I may say something of the ineffable and inexhaustible mystery, which, in amazing sense of expectancy, my spirit, penetrated by the infinite thought, discovers in the profound profundity of the unfathomable arcanum of the Coeternal Divinity Itself.

The great mystery of God...! penetrated by the reverent human creature who, falling on its knees in adoration, breaks into an overflowing proclamation of joy at the contemplation of the Being, of the sole subsistent Being who has in Himself the very reason for His being, being what He is in the subsistent instant of *being Himself* and *having Himself* so been, in His immutable and infinitely encompassed act of

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<sup>4</sup> Mt 11, 27.

Eternity, in the glorious mystery of His familial and Trinitarian intercommunication...!

31-7-1959

“I know that God *is Himself*. And I know it, for having known it in His same knowing.

I know that God *is Himself*. And I know it in His knowing: what He is in His being.

I know that God *is Himself*, that God *is Himself* a being, the Being! who, being one only God, He *is Himself* Three...: Three divine Persons in one eternal being, in one eternal to *be Himself* possessed by Himself.

And I know it, because God has got me into His same knowing; and, in His knowing, I know how my God *is Himself* the Being who, because of His being, is three divine Persons who, being one only God, in Persons is Three.

I know that my God is. And I know Him how He is, and I know Him such as He is, without being able to encompass Him in His same knowing because of my poor understanding. But what I know, God is; and I know how He is...!

And now I know what that one and triune God is who, by His being, *is Himself*... And now I know what He is, because I have entered into His being; and losing myself in Him, I contemplated, in His understanding, the reason for His being...

And so intimately I contemplated my God, that, in the light of His “Eyes”, with His same

understanding, contemplating His life, with the Word I sang...

I sang with the Word that same Understanding..., that Light without clouds..., that Dawn...!

I saw the Father begetting from so much *being Himself* being...; from so much *being Himself* being in His *being Himself* the life...! from so much *being Himself* He who is the reason for His same understanding...!"

O if I could say something about He who is, when, penetrating the marrow of my spirit and making me savour some of the nectar of His same Divinity, He uncovers His mysteries to me;

so that I may spell them out in my song of living and palpitating Church, only as the poor, limited and tiny Echo of this Holy Mother, under the lulling and the melodious, silent and sacrosanct breeze of the Holy Spirit;

sheltered in the Universal Motherhood of the Virgin, whence Christ gave Himself to us and, through Him, with Him and in Him, the Father and the Holy Spirit; who, under His lovely impulse, "makes us call God: 'Father'."<sup>5</sup>

God...! Mystery of Love... God...!

God is wholly a mystery so sweet, smooth and warm, so desirable and appealing, so loving and transcendent, that if souls were to

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<sup>5</sup> Cfr. Rom 8, 15.

glimpse something of "what God has prepared for those who love Him,"<sup>6</sup> they would be in a continuous lament, longing for the glorious and most blissful contemplation of the living God:

"As the deer longs for streams of water, so my soul longs for You, O God. My being thirsts for God, the living God. When can I go and see the face of God?"<sup>7</sup>

God...! the simplest Being who, in His eternal present of infinite and fruitful life, *is Himself...!*

God...! without beginning and without frontiers, without parts nor mixtures...

God...! Who only by saying: "He Who *is Himself*,"<sup>8</sup> in this phrase all is said...

God *is Himself* in His infinite Eternity and without time, and by virtue of His essential Eternity.

In that Eternity, He *is Himself* without beginning and without end; and, for God not having parts, in Him there is neither before nor after.

The luminous day of the Being –that in God is not a day, not even a sigh– is as though and eternal Oh!

In that instant, for being God infinitely perfect in His eternal, infinite and personal spanning, He is the Eternity.

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<sup>6</sup> 1 Cor 2, 9.

<sup>7</sup> Ps 42, 2-3.

<sup>8</sup> Cfr. Ex 3, 14.

