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## **THE PROMISE OF THE NEW COVENANT**

Oh Wisdom of the immense Power, You transcend man's understanding at an infinite distance, and show, with a wish of your will, the most unsuspected prodigies to our mind accustomed to the egoism and to the littleness of our being and our acting...!; infinite Wisdom, You splendidly reveal the infinity of your love in divine and eternal promises of donation and self-giving...!

Oh splendid Splendidness of the uncreated Light, You overcome the darkness of the tenebrae with the breath of your mouth, and You show, in splendours of eternal light, the refulgent and sparkling suns of your infinite wisdom...! When your light invades my being with a sparkle of your infinite pupils, my poor soul falls down adoring on the ground, in an ecstasy of total surrender that, delirious with love, makes me overflow in refulgent splendours of loving wisdom.

What powerlessness that of my created tongue, to express what my being conceives of the

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mystery of God in Himself and full of eternal communications in donations to us...! Infinite Word of the eternal Wisdom, grant me, on this day, that I may break out into word and I may say something, in created and tiny babbling, of what my soul has understood of your mystery!

Oh powerlessness of my limited capacity to express, that does not know how to break the secret that I hold, that does not allow me to expound the transcendent depth of what I conceive, and that has me struggling before the light of the eternal Sun, that, illuminating my being, impels me to express, as I may be able to, what I understand...!

And my mind, more and more clarified as I enter minute by minute more deeply into the mystery of the Covenant of God with man, feels more and more powerless to utter this unspeakable mystery of immense donation, that the Infinite One worked between Him and his creature.

Today, the impulse of the Eternal One, in the burning force of the Holy Spirit, making spring abundant flashes of light that replete my mind, impels my heart irresistibly so that, breaking out into word, I may express as I can, the Creator's wonder towards the creature in a romance of love.

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Today, in the depths of my being, teem the lights of the infinite Sun, that, refulgent with light, clarify my mind to grasp, with my limited understanding, the transcendent depth of God's plans in communication to man.

If I were poetry  
and could decipher  
the mystery that God lives  
in the transcendent depth  
of his eternal charity...!

If I were poetry  
to be able to expound  
the infinite donation  
of the infinite Power...!

But I am poor and I cannot  
express, in my expressing,  
the mystery that I conceive  
of infinite charity.

Today my heart becomes agitated  
and it palpitates in my chest  
before the infinite light  
of the infinite Mystery.

God created man looking at Himself in what makes Him be God, in the intrinsic reason of

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his very divine subsistence: “Let us make man in our image, after our likeness.”<sup>1</sup>

He created him, in the impulse of his infinite love, so that he might enter into the splendid banquet of his eternal feast, and he might participate, in family intimacy and home communication, in the transcendent and infinitely glorious happiness of his very joy.

God created man so that he might be God by participation in the homey company of his infinite Trinity; so that he might know his eternal being with the same light of his infinite wisdom; and so that, being word in the Singing Expression of his coeternal perfections, he might spell with the Word the infinite concert that, in a burst of plenitude, of life, of perfection, of riches, of beauty, of loveliness, *He is Himself* in Himself, in the infinite majesty of his *being Himself* Word.

He created him so that, entering into the joy of his eternal perfection, he might be immersed in the cooling flames of the Holy Spirit, and, impelled in his charity and driven forward in his fire, delirious and saturated with love, he might enter in the replete, innermost and eternal depth of the infinite life: “We are God’s children now; what we shall be has not yet been

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<sup>1</sup> Gn 1, 26.

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revealed. We do know that when it is revealed we shall be like Him, for we shall see Him as He is”<sup>2</sup> “being transformed into the same image from glory to glory.”<sup>3</sup>

God created man... God created man... Oh, how God created man...! So wonderful, so great, so splendid as to give him the possibility to possess Him with the joy that the very God enjoys Himself in Himself, to taste Him with the Wisdom with which He Himself contemplates Himself, to express Him with his very Word and to love Him with the gladdening fire of the very Holy Spirit, having by grace, in participation, what God has by nature. “He has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature.”<sup>4</sup>

Oh, how God created man...! My mind gets lost before the overwhelming consideration of this reality.

But man, in an unforgivable madness, in an incomprehensible foolishness and in total inconsistency, turning against God who had made him “in his image, after his likeness,”<sup>5</sup> who

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<sup>2</sup> 1 Jn 3, 2.

<sup>4</sup> 2 Pt 1, 4.

<sup>3</sup> 2 Cor 3, 18.

<sup>5</sup> Gn 1, 26.

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had given him his gifts, his riches and his promises, who had created him looking at Himself in what makes Him be God in his infinite subsistence, the meaning of his very Divinity, and who had given him the possibility to enter in his very joy, in his very happiness and in the most blissful communication of his very feast, he tells Him “no.”

That man, who was the manifestation of the splendid outpouring of the power of God when He created him, in the pride of his foolishness, like Lucifer, rebels against his Creator...!

Oh Lord...! Why, I see You full of majesty and beauty...! Why, I see You in your being subsistent by Yourself, majestic and infinite, You being what You *are Yourself*, in replete fullness and total saturation, without needing anything that You are not in You, by You and for You...!

Oh Lord...! Oh Lord...! I truly contemplate You telling Yourself through the Word, in a saying without words, in an expressing without concepts, in a spelling without letters and in an expression that is being what You are in the subsistent instant of *being Yourself* in wisdom of loving and infinite expression: I am Who I am Myself<sup>6</sup> by Myself! And I *am Myself, being Myself* in the full plenitude of my absolute po-

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<sup>6</sup> Cf. Ex 3, 14.

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tentiality, without anything or anybody giving to me, or taking from me anything, or adding anything to me.

Oh Lord...! And I see that, looking at Yourself in what You *are Yourself*, You create creatures that, through You, may be in the image of your uncreated and infinite *being Yourself*; not only so that they may be by participation what You are, but so that, rejoicing in what You are and for what You are, they may live on your very happiness in the company of your infinite Home... “For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry: Abba!, ‘Father!’ The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with Him so that we may also be glorified with Him.”<sup>7</sup>

Oh Lord...! Pardon me, but, no matter how much I strive, all that cannot enter into my poor little mind; the delirium of your love towards man when creating him is beyond my tiny understanding!

Oh...! And to that creature that You made looking at Yourself in what You are and in the

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<sup>7</sup> Rom 8, 15-17.

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image of your *being Yourself* God, you tell him—in a saying that is not to say, because You do not need to speak in order to communicate your thought—: Look what I am and look what I have done with you so that you may be by me; acknowledge it, for in it is your joy and the fullness and plenitude of your supreme happiness:

“The Lord God gave man this order: ‘You are free to eat from any of the trees of the garden except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die.’”<sup>8</sup>

And, full of tenderness and love, the Father’s infinite heart awaits man’s answer. He expects a response replete with affection, impregnated with gratefulness; a response that should be a self-giving which reciprocates his gift.

