

IMPORTANT - JESUS CHRIST
THE FINAL TEACHINGS TO HIS PRIESTS AND HIS PEOPLE

COMMENT (by a soul): The following document is comprised of three excerpts of the POEM OF THE MAN-GOD, a book (Gospel-Life narrative) consisting of supernatural visions and dictations given by JESUS CHRIST to His servant, Maria Valtorta, an Italian lay woman and Catholic mystic, during the 1940s. These three excerpts were chosen because of their supreme importance to be read by all priests and all people of today, as they have significant bearing in these End Times in which we all live. The **first excerpt** involves St. Peter as he was chosen by Our Lord, JESUS CHRIST, to be the first Pope of the Universal (Catholic) Church. It begins with St. Peter rowing a small boat and fishing to be later known as a “fisherman of men.” In the **second excerpt**, JESUS reveals much about the growth of the new Christian religion throughout the ages, which will supplant all faiths and is open to all men of good will; the continual suffering of The Christ until the end of time; the role of miracles in the lives of the just - a world without true miracles is a world with lost faith and justice and without saints; and the role of private revelation - there will be appearances and further teachings of The Christ before the final day of judgment, etc. Finally, in the **third excerpt**, JESUS imparts His final teachings and instructions to the Apostles, which is meant for His priests and for all peoples for all time. JESUS explains the washing of the feet at the Last Supper as a Baptism for removal of Original Sin so the Apostles could partake in The Holy Eucharist. JESUS reveals that the consummation of the final sacrificial act of death on The Cross was necessary to remove the stain of Original Sin. It is an early teaching of the Divine Mercy – that the Baptismal Water springs forth from the pierced side of Christ. JESUS provides an explanation of the Sacraments of The Holy Eucharist, Confirmation, Confession, Holy Matrimony, Holy Unction for the Dying, and Holy Orders. JESUS also warns of the abomination of desolation and the final persecution by the antichrist, which will come about due to laxity and the spiritual fall in the priesthood. JESUS teaches on deicide - the Son of God can no longer be killed, but the faith and idea of God can be. In the future, human sciences lacking Divine Wisdom will kill the Gospel in hearts and that St. Peter and his successors must shepherd and pilot the ship so that the spirit of the Gospel may not get lost among men. JESUS speaks of the coming of The Holy Spirit to remind all of the teachings of The Christ. There will be heresies and there will be Christians not within the fold of the Mother Church, whose works will be incomplete, but they will help spread the name of The Christ to the ends of the earth. JESUS reminds that “those who are not against Me are for Me.” Finally, the faithful is One Body in Christ - the Church Triumphant will always be with the Church Teaching and the Church Militant, working together for the fulfillment of the Divine Plan of God.

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Three Excerpts from the POEM OF THE MAN-GOD
As Revealed by JESUS to His servant, Maria Valtorta

629. Jesus Appears on the Shores of the Lake. The Mission Conferred to Peter.
19th April 1947.

A calm sultry night. There is not a breath of wind. The stars, large and throbbing, crowd the clear sky. The lake, so calm and still, as to look like a very large basin sheltered from winds, reflects with its surface the glory of that sky that palpitates with stars. The trees along the shores form a block with no rustling. The lake is so calm that its surge on the shore is reduced to a very light lapping. Some boats off-shore, hardly visible as roaming forms, that at times place little stars at a short distance from the waves, with their tiny lights tied to the masts of the sails, to illuminate the interiors of the small hulls.

I do not know which part of the lake it is. I should say the more southern one, where the lake is about to become a river again. At the outskirts of Tarichea, I should say, not because I can see the town, which is hidden by a group of trees, that stretch on the lake forming a little hilly promontory, but because I am led to think so by the little stars of the lights of the boats, that move away northwards, when they depart from the shores of the lake. I say outskirts, because there is a little group of poor houses gathered there at the foot of the little promontory, but they are so few that they cannot even be considered a village. They are poor houses, almost on the shore, certainly of fishermen. Some boats are beached on the little shore; others are already prepared to sail, in the water, near the shore, and they are so still as to seem fixed to the ground, instead of floating.

Peter puts his head out of a hovel. The flickering light of a fire lit in the smoky kitchen illuminates the sturdy figure of the apostle from behind, making it show up like a drawing. He looks at the sky, he looks at the lake... He comes forward, as far as the edge of the shore. Then - he is wearing a short tunic and is bare-footed he paddles in the water up to half his thigh, and stretching out his brawny arm, he caresses the gunwale of a boat. Zebedee's sons join him.

« Lovely night. »

« It will soon be moonlight. »

« Fishing night. »

« But with oars. »

« There is no wind. »

« What shall we do? »

They speak slowly, with detached sentences, like men accustomed to fishing and to the manoeuvres of sails and nets, for which attention is required and so, few words.

« We ought to go. We could sell part of the catch. »

Andrew, Thomas and Bartholomew come and join them on the shore.

« What a warm night! » exclaims Bartholomew.

« Will there be a storm? Do you remember that night? » asks Thomas.

« Oh! no! Calm, fog perhaps, but no storm. I... I am going fishing. Who is coming with me? »

« We are all coming. Perhaps it will be cooler out there » says Thomas, who is perspiring, and he adds: « The woman needed that fire, but it was like being at the hot baths... »

« I am going to tell Simon. He is all alone over there » says John.

Peter is already preparing the boat with Andrew and James.

« Shall we go as far as our house? A surprise for my mother... » asks James.

« No. I do not know whether I can get Marjiam to come. Before... before... Well, yes! Before going to Jerusalem - we were still at Ephraim - the Lord told me that He wanted to celebrate the second Passover with Marjiam. But later He has not said anything to me... »

« I think He said that He would » says Andrew.

« Yes. The second Passover, yes. But I do not know whether He wants the boy to come here first. I have made so many mistakes that... Oh! are you coming, too? »

« Yes, Simon of Jonah. This fishing will remind me of many things... »

« Eh! it will remind everybody of many things... Things that will never come back again... We used to go out on the lake with the Master in this boat... And I loved it as if it were a royal palace, and I thought I could not live without it. But now that He is no longer here, well, I am in the boat and I do not enjoy it » says Peter.