And at that eternal instant, the Father, in His infinite jubilation, is contemplating His whole being and He is contemplating Himself in His person: in all that He is, and how He is it.

And because there are no parts in God, neither before nor after, the Father is contemplating all the infinite infinity of infinite attributes which, in eternity by eternities without time, are one sole attribute and one sole perfection.

And at that very instant of God *being Himself* and *standing in being of Himself* all that He is, all that He can be and how He *is Himself* so and being what He is in the subsistent instant of *being Himself so*; when He contemplates His own attributes and perfections, and all that He *is Himself* in His Person and in His being; in that Look of infinite, profound, penetrating and consubstantial divine wisdom, He breaks into an explanatory singing Expression of infinite and consubstantial melodies, as though in myriads and myriads of concerts of being in His *touchings* of eternal songs of subsistent Divinity, that is His Word.

And the Father loves His Word with a love so infinite, that it comes out of Him, without coming out of Him, it springs up, without springing up –since God is inward, inward...! inside! inside Himself!– all His *being Himself* in love.

And, at that very instant, is also coming out of the Word –without coming out– all His being received from the Father, loving the Father.

And, in that loving each other the Father and the Word, in that intercommunicating each other in paternal-filial love all Their being when They love each other, arises radiant, triumphant and glorious, from the Father and the Word, the Person-Love: the Holy Spirit, in inter-returning kiss of divine and loving fatherhood and filiation.

The being whom the Father *has Himself\** by Himself, and the one that the Word *has Himself* as His own, received from the Father, is the same one: “The Father and I are one”<sup>9</sup>; “Everything of Mine is Yours and everything of Yours is Mine”<sup>10</sup>;

since in God, despite His being three Persons and each one having His *being Himself* in Himself as His own in His personal manner of being, there is one sole *being Himself* that is the solace and the repose of the Three.

The Father *has Himself so\** by Himself, the Word in Himself received from the Father –“for just as the Father has life in Himself, so also He gave to His Son the possession of life in Himself”<sup>11</sup>–;

and the Holy Spirit has it in Himself, but received from the Father and from the Word by virtue of the being that the Word has received from the Father:

“But when He comes, the Spirit of truth, He will guide you to all truth. He will not speak on His own, but He will speak what He hears,

<sup>9</sup> Jn 10, 30.

<sup>10</sup> Jn 17, 10.

<sup>11</sup> Jn 5, 26.

\* See last paragraph of Publishing Note on page 25.

and will declare to you the things that are coming. He will glorify Me, because He will take from what is Mine and declare it to you.”<sup>12</sup>

Since the Father *gives Himself so* everything to the Word and the Word *gives Himself so* back to the Father. And in Their loving paternal-filial intercommunication of infinite love, they make arise, as fruit of that same love, the Holy Spirit, who comes from Both in consubstantial embrace of Divinity:

“The Advocate, the Holy Spirit that the Father will send in My name, He will teach you everything and remind you of all that I told you”<sup>13</sup>; “When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, He will testify to Me. And you also testify, because you have been with Me from the beginning.”<sup>14</sup>

Arising in me in the utmost depth of the spirit the passage of the Apocalypse: “Then the Angel showed me the river of life-giving water, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of its street. On either side of the river grew the tree of life that produces fruit twelve times a year, once each month; the leaves of the trees serve as medicine for the nations.”<sup>15</sup>

O sublime mystery, full of transcendent loving wisdom, replete and saturated with Divinity,

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<sup>12</sup> Jn 16, 13-15.

<sup>14</sup> Jn 15, 26.

<sup>13</sup> Jn 14, 26.