But man looks at God and looks at himself. And when he sees himself so God by participation, so beautiful, knowing about the Good and the supreme Perfection, full of his eternal gifts, saturated with the light and the wisdom of the Infinite One, prepared to enter in the eternal joys of the very Trinity; when looking at himself how he is by God, he lost the sense of reality and, in his foolishness and incomprehensibility, believing he was powerful by himself, he tells Him: “I will not serve You”<sup>9</sup>:

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<sup>8</sup> Gn 2, 16-17.

<sup>9</sup> Jer 2, 20.

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“The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it.”<sup>10</sup>

And, at that very instant, such a transformation took place in man, that the one who had been created to possess the infinite Good, feeling possessed and enslaved by evil, discovers a new and bitter wisdom, the experiential science of evil that fills and saturates him to his innermost being, enshrouding all his thoughts, his inclinations and longings full of concupiscence, invading all his capacities:

“Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves. When they heard the sound of the Lord God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the Lord God among the trees of the garden.”<sup>11</sup>

Oh terribility of man’s pride, that has made him understand, feel, taste and possess, in a possession of total adherence, the science, to him unknown because of the magnificence and holiness that God, when creating him, had poured out on him! And his mind, accustomed

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<sup>10</sup> Gn 3, 6.

<sup>11</sup> Gn 3, 7-8.

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to and created for the possession of the Infinite One, feels saturated with the science of evil which, penetrating him in his innermost being, makes him taste, in a tasting of sinful putrefaction, the wisdom of the separation from God and its consequences:

“For I know that good does not dwell in me, that is, in my flesh. The willing is ready at hand, but doing the good is not. For I do not do the good I want, but I do the evil I do not want. Now if I do what I do not want, it is no longer I who do it, but sin that dwells in me. So, then, I discover the principle that when I want to do right, evil is at hand. For I take delight in the law of God, in my inner self, but I see in my members another principle at war with the law of my mind, taking me captive to the law of sin that dwells in my members. Miserable one that I am! Who will deliver me from this mortal body?”<sup>12</sup>

Man, after the experience and the knowledge of his new science, looks at God again and does not see Him, because he has gone blind and has been left without the splendorous light of the wisdom that he possessed, his understanding being in the darkness of the sin that does not allow him to see his Creator. He has lost Him and forever!

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<sup>12</sup> Rom 7, 18-24.

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Man has no possibility of solution...! That covenant that God made with him when creating him, full of promises, has been broken by his voluntary “no.”

Oh terrible terribility of the sin, that leaves the creature, created only and exclusively to possess God, without any meaning before the only Good for which he has been predestinated...! Oh foolishness of the human mind that, when God shows him what He is by Himself, and then He shows him what man is by God, when requesting him to recognize how God is by Himself and how man is by God, in the unimaginable and incomprehensible madness of his raving he says, before the absolute clarity of the truth: “I do not want to!”

What a darkness in man’s soul! In what situation his “no,” which is voluntary and compiles the thought of all the other men, put him! What a reality so devastating, that it left the creature, made to possess the very Infinite One, meaningless! What an anguish that of his heart, what a dimness that of his life, what a darkness that of his mind!

He turns to God and he has lost him! He looks at himself, and he does not even know the reason for his existence, neither why nor for what reason he exists. He is in the world, senseless. Separated from the infinite science of

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the Good, he knows nothing. Only the science of evil, engraving itself on him, leads him to crawl through the mire of his own corruption, in search of a pleasure that fills the torturing and parched requirements of the almost infinite capacities of his soul and the deepest longings in his heart, created solely to be satiated with the fullness, in a participated possession, of the infinite attributes and perfections.

“The wrath of God is indeed being revealed from heaven against every impiety and wickedness of those who suppress the truth by their wickedness.

As a result, they have no excuse; for although they knew God they did not accord him glory as God or give him thanks. Instead, they became vain in their reasoning, and their senseless minds were darkened. While claiming to be wise, they became fools and exchanged the glory of the immortal God for the likeness of an image of mortal man or of birds or of four-legged animals or of snakes. Therefore, God handed them over to impurity through the lusts of their hearts for the mutual degradation of their bodies. They exchanged the truth of God for a lie and revered and worshiped the creature rather than the creator, who is blessed forever. Amen.

Therefore, God handed them over to degrading passions, doing shameful things and thus received in their own persons the due

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penalty for their perversity. And since they did not see fit to acknowledge God, God handed them over to their undiscerning mind to do what is improper. They are filled with every form of wickedness, evil, greed, and malice; although they know the just decree of God that all who practice such things deserve death, they not only do them but give approval to those who practice them.”<sup>13</sup>

Oh terrible situation that of man, created to enter deeply into the Being’s *being Himself* and to possess Him in the most delightful saturation of his very happiness...! “They have forsaken me, the source of living waters; they have dug themselves cisterns, broken cisterns.”<sup>14</sup>

But God looks at Himself. He sees Himself in the splendour of his plenitude, in the saturation of his infinite subsistence, full of the wisdom of his power; and, in an act of adherence to Himself in his eternal plan, moved to compassion, He leans again towards the creature that He had made with so much affection and outpouring of his infinite love.

Yes, God looks again to his creation, to the manifestation in creation of his eternal love, and

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<sup>13</sup> Rom 1, 18. 20b-26a. 27b-29a. 32.

<sup>14</sup> Jer 2, 13.

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it is broken, as a cup of glass fallen on the floor. It is broken into pieces and without solution! As a broken pitcher would never by itself be able to be again what it was, no matter how much its pieces might have tried to stick together, so the creation of man has been shattered without remedy. Poor man! How far his desire to be like God took him, to know the science of evil, unknown to him out of the infinite love of Him who created him solely and exclusively for the possession of the eternal Good!:

“But the serpent said to the woman: ‘You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is bad.’”<sup>15</sup>

Man looks at God, from the prostration of his own failure, for having rebelled against Him. He wants to restore himself by an effort of his limited power, he tries to hide himself to avoid appearing broken to pieces before the Creator, and he experiences the limitation and the poor-ness of his being that is not capable by himself of making the very least movement towards his recovery.

He is devastated, destroyed, and forever! He finds himself prostrate without having anyone

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<sup>15</sup> Gn 3, 4-5.

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to lift him; he sees himself shattered without either knowing how or being able to recover. And the situation in which he finds himself is so terribly humiliating that he is not even capable of lifting his heart to God to beg his mercy. The science of evil left him so impoverished and darkened, that, no matter how much he looks for the lost Good, the blindness of his situation will not allow him to discover the infinite, luminous and sparkling love of the eternal Mercy. He is ashamed even of looking at himself...!