« No one has the joy of past things. It no longer is the same life. And also in looking back... between the hours of the past and the present ones there is always that dreadful period of time... » says Bartholomew with a sigh.

« We are ready. Come. You at the rudder and we at the oars. We are going towards the bend of Hippos. It is a good spot. Pull-ho! Pull-ho! »

Peter sets the rate and the boat slides on the calm water, with Bartholomew at the rudder. Thomas and the Zealot act as servants ready to cast the net, which they have already spread out. The moon rises, that is, she is over the mountains of Gadara (if I am not mistaken) or Gamala, that is, the ones on the eastern shore towards the south of the lake, and the lake is illuminated by her rays that trace a road of diamonds on the still water.

« She will be with us until morning. »

« If there is no mist. »

« The fish leave the bottom attracted by the moon. »

« If we have a good catch, it will be a blessing, because we have no more money. We will buy bread and will take fish and bread to those who are up the mountain. » Words uttered slowly, with long pauses between one voice and the next one.

« You row very well, Simon. You have not lost the stroke!... » says the Zealot admiring him.

« Yes... Damn! »

« What is the matter with you? » the others ask him.

« The... The matter is that the recollection of that man haunts me everywhere. I remember that day when in two boats we competed to see who was the best oarsman, and he... »

« I instead was thinking that one of the first times that I had the vision of his abyss of wickedness, was when we met, or rather, we came into collision with the boats of the Romans. Do you remember? » says the Zealot.

« Eh! we do remember! However!... He defended him... and we... what with the defensive attitude of the Master, what with the double-dealing of... of our companion, we never clearly understood... » says Thomas.

« H'm! I more than once... But He would say: "Do not judge, Simon!" »

« Thaddeus always suspected him. »

« What I cannot believe is that this fellow here never knew anything about it » says James, poking his brother in the ribs. But John, bending his head, is silent.

« Now he can speak... » says Thomas.

« I am trying to forget. That is what I have been ordered. Why do you want me to disobey? »

« You are right. Let us leave him alone » says the Zealot defending him.

« Cast the net. Slowly. Row. Row slowly. Turn to port, Bartholomew. Haul. Veer. Haul. Veer. Is the net spread? Is it? Oars up and let us wait » orders Peter.

How beautiful is the placid lake in the peace of the night, kissed by the moon! So pure that it is paradisiac. The moon from the sky is fully reflected in it and gives it the appearance of diamonds, her phosphorescence quivers on the hills, it discloses them and makes the towns on the shores as white as snow... Now and again they haul the net. A cascade of diamonds playing arpeggios on the silver of the lake. It is empty. They cast it again. They change place. No luck... Hours go by. The moon sets, while the light of dawn begins to appear, uncertain, green-blue... A heat mist steams towards the shores, particularly towards the southern end of the lake. Tiberias is veiled with it, and Tarichea is also veiled with it. A low fog, not dense, that will melt in the early sun. In order to avoid it they prefer to go along the eastern side, where it is less dense, whilst to the west, as it comes from the marsh beyond Tarichea on the right bank of the Jordan, it thickens as if the marsh were steaming. They row carefully to avoid possible dangers of the depth, familiar as they are with the lake.

« You, on the boat! Have you anything to eat? » shouts a man's voice from the shore. A voice that makes them start.

But they shrug their shoulders, replying in a loud voice:

« No »; then they say to one another: « We always seem to be hearing Him!... »

« Cast the net on the right-hand side of the boat and you will find them. »

The right-hand side is off-shore. They cast the net, rather perplexedly. Jerks, weight that makes the boat bend on the side where the net hangs.

« But that is the Lord! » shouts John.

« The Lord, are you sure? » asks Peter.

« And do you doubt it? We thought it was His voice, but this is the proof of it. Look at the net! It is like that time! I tell you that it is He! Oh! my Jesus! Where are You? »

They all open their eyes wide to see through the veils of fog, after fastening the net safely to drag it in the wake of the boat, as it would be a dangerous manoeuvre to try to hoist it and they row to go back to shore. But Thomas has to take the oar of Peter who, after hurriedly slipping on his short tunic over his very short trousers, the only garment he had on, like that of all the others, except Bartholomew, jumps into the water and swims with vigorous strokes in the calm water, preceding the boat. He is the first to set foot on the desert little beach, where on two stones sheltered by a thorny bush, a fire of dry twigs is gaily blazing. And near the fire, there is Jesus, smiling and benign.

« Lord! Lord! » Peter is breathless because of his emotion and is unable to say anything else. Dripping wet, as he is, he dare not even touch the tunic of his Jesus, and prostrated on the sand with his tunic sticking to him, he adores.

The boat rubs on the shingly shore and stops. They are all standing, excited with joy...

« Bring some of those fish here. The fire is ready. Come and have something to eat » orders Jesus.

Peter runs to the boat and helps the others to heave the net, and he gets hold of three big fish in the wriggling heap, he beats them on the gunwale of the boat to kill them and guts them with his knife. But his hands shake, oh! not with cold! He rinses the fish, he takes them where the fire is and puts them on it, and he watches them cooking. The others are worshipping the Lord, a little away from Him, timorous, as always, of Him Who has risen so divinely powerful.

« Here you are. Here is the bread. You have worked all night and you are tired. Now you will take some refreshment. Is it ready, Peter? »

« Yes, my Lord » says Peter in a voice that is more hoarse than usual, bent over the fire, and he wipes his eyes, which are wet with tears, as if the smoke made them weep, irritating them and his throat at the same time. But it is not the smoke that is the cause of that voice and of those tears... He takes the fish, which he has laid on a rough leaf, it looks like the leaf of a gourd, handed to him by Andrew after he had rinsed it in the lake.

Jesus offers and blesses, He breaks the bread and the fish, making eight portions which He hands out, and He tastes some as well. They eat with the respect with which they would fulfil a rite. Jesus looks at them and smiles. But He also is silent, until He asks: « Where are the others? »

« On the mountain. Where You said. And we came to fish, because we have no more money and we do not want to take advantage of the disciples. »

« You are doing the right thing. But from now on, you apostles will stay on the mountain in prayer, edifying the disciples with your example. Send them fishing. It is better for you to remain there in prayer and to listen to those who are in need of advice or may come to give you information. Keep the disciples in a very united group. I will come soon. »

« We will do that, Lord. »

« Is Marjiam not with you? »

« You did not tell me to make him come so soon. »

« Make him come. The time of his obedience is over. »

« I will make him come, Lord. »

There is silence. Then Jesus, Who had been with His head bent a little, thinking, looks up and fixes His eyes on Peter. He looks at him with the glance of the moments when He worked the greatest miracles or was most authoritative.

