

FOURTH SUNDAY OF EASTER

(Jn. 16:5-14) TRACK C 054

[Poem Vol. 5, pp. 516, 774, 851; Gospel Vol. 9, p.507, Vol. 3, p.171, Vol. 10, pp.327-8, 423;
The Book of Azariah (1993) pp. 128-9, (2007) pp. 133-4]

(In this brief passage, Jesus is speaking to His apostles just before they leave the house of the Last Supper for the Garden of Gethsemane. He says:)

« My going away is a good thing also for you. Otherwise the Comforter will not come. I will send Him to you. And when He has come - through the wisdom and the words, the deeds and the heroism that He will infuse into You - He will convince the world of its deicide sin, and of justice with regard to My holiness. And a clear cut will divide the world into reprobates, enemies of God, and believers. The latter will be more or less holy, according to their will. But judgement will be passed on the prince of the world and his servants. I cannot tell you more, because you are not yet able to understand. But He, the Paraclete, will give you the whole Truth, because He will not speak as from Himself. He will tell you everything He heard from the Mind of God, and He will announce the future to you. He will take what comes from Me, that is, what is still of the Father, and will tell you... »

(Jesus replies:) « That task is not for Me, but for Him of Whom I spoke to you at the last Supper. Every word of Mine is lost in the abyss of your thoughts - all or in part - or remains locked and closed in its spirit. Only the Paraclete, when He comes, will draw My words from your abyss and will open them to you, to make you understand the spirit of them...

Through a rite that I will explain to you another day, the soul infused into man will be vivified by Grace, and the Spirit of the Lord will take possession of it. But you, who were baptised with water by John, will be baptised with Fire by the Power of God. Then the Spirit of God will really be in you. And it will be the Master: Whom men cannot persecute or drive away; and Who - in your interior - will explain the spirit of My words to you, and give you many other instructions... »

(Jesus says:) «The Paraclete will remind you of My words and will enlarge on them in detail. And you will not be afraid, because you will remember that I gave you the first seed. Allow yourselves to be led by the Holy Spirit. If My hand was kind in guiding you, His Light is very mild. He is the Love of God. So I am going away happy, because I know that He will take My place and will lead you to the knowledge of God...»

(Azariah, Maria's Guardian Angel, speaks of the fulfilling gift of Pentecost - for the apostles, and for God's instruments of later times...)

«...To that Epiphany in the Galilean March, and to the other on the banks of the Jordan, there was joined the luminous, crowning Epiphany of Pentecost, the promised epiphany which Christ had mentioned to his Apostles - to console them on that Paschal night - and on the

morning of the Ascension. There it was fulfilled, preceded by a preparation of obedience and prayer, to make the poor apostles into the great Apostles, 'to baptize them with fire,' as Jesus had predicted to them. By this, they would be cleansed of their dullness and, more spirit than flesh, be able to plunge into the Fire and spread it everywhere, setting the whole world aflame with it.

The Spirit well knew what He was accomplishing at that moment. He was carrying out the transformation of hearts. And He was changing them from hearts of men into 'voices' of God.

That's it. The Spirit carries out these operations. He takes the nothingness - that is able to love, that is obedient, that is faithful, that speaks to God in confident prayer - and invests it with Himself, transforms it, makes it an instrument of God.

"You will carry out a new creation," it is said. Yes, He performs the re-creation of man as an instrument, so that the instrument's good will, when joined to Love, will super-create the holy.

[...] Every soul, to deserve Love, must, with its own will, want Love, and must maintain itself worthy of Love by obedience and unwearying prayer. If it did not do so, the descent of the Holy Spirit upon it would be in vain. For in descending, He could not make his dwelling there, and would swiftly ascend again to Heaven, leaving aridity, cold, darkness, and silence where there might have been fruitfulness, warmth, light, and divine lessons.

[..] But if this is for all the faithful, for the instruments it is even more so. The Apostles were changed from men into voices of God: through the work of the Paraclete, and through their own preparation in obedience and prayer. Those called to a special mission - and every call is a test, but it is not yet a sure and immutable election - are transformed into 'voices' by the work of Love (with a capital L) and through their own preparation in obedience and prayer. Don't ever give another name... to the 'nothings' who become an instrument. It is their obedience - their speaking with God, their obeying the commands of God - which makes them what they are. And do not give another name except that of disobedience and pride to the falls of those who seemed just and had only the external varnish of the just. »