He is broken, naked, devastated, without meaning, because, in his foolishness, when he wanted to be like God, not only knowing the science of the Good but, by wanting to possess contrary to the divine will the science of evil, with his “no” he breaks the Creator’s plans and destroys himself; leaving meaningless even the very creation, of which he is the voice and represents it before the infinite and uncreated Being that gave him his being:

“For creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labour pains even until now; and not only that, but we ourselves, who have the



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first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.”<sup>16</sup>

But the depths of God’s innermost being are moved to compassion when looking at the situation in which man finds himself, the marrow of his infinite being is stirred up, He shudders in the love of the Holy Spirit. The three divine Persons, looking at one another, would have burst into tears –if in God to cry would have been possible, which is not–, seeing the horrifying catastrophe in which man is involved: that creature who was created with infinite tenderness by his omnipotent hand; that who, full of the gifts of the Holy Spirit, was able to be, by participation, what He Himself was; the creature in which He had been putting the reflections of his *being Himself* wisdom, of his *being Himself* Father, of his *being Himself* burning Love in the flames of the Holy Spirit...!

And man’s destruction before God who cannot cry was so much, so much, so much!, that, in order to be able to cry, God made Himself Man. Because it was necessary to cry, no matter how, on account of that response of the creature to his Creator!

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<sup>16</sup> Rom 8, 20-23.

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And God, although He was not able to fulfil in Himself, because of the plenitude of his being and the greatness of his subsistence, the necessity of suffering and crying for the chilling situation in which man was, He invented, in a prodigious and wonderful manner, the way of being able to carry out what the “no” of the creature clamoured due to the breaking of the eternal plans.

“Christ, in the days when He was in the flesh, offered prayers and supplications with loud cries and tears to the One who was able to save Him from death, and He was heard because of his reverence.”<sup>17</sup>

“And Jesus wept. So the Jews said, ‘See how He loved him.’”<sup>18</sup>

And “when He drew near, seeing Jerusalem, He wept over it, saying: ‘If this day you only knew what makes for peace...! But now it is hidden from your eyes.’”<sup>19</sup>

God, when looking at his feet his creature broken into pieces whom with so much affection He had held in his arms and had caressed and sustained in his bosom; that creature who, not wanting to submit to Him, when getting loose from his hands in an outburst of pride, fell on the ground and got broken, and who,

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<sup>17</sup> Heb 5, 7.

<sup>18</sup> Jn 11, 35-36.

<sup>19</sup> Lk 19, 41-42.

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when looking at himself wrecked, from his prostration lifts his eyes to the Creator and does not find Him anywhere because he has lost Him, and forever!;

when looking at that creature who would like to clamour begging the Infinite One for compassion, but cannot because his throat is cracked and has no words; who would like to... who would like to... and cannot!, because, only some pieces, a rag, remains of what he once was, and aware of his prostration, he sinks forever in the bitterness of his desolation;

when thus looking at man, the three divine Persons pouring Themselves out in loving compassion of mercy, and full of love and tenderness, in Family gathering and Home privacy, they discuss among Themselves:

—What is to be done with man? How can his problem be solved? How can he recover again? How can the creature be united again with his Creator, whom he has offended, rebelling against his infinite Sanctity, outraged? What is the use of making another man who will get broken again? What for another creature that may say again “no”? Angels..., men...

And, oh mystery...!, in the infinite Council something unsuspected is determined; something so incomprehensible is achieved, so unimaginable, so incalculable, so strange and so eternal that it can only occur to God be-

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cause only He can bring it about: the Father, in an infinite manifestation of majesty, of plenitude, says to his Son, moved by the love of the Holy Spirit:

—You will be the Man, You will be the New Creation.

—“*Ecce Homo*: Behold, the man!”<sup>20</sup>

—But I cannot because I am God...! —as if in God it were possible not to be able to do something—, says the Word. How will I be able to be Man if I am God...? Although I know that I can do everything by the power that You have and the power that I have through You, in You and in me. But, as what you want I want and what you can do I can do, I shall be Man, I shall be creature, I shall be creation. And I shall be it because the love that You have for me and I have for you in the Holy Spirit, oh Father!, impels us so that the creation that came out of your hands as a reflection of your perfection which is my own and that I express, may not remain in this condition; it cannot remain thus because your Love and my infinite Love demand a regeneration.

“Then the Lord God said to the serpent: ‘I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel.’”<sup>21</sup>

<sup>20</sup> Jn 19, 5.

<sup>21</sup> Gn 3, 15.

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A promise renewed to our Fathers Abraham, Isaac and Jacob: “I, the Lord, am the God of your forefather Abraham and the God of Isaac; the land on which you are lying I will give to you and your descendants. These shall be as plentiful as the dust of the earth... In you and your descendants all the nations of the earth shall find blessing.”<sup>22</sup> A promise announced by the Prophets and carried out and fulfilled in the fullness of time in Christ, the promised Messiah, Yahweh’s Anointed, the Only Begotten of God made Man:

“For through faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham’s descendant, heirs according to the promise.”<sup>23</sup>

God is going to carry out his Covenant with man and invents a way, within his infinite wisdom, that hardly fits in the potential possibility of the infinite and coeternal Being. Because God can only be God and man can only be man. And the manifestation of the infinite wis-

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<sup>22</sup> Gn 28, 13-14.    <sup>23</sup> Gal 3, 26-29.

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dom and power consists in that God, without ceasing to be God, be Man, and Man, without ceasing to be man, be God; all this being brought about through the mystery of the Incarnation in the innermost being of that creature whom the Father Himself, moved by the infinite love of the Holy Spirit, creates to be the Mother of his Incarnate Son: The new Woman who would crush the head of the dragon<sup>24</sup>; “the virgin shall be with child, and bear a son, and shall name Him Immanuel, that means ‘God with us’.”<sup>25</sup>

“The angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin’s name was Mary. The Angel said to her, ‘Do not be afraid, Mary, for you have found favour with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end.’”<sup>26</sup>

Oh...! Who will be able to comprehend the love of God for his creature, which, in order to

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<sup>24</sup> Cf. Gn 3, 15.    <sup>25</sup> Is 7, 14.    <sup>26</sup> Lk 1, 26-27. 30-33.

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make nothing lack to the majestic manifestation, full of splendour, of his tenderness towards him, gives it a Mother able to deliver to it the Only-begotten of the Father with a motherly heart and the Holy Spirit's love?! And this motherhood is so wonderful, that it is divine Motherhood, because it is God Himself who in Mary's womb becomes man:

"But Mary said to the Angel, 'How shall this be done, since I know not man?' And the Angel said to her in reply, 'The Holy Spirit will come upon You, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God.'"<sup>27</sup>  
"Mary said, 'Behold, I am the handmaid of the Lord. May it be done to me according to your word.'"<sup>28</sup>

The Virgin is such a Lady,  
of so much motherhood,  
that she is Mother of the Infinite One,  
who would come to dream it...!

