

SIXTH SUNDAY AFTER PENTECOST

(Mark 8: 1-9)

(Poem Vol. 3, pp. 434-6-; Gospel Vol. 5, pp. 399-402)

(Maria says:) A tranquil vision. I see a place which is neither a plain nor a mountain. There are some mountains to the east, but they are rather far away. Then there is a little valley and minor flat risings of ground, like grass-grown tablelands. [...]

Jesus is standing on a large stone speaking to a very huge crowd dispersed on the tableland. His disciples are around Him. From His high position He dominates the crowds of people of every age and social condition around Him.

He must have worked some miracles because I hear Him say: 'You must praise and be grateful to Him Who sent Me, not to Me. And your praise must not come from inattentive lips like the sound of rustling wind. True praise rises from your hearts and is the true feeling of your hearts. And it is pleasing to God. Let those who have been cured love the Lord faithfully [...].'

And Jesus lapses into silence. He crosses His arms on His chest and watches the crowds around Him. He then looks around, at the clear sky, which is becoming darker and darker in the fading light. He is pensive. He comes down from the large stone. He says to His disciples: 'I feel sorry for these people. They have followed Me for three days. They have no more food supplies with them and we are far from any village. I am afraid that the weaker ones would suffer too much, if I send them away without feeding them.'

'And how do You want to do that, Master? You said it Yourself, that we are far from every village. Where can we find bread in this lonely place? And who would give us so much money to buy enough for everybody?'

'Have you not got any with you?'

'We have a few fish and some pieces of bread. What was left over from our meal. But it is not enough for anybody. If You give it to those who are near You, there will be a riot. You will deprive us and not help anybody' says Peter.

'Bring Me what you have.'

They bring a little basket with seven pieces of bread. They are not whole loaves. They look like thick slices of a large loaf. The little fish are a handful of tiny things burnt on the fire.

'Make the crowds sit down in groups of fifty people and tell them to be calm and quiet if they want to eat. '

The disciples, either climbing on stones or going round among the crowds, busy themselves to arrange the people as requested by Jesus. By dint of great efforts, they are successful. Some of the children whimper because they are hungry or sleepy, some whine because their mothers or some relatives have given them a slap to make them obey.

Jesus takes the bits of bread, not all of them: one in each hand, He offers them, puts them down and blesses them. He takes the little fish, they are so few that they are contained in the hollow of His long hands. He offers them, too, puts them down and blesses them.

'And now take them, go round the crowd and give everybody plenty.'

The disciples obey.

Jesus, standing, watches them and smiles: His white figure dominates the people sitting in wide circles all over the tableland.

The disciples move farther and farther, handing the food out all the time. And the basket is always full of food. The people eat while night falls and there is total silence and a great peace.

(Jesus says to Maria:)

'And this is another thing which will annoy difficult doctors: the application of this evangelical vision. I will not make you mediate on My power and kindness, or on the faith and obedience of the disciples. Nothing of that. I want to show you the analogy of the episode with the work of the Holy Spirit.

See: I give My word. I give everything you can understand and assimilate to nourish your souls. But you have been made so dull by fatigue and inanition that you cannot assimilate all

the nourishment which is in My word. You would need so much of it. But you are not able to receive much. You are so poor in spiritual strength! It burdens you without giving you blood or strength. And the Spirit then works the miracle for you. The spiritual miracle of the multiplication of the Word. It enlightens for you, and thus multiplies all its most secret meanings, so that you can feed on it and thus not collapse exhausted along the desert of life, thus you do not have to encumber yourselves with a load that would crush you without strengthening you.

Seven pieces of bread and a few fish!

I preached for three years and, as My beloved John says, "if all the parables I told and all the miracles I worked were to be written to give you substantial food, capable of taking you as far as the Kingdom, without fainting through weakness, the whole Earth would not suffice to contain all the volumes". And even if all that had been written, you could not have read so many books. You do not even read, as you ought to, the little which has been written about Me. And it is the only thing you should know, as you have known the more necessary words since your childhood.

So Love comes and multiplies. He, too, Who is One with Me and the Father, "feels sorry for you who are dying from starvation" and with a miracle that is being repeated throughout centuries, He multiplies twice, ten times, a hundred times the nourishment of each word of Mine. You thus have an infinite treasure of celestial food. It is offered to you by the Charity. Draw from it without fear. The more you draw from it, the more it will grow, as it is the fruit of Love.

God has no limit in His wealth and possibilities. You are relative. He is not. He is infinite. In all His works. Also in His power to give you, every moment and for every event, the light you need, in any particular moment. And as on the day of Pentecost the Spirit, infused in the apostles, made their word understandable to Parthians, Medians, Scythians, Cappadocians, to the inhabitants of Pontus, to Phrygians, and made it like their mother tongues to Egyptians, Romans, Greeks and Libyans, so it will comfort you when you weep, will advise you when you ask for advice, it will share your joy when you rejoice, through the same Word.

Oh! if the Spirit elucidates to you the sentence: "Go in peace and do not sin", those words are really a reward for those who have not sinned, they are encouragement for those who are still weak but do not want to sin, they are forgiveness for repentant souls, and mild merciful reproach for those who show only a shadow of repentance. And it is only a sentence. And one of the most simple ones. But how many there are in My Gospel! How many, which, like flower buds after a shower and springtime sunshine, open in large numbers on the branch where there was only one, and cover it all, to the joy of those who admire it.

Rest now. The peace of Love be with you.'