Peter is startled, almost frightened and he withdraws a little...

But Jesus, laying a hand on Peter's shoulder, holds him firmly and while holding him so, He asks him: « Simon of Jonah, do you love Me? »

« Certainly, Lord! You know that I love You » replies Peter decidedly.

« Feed My lambs... Simon of Jonah, do you love Me? »

« Yes, my Lord. And You know that I love You. »

His voice is not so bold, and he is rather surprised at the repetition of the question.

« Feed My lambs... Simon of Jonah, do you love Me? »

« Lord... You know everything... You know whether I love You... » Peter's voice trembles, as he is sure of his love, but he is under the impression that Jesus is not sure.

« Feed My sheep. Your treble profession of love has cancelled your treble denial. You are completely pure, Simon of Jonah, and I say to you: put on the pontificals and take the Holiness of the Lord among My flock. Fasten your clothes at your waist and keep them fastened, until from Shepherd you also become lamb. I solemnly tell you that when you were young, you put on your own belt and you went where you liked, but when you grow old, you will stretch out your hands and somebody else will put a belt round you and will take you where you would rather not go. But now it is I Who say to you: "Gird yourself and follow Me on My own way". Stand up and come. »

Jesus stands up and Peter stands up going towards the shore, and the others begin to put out the fire smothering it under the sand.

But John, after picking up the remains of the bread, follows Jesus. Peter hears the shuffling of steps and turns round. He sees John, and pointing him out to Jesus, he asks: « And what will happen to him? »

« If I want him to stay until I come back, what does it matter to you? You are to follow Me. »

They are on the shore. Peter would like to go on speaking, but Jesus' majesty and the words he has heard detain him. He kneels down, imitated by the others and adores.

Jesus blesses them and dismisses them. They get on the boat and go away rowing. Jesus looks at them go.

630. Jesus Appears on Mount Tabor to the Apostles and to about Five Hundred Believers.

20th April 1947.

All the apostles are there, all the shepherd disciples, also Jonathan, whom Chuza has dismissed from his service. There is Marjiam and Manaen and many of the seventy two disciples and many more. They are in the shade of trees, which with their foliage mitigate light and heat. They are not up towards the summit, where the Transfiguration took place, but halfway up the hill, where a wood of oak-trees seems to be wanting to veil the summit and support the sides of the mountain with its powerful roots.

Almost everybody is dozing, because of the hour and also because of the inactivity and the long wait. But the cry of a boy - I do not know who he is, because I cannot see him from where I am - is sufficient to make them all stand up, in a first impulsive movement, which soon changes into prostration with their faces among the grass.

« Peace to all of you. Here I am among you. Peace to you. Peace to you. » Jesus passes amid them greeting and blessing.

Many weep, many smile blissfully. But there is so much peace in everybody.

Jesus goes and stops where the apostles and the shepherds form a thick group with Marjiam, Manaen, Stephen, Nicolaus, John of Ephesus, Hermas, and some of the more faithful disciples, whose names I do not remember. I see the man from Korazim who left off burying his father in order to follow Jesus, and another whom I have seen at other times. Jesus takes in His hands the head of Marjiam, who weeps looking at Him, He kisses his forehead and then presses him against His heart.

He then turns round towards the others and says: « Many and few. Where are the others? I know that many are My faithful disciples. Why here there are hardly five hundred people here, without taking into account the children of this one or that one among you? »

Peter, who had remained kneeling on the grass, stands up and speaks on behalf of everybody: « Lord, between the thirteenth and twentieth day from Your death, many people have come here from many towns in Palestine, saying that You were among them. So many of us, in order to see You sooner, went some with this one, some with that one. Some have just left. Those who came here said that they had seen You and spoken to You in different places, and, what was wonderful, they all said that they had seen You on the twelfth day from Your death. We thought this was a deceit of some of those false prophets, that You said will rise to deceive the chosen ones. You said so, on the Mount of Olives, the evening before... before... » Peter, seized again with grief at that recollection, lowers his head and becomes silent. Two tears, followed by more, fall from his beard on the ground...

Jesus lays His right hand on the shoulder of Peter, who quivers at that contact and, as he dare not touch that Hand with his own, he bends his neck, his face to caress that adorable Hand with his cheek, and touch it lightly with his lips.

James of Alphaeus continues the narration: « And we discouraged people from believing those apparitions, that is those among us who got up to run towards the great sea, or towards Bozrah, or Caesarea Philippi, Pella or Kedesh, to the mountain near Jericho and to the plain, and also to the Esdraelon plain, to the great Hermon and to Beth-horon and Bethshemesh, and to other places which have no names, as they are isolated houses in the plain near Japhia or Gilead. Too uncertain. Some people said: "We have seen Him and heard Him". Others sent word that they had seen You and had even a meal with You. Yes, we wanted to hold them back, because we thought that they were either snares of those who oppose us, or even phantasms seen by just people, who think of You so much that they end up by seeing You where You are not. But they wanted to go away. Some here, some there. And so we are reduced to less than one third. »

« You were right in insisting to hold them back. Not because I have not really been where those, who came to tell you, said. But because I had ordered you to stay here, united in prayer awaiting Me. And because I want My words to be obeyed, particularly by those who are My servants. If My servants begin to be disobedient, what will the believers do?

Listen all of you who are around here. Remember that in an organism a hierarchy is required, so that it may be really active and wholesome, that is, someone who commands, someone who transmits orders, and those who obey. That is what happens in the courts of kings, as well as in religions.

From our Hebrew religion to the others, even if they are so impure, there is always a chief, his ministers, the servants of the ministers, and lastly the believers. A pontiff cannot act by himself. A king cannot act by himself. And their dispositions concern only human contingencies, or the formalism of rites... Yes.