God who becomes flesh in her womb  
to carry out, in it,  
the transcendent mystery  
that nobody could ever think of!:

<sup>27</sup> Lk 1, 34-35.

<sup>28</sup> Lk 1, 38.

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God who, being God, is Man,  
without changing in his Deity,  
and the Man who becomes God  
without ceasing to be mortal...!

Mystery of the mysteries,  
full of Divinity...!  
The Virgin that breaks into Mother  
without breaking virginity.

The more Virgin the more Mother she is,  
of so much motherhood,  
that she is divine Motherhood,  
fruit of virginity.

Oh what a great mystery...!  
Who will be able to contemplate it  
without his mind blurring it  
being unable to embrace it,  
not understanding its excellence  
due to its great greatness...?

I have a Mother so Virgin,  
as to be all Motherhood...!

And through the mystery of the Incarnation,  
and in Mary's womb, God creates a creature so  
much for Himself, that will never separate from  
his hands nor will be able to break, because  
this human creature will be God.

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There is no longer any power able to break Man! Now Man cannot break Himself, because He cannot want anything other than what God wants, because He is God! Who will be able to separate the human nature of Christ from the person of the Word? Who will be able to separate the Divinity from the human nature, if the human nature has no other person than the divine one, the eternal “Yes” of the Father, as answer and response of the creature to his Creator?

Oh Mystery of mysteries! God has made a covenant with man as eternal as it is infinite, as perfect as He Himself is perfect, because He Himself is in Himself the eternal Covenant of God with man:

“But when Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the *Sancta Sanctorum* with his own blood, obtaining eternal redemption.

For this reason he is mediator of a new Covenant or Testament: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance.”<sup>29</sup>

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<sup>29</sup> Heb 9, 11-12. 15.

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Now there is Jesus Christ, who is God and is Man, who is Heaven and is earth, who is Divinity and Humanity, who is Richness, who is the infinite “Yes” to the omnipotent manifestation of the creative and coeternal will of God. Whoever is able to break Christ, will break up the Covenant of God with man! Whoever is able to break Christ, will destroy the Promise of the New Covenant!

Because Christ is the Covenant carried out and fulfilled of God with man, the Only Begotten of God Incarnate, to whom is owed all honour and glory, and “at whom every knee should bend, of those in heaven and on earth and under the earth”<sup>30</sup>; and the only one able to unite God with man, and to restore fallen mankind.

“I am the way and the truth and the life. No one comes to the Father except through me.”<sup>31</sup>

“There is no other name under heaven given to the human race by which we are to be saved.”<sup>32</sup>

And, oh terrible wickedness of man, of the creature against the Creator, which, to be able to break the Covenant of the New Promise, killed Christ! But this was the Sacrifice that made

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<sup>30</sup> Phil 2, 10.

<sup>31</sup> Jn 14, 6.

<sup>32</sup> Acts 4, 12.

## The Promise of the New Covenant

perpetual the promises of the New Covenant, and the means to the restoration. Because, with Christ's death, sin was buried and a new Man arose, incorruptible, a glorious Man, without the ties of corruption and without the consequences of sin.

"We know that Christ, raised from the dead, dies no more; death no longer has power over Him. As to his death, He died to sin once and for all; as to his life, He lives for God."<sup>33</sup>

And thus, the Promise of the New Covenant is so splendid that Christ, having been born in a manger, suffering hunger and thirst, enduring the coldness of the ingratitude of men, compiling in Himself all the consequences of sin –without being sin– for the sake of sinners, for that waste of a creature fallen at the Creator's feet, He brought about that, "being lifted up from the earth," as a sign of destruction and as a consequence of the "no" to God, He might also represent and manifest to men how far the "no" of the same man was able to take the Author of life: "When I am lifted up from the earth, I will draw everyone to myself."<sup>34</sup>

Christ, on the cross, felt the consequences of the sin, experienced in Himself the abandonment in which sin had left man vis-à-vis God, and felt Himself abandoned by the Father.

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<sup>33</sup> Rom 6, 9-10.    <sup>34</sup> Jn 12, 32.

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And when He had already drawn everything to Himself and had restored step by step that broken man, when He had suffered in Himself the consequences of the "no" of the creature to the Creator and had responded to God weeping, as the infinite Sanctity deserved, He finished with: "All is accomplished."<sup>35</sup>

And the sinful man, before Christ wounded, before the Author of life crucified and dead in his humanity, before the apparent triumph of his own wickedness, rejoiced because he thought that he had been able to break again the Promise of the New Covenant, knowing not that the fruit of that destruction was the beginning of the restoration and of man's glorification before his Creator.

"And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in Him may not perish, but may have eternal life."<sup>36</sup>

And Christ rose up carrying out in Himself what God had carried out in man; a Man glorious and incapable of suffering rose, *being Himself* the accomplished realization of the Promise of God to his People in the New Covenant.

God, when He acts, does it as God; and as in Him to will is to do, when He wants to make

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<sup>35</sup> Jn 19, 30.    <sup>36</sup> Jn 3, 14-15.

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an unbreakable covenant with his People, He Himself is the Covenant. But, as the Saying of God is the Word, when God says to men his word of eternal covenant, he says it making Himself Man and *being Himself* in Himself the Word and the Covenant in eternal perpetuation. And for that reason, He contains within Himself the plenitude of the Priesthood; for the priest is the one who unites God with man, the one who fulfils the New Covenant. This Priest in plenitude is Christ.

“For there is one God. There is also one mediator between God and the human race, Christ Jesus, himself human, who gave himself as ransom for all.”<sup>37</sup>

Lord! But... what are you saying to me...? That You and I will be united eternally...? In what way are You promising me my union with You...! In what way are You strengthening your promise in your word! What will You do so that your word be reality and your promise fulfilled...?

Oh Mystery of the mysteries!: “The Word became flesh and made his dwelling among us.”<sup>38</sup> Your promise is already fulfilled...! Your word has already been realized in a word such a word and in such an unbreakable saying, that You Yourself are the Word, the Promise, the Covenant

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<sup>37</sup> 1 Tm 2, 5-6a.    <sup>38</sup> Jn 1, 14.

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of the New Testament; that You Yourself are in Yourself the union of God with man, being You in Yourself creature and Creator!

Oh...! My mind today is delirious. My palpitation becomes agitated on account of the eternal Promise of God, that is communicated without noise of words, of concepts, in divine Explanation...

Oh...! My mind feels lost due to the eternal Promise that God fulfils in Himself. Who will be able to break God in his divine Promise? Who will be able to turn towards the Creator in order to break his Promise? Not even hell with its terrible wickedness...!

If I could express this force that palpitates in the bottom of my chest, that which my being feels that I would like to express...! If I could write down what my understanding conceives in light of the Eternal One, when I see how is strengthened the Promise of the Covenant with his People...!

