

CHRISTMAS – THIRD MASS DURING THE DAY

(Jn. 1:1-14) (Audio Disc D Track 052)

(Poem Vol. 1, p. 379, Vol. 2, pp. 559-64 – Gospel Vol. 1, pp. 451-2, Vol. 4, pp. 113-9; Azariah (1993) p. 307 – (2007) p. 320; Notebooks 1945-50, p. 569;

Poem Vol. 5, p. 928 – Gospel Vol. 10, p. 520; Notebooks 1945-50, pp. 614-7)

(Very early in His public life, with Peter, John and Judas Iscariot, Jesus goes to Bethlehem to search for the shepherds who adored Him at His Birth. They encounter hatred in the town, which has not forgotten the slaughter of the Holy Innocents triggered by Herod's fear of the Baby Redeemer. This upsets John, and Judas asks him why he is crying. John replies:)

“Because I see that the world does not love Jesus. They do not know Him, and they do not want to know Him. Oh! It is such a pain! As if someone tore my heart with burning thorns. As if I had seen someone treading on my mother, or spitting upon my father's face... Even worse... As if I had seen Roman horses eating in the Holy Ark, and resting in the Holy of Holies.”

And Jesus says: “Do not cry, My dear John. Say for this present time, and for endless times in future: "He was the Light and He came to enlighten darkness - but darkness did not know Him. He came to the world that had been made for Him, but the world did not know Him. He came to His own town, to His domain, but His own people did not accept Him". Oh! Do not cry!”

“That doesn't happen in Galilee!” says John, sighing.

(Jesus and Mary, with some apostles and women disciples, are traveling towards Nazareth through the hills of Galilee. While Jesus is walking ahead in a different group, John is reminiscing about a visit to Mount Tabor, which he and other apostles made with Jesus. Simon the Zealot says:)

“...On the top of the mountain, Jesus spoke of God so ecstatically that we had never heard the like before. And after receiving so much, we obtained a great conversion...”

(John is asked by Mary Magdalene and Simon the Zealot if he could repeat what Jesus said...) John blushes very much when he begins to repeat the speech of Jesus.

“He said: ‘Here is the infinite page on which currents write the word: I 'believe'. Think of the chaos of the Universe, before the Creator decided to order the elements, and arrange them into a wonderful association, which has given man the earth and what it contains, and has adorned the firmament with stars and planets. Nothing existed: neither as shapeless chaos, nor as an ordered system.

God made it. First He made the elements. Because they are necessary, although at times they seem to be harmful. But always remember this: there is no small drop of dew, no matter how small it is, which does not have a good reason for existing; there is no insect, however small and insignificant it may be, which does not have its good reason for being; And likewise there is no monstrous mountain vomiting fire and glowing lava from its bowels, which does not have its good reason for existing; and there is no cyclone without a reason.

And passing from things to people, there is no event, no tear, no joy, no birth or death, no sterility or prolific maternity, no long marriage life or early widowhood, no misfortune of calamities and diseases or prosperity of wealth and health - which does not have its good reason for being, even if it does not appear so... The Eye of God, the infinite Thought of God, sees and knows. The secret of living free from sterile doubts - which irritate, exhaust and poison the days on the earth - is to believe that God does everything for a good intelligent reason, and that God does what He does for love... not to torment for the sake of tormenting...

So God created the Universe. And as to understand the glorious mystery of God's being One and Three, one must believe and understand that the Word existed from the beginning and was with God, joined by the most perfect Love...

We shall then see that in the beginning there was the sky and the earth, and then light, which can be compared to love. Because light is delight, as love is. And light is the atmosphere of Paradise. And the Being without a body, Who is God, is Light. He is the Father of every intellectual, loving, material, spiritual light, both in Heaven and on the earth...

Through light everything else was made. And as in the most high Heaven, the spirits of light were separated from those of darkness. So in creation, light was separated from darkness; and Day and Night were made. That was the first day of creation, with its morning and its evening, its midday and its midnight. And when the smile of God - that is light - came once again after night, then the hand of God, His powerful will, stretched out over the shapeless empty earth, and over the sky where the waters wandered... So there would be a limit to superior waters, and thus floods would not descend upon boiling metals and atoms, washing away and separating what God was uniting.

Order was restored in the sky. And there was order on the earth, through the command given by God to the waters spread over the earth. And the sea began to exist.

There it is. On it, as on the firmament, it is written: 'God is'. Whatever man's intellect is... man is obliged to believe. Because no human power and no natural settlement of elements can possibly repeat such a wonder, not even in a very small way.

Man is obliged to believe not only in the Lord's power, but also in His goodness. Because through that sea: He gives food and ways of communication to man; He gives wholesome salts; He mitigates the heat of the sun; He gives space to winds; He gives seed to lands remote from one another; He causes the sea to roar like storms in order to call the ant - man - to the Infinite One, his Father. And He gives man the possibility of elevating himself to higher spheres, contemplating higher visions.

Three things speak most of God in creation, which is entirely a witness of His power: the light, the firmament, and the sea. The light, which only a God could create; the firmament's and meteorology's order, which is a reflection of the divine Order; and the sea, the power which only God could confine within firm limits. And after creating the sea, He gave it motion and voice, without, however, damaging - as a turbulent, disorderly element - the earth, which bears the sea on its surface.

Ponder the mystery of light, which is inexhaustible. Raise your eyes towards the firmament, where stars and planets are resplendent. Look at the sea, and consider it for what it is. It is not a separation, but is a bridge between peoples who live on other shores. And although they cannot be seen, and are unknown, one must believe that they exist, simply because the sea exists... These lands are populated with other men, who have all come from one only God. And by God's will, they have been carried there by storms and currents, to populate continents and regions. And the sea sends remote appeals: through its waves, and through the voice of its waves and tides. It is a link, not a separation...

