

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"³⁹ 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—"⁴⁰; 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

³⁹ Mt 28, 20.

⁴⁰ Jn 10, 30.

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."⁴¹

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."⁴²

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,

⁴¹ 1 Cor 12, 12-13a. 27.

⁴² Jn 14, 23.

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”⁴³; and who wants that each and every man feel grafted onto Him as

⁴³ Jn 6, 56. 40b.

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.”⁴⁴

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.

⁴⁴ Gal 3, 27.

“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.’”⁴⁵

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

⁴⁵ 1 Cor 11, 23-25.

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.’”⁴⁶

⁴⁶ Rv 21, 2-3.

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 Whole 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.”⁴⁷

“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.”⁴⁸

— 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.

⁴⁷ Ps 21, 7.

⁴⁸ Eph 5, 25-27.

— What is the Church?

— The Great Christ of all times, Head and members. But the Whole 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”⁴⁹; 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

⁴⁹ Col 2, 9.

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

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."⁵⁰ 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

⁵⁰ Lk 2, 51.

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?"⁵¹

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.

⁵¹ Is 55, 3.

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"⁵²; 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"⁵³;

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

⁵² Rv 14, 1.

⁵³ Mt 16, 19.

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. [...]”⁵⁴ “but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers.”⁵⁵

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.”⁵⁶

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

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

⁵⁵ Lk 22, 32.

⁵⁶ Jn 21, 15-16.

her Promise, one in her beginning, one in her Head, “built upon the foundation of the apostles,”⁵⁷ Pillars of the new and celestial Jerusalem, “not made by human hands”⁵⁸ 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,”⁵⁹ 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

⁵⁷ Eph 2, 20.

⁵⁸ Heb 9, 24.

⁵⁹ Jl 2, 5.

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,”⁶⁰ 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!

⁶⁰ Eph 3, 5.

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 your 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-

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,”⁶¹ 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-

⁶¹ Mt 5, 8.

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.”⁶²

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

⁶² Lk 11, 24-26.

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-

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.”⁶³

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,”⁶⁴ 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,

⁶³ Eph 2, 19-22. ⁶⁴ 2 Tm 4, 2.

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.”⁶⁵

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.”⁶⁶ “That they may be one”⁶⁷ with me, Father, like I am One with You, with the “glory You gave me”⁶⁸

⁶⁵ Eph 1, 4-10.

⁶⁶ Eph 2, 5-6.

⁶⁷ Jn 17, 11.

⁶⁸ Jn 17, 22.

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.”⁶⁹ “That where I am also may be with me these who You gave me”⁷⁰ 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!”⁷¹

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

⁶⁹ Jn 17, 23.

⁷⁰ Jn 17, 24.

⁷¹ Ps 93, 11.

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

and the virgins of the Lord cry,⁷² 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"⁷³ 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-

⁷² Cf. J1 2, 17.

⁷³ Mt 7, 15.

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.

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!"⁷⁴ in the promise that God, because she is Church, also made her for the Church; and that, because she has

⁷⁴ Rom 4, 18.

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!

16 June 1975

CONTRASTS

Suffers my heart-broken soul
in the depth of my chest,
and my heart beats
in loves of the Immense One.

I keep in silence the voices
that drill me, hurting,
in groans of the One I love,
with torturing torments.

Depths of my volcanoes...!,
may the mystery keep the secret
of God that breaks out in groans,
hidden in my enclosures.

Contrasts of life and death,
mystery of earth and heaven;
blazes of pure love,
ice of nights in grief:

God who burns me in his flames
along the exile,
while the earth hurts me
with the cold of its ice!

Silence, continues to hide
all that I groan within my inside:
Days loaded with glory...!,
icy nights of winter...!