Oh the eternal Covenant of the New Testament...! Perpetual Covenant, announced by God to our first Parents in the garden of Eden, promised to Abraham and to his descendants forever, manifested by the holy Prophets of the Old Testament and fulfilled by Christ, Yahweh's

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Anointed, a Man of suffering who, as the immaculate Lamb, with his divine blood takes away the sins of the world; a Covenant that continues in the eternity throughout the centuries, without time...!

How all the plans of God in his Promise are understood, in light of the coeternal wisdom of the infinite Being...!

And so that this Covenant may be perpetual with Christ's restoration through the mystery of his life, death and resurrection, God wanted to stay with man, but in a glorified state: "And behold, I am with you always, until the end of the age"<sup>39</sup> in a Covenant of infinite love.

And this Covenant has the intrinsic meaning in that God and man have been united in the person of the Word so unbreakingly through the hypostatic union, that God is already Man and Man is God.

But, as the Word cannot separate from the Father and from the Holy Spirit in his divinity "–I and the Father are one–"<sup>40</sup>; neither can Christ, in his humanness separate from the other men since the moment of the Incarnation. So that, in an unimaginable and indescribable mystery of union of God with man, between creature and Creator, full of divine and infinite

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<sup>39</sup> Mt 28, 20.

<sup>40</sup> Jn 10, 30.

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mercy, Christ will always be the Head and we the members of his Body; for that reason men will already be Christ's mystical Body, that is the same thing as the mystical Body of God in Christ Jesus.

"As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons. Now you are Christ's body, and individually parts of it."<sup>41</sup>

And this is the Promise of the New Covenant: God who gives Himself to man through Christ, in his Trinity of Persons, and man who, through Yahweh's Anointed, the Only Begotten of God Incarnate, remains mysteriously and eternally united by participation with the ineffable life of the Divine Family!; wherefore we are live temples of God and dwellings of the Most High: "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him."<sup>42</sup>

And who will be able to separate Christ from the Father and from the Holy Spirit? The one who can separate the human nature and the Divinity hypostatically united in indissoluble and eternal wedding in the person of the Word,

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<sup>41</sup> 1 Cor 12, 12-13a. 27.

<sup>42</sup> Jn 14, 23.



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and Christ from men; since Christ is one thing with the Father and with the Holy Spirit and He is one with all men; because Christ, on account of his divinity, is God and, on account of his humanness, is Man. And as Christ cannot be destroyed, because precisely due to his apparent destruction the resurrection and the life arose, it will never be possible to separate God from Man and it will never be possible to separate Man from God.

This is the “madness” of the Promise of God to man! This is the “madness” of the Promise of the eternal and New Covenant! A Promise that is not two, but one: promised by Yahweh in the Old Testament, and carried out and fulfilled by Christ, through Mary, in the new and celestial Jerusalem.

A Promise that not only cannot be broken, but rather has to be perpetuated patently throughout time. A Promise and a Covenant that had a beginning without end. A Promise fulfilled of the Man God who wants to be with men as long as the centuries endure, with each one of them in each and every moment of their lives: “Whoever eats my flesh and drinks my blood remains in me and I in him and I shall raise him on the last day”<sup>43</sup>; and who wants that each and every man feel grafted onto Him as

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<sup>43</sup> Jn 6, 56. 40b.

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the vine shoots to the vine, and that they have him, as a Good Shepherd who gives his life for his sheep, mysteriously among them, in each and every moment of his life during the thirty three years that He spent on earth.

“For all of you who were baptized into Christ have clothed yourselves with Christ.”<sup>44</sup>

A Promise of the New Covenant that is not like our promises, that remain in words, but rather it does what it says. And, as God lives in an eternal Saying, He manifests Himself to us as He is, telling Himself to each and every one of us in our time, in our way, in our style and circumstances.

That is why, since his Word does what He says, that saying Himself to us is being done in us, in each and every moment of our life. For that reason whoever loves God observes his doctrine and God dwells inside his heart.

How beautiful is the tenderness of the infinite Love for man! When, in the night of the Supper, the Apostles, having a feeling that a separation was near, are sad, then the Promise of the New Covenant does its promise of perpetuation among us establishing its eternal commitment.

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<sup>44</sup> Gal 3, 27.

## The Promise of the New Covenant

“For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, ‘This is my body that is for you.’ In the same way also the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’”<sup>45</sup>

In this new promise the Eucharist is instituted, by the bloodless Sacrifice of the altar, perpetuation of the life, death and resurrection of Christ; that is why in the Holy Mass is perpetuated for us in constant realization the Promise of the New Covenant of God with man. And the Promise of this New Covenant, is not fulfilled only because Christ promised us to stay with us, but rather it is a Promise that contains in itself the actualised realization of the life, death and resurrection of Christ in each one of the moments of our existence. That Promise of the New Covenant is perpetuated for us in the Eucharistic Sacrifice and, in a mysterious way, also in the other Sacraments.

What is the Sacrifice of the altar? Christ living with us, in the full exercise of his Priesthood, his incarnation, life, death and resurrection, telling us his life, communicating to us his gifts, grafting us onto Him, perpetuating that

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<sup>45</sup> 1 Cor 11, 23-25.

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grafting and becoming, by and in the fullness of the exercise of his Priesthood, Glorifier of God, Atoner for the sins of men and Reconciler of men with God. Christ is the Promise of God, become realized in eternal perpetuation for each and every man in all the moments of the life of each one of them.

And so that this might be a palpable, living and palpitating reality, so that the existent reality between God and man might be visible, God stayed with us visibly in the fulfilment of his Promise. This fulfilment is the new Zion, the holy Church founded by Christ and entrusted to his Apostles, saturated with Divinity and replete with all the gifts, fruits and charisms of the Holy Spirit from the day of Pentecost. Wherefore the Church is the congregation, the perpetuation, the perennial and eternal maintaining of the union of God with man and of man with God.

“I also saw the holy City, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, ‘Behold, God’s dwelling is with the human race. He will dwell with them and they will be his People and God himself will always be with them as their God.’”<sup>46</sup>

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<sup>46</sup> Rv 21, 2-3.

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The Church is the one that encloses in herself, by the Only Begotten of the Only true God, Jesus Christ the One whom He sent, the mystery of that union, because she is in herself the whole mystical Body of Christ, Head and members. And because she is the Head and the members, the Church is the Total Christ, the one that has the plenitude of the Divinity and the one that, through Christ, with Him and in Him, bears the sins of all men. That is why she is divine and human; that is why she stands upright and she is thrown down on the ground, she is Queen and she is Lady, and she is, with Jesus, “a worm, hardly human, scorned by everyone, despised by the people.”<sup>47</sup>

“Christ loved the Church and handed Himself over for her to sanctify her, cleansing her by the bath of water with the word, that He might present to Himself the Church in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish.”<sup>48</sup>

— What is the Church?