(John continues his recollection of Jesus' words...)

The anxiety, which causes John a sweet anguish, is the appeal of remote brothers. The more the spirit dominates the flesh, the more capable it is of hearing the voices of spirits that are united, even if they are divided. It is like branches that spring up from the same root. These are united, even if one cannot see the other if an obstacle is placed between them. Look at the sea with eyes full of light. You will see lands strewn round its shores - at its limits - and other lands inside it. And a cry will reach you from every one of them: 'Come. Bring us the Light that you possess. Bring us the Life given to you. Speak to our hearts the word with which we are not acquainted, but which we know is the foundation of the universe: love. Teach us to read the word that we see written on the infinite pages of the firmament and of the sea: God. Enlighten us, because we feel that there is a light, which is more real than the one which reddens the sky and makes the sea glitter like gems. Bring to our darkness the Light that God gave you after generating It through His love. He gave It to you on behalf of all peoples, as He gave light to the stars so that they might give it to the earth. You are the stars, we are the dust. But form us - as the Creator formed the earth with dust - so that man might adore Him now and for ever, until the hour comes when there is no earth, but when the Kingdom comes. The Kingdom of light, of love, and of peace - as the living God told you it will be - because we are children

of this God as well, and we ask to become acquainted with our Father'. [That is the cry that will come.]

Learn to go along the ways of infinity: without fear and without disdain. Towards those who call you and weep. And towards those who will also grieve you, because they feel God but do not know how to adore God. They will also obtain glory for you, because, the more you possess love and give it to another - leading, to the Truth, the people who are waiting to reach it - the greater you will be".

[John stops for a moment, then says:] "Jesus said so, and much better than I did. But at least, that was His idea."

[Simon the Zealot then says:] "John, you have repeated exactly what the Master said. You have only omitted what He said about your capability to understand God - through your generosity in giving yourself. You are good, John. The best amongst us!

We have come to the end of our way without noticing it. There is Nazareth on its hill. The Master is looking at us and smiling. Let us join Him at once, to enter the village together."

"Thank you, John" says Our Lady. "You have given a great present to your Mother."

And the Magdalene says: "I thank you, too. You have opened infinite horizons to poor Mary..."

"What were you talking so much about?" Jesus asks those who have just joined Him.

The Zealot replies: "John has repeated the speech You made on Mount Tabor... And we were delighted."

And Jesus says: "I am glad that My Mother has heard it, because the sea is related to Her name, and Her charity is as vast as the sea."

"Son", says Mary, "You possess such charity as the Man, and yet it is nothing as compared to Your infinite charity as the divine Word. My sweet Jesus!"

"Mother, come near Me. Just as You held Me by the hand when we came back from Cana or from Jerusalem, when I was a little boy."

And they look at each other with eyes full of love.

(Azariah, Maria Valtorta's Guardian Angel, comments on the first verses of John's Gospel:) "...[John] had known God - not just the God-Man, Savior and Master, but God, the Unknowable - and he had understood his Nature. This angelic

page of the angelic man is truly a song, the song of the truth about the Nature of the Word. And it gives wings to the soul of whoever is able to listen to it, wings to ascend to contemplate the Word who became man to give men Life and Light..."

(Maria Valtorta writes:) ...As God has no beginning, so the Word of God has no beginning. And yet He has a mysterious beginning, which is the one indicated by the inspired John at the start of his Gospel of Light: "In the beginning was the Word." This beginning without beginning has no time period serving to indicate it, since for the Eternal there is no temporal limit, but an endless abyss of eternity. What is it, then? It is one of the mysteries which the Word Himself will illuminate for souls when they are in the Kingdom. For there, in his Eternal Kingdom, everything will be illuminated and rendered knowable, by means of the Word...

(Many years after Jesus' Resurrection, Mary realizes it is almost time for Her to leave the earth - and Her beloved John - and to be assumed into Heaven. She gives some last requests to John:)

"...Remember everything, the actions and the words of My Son. Remember His kind parables. Live them, that is, put them into practice. And write them: so that they may remain for future generations, to the end of time; and that they may always serve as a guide for men of good will, to achieve life and eternal glory.

You will certainly not be able to repeat all the bright words of the Eternal Word of Life and Truth. But write as many of them as you can. The Spirit of God descended upon Me so that I might give the Saviour to the world. And He descended also upon you... He will help you to remember: [when you write], and when you speak to the crowds, in order to convert them to the true God..."

(Finally, Maria Valtorta writes:) John, the fourth Evangelist, is the Eagle. High, powerful and solitary flight, and the ability to look fixedly at the sun, are proper to the eagle. In John the Evangelist, there is the nobility of the noble bird: powerful flight; and the capacity to gaze fixedly at the Divine Sun, Jesus - the Light of the world, the Light of Heaven, the Light of God, Infinite Splendour. It is the ability to rise up to supernatural heights, to which no other evangelist rose. And in this way, by rising up, [it is the ability] to be able to penetrate the mystery and truth and doctrine - everything - of the Man who was God...

The eagle does not sing more or less melodiously, as other birds do. But he casts forth a powerful cry, which is such an affirmation of power that it makes the hearts of men and of animals tremble. John does not sweetly sing the story of Christ, either. But he hurls forth his powerful cry to celebrate the Hero. And it is such a

forceful cry - in asserting the Divinity and most luminous Wisdom of Christ - that it makes souls and hearts tremble from the first words of his introduction...

The first words of his Gospel canticle are praise of the Light. His last words in the Apocalypse are two cries...: "I am coming soon!" and "Come, Lord Jesus! " And these two cries - of the Beloved and of the Lover - disclose to us more than anything else what John meant to Jesus, and Jesus to John: Love...