**THE FULFILLED PROMISE
OF GOD TO MAN
IN THE NEW AND CELESTIAL
JERUSALEM**

From the book "Fruits of prayer"

761. Who will be able to break the Promise of the New Covenant of God with man –promised to Abraham and his descendants forever and announced by the holy Prophets– destroying the Church? The one who can separate God and man, in Christ; the one who would be able to break the Father's Christ, God-Man. And as this is not possible, there He is, the glorious and immortal Christ, with the arms extended to embrace mankind. (22-1-76)

759. In a way similar to that in which the human and the divine nature are united in the person of the Word, likewise, between the mystical Body and its Head a most intimate and divine union takes place, which is the holy Mother Church, the Whole Christ of all times. (22-11-68)

768. Christ's mystery with all its reality, concluded in its infinite perfection, according to the plans of God made Promise of eternal Covenant, is perpetuated in the bosom of the Church, and is shown and communicated to men in the same Church, new Zion, in the time or circumstance that everyone needs to live it and to possess it. (15-9-74)

754. A royal cloak of blood shrouds my Mother Church; a royal cloak that her Bridegroom, Christ Jesus, presented to her on the day of her eternal wedding, since, gone mad from love for her, He gave her as a gift his divine blood, with which she could forgive and divinize all her children. (14-11-59)

743. You are all beautiful, Daughter of Jerusalem; you are bedecked with the infinite Holiness of God that shrouds, penetrates and saturates you, having in you, through Christ, "all the treasures of wisdom and knowledge"¹ of God. (21-3-59)

750. My Church, the Father gives you his Word so that He may open to you his loving bosom, the Word tells you, in a romance of love of unprecedented tenderness and infinite mercy, the whole secret of the eternal life, and the Holy

¹ Col 2, 3.

Spirit burns you with his fire, depositing in you his treasures and charisms, so that, through your means, the souls may live their divine filiation and get into the Father's Bosom. My Church, how beautiful you are!, how much I love you! (21-3-59)

744. God of my heart, you drove me crazy with love for the beauty of your face, that is shown to me through my holy Church full and saturated with Divinity! (5-11-76)

741. You are so beautiful, my Church, that I will never be able to say nor to sing the happiness, the greatness and the perfection that is contained in your bosom. (15-9-63)

“ I am the Echo of the Church
and the Church is my song,
the new Jerusalem
that the Lord promised us
in the fullness of time;
according to the restoration
of the promised Messiah
who, opening the Bosom of God,
put us forever
in the Creator's plan,
so that we might possess Him
in light of clear vision;
looking at Him with his 'Eyes'

and singing to Him in his Voice
 in the infinite Love
 of the One who regenerated us
 to make us his children,
 fruit of the redemption
 of his only begotten Son
 for the restoration
 of those eternal plans
 of the One who created us solely
 to possess Him;
 being in participation
 heirs to his glory,
 his People in perpetuation,
 children of the Mother Church,
 of the celestial Zion.

I am the Echo of the Church,
 and the Church is my song. ”

16 July 2000

773. How great is the Church, a fulfilled Promise of the New Covenant, a live and living perpetuation of Christ with us, containment of his mystery, and a donation of all of Him to men, in each and everyone of the moments of their existence! (25-10-74)

770. The mystery of the Mother Church is so rich, live and life-giving, that unites me directly with Christ by means of the Liturgy, doing without time and cutting down the distance,

with the surrender, in the days of my journey, of all that He is, lives and does; being also capable of taking and moving me to Christ's time, in order to make me live and drink directly in the spring of his open side. (15-10-74)

774. By my grafting onto Christ I live engrafted onto the Father and the Holy Spirit onto the men of all times, onto the blessed and onto the Church suffering. A mystery that took place on the day of the Incarnation in Mary's womb, was consummated in the crucifixion, death and resurrection, being perpetuated by means of the Liturgy, where the whole mystery of the Universal Christ is given to us through the Virgin's motherhood. (13-7-66)