— The People of God with God, and God with his People.

— What is the Church?

— Christ with man and man with God.

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<sup>47</sup> Ps 21, 7.

<sup>48</sup> Eph 5, 25-27.

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— What is the Church?

— The Great Christ of all times, Head and members. But the Total Christ who has in Himself the Father and the Holy Spirit living his life in the plenitude and in the clarity of his glory, in the holiness of his majesty and in the infinity of his perfection; and who has in Himself all the men of all times that have been, that are and that will be, with the sanctity of their lives or with the chilling and horrifying monstrosity of their sins; who has in Himself the plenitude of the Divinity in his royal Head “for in Christ dwells the whole fullness of the deity bodily”<sup>49</sup>; and that has in Himself, through Christ and like Christ, the totality of the sins of her members...

— What is the Church?

— The Promise of the New Covenant among men; the fulfilment of that promise that God made to man and that the holy Fathers yearned for in the messianic times.

The Church is with Mary that new Woman who appeared in the Old Testament refulgent with light and that all awaited as the salvation of their People. Because, while she contains and is in herself the perpetuation of the mystery of the union of God with man, she is also

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<sup>49</sup> Col 2, 9.

## The Promise of the New Covenant

the one who contains within her the beginning and the foundation of the Promise of God to man, which is the Incarnation. And, therefore, as the Incarnation took place and the fulfilled Promise was made and consummated in Mary's womb, who, as Mother of Christ, is not only Mother of the Head but of all the members, and Mother that perpetuates her motherhood as long as the Head and the members last, the Church also has Mary as Mother all times enduring.

This motherhood of the Virgin is so plethoric, that, when God made the Promise of the New Covenant, He announced in Paradise to our first Parents that, as through a woman sin entered, by a Woman the Life would enter the world. That is why Mary's motherhood in the Church is as great as it befits the Promise of the New Covenant, because it was through her divine Motherhood that God made the Promise, through whom He fulfilled it, where He fulfilled it and, therefore, whence it is perpetuated.

That is why Mary is the Ark of the New Covenant, the Gate of the great Jerusalem, Sanctuary of the Divinity, the precious Amphora replete with God to saturate with the plenty of her fullness all those who may come to live and to drink in the abundance of the infinite torrents of the divine Springs of the waters that are contained in her bosom. Being the extensibility of

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the Virgin's motherhood as perpetual as the Promise of the New Covenant; and as long as God is Promise to give Himself to man, Mary will be motherhood, and divine Motherhood!, through which the Promise of the New Covenant is given to us.

The motherhood of the Virgin, of the Queen and of the Lady is so great that, due to the sublimity of its mystery, She "kept all these things in her heart."<sup>50</sup> The Virgin kept in silence the secret of her motherhood, because silence is that which keeps the secret of the great mysteries.

Thus the Church, precious amphora replete with Divinity, perpetuation and perennial manifestation of the mystery of God with men and of men with God in Mary's bosom and under the protection and the manifestation of her motherhood, suffers and rejoices, reigns and fails in an apparent failure as that of Christ, keeping and pressing, as the Lady, in the silence of the incomprehension, the great mysteries of her life and of her agony.

The plans of God are not like ours. We say one thing that only lasts one day, and every day we say one thing due to the limitation of our being and of our acting. Not so God. His

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<sup>50</sup> Lk 2, 51.

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Promise is a Saying that does what He says, and He does it being what He promises as long as the Promise endures. And as the Promise is eternal, with a beginning, but without end, eternal is Christ, eternal is Mary's motherhood, eternal is the Church, as eternal is the life of God with man and of man with God, of him who may want to avail himself of the Promise by his grafting onto Christ, by his dependence on Mary's motherhood and by his incorporation somehow in the Church.

"I will renew with you the everlasting Covenant, the benefits assured to David, the true ones?"<sup>51</sup>

And as the mind of God does not change, for that reason the Church is always the same; and perpetuates herself stable and unshakeable and she is only one because God is only one in his Trinity of Persons, because the Promise of God is only one and in only one way. A Promise that, although on the part of God is always the same, on the part of man's response, sometimes she seems to stagger in her members, but not in her immovable Head, not in Mary's motherhood who, when she was made Mother of Christ, she was mother of all her members forever.

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<sup>51</sup> Is 55, 3.

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That is why, whoever wants to avail himself of the Promise of God not receiving Mary's motherhood, not recognizing Christ as He is, God and Man, divine and human or not accepting the Church, new and celestial Jerusalem, is outside the Promise, is not of the People of the New Covenant and with difficulty will be able to be recognized by Peter, who is at the gate of Heaven so that nobody that he may not know may enter the glorious feast of the children of God "who had God's name and the Lamb's name written on their foreheads"<sup>52</sup>; and that God, through the Promise, prepares for those who, embracing his whole plan, may be recognized by the Prince of the Apostles:

"I will give you the keys to the kingdom of Heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven"<sup>53</sup>;

a Promise that the infinite Word of the New Covenant made to the Fisherman from Galilee, and that is perpetuated in his successors as long as the times endure.

Christ not only remains invisible in the Promise of the New Covenant, in the Eucharistic Sacrifice of the altar, in the Sacraments, by means of the Liturgy, but remains visible in the

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<sup>52</sup> Rv 14, 1.

<sup>53</sup> Mt 16, 19.

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Pope, so that the foundation of our faith, by means of his infallibility, may not stagger, and so that the Promise of God be visibly manifested through that visible Head of the Church. [...]”<sup>54</sup> “but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers.”<sup>55</sup>

The Church is and contains in herself the Promise of the New Covenant, being as unbreakable as that same Promise and that same Covenant. Who will be able to break the Promise of the New Covenant since it is Christ Jesus, since it is God Himself become Man? For only he who may be able to break Christ, Head and members, will be able to remove Mary’s motherhood from the Church and to remove the Pope as Supreme Shepherd of this holy Mother: “Peter, do you love me more than these?...: Feed my lambs... Tend my sheep.”<sup>56</sup>

Demanding Jesus of him who will shepherd and govern his Church that he love Him more than his brothers.

What mysteries the Promise of God to men contains! Wherefore the Church is one; one in

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<sup>54</sup> This sign indicates the suppression of passages more or less wide that it is not deemed opportune to publish in the authoress’ life.

<sup>55</sup> Lk 22, 32.

<sup>56</sup> Jn 21, 15-16.

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her Promise, one in her beginning, one in her Head, “built upon the foundation of the apostles,”<sup>57</sup> Pillars of the new and celestial Jerusalem, “not made by human hands”<sup>58</sup> but by God Himself, sheltered under Mary’s motherhood, divined by the holiness of her Head and disfigured by the sins of her members.