Unfortunately, now, also in the Mosaic religion, there is nothing left but the formalism of rites, the continuation of the movements of a device that goes on making the same gestures, even now that the spirit of the gestures is dead. Dead for ever. Their Divine Enlivener, He Who gave import to the rites, has withdrawn from them. And the rites are gestures, nothing else. Gestures that any histrion could mime on the stage of an amphitheatre.

Woe, when a religion dies, and from a real living power becomes a clamorous exterior pantomime, an empty thing behind a painted scenery, behind pompous garments, the movements of devices performing certain actions, just as a key activates a spring, but neither key nor spring is conscious of what they do. Woe! Ponder! Remember this truth and tell your successors about it, so that it may be known throughout ages. The fall of a planet is less frightening than the fall of religion. If the sky should be depopulated of its stars and planets, it would not be for peoples as bad a misfortune as if they remained without religion. God would provide with provident power for the needs of men, because God can do everything for those who, in a wise way, or in the way that their ignorance knows, seek and love the Divinity in a right spirit. But if the day should come when men no longer loved God, because the priests of every religion had made only an empty pantomime of it, as they were the first not to believe in their religion, woe betide the Earth!

Now, if I say so for those religions that are impure, as some have come through partial revelation to a wise person, some derive from the instinctive need of man to create a faith for himself to nourish his soul to love a god - as this need is the strongest incentive of man, the permanent state of research for Him Who is, and Who is wanted by the spirit even if the proud intellect refuses to pay homage to any god, even if man, unaware of the soul, is unable to give a name to such need that stirs within him - what shall I say for this religion that I have given you, for this one that bears My Name, for this one of which I have created you pontiffs and priests, for this one that I order you to propagate all over the world?

For this religion Unique, True, Perfect, Immutable in the Doctrine taught by Me, the Master, completed by the continuous teaching of Him Who will come, the Holy Spirit, the Most Holy Guide for My Pontiffs and for those who will help them, second chiefs in the various Churches created in the various regions where My Word will be asserted. These Churches, although various in number, will not be different in thought, but will be one thing only with the Church, as with their individual parts they will form the great building, greater and greater, the great new Temple, that with its pavilions will reach all the corners of the earth. Not different in thought, nor contrasting with one another, but united, brotherly to one another, all subjected to the Head of the Church, to Peter, and to his successors until the end of time.

And those that for any reason should separate from the Mother Church, would be members cut off, no longer nourished with the mystic blood that is Grace coming from Me, the divine Head of the Church. Like prodigal sons, separated through their own will from the paternal house, in their short-lived wealth and constant and graver and graver misery, they would be blunting their spiritual intellects by means of too heavy foods and wines, and then they would languish eating the bitter acorns of unclean animals until they returned to the

paternal house, saying with contrite hearts: "We have sinned. Father, forgive us and open the doors of your abode to us". Then, whether it is a member of a separated Church, or an entire Church - oh! if it were so, but where, when will so many imitators of Me arise, capable of redeeming these entire separated Churches, at the cost of their lives, to make, to remake only one Fold under only one shepherd, as I ardently wish? - then whether it is only one person or an assembly that comes back, open the doors to them.

Be fatherly. Consider that all of you, for one hour or for many, perhaps for years, were, individually, prodigal sons enveloped in concupiscence. Do not be hard on those who repent. Remember! Remember! Many of you ran away twenty two days ago. And was your running away perhaps not an abjuration of your love for Me? Therefore, as I received you as soon as you, repentant, came to Me, do the same yourselves. Do everything I did. That is My command.

You lived with Me for three years. You know My deeds and My thoughts. When, in future, you will find yourselves in front of a case to be decided, look back to the time when you were with Me and behave as I behaved. You will never go wrong. I am the living perfect example of what you have to do.

And remember also that I did not refuse Myself even to Judas of Kerioth... A priest must try to save, by all possible means.

And let love always prevail, among the means used to save. Consider that I was not unaware of Judas' horror... But, overcoming all disgust, I treated the wretch as I treated John. You... you will often be spared the bitterness of knowing that nothing is of any use to save a beloved disciple...

And you will therefore be able to work without the tiredness that affects one, when one knows that everything is useless... One must work even then... always... until everything is accomplished... »

« But You are suffering, Lord!?! Oh! I did not believe that You could suffer any more! You still suffer because of Judas! Forget him Lord! » shouts John, who does not turn his eyes away from his Lord for one moment.

Jesus opens His arms, in His usual attitude of resigned confirmation of a painful fact, and He says: « It is so... Judas has been and is the deepest sorrow in the sea of My sorrows. It is the sorrow that remains... The other sorrows have come to an end with the end of the Sacrifice. But this one remains. I loved him. I consumed Myself in the effort to save him... I was able to open the doors of Limbo and bring out the just, I was able to open the doors of Purgatory, and bring out those who were being purified. But the place of horror was closed upon him. In vain I died for him. »

« Do not suffer! Do not suffer! You are glorious, my Lord! Glory and joy to You. You have consumed Your sorrow! » implores John again.

« No one really thought that He could still suffer! » they all say, amazed and moved, whispering to one another.

« And do you not think of how much sorrow My Heart will still have to suffer throughout ages, for every unrepentant sinner, for every heresy that denies Me, for every believer who abjures Me, for every - torture of all tortures - for every guilty priest, the cause of scandal and ruin? You do not know! You do not know as yet. You will never know fully, until you are with Me in the Light of Heaven. Then you will understand... In contemplating Judas, I contemplated the chosen ones whose election is changed into ruin through their wicked will... Oh! you who are faithful, you who will form the future priests, remember My sorrow, grow holier and holier to comfort My sorrow, make them holy so that, as far as possible, there may be no repetition of this sorrow, exhort, watch, teach, fight, be as heedful as mothers, as untiring as teachers, as vigilant as shepherds, as manlike as warriors, to support the priests that will be formed by you. Ensure, oh! Do ensure that the sin of the twelfth apostle may not have too many repetitions in future... Be as I was with you, as I am with you.

I said to you: "Be as perfect as the Father in Heaven". And let your humanity tremble at that command, now even more than when I told you. Because now you are aware of your weakness. Well, to encourage you I will say to you: "Be like your Master". I am the Man. What I have done, you can do.