<sup>15</sup> Rv 22, 1-2; cfr. Jn 7, 37-39.

infinitely subsistent and coeternally divine and self-sufficient, which my spirit, enthralled by love, under the light of the Infinite Being penetrates and savours...!

divinising me with the freshness of the water of the Eternal Spring “welling up to eternal life”<sup>16</sup> under the smooth and sacrosanct breeze of the Holy Spirit; being introduced into the nuptial chamber of the *Sancta Sanctorum* of Divinity Itself, only so that I may manifest it, and I may, from the stammering of my poor and limited words, proclaim something of what God shows me so that I may manifest it – “His left hand is under my head and His right arm embraces me, for I am faint with love”<sup>17</sup>–, immersing myself in the unfathomable arcanum of the recondite secret of His subsistent and coeternal Being.

5-12-1960

“O Wisdom...! Wisdom of the eternal Being...!

Sacred Wisdom...! Who could be able to comprehend, in Your being Yourself Science, Your limitless Knowledge...!

Knowing which are a thousand tastes that, always tasting of loves, can never be known in Your *knowing Yourself* knowing of limitless understanding, without remaining oneself transcending and the whole being intuiting in a knowing not to understand this elevated mystery...

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<sup>16</sup> Jn 4, 14.

<sup>17</sup> Sg 2, 6. 5.

O eternal Wisdom...! in Your eternal Understanding, *knowing Yourself* in the *knowing Yourself* of Your everlasting being, my poor mind gets lost in such elevated knowing, that, in Your very *being Yourself* Science, without to understand You, understanding, in Your *understanding Yourself*, I know You.

O eternal Wisdom...! Who could be able to get into that intimate intimacy of Your everlasting being!

Who could be able to immerse Himself, sacred Wisdom, in the limitless science of Your *knowing Yourself* knowing...

Who could be able to plunge oneself so deeply and intimately in Your savoury *knowing Yourself*, who could know how to expound You...!

O eternal Wisdom...! I, without knowing You, I know You in a *knowing Yourself* knowing of limited understanding...

O eternal Wisdom! today, in Your sacred science, I wish to lose myself engrossed in Your divine gaze; in order to know, not knowing, in Your divine knowing, this knowing, not understanding, of Your limitless being...

O eternal Wisdom! because I know You, without knowing, because I know You in Your knowing Yourself of limitless understanding, I know that, knowing of *knowing Yourself*, I am lost myself in Your understanding so profound and so fine, that, by reason of knowing You, I don't know.

O, how much I know about He who Is...! How much, in my poor manner, I have come to understand in this profound manner that in Your Bosom I found, immersed in the great mystery of Your same understanding...!

Your science impregnated my science, and when, aflame in Your loves owing to my poor understanding, I wanted to say to you, today I ask You overwhelmed, adoring and captivated, to grant me how to expound the Mystery that has stolen my enthralled spirit by the strength of Your being...

Lover of my *loves*... I intuit You... I see You... I understand You... I know You... How will I be able to say You, how will I be able to expound You in the limitless manner that in Your Bosom I found...?

Give me words, my Word, to say all that I know, even though the grief of saying You without being able overcomes me...!

But either I say You, or I die by the uncontainable strength of Your infinite power, that strongly drives me to say all that I know...!"

Oh...! a mystery of mysteries is God in His intimate, subsistent, familial and trinitarian life...!

For, although what makes the Father beget is the sapientially infinite contemplation of His being; because the life of God is an eternal present, without parts, without beginning and without end, without now nor after;

the Father is eternally and infinitely contemplating in His bosom, not only His essential *being Himself* of infinite self-sufficiency and subsistence, but He is contemplating His Word, His person and His being;

and He is contemplating the eternal moment of His eternal begetting of His Word;

and He is contemplating the eternal moment of His Son being begotten, that Son who is begotten and is being begotten as the fruit of His contemplation.

And, at that same eternal instant, the Father is contemplating in His bosom the person of the Holy Spirit, and the loving origin of the Holy Spirit of His Son and of Himself; of that Holy Spirit who is the loving fruit of His divine fatherhood and of His begotten Son.

What a mystery of profundity so deep and of such infinite transcendence...!