And this Church so divine, so eternal, so simple and so lady, to God’s look is always the same: immutable, invincible, “as mighty as an army in battle,”<sup>59</sup> ready to make God become crazy with love as a bedecked Bride on the day of her eternal spousal. However, to men’s look, she is voluble and unpersevering depending on the times.

Sometimes her plenitude, her perfection, her holiness, her Head, Christ Jesus, dwelling in her with the Father and the Holy Spirit and the perfection of her saints are more apparent. Then those who contemplate her see her as the only solution to all the problems, as the fulfilment of the exigencies of all men and the plenitude of the perfection of the world.

In other epochs, men, seeing only the human side of the Church, do not perceive anything but the imperfections and sins of her members; and as a consequence, to their poor

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<sup>57</sup> Eph 2, 20.

<sup>58</sup> Heb 9, 24.

<sup>59</sup> Jl 2, 5.

## The Promise of the New Covenant

mind, which is unable to embrace the total mystery of the Church, Head and members, she appears made ugly, aged, old, stained, failed, and perhaps, because of the warp obscured by the darkness of pride, even destined for destruction and disappearance. And this happens to those who, not knowing God, and, therefore, not penetrating his eternal thoughts, “which were not made known to human beings in other generations as they have now been revealed to his holy apostles and prophets by the Spirit,”<sup>60</sup> neither in the Promise of the New Covenant, not sensing her great reality, they look at everything in a human way, having to them the same value what men say and the Saying of God perpetuated through this same Church.

Oh mind of man, who would like to break again this creation of the Eternal One!, who would like to escape again from the arms of the Infinite One!, who would want the freedom that the first man, broken at the Creator’s feet, had!

Oh pride of the human mind that, when it separates from the divine thought, it atrophies everything with the smallness and vileness of its criteria! Oh man’s pride that does not count on the Promise of the New Covenant being unbreakable because it is God Himself made Promise!

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<sup>60</sup> Eph 3, 5.

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Oh mind of man, today I roar with laughter at you, because, although you may want, you cannot break the Promise of God, because it is God Himself made Promise; neither can you escape from his hands because you are one with Him, and you have to glorify him eternally in the place you will may choose for you, as a surrendering to the Promise of God accepted or rejected; a Promise that neither life nor death can break, because it is not subjected to fickle man, but rather is made and fulfilled by the immutable God Himself!

And I return to the thought of all my life, to the approach to my consecration, to the vision of Christianity that God showed me so that I might give meaning to my existence; the meaning that from all eternity, when creating me and afterwards when restoring me, He wanted to put in me: I have to live my grafting onto Christ, that leads me to become one thing with the Father and the Holy Spirit, that shelters me under Mary’s motherhood, that makes me one thing with Peter and with the whole Apostolic College, that also has me grafted onto all the members of Christ’s mystical Body, and that teaches me to live by things divine in order to give meaning to everything human.

When, losing the true orientation of his Christian life and the supernatural approach to the Promise of God and to his plans, man, be-

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ing left without light, looks at everything in a human way, then, acting accordingly, he makes the Church appear more and more stained, sunken, impoverished and apparently without sense on account of the sins of her children. For that reason the true children of God, those who live by the Promise of the New Covenant without disfiguring it, totally taking shelter in it with all its consequences, those are the only ones able to manifest the true face of the Church.

But, as Wisdom is communicated to the pure of heart, “for they will see God,”<sup>61</sup> and is manifested to the simple ones through the Sacraments and in the intimacy of the contact with God, hence all the devil’s insistence on separating the Christians from the Sacraments and from the intimate contact with the eternal mysteries, so as to leave them in the poverty and the darkness of their pride, that, rebelling against the promises of God, will try to destroy Christ’s mystical Body. Some will act with bad will; others, led, not by the divine, but by the human criterion; others, carried away by the currents of the confused and crazy thoughts of men.

And so as, in the beginning, the enemy confused man so that he might rebel against God and his plans, so now, in order to achieve the same end, he tries to confuse again the intelli-

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<sup>61</sup> Mt 5, 8.

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gences by means of pride, of the diversity of criteria and thoughts, and bring about that men long for a freedom that, rebelling against the plans of God, his thought and his eternal Promise, may lead them to get out of those loving plans and, being left out of the Promise, find themselves in a situation worse than that of the first man.

“When an unclean spirit goes out of someone... Then it goes and brings back seven other spirits more wicked than itself who move in and dwell there, and the last condition of that person is worse than the first.”<sup>62</sup>

To carry this out, he tries by all possible means to separate from contact with God the creature created by the Infinite One essentially to possess Him; a contact that is given to us by the Sacraments and our times of prayer, means by which the members of the Church will be able to live putting God in their heart during the whole day in all the circumstances of their life, guiding and focussing them according to the divine thought, that gives meaning to the whole being and acting of man.

And thus, as the enemy goes on taking the divine thought off man’s mind, confusion and impurity invade us –because God manifests his

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<sup>62</sup> Lk 11, 24-26.



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secret to the little ones and the pure in heart—, our minds get confused, our thought becomes darkened and, looking at everything in a human way, we do not accept the plans of God, burdening the Church, not only her Head, Christ Jesus, but also all the members, with the tearing and horrifying consequences of our “no” to the Supreme Good.

In this way the Church, unshakeable and unbreakable, beautiful, divine and divinising, sometimes, to those who do not have eyes burning with divine wisdom which illuminates their minds, she appears as though staggering from the confusion of the diversity of criteria, that, presenting her to the others as she is not, they are scattering the Good Shepherd’s flock.

But it does not matter, because there is no one to touch or divide the Church! A group of members may separate from her Head, but the Church will never be able to separate nor sink, for she is the Promise of the New Covenant, founded and perpetuated in Christ, who is the union of God with man!

“So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus Himself as the cap-

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stone. Through Him the whole structure is held together and grows into a temple sacred in the Lord; in Him you also are being built together into a dwelling place of God in the Spirit.”<sup>63</sup>

Oh mystery of the New Covenant! My mind today feels exceeded before the depth of what it glimpses. My tongue babbles due to the impotence of its expression to figure out what I have in my chest. My physical forces run out before the slow and torturing martyrdom of not being able to say at the top of my voice, “welcome or unwelcome,”<sup>64</sup> as the Apostle said, in the remote places of the world and to all the men on earth, the tight summary of the Promise of God to man, who, having created him in the beginning only and exclusively to be one with Him and to live on his life in the home-loving company of his intimacy, by the Promise of the New Covenant, He made this very man son in the Son, having by adoption what the Son of God Himself has by nature.

“He has predestined us unto the adoption of children through Jesus Christ unto Himself: according to the purpose of his will: Unto the praise of the glory of his grace, in which he has graced us in his beloved son. In whom we have redemption through his blood, the remission of sins, according to the riches of his grace,

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<sup>63</sup> Eph 2, 19-22.      <sup>64</sup> 2 Tm 4, 2.