756. As the Holy Spirit is the One who, surrounding the Church with his fire and lighting her with his cooling flames, made her burst into divine love and singing expression of the Infinite One, so my Church of mine is the one that, during all ages, burning in that same flame, gives us all the love of the Coeternal One that she has in her bosom received from Jesus and from my Immaculate Mother, with the Father's heart, the Word's song and the Holy Spirit's love. (29-9-63)

757. Oh how beautiful is Mary...! But if the Church is even richer...!, because in her Head

is the Only Begotten of God, the very Word of Life incarnate, who has with Him the Father and the Holy Spirit, with Mary as Mother of all men. (20-3-59)

“ Mary is white
as I never thought,
with the splendours
that shroud her soul.

God is kissing Her
in so much tenderness,
that a Kiss of glory
is her sacred inner being.

Finesses of the Immense One
in her formed,
with sweet love words
between the Lover and the Beloved

Pierces the Virgin
in a quiet breeze
the Kiss of God...

Mystery that overwhelms! ”
23 December 1974

755. The Holy Spirit is the Love that impels the Father and the Son in their donation to the Church, the Love that shrouds, penetrates, satu-

rates and ennobles her; and He is the Love by means of which the Incarnation took place in Mary's most pure inner being, which is the expression of the speech of God to men in eternal need of communicating Himself to us. (15-9-63)

766. Church of mine, blessed Christ of the Father, eternal Priest, bleeding in time and glorious in eternity...! (22-1-76)

763. Everyday I understand more Jesus dislocated, pained, and continuing in his People, the holy Church; she is the perpetuation of the Father's Christ during all times; eternal Priest and, for this reason, a torn victim. (20-1-76)

762. Men pull on Christ, some to one side and others to another dislocating Him and tearing his members with terrible pains that have repercussions on the whole Body, Head and members. But they will not break it, because it is the Divinity itself the one that united itself with man in an indissoluble union of infinite love and eternal Covenant! (22-1-76)

764. How I find it hard, Jesus, to see you suffering so much during all your life and, in your mystical Body, during all ages! The Church is Christ with all his descendants before the Father, in the course of the centuries. (22-1-76)

“ *I cannot bear any longer*, my Jesus,
your groans in my bosom,
without consolation, repressed.

I cannot bear the laments
of your breathless soul,
that requests me quietly,
in my delirious breast,
to console your wails.

I cannot bear your transparent look,
that, clouded by the hard incomprehension
of your anointed ones,
penetrates in my pupils sweetly,
demanding, of my gift, surrendered love.

I cannot bear that your inner being burns,
in the torturing urgency of the One who loves,
without the lover’s answer,
and having You contained in pressing nostalgias.

I cannot bear any longer
–My Bridegroom, You know it–
the urgencies of your glory,
repressing, of my breast, your beats,
without my knowing anything other than
to love you,
my Master.
You know the causes of everything I contain,
for you hurt me with your being’s mark
in my inner being,
in order to make me your witness.

And thus I live among sorrows
and in agonizing groans,
demanding, with clamouring urgencies,
the answer that, to my gifts,
You claim of those who are mine.

I cannot bear any longer your laments
in my depth retained,
surrounded everywhere
by the hard incomprehension in which I groan.

I cannot bear along the exile!,
in my hard journey,
any longer the unconsciousness
of those who are yours and mine.

I cannot bear any longer your urgencies;
Well do you know it, my Jesus! ”

5 September 1975

765. When we may need to console the Church, let us console Christ; when we want to listen to her, let us listen to Christ; and when we want to love her, let us love our Christ. Our Jesus is the Head and the Heart of the Church, her life; for that reason, the one who knows Jesus, knows and loves the Church, and, because he loves God, he agonizes for the Church. (20-1-76)

810. I live death in life because the new Jerusalem is in mourning, torn and tearful, because of the confusion that has filtered into her. (28-2-66)

811. I do not want the Church to be dislocated in a chilling torture that makes her pour blood through her living members...! I do not want to see her like this, hearing in the distance the mocking laughter of the proud persecutors of my holy Church, of my Whole Christ! I know her perpetuity, her indissolubility, and I also know that God is zealous for the glory of his Beloved. (20-1-76)

823. The Church today, like Jesus to the Apostles, tells us: "Be awake and pray that you may not enter into temptation."² (17-12-76)

“ Prostrate at your feet,
adoring I beg you,
my sublime Jesus,
that You communicate to me
the hidden secret
that your chest holds...