Because the Father, although He contemplates everything, and that the Word is begotten as the fruit of His contemplation; in His one eternal Look of consubstantial, infinite and sapiental wisdom, He contemplates His begotten Son and the Holy Spirit proceeded and proceeding from Both.

The Father *is Himself* an eternal Look of infinite and sapiental wisdom, so fruitful, that that same Look He *is Himself so* by virtue of His infinite subsistence, been by Himself, in Himself and for Himself.

And, when *being Himself so*, He encompasses in His coeternal encompassment, in that penetrating Look, His Only Begotten One and the Love of Both; although that same Look makes Him beget His Begotten One, of which is also the fruit, in and through that same Look, the Love of coeternal and lovely spiration of Both: the Holy Spirit.

Therefore the Father is begetting His Son, and from Both is proceeding the Holy Spirit, in that one and through that one Look of divine and eternal subsistence and self-sufficiency of being, in which the Father is contemplating everything.

Oh, Lord, how profound, how glorious and how subsistent is Your mystery...! How clear and how simple! Since, owing to the simplicity of the divine perfection, *God is Himself*, in a sole and coeternal simultaneous instant of infinite life, three Persons in one immutable act of Lovingly Known Wisdom in the tight containment of the scope of His same divine and coeternal wisdom.

I want to say God, and I am not able to express as I would wish with my poor words, because of the complication of my limitation, what I conceive about the infinite simplicity and the tight containment that, in His infinitely simple, luminous and transparent way, *God is Himself!*

O if I could say what about You I conceive and I contemplate in Your mystery, my God one

and triune, saturated with love and drowned in Your infinite, transcendent and sapiential wisdom...!:

The Father begets His Word as the fruit of His contemplation; although the Father, in His contemplation, is contemplating His Word begotten and being begetting Him.

Because the Word is the sapientially known knowledge of the Father, in singing Word of sapiential explanatory wisdom; and the Father knows Himself all that He knows, to know that is to beget.

The reason for everything is in that the Word is the lovingly Known Wisdom of the Father, in spelled out, consubstantial and eternal Expression, of infinite perfections; and the Holy Spirit is the consubstantial and loving fruit of the Father and of the Word, in a kiss of personal love.

The Father breathes the Holy Spirit as the fruit of His paternal love for His Son, on being begotten This One .

And that same Holy Spirit who proceeds from Both as the fruit of paternal-filial love, the Father is contemplating eternally in His one Look begetter of coeternal love.

And the Father is contemplating, in that sole Look, the being breathed from Him and from His Word, the Holy Spirit; that Holy Spirit who is the loving fruit of the Father and of the Word.

So the Father eternally contemplates, in His sole Look, the Word and the Holy Spirit; He always has them encompassed in His bosom.

And the Father contemplates the eternal instant of being begotten the Word and the Holy Spirit being breathed by Himself and by His Word.

And, in that sole Look, the Word is begotten, as the fruit of that sole Look; and the Holy Spirit is breathed, as the fruit of the Begetter and His Begotten One.

Thus the Father, in His sole Look, encompasses all His infinite perfection;

and He is contemplating His Son and the eternal instant in which His Son is begotten; the eternal instant in which He begets and in which His begotten Son emerges;

and the eternal instant of the Two loving each other with the Holy Spirit and in the Holy Spirit;

and the instant of the Holy Spirit being breathed by Both;

and the instant-instant in which He Himself and His Word love Their being and Their persons with the Holy Spirit;

and the Holy Spirit's return in a kiss of love to the Father and to the Son.

The Father contemplates, in His sole Look, His whole being, the persons and Their origins; because He contemplates even His very begetting Himself and His very looking; to Look that is to beget the Word.

And loving what He looks at, He breathes the Holy Spirit; the breathing of Both, which makes the Holy Spirit be the personal Love in God.