Also miracles. Yes, also them. So that the world may know that it is I Who send you, and he who suffers may not weep, disheartened by this thought: "He is no longer among us to cure our sick people and to comfort our sorrows". During these days I have worked miracles to comfort hearts and convince them that the Christ is not destroyed because He was put to death, on the contrary, He is stronger, eternally strong and powerful. But when I am no longer among you, you will do what I have done so far, and what I will still do. But not so much out of the power or working miracles, but because through your holiness the love for the new Religion will grow greater.

And it is over your holiness, not over the gift I transmit to you, that you must be jealously watchful. The holier you are, the dearer you will be to My Heart, and the Spirit of God will enlighten you, while the Goodness of God and His Power will fill your hands with the gifts of Heaven.

A miracle is not a common and essential act for the life in faith. On the contrary, blessed are those who will be able to remain in the faith without extraordinary means to help them to believe! But neither is a miracle an act so exclusively reserved to special times, that it must cease when they cease. There will always be miracles in the world. Always. And the more numerous are the just in the world, the more numerous will the miracles be. When you see that the true miracles are becoming very rare, you can then say that faith and justice are languishing. Because I said: "If you have faith, you will be able to move mountains". Because I said: "The signs that will accompany those, who have true faith in Me, are the victories over demons and diseases, over elements and snares". God is with those who love Him. The sign of how My believers are in Me will be the number and the power of the miracles they will work in My name and to glorify God. To a world without true miracles, it will be possible to say, without slander: "You have lost faith and justice. You are a world without saints".

So, to go back to what I was saying at the beginning, you did the right thing in trying to detain those who, like children seduced by the noise of music or by something glittering strangely, run away absentmindedly from what is certain. But, see?

They have their punishment, because they lose My Word. But you have been wrong as well. You did remember that I told you not to run here and there at every rumour saying that I was in a certain place. But you did not remember that I also said that, in His second coming, the Christ will be like lightning striking in the east and flashing into the west, in a time shorter than the blinking of an eye. Now this second coming began at the moment of My Resurrection. It will culminate in the apparition of the Christ Judge to all the risen. But before that, how many times I will appear to convert, to cure, to console, to teach, to give orders!

I solemnly tell you: I am about to go back to My Father. But the Earth will not lose My Presence. I shall be watchful and friendly, Master and Doctor, where bodies or souls, sinners or saints, will need Me or will be elected by Me to transmit My words to other people. Because, and this also is true, Mankind will be in need of a continuous act of love from Me because it is so hard to bend, so easy to wane, ready to forget, eager to descend instead of ascending, that if I did not detain it with supernatural means, the law, the Gospel, the divine assistance administered by My Church would be of no avail to keep Humanity in the knowledge of the Truth and in the will to reach Heaven. And I am speaking of the Humanity that believes in Me... Always little when compared to the great mass of the inhabitants of the Earth.

I will come. Let those who will have Me remain humble. Let those who will not have Me, not be eager to have Me, to be praised thereby. Let no one wish what is uncommon.

God knows when and where to give you it. It is not necessary to have extraordinary things to enter Heaven. On the contrary, they are a weapon, that, when it is badly used, may open hell instead of Heaven. And now I will

tell you how. Because pride may arise. Because a state of the spirit may intervene, contemptible in the eyes of God, as it is like a torpor in which one may relax to caress the treasure received, considering oneself already in Heaven having been granted that gift. No. In that case, instead of flame and wing, it becomes ice and boulder, and the soul falls and dies. And also: a gift badly used may give rise to the eagerness to have even more, in order to be more praised. Then, in that case, the Spirit of Evil might replace the Lord to seduce the imprudent believers by means of impure prodigies. Always keep away from all kinds of enticements. Avoid them. Be happy with what God grants you. He knows what is useful to you and in what manner. And always consider that every gift is also a trial, in addition to being a gift, a trial of your justice and will. I have given everyone of you the same things. But what improved you, ruined Judas. Was it therefore a bad gift? No. But wicked was the will of that spirit...

The same now. I have appeared to many people. Not only to console and assist, but also to make you happy. You have begged Me to convince the people that I have risen, because the members of the Sanhedrin are trying to convince them of what they think. I have appeared to children and to adults, on the same day, in places so distant from one another, that it would take many days' walk to reach them. But I am no longer subjected to distances. And My simultaneous appearances have puzzled you as well. You have said to one another: "These people have seen phantasms". So you have forgotten part of My words, that is, that from now on I shall be east and west, north and south, wherever I think it is just that I should be, without anything preventing Me from doing so, and as fast as lightning flashing across the sky. I am a real Man. Here are My limbs, My solid warm Body, capable of moving, breathing, speaking, as you do. But I am true God. And if for thirty three years My Divinity, for a supreme purpose, was concealed in My Humanity, now the Divinity, although joined to the Humanity, has overwhelmed the latter, and My Humanity enjoys the perfect freedom of glorified bodies. Queen with the Divinity no longer subjected to what is limitation for Humanity. Here I am. I am here with you and I could be, if I wanted, in a moment at the end of the world to draw to Myself a spirit seeking Me.

And what effect will have the fact that I have been near Caesarea on the Sea and at the high Caesarea, and at the Cherith, and at Engedi, and near Pella and Juttah, and in other places in Judaea, and at Bozrah, and on the Great Hermon, and at Sidon and at the borders of Galilee? And that I cured a boy, and I brought back to life one who had breathed his last shortly before, and I consoled an anguished person, and I called to My service one who had mortified himself with hard penance, and to God a just man who had begged Me to do so, and I gave My message to some innocents and My orders to a faithful heart? Will that convince the world? No, it will not. Those who believe, will continue to believe, with greater peace, but not with greater strength, because they already really believed.

Those who did not believe with true faith will remain doubtful, and the wicked will say that My apparitions are frenzy and falsehood, and that the dead man was not dead, but was sleeping...

Do you remember when I told you the parable of Dives? I said that Abraham replied to the damned soul: "If they do not listen to Moses and the prophets, they will not believe even one who rises from the dead to tell them what they have to do".

Did they perhaps believe Me, the Master, and My miracles? What did Lazarus' miracle achieve? My hurried death sentence.