I know that You are sad,
because I sense it,
and that You are wounded
in the long hours
that shrouds the mystery:

² Mk 14, 38.

Centuries of tabernacle
that hides the living God
in its enclosure
with the appearances
of coarse food...!

Infinite Word,
songs of the Word,
eternal Melody,
Fruit of the Immense One...,
give me your sorrows!,
those that afflict You
in mourning nights,
those that You conceal
behind veils.

Bleeding Church,
you are torn,
covering your jewels
with a black cloak...

Why are you in mourning,
being yourself the Bride
of the God of the heavens...?!

Why hoarse do
I listen to your voice
and I hear your lament
behind the whines
of your journey grieving...?:

Your children die
due to the confusion

that the Proud one has put
in your bosom!!!

Mystery that terrifies
the glory of Heaven!!

Why does Christ suffer
crying out to the Immense One
in the agonies of a Garden...?

Pouring blood
is his body...!

His pores open up,
in bloody saying,
and He bursts out singing
through his whole being
the infinite Glory
of Heaven...!

Songs of Blood
in open pores...!

Is all bleeding
the eternal Love,
being Redeemer,
crying out in the Garden.

What is the matter with You, Jesus...?
Tell me your mysteries!:

Tearful Church
collapsed in mourning
asking for my help,
love and care...

Pained face
bathed in tears
that implores consolation...

Why is tearful
the Bride
of the God of heavens...?:

Pride that triumphs,
men of this earth...

God remains silent and awaits
his sure triumph.

Why does God keep silent...?
He has become speechless
the Eternal One.

He knows how to wait,
and loving his own,
outdoes in the mystery
of his concealment
the confused minds
in his thoughts.

Tell me your sorrows!,
tell me your pains!,
rest in my depth
since something I understand,
under the love words
that shrouds the silence,
of the sacred grief
of your enclosure...

I know that if You remain silent,
it is because you are GOOD,
and patiently wait
the return of all your children
to your open chest...

Man's mind
does not understand the mystery
of your long hours
in quiet silences...!

Speak, my Jesus,
tell me your sorrows...
I listen, and I wait... ”

15 November 1973

825. The Daughter of Zion appears cast down, like Christ, in Gethsemane, but not for that reason failed or sunk, no! The Father sustains her with the power of his arm, because her royal Head is his very beloved Son with whom He is well pleased. (22-12-74)

826. Let us rejoice! The new Jerusalem will rise from her prostration, like Christ, and, with the strength of her power and the splendour of her beauty, full of Divinity, will be our glory and the pride of our heart. (22-12-74)

828. If in our time the Church appears torn, like Christ at Gethsemane, on the eternal day we shall see her glorious, full of joy and Divinity, with all her children in the embrace of the Holy Spirit. (22-12-74)

23 December 1982

I PERCEIVE THE MYSTERY

In my soul sealed by a deep secret,
I perceive the mystery:
the divine and human mystery,
the mystery of God among straws,
that tells us in romances of love, without words,
being He the infinite Word,
his eternal loves...!

In a poor stable, with Mary and Joseph,
is born the Son of God that the Virgin took
an Advent in her womb,
burned in the infinite fire of the Holy Spirit
and kissed by Him with his Kiss.
I perceive the mystery,
without being able to say it in my small
and earthly way...!

I perceive the mystery
that the Father pronounces, in his divine bosom,
the infinite Word
who expresses to Him in romances of love,
like eternal concerts,
his *being Himself* He-Who-Is by his being,
without beginning and without end, coeternal...