And the fruit of all that Look is the Word. That is why, the Word is the Expression of all that the Father is and all that the Father knows.

So the Word is expression of the Look of the Father, of the Father's begetting, of His *being Himself* begotten, of the Holy Spirit's proceeding from Him and from His Father, of His whole being with all His perfections and attributes.

In one word: the Word expresses all that which the Father contemplates, although the Word is the fruit of the Look, in contemplation, of the Father.

The Word is as infinite expressing, as infinite is the Father contemplating; since the Father gives Him everything, when He begets Him, so that He may express it to Him in a return of singing, infinite, eternal and loving filiation.

The Word is singing in a loving spelling out, in infinite explanation of being, as the expressive Word of the Father, the eternal instant of *being Himself* the Father, and the eternal instant of being He Himself.

And the Word is singing the eternal instant of the Holy Spirit's emerging, as paternal and filial Love, from His bosom and from the Fa-

ther's Bosom; since one sole life, one sole being and one sole bosom the Three are and have, each one in His personal manner;

He is singing the procession of the Holy Spirit and the being of the Holy Spirit;

and He is singing how He is by the Father and how the Holy Spirit is by the Father and by Himself.

The Word is expressing, in His sole Word, the persons with Their relations and Their processions;

and He is singing the whole being with all the infinity of attributes and perfections;

and He is expressing, in His infinite Canticle of being, how He Himself is the fruit, in filiation, of the contemplation of all the encompassing Look of the Father;

and also how the Holy Spirit is breathed from Both.

And the Holy Spirit is loving the eternal and encompassing Look of the Father, of which the Word is the fruit, and He, of the paternal-filial love.

And He is loving the eternal instant of the Father's begetting and of the Word's being begotten, of Both of them He is the love's fruit, in a Person-Love.

And He is loving the same eternal instant of Him *being Himself* the love of the Father and the Word; and the eternal instant of His procession from the Father and from the Word in a kiss of reciprocal love, on the Father begetting and the Word expressing.

And He is loving the eternal instant of Him being the love of the Father for His own being and the love of the Word for His own being; and the eternal instant of Him being Himself the personal love for the persons and for the being.

And He is loving the eternal instant of His being the Person-Love in God by the Father and by the Word, for all that the Word has received from the Father, as expressive Word breaking into infinite touchings of consubstantial melodies;

and the eternal instant of His *being Himself* received from the Father and from the Son, owing to which He is the personal love in God.

Therefore, the Holy Spirit encompasses in His love the Trinity of Persons and the Unity of Being, in each one of Its attributes and perfections.

What a happiness, what a felicity, what a repose, what a joy, that God *be Himself*, been in Himself, by Himself and for Himself, in trinitarian intercommunication of familial life, a mystery of unity so consubstantial and intrinsically one, that He is three divine Persons who are and have one sole being and one sole life...!

“He Who *is Himself*” is so infinite and co-eternally encompassed that, at the same eternal instant, without beginning nor end, of *standing in being of Himself and having Himself been* His same subsistence and infinite and eternal self-sufficiency, He is begotten and is breathed.

“The fires of Your ‘Eyes’ are of so much penetration, that, in flames of fire, You break into Contemplation; You break into Wisdom of divine Explanation, of eternal and secret Love in Your mystery of God; Wisdom that is light, light that is communication, communication that is life and life that *is Itself* love, for *being Yourself* wisdom of infinite encompassment.

God *is Himself* wisdom in a mystery of love.”

10-2-1968

O mystery infinitely transcendent, and enthrallingly captivating that of the Eternal Being, in His eternity without time, without beginning and without end, even though I may not be able to say it nor to express it!

Thank You, Lord...! Thank You, Lord...! Because I am not able to say You nor to express You as my love for You needs it, since You alone are able to *contemplate Yourself so*, to *express Yourself so* and to *love Yourself so* as infinitely and eternally *You deserve*.

## 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...

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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.

The authoress:

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