And My Resurrection? An increase of their hatred.

Even My miracles of these last days among you will not convince the world, but only those who no longer belong to the world, as they have chosen the Kingdom of God with its present fatigue and pains and its future glory.

But I am glad that you have been confirmed in the faith and that you have been faithful to My order, by remaining upon this mountain waiting, without being in a hurry to enjoy things that are also good, but are

different from the ones I mentioned to you. Disobedience gives one tenth and takes away nine tenths. They went away and will hear words of men, always those.

You have remained and you have heard My Word which, even if it repeats things already said, is always good and useful. The lesson will serve as an example for all of you, and also for them, for the future. »

Jesus looks around at those faces gathered there and calls: « Elisha of Engedi, come here. I have something to tell you. »

I had not recognised the ex-leper, the son of old Abraham. Then he was a ghastly skeleton, now he is a buxom man in the prime of life.

He goes near, prostrating himself at the feet of Jesus, Who says to him: « A question is trembling on your lips since you heard that I have been to Engedi. And it is this: "Have You comforted my father?" I say to you: "I have more than consoled him! I have taken him with Me". »

« With You, my Lord? And where is he, since I do not see him? »

« Elisha, I am still here for a short time. Then I will go to My Father... »

« Lord!... You mean... My father is dead! »

« He died peacefully on My Heart. Sorrow is over also for him. He consumed it all, and by remaining always faithful to the Lord. Do not weep. Had you not left him to follow Me? »

« Yes, my Lord... »

« Well. Your father is with Me. Therefore, by following Me, you still come near your father. »

« But when? And how? »

« In his vineyard, where he heard Me speak for the first time. He reminded Me of his prayer of last year. I said to him: "Come". He died a happy death, because you left everything to follow Me. »

« Forgive me if I weep... He was my father... »

« I do appreciate grief. » He lays His hand on his head to comfort him and says to the disciples: «Here is a new companion. Love him, because I took him from his sepulchre, so that he may serve Me. »

He then calls: « Elias. Come to Me. Do not be shy like one who is a stranger among brothers. All the past is destroyed. And you come, too, Zacharias, who left father and mother for Me, go among the seventy-two with Joseph of Cintium. You deserve it, as you have defied the ways of the mighty ones for My sake. And you, Philip, and you, his companion, who do not want to be called with your name any more, as it sounds horrible to you, so take that of your father, who is a just man, even if he is not yet among those who follow Me openly. Can you all see? I do not exclude anybody of good will. Neither those who followed Me already as disciples, nor those who performed good deeds in My name, even if they did not belong to the groups of My disciples, nor those who belonged to sects, that not everybody loves, as they can always take the right road and are not to be rejected. Do, as I do. I join these to the old disciples. Because the Kingdom of Heaven is open to all those of good will. And, although they are not present, I tell you not to reject the Gentiles either. I have not repelled them, when I knew that they were anxious to know the Truth.

Do what I have done. And you, Daniel, who have really come out, not of the pit of the lions, but of the jackals, come and join these. And you, Benjamin. I join you to these (he points to the group of the seventy-two which is almost complete) because the harvest of the Lord will be very rich and many labourers are required. Now let us be united here for a short time, while the day wears on. In the evening you will depart from the mountain and at dawn you apostles and you two, whom I have mentioned separately, will come with Me, with all those who are here of the seventy-two (He points at Zacharias and at this Joseph of Cintium, who is not new to me). The others will remain here, waiting for those who have run away here and there like idle wasps, to tell them in My name that one cannot find the Lord by imitating unwilling disobedient children, and that they all have to be at Bethany twenty days before Pentecost, because later they would look for Me in vain. Sit down now, and rest. You, come with Me a little aside. »

He sets out, holding Marjiam by the hand all the time, followed by the eleven apostles. He sits down in the thickest part of a thick wood of oak trees, and draws to Himself Marjiam, who is very sad.

So sad that Peter says: « Comfort him, Lord. He was already sad, now he is even more so. »

« Why, child? Are you not with Me? Should you not be happy to know that I have overcome sorrow? »

Marjiam's only answer is to burst into tears.

« I do not know what the matter is with him. I have asked him in vain. And today I was not expecting these tears! » grumbles Peter, somewhat annoyed.

« But I know » says John.

« So much the better for you! So why is he weeping? »

« He did not begin to weep today. He has been weeping for days... »

« Eh! I have noticed that! But why? »

« The Lord knows, I am sure. And I know that He alone has the word that can comfort him » says John smiling.

« That is true. I know. And I know that Marjiam, a good disciple, is really a little boy just now, a little boy who does not see the reality of things. But, My beloved one among all the disciples, do you not consider that I went to corroborate wavering faiths, to absolve, to receive lives that had come to an end, to annul poisonous doubts with which the weaker ones had been imbued, to reply with pity or severity to those who still want to fight against Me, to testify with My presence that I have risen from the dead, where they were more eager to say that I was dead? Was there any need for Me to come to you, a child, whose faith, hope, charity, whose good will and obedience are known to Me? Should I have come to you for a moment, when I shall have you with Me, as now, much more often? Who will celebrate Passover with Me, except you alone among all the other disciples? Can you see all these? They have celebrated their Passover, and the flavour of the lamb and of the caroset, of the unleavened bread and of the wine became completely like ashes and gall and vinegar for their palates immediately afterwards. But you and I, My dear boy, will consume our Passover joyfully, and it will be like honey that trickles and remains such. Who wept then, will rejoice now. Who rejoiced then, cannot expect to rejoice again. »

« Really... We were not very cheerful that day... » whispers Thomas.

« Yes. Our hearts trembled... » says Matthew.

« And we were boiling over with suspicion and indignation, at least I was » says Thaddeus.

« And so you all say that you would like to celebrate the supplementary Passover... »

« It is so, Lord » says Peter.

« One day you complained because the women disciples and your son were not taking part in the Passover banquet. Now you complain because who did not rejoice then, must do so now. »

« That is true. I am a sinner. »

« And I am He Who is compassionate. I want you all to be around Me, and not you only, but also the women disciples. Lazarus will give us hospitality once again. I did not want your daughter, Philip, or your wives, I did not want Myrtha, Naomi, and the young girl who is with them, and this boy. Jerusalem, in those days, was not place for everybody! »

« True! It is a good thing that they were not there » says Philip with a sigh.