I perceive the mystery
of the infinite saying of God the Father to men
in a humble manger and in the sacred night
of a deep and secret silence...

God bursts forth, in his bosom, in singing
Word,
for Himself, in his infinite Son,
through his mouth of fire, in his Word.
And the One Who Is "He-Who-Is,"³
possessed and without time,
comes to us in a humble stable
to tell us, with words of this world
and in the simple way of a Child,
the sure and perfect way
to go towards Him without stumbling.

I conjecture the Mystery...
And I perceive the reason for the way he is,
because I have seen, on a day of heaven,
that union that was taking place
between the infinite God and man,
through the Father's coeternal saying,
in Mary's virginal womb,
that was opened to the voice of the Immense One
in the infinite Kiss of the Holy Spirit,
who, when kissing Her, covered with his shade
the divine mystery of the Incarnation,
in the sublime and simple way

³ Ex 3, 14.

in which He-Who-Is by his being,
in his immense power could make it.

And I know how it is, or, better, I saw it!,
that day of fire,
in the infinite sparkling light that the wisdom
of God gave me,
in such a good touch,
that I was left without knowing, and knowing,
the mystery of his union with man
in the blessed womb of the Virgin Mary,
who broke out in Mother, being Virgin,
by the infinite kiss of the Holy Spirit in his flight.

I now know how is the Promise
of the New Covenant
that took place in the mystery
of God *being Himself* He-Who-Is by reason
of his being
without beginning and without time,
and delivering Himself to man, being infinite love
who, incarnate, kissed us in a Child
with his Kiss of fire,
so simple and sacred,
so humble, so divine and so good.

And now He is born in Bethlehem,
among straws,
Emmanuel, in a humble manger,
with Joseph and Mary adoring in silence,
because they know the mystery of God
made Man,

in the way that He Himself has wanted
 to put them
 in the eternal wisdom of the tiny Jesus,
 who, crying, tells us his love on earth
 with the ways of this world, in the dark night
 of winter,
 being the infinite Sun in eternal clemency
 and in his candescent glows of fire.

I cannot say how it is what I saw
 in the union that took place
 when the Word is already Man,
 when Man is already Word,
 and He remained in the silence
 of the sacred inner being of the Virgin Mary,
 and He hid for some time in her motherly womb,
 that the Holy Spirit covered in pleasant
 whisper of loves
 with his Kiss of fire.

And now is born in a poor stable
 the tiny Jesus,
 promised to men, the Messiah of God,
 who, approachable, and so tender!
 reveals to us his love. Oh terrible mystery!

And He already cries in Bethlehem...!
 And I know why, of this night, the mystery was,
 although I will never say with created words
 what I understood on that day
 with the light of heavens.

I adore you, tiny Jesus,
 my infinite God become Man and concealed
 among veils!,
 with respect and love, with affection
 and tenderness,
 and I kiss You in a kiss of total self-giving,
 in the way I am so small,
 so poor and of so much secrecy!

But, I know how the wonder of God
 become Man is
 and being born in a poor stable,
 night shrouding the Mystery...!!

Oh Happy Christmas!
 in which God gives Himself to us,
 become a Child in a poor stable,
 among straws, out of love and in silence,
 as a fulfilled Promise of God
 and announced to his People.

PUBLISHING NOTE

It has been had recourse to the expressions “*to be himself*,” “*is himself*,” “*being himself*,” etc. –allocating to it 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 is so standing 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.”

NOTE:

I strongly advise that all that I express by means of my writings, because I believe it is God’s will and for fidelity to all that God Himself has entrusted to me; when in the translations into other languages something is not understood well or a clarification is desired, recourse be had to the Spanish text which I have dictated, and is the authentic one; since I have noticed that some expressions in those translations do not express my thought properly.

The authoress:

Trinidad de la Santa Madre Iglesia