## The Promise of the New Covenant

which has superabounded in us in all wisdom and prudence. That he might make known unto us the Mystery of his will...: to re-establish all things in Christ.”<sup>65</sup>

In the beginning we were created to be God by participation, to live with Him in intimacy, to be his children by the manifestation of the Son that we had in us; since in the Son we have been created, because God, when He created us looking at Himself in what makes Him be God, He made us God by participation and children in the Son. But, by means of the Promise of the New Covenant, we are children in the Son not only by participation, but by adoption, in such a way that Christ Jesus, in all that He is, is the Father’s Son for not having other person than the divine one, and being all of us grafted onto Him and being his members with the union that exists between the members and the Head, it is not now only a participation of the Creator the one that we have for being rational creatures, but rather we also participate of the filiation of the Word: “God brought us to life with Christ, raised us up, and seated us in the heavens in Christ Jesus.”<sup>66</sup> “That they may be one”<sup>67</sup> with me, Father, like I am One with You, with the “glory You gave me”<sup>68</sup>

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<sup>65</sup> Eph 1, 4-10.

<sup>66</sup> Eph 2, 5-6.

<sup>67</sup> Jn 17, 11.

<sup>68</sup> Jn 17, 22.

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as your Only Begotten and in the way that I have it as your Son, “so that they may be brought to perfection as one.”<sup>69</sup> “That where I am also may be with me these who You gave me”<sup>70</sup> in the fulfilment of your Promise...

Oh Promise of the New Covenant that makes man God, because God makes Himself Man! Oh mystery incomprehensible to the human mind! How will it be able to glimpse what man is by his grafting onto Christ before God and by the Promise of God Himself to man?

Now I understand even more why the Church is so Lady, so eternal, so divine, so unshakeable, so uncollapsible like a fortified tower; why next to her I see myself so tiny although so sheltered. Now I understand the silence of God in the face of the apparent failure of the Church; and why God does not change nor alter at the thought or acting of men: He looks from above and He laughs at “the thoughts of men,” because “how vain are they!”<sup>71</sup>

And for that reason, tiny I, when the Church shows me her greatness, I enjoy her triumph, and when she shows me her apparent failure, with her tragedy I feel that I am dying; because I am so tiny that I can only live what God, step by step, shows me of her, and so I am living

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<sup>69</sup> Jn 17, 23.

<sup>70</sup> Jn 17, 24.

<sup>71</sup> Ps 93, 11.

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and manifesting her as she is being manifested to me.

Wherefore today, when God shows me the Church as the fulfilment of his promises and realization of his plans, when showing her to me as the perpetuated Promise of Him to man, in his divine and human reality, I rejoice in my holy Mother's immutability, in her sanctity, in her strength, in the fullness of the divinity that she contains; and I suffer with the fragility of her members, with those "no" of men to the Creator, with the deformation in which, by their own imperfections, they manifest her. I rejoice in the triumph of the Eternal One by means of his Promise, and I suffer with man's failure who, not accepting that Promise, can lose Him again forever.

And, when seeing how the Church is shown by those who do not live according to the mind of God neither live guided by his Promise, my heart becomes agitated in my chest; since, carried away by that blast of confusion, perhaps many simple souls end up rebelling or opposing, in something, also the divine thought which is manifested to us in the Church by means of Peter.

Wherefore I groan with groans that are inexpressible, and like in the year 1963 I repeat: Between the vestibule and the altar let the priests

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and the virgins of the Lord cry,<sup>72</sup> let everyone who feels Church clamour and implore, so that the children of the Promise may not be carried away by the confusion after the inhuman shouting of those who slap her, running crazily under the impulse of false shepherds, "in sheep's clothing"<sup>73</sup> and meek lamb, who could lead them to the destruction, for them, of the Promise of God to man.

And for that reason, one has to cry out with Christ, with Mary, with the Church and with the Pope that, although we are in the midst of the world, may God deliver us from evil, so that we may not fall into the confusion.

I thank you, Lord, because your Promise has been fulfilled, in spite of the fickleness of men! Thank you because You Yourself have become Promise, because You Yourself are the Covenant of God with man, and because You Yourself are in me and I in You as the Father and You are one in the other in the union of the Holy Spirit.

I thank you, Lord, because the Holy Spirit is the same one that unites You with the Father in the eternal embrace of his eternal Charity and the one who unites man with You, so that, through the mystery of the Incarnation, he may be one in You and with me in his same em-

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<sup>72</sup> Cf. J1 2, 17.

<sup>73</sup> Mt 7, 15.

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brace, in his same fire, in his same infinite impulse and in the same union with which the Father and You are united!

And I thank you because all this is accomplished in Mary's womb, so that her divine Motherhood may communicate to me with a Mother's heart the Promise of the mystery of the New Covenant that is given to us in Her...!

I thank you, Lord, for your Promise fulfilled in the Church! I thank you because I am Church, and, therefore, daughter of your Promise! And I thank you, Lord, because your Promise is fulfilled in me...!

I thank you because there are many members in your Church that take shelter in your Covenant! And I thank you, Lord, because, at the end of time, You Yourself in person will come to gather the children of the eternal Covenant that voluntarily and freely want to avail themselves of your Promise!

My spirit today is terribly tight on account of the deep containment of the mystery that I discover; and despite the many efforts that I have made, when I want to expound what my being conceives about the immensity, width and length of the donation of God to man, I have not been able to give form to the filigree of love that the magnitude of his plan has realized in communication towards the creature.

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I want to finish and I cannot, because, in spite of having said what I have said, I have inside myself a lament that tells me: How can I finish without having manifested what I have to say? How can I get into silence again without expressing my secret? How, after having opened my bolts, can I close its doors again, without taking out the whole as though infinite spring that is enclosed in my chest? How will I be able to contain the Church's tears in my inside, without making the burning nectar of her perfumes drip through the caverns of my bosom, without distilling her scent outwards? How will I be able to contain what is uncontainable, to say what is inexpressible, to explain what is inexplicable...? And how will I be able not to say it if I have it, if I am Church and the tiny Echo of this holy Mother, to sing her infinite riches?

Thus, in the face of the impossibility of discovering the transcendent depth of the mystery that I hold, my soul will return to the silence, will close the doors of her caverns, will suppress the groan of her heart, will choke the breath of her mouth, and will hope. She will hope "hoping against all hope!"<sup>74</sup> in the promise that God, because she is Church, also made her for the Church; and that, because she has

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<sup>74</sup> Rom 4, 18.

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not been received by the members of this holy Mother, she feels oppressed and as though pressed, awaiting, day after day, night after night, the fulfilment of the promise of God about her and, through her, in the Church.

I thank You, Lord...! I thank You, Lord, for not being able to say what I contain, and thus to have some way of being able to offer as much as I could have in my life so that the Promise of God may be totally fulfilled in the Church!

### 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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