« Yes. They would have seen our cowardice. »

« Be quiet, Peter. It has been forgiven. »

« Yes. But I confessed it to my son and I thought that that was why he was so sad. I confessed it, because every time I confess it, it is a relief. It is as if I removed a big stone from my heart. I feel more absolved every time I humiliate myself. But if Marjiam is sad because You have shown Yourself to other people... »

« For that and for nothing else, father. »

« Then, cheer up! He loved you and He loves you. You can see that. But I informed you of the second Passover... »

« I thought that I had done the obedience that Porphirea had given me in Your name not too willingly, Lord. And that, therefore, You were punishing me. And I also thought that You did not show Yourself to me because I hated Judas and those who crucified You » confesses Marjiam.

« Do not hate anybody. I have forgiven. »

« Yes, my Lord. I will not hate my more. »

« And do not be sad any longer. »

« I will not be so any more, Lord. »

Marjiam, like all very young people, is not so timid with Jesus as the others are, and he relaxes confidently in Jesus' arms, now that he is sure that Jesus is not angry with him. And even more, like a chick under its mother's wing, he takes shelter in the arms of Jesus, Who presses Him against Himself, and as the anxiety that had made him sad and upset for so many days ceases, he blissfully falls asleep.

« He is still a boy » remarks the Zealot.

« Yes. But how much he has suffered! Porphirea told me when, informed by Joseph of Tiberias, she brought him to me »

Peter replies to him. "Then he says to the Master: « Porphirea also at Jerusalem? » How much eagerness there is in Peter's voice!

« All the women. I want to bless them before I ascend to My Father. They have served as well, and very often better than men. »

« And to Your Mother? Are You not going? » asks Thaddeus.

« We are together. »

« Together? When? »

« Judas, Judas, and do you think that I, Who have always found joy near Her, should not stay with Her now? »

« But Mary is all alone in Her house. My mother told me yesterday. »

Jesus smiles and replies: « Only the High Priest goes behind the Holy of Holies. »

« So? What do You mean? »

« That there are beatitudes that cannot be described and known. That is what I mean. »

He gently moves Marjiam away from Himself and entrusts him to the arms of John, who is the one closest to Him. He stands up. He blesses them. And while they all, with their heads lowered, on their knees, with the exception of John, who has Marjiam's head in his lap, receive His blessing, He disappears.

« He is really like the lightning of which He speaks » says Bartholomew.

They remain meditating, awaiting sunset.

631. The Last Teachings before Ascension-Day. 22nd April 1947.

They are up on another mountain, which is even more covered with woods, not far from Nazareth, to which a road leads running along the foot of the mountain.

Jesus makes them sit down in a circle, the apostles closer to Him, behind them the disciples (those of the seventy-two who did not go away here and there) with Zacharias and Joseph. Marjiam is at His feet in a privileged position.

Jesus speaks as soon as they are all sitting and quiet, paying attention to His words. He says:

« Pay attention to Me, because I will tell you things of the greatest importance. You will not understand them all, neither will you understand them all well. But He Who comes after Me, will make you understand them. So, listen to Me.

Nobody is more convinced than you are, that without the help of God man sins easily, as his very weak constitution was debilitated by the Sin. So I should be an imprudent Redeemer, if after giving you so much to redeem you, I did not give you also the means of retaining you in the effects of My Sacrifice.

You know that all the easiness to commit sin derives from the Sin that, by depriving men of Grace, despoils them of their strength: of the union with Grace. You have said: "But You have given Grace to us". No. It was given to the just up to My Death. To give it to future people a means is required.

A means that will not be only a ritual figure, but on those who receive it will really impress the real character of children of God, as Adam and Eve were, whose souls vivified by Grace, possessed sublime gifts, given by God to His beloved creatures.

You are aware of what man had and what man lost.

Now, through My Sacrifice, the gates of Grace have been reopened and its river can descend on all those who ask it out of their love for Me. Men will therefore have the character of children of God through the merits of the First-Born among men, of Him Who is speaking to you, your Redeemer, your eternal Pontiff, your Brother in the Father, your Master. It will be by Jesus Christ and through Jesus Christ that present and future men will be able to possess Heaven and enjoy God, the last purpose of man. Up to the present time, even the most just among the just, although circumcised as children of the chosen people, were not able to attain that purpose.

Although their virtues were taken into consideration by God, and their places were ready in Heaven, the latter was closed and the enjoyment of God was denied to them, because on their souls, blessed flower-beds blooming with every virtue, there was also the cursed tree of Original Sin, and no action, no matter how holy it might be, could destroy it; neither is it possible to enter Heaven with the roots and foliage of so evil a tree.

On Preparation Day the sighs of the patriarchs and prophets, and of all the just of Israel, appeased in the joy of the accomplished Redemption, and their souls, whiter than mountain snow, such was their virtue, lost the only Stain that segregated them from Heaven.

But the world continues. Generations and generations arise and will arise. Peoples and peoples will come to the Christ. Can the Christ die with each new generation to save it, or for each people that comes to Him? No. He cannot. The Christ died once, and He will never die again, for ever. Then, must these generations, these peoples, become wise through My Word, but not possess Heaven and enjoy God, because they are injured by Original Sin? No. It would not be just, neither for them, because their love for Me would be useless, nor for Me, because I would have died for too few. So? How can the different things be conciliated? Which new miracle will the Christ work, and He has already worked so many, before leaving the world for Heaven, after loving men to the extent of dying for them?

He has already worked one, by leaving you His Body and His Blood as a fortifying and sanctifying food and as a remembrance of His love, by giving you the order to do what I have done in memory of Me and as a sanctifying means for the disciples, for the disciples of the disciples, until the end of time.

But that evening, when you were already purified exteriorly, do you remember what I did? I girded Myself with a towel and I washed your feet, and to one of you, who was scandalised at that too humiliating gesture, I said: "If I do not wash you, you will have no part in common with Me". You did not understand what I meant, of which part I was speaking, which symbol I performed. Well, I will tell you. Besides teaching you humility and the necessity of being pure, in order to enter and take part in My Kingdom, in addition to bringing benignly to your notice that from a man, who is just, and therefore pure in his spirit and intellect, God exacts only a last wash of the part that is necessarily easier to become contaminated also in just people, even only with the dust that the necessary cohabitation among men lays also on clean limbs, on bodies, I have taught you another thing. I washed your feet, the lowest part of body, the one that goes among mud and dust, at times among dirty things, to signify the flesh, the material part of man, which part always has some imperfections, with the exception of those who are without the Original Sin, either through the deed of God or by the Nature of God, and such imperfections are at times so slight that only God can see them, but really, one must watch them, so that they may not grow stronger and turn into natural habits, and fight them to extirpate them.

So I washed your feet. When? Before breaking the bread and wine and transubstantiating them into My Body and My Blood. Because I am the Lamb of God, and I cannot descend where Satan has his mark. So, I washed you first. Then I gave Myself to you. You also will wash with Baptism those who will come to Me, so that they may not receive My Body unworthily and it may not change for them into a dreadful death sentence.

You are dismayed. You are looking at one another.

With your eyes you are asking: "And Judas, then?" I say to you: "Judas ate his death". The supreme act of love did not touch his heart. The last attempt of his Master knocked against the stone of his heart, and on that stone, in the place of the Tau, was engraved the horrible initial of Satan, the sign of the Beast.

So I washed you before admitting you to the Eucharistic banquet, before listening to the confession of your sins, before infusing the Holy Spirit into you and consequently the character of both true Christians reconfirmed in Grace, and of My Priests. Let the same be done to the others whom you will have to prepare for the Christian life.

Baptise with water in the Name of the God One and Trine and in My Name and through My infinite Merits, so that the Original Sin may be cancelled from hearts, sins may be remitted, Grace and the Holy Virtues may be infused, and the Holy Spirit may descend to dwell in consecrated temples, that is, in the bodies of men living in the Grace of the Lord.

Was water necessary to cancel the Sin? Water does not touch the soul. But neither does the immaterial sign touch the sight of man, who is so material in all his actions. I could very well have infused Life also without a visible means. But who would have believed it? How many are the men who can firmly believe if they do not see? So take the lustral water of the ancient Mosaic Law, the water that was used to purify unclean people and admit them again to the camps, after they had become contaminated by a corpse. In actual fact, every man who is born is contaminated, by having contact with a soul dead to Grace. So let it be purified of the unclean contact by the lustral water and made worthy of entering the eternal Temple.

And let water be a dear thing to you... After expiating and redeeming through thirty-three years of laborious life, which culminated in the Passion, after giving all My Blood for the sins of men, then the wholesome waters to wash the Original Sin were drawn from the bloodless consumed Body of the Martyr. By means of the consumed Sacrifice I redeemed you from that stain. If on the point of death a divine miracle of Mine had made Me descend from the cross, I solemnly tell you that with the blood I had shed I would have redeemed the sins, but not the Sin. The full consummation was required for it.

Really, the wholesome water of which Ezekiel speaks came out of this Side of Mine. Immerse souls into it, so that they may come out of it spotless, to receive the Holy Spirit Who, in recollection of that breath which the Creator breathed on Adam to give him the spirit and thus the image and likeness of Himself, will come to breathe and dwell in the hearts of men who have been redeemed.

Baptise with My Baptism, but in the Name of the God Triune, because, really, if the Father had not wanted and the Spirit had not acted, the Word would have not become incarnate and you would have had no Redemption. So it is just and fair that every man should receive the Life through Those Who joined together in wanting to give it to him, mentioning the Father, the Son and the Holy Spirit in the act of Baptism, which takes the name of Christian after Me, to distinguish it from the others past and future, which will be rites, but not indelible signs on the immortal part.

Take the Bread and the Wine as I did, and bless them, break them and hand them out in My Name; and let Christians feed on Me. And of the Bread and Wine make an offering to the Father of Heavens, consuming it

then in memory of the Sacrifice that I offered and consumed on the Cross for your salvation. I, Priest and Victim, by Myself offered and consumed Myself, as no one, if I had not wanted, could do that of Me.

You, My Priests, do that in memory of Me and so that the infinite treasures of My Sacrifice may ascend imploringly to God, and descend propitiously on all those who invoke them with firm faith.

Firm faith, I said. No science is called for to avail oneself of the Eucharistic Food and of the Eucharistic Sacrifice, but faith.

Faith that in that bread and in that wine, that one authorised by Me and by those who will come after Me - you Peter, the new Pontiff of the new Church, you James of Alphaeus, you John, you Andrew, you Simon, you Philip, you Bartholomew, you Thomas, you Judas Thaddeus, you Matthew, you James of Zebedee - will consecrate in My Name, is My true Body, My true Blood, and he who feeds on it receives Me in Flesh, Blood, Soul and Divinity and he who offers Me really, offers Jesus Christ, as He offered Himself for the sins of the world. A child or an ignorant person can receive Me, just like a learned man and an adult. And a child and an ignorant person will receive the same advantages from the Sacrifice offered, as those that anyone among you will have. It is sufficient that faith and the grace of the Lord are in them.

But you are about to receive a new Baptism, that of the Holy Spirit. I promised it to you and it will be given to you. The very Holy Spirit will descend upon you. I will tell you when. And you will be replete with It, in the fullness of sacerdotal gifts. You will be able, therefore, as I did with you, to infuse the Spirit with which you are replete, to confirm the Christians in grace and instil the gifts of the Paraclete into them. As a regal Sacrament, little inferior to the Priesthood, it must have the solemnity of Mosaic consecrations with the imposition of hands and the unction with scented oil, which was once used to consecrate Priests.

No. Do not look at one another so frightened! I am not speaking sacrilegious words! I am not teaching you sacrilegious acts!

The dignity of a Christian is such, I repeat it, that it is little inferior to a priesthood. Where do priests live? In the Temple.

And a Christian will be a living temple. What do priests do? They serve God with prayers, sacrifices and taking care of the believers. That is what they should have done... And a Christian will serve God with prayer and sacrifice and with brotherly love.

And you will listen to the confession of sins, as I listened to yours and to those of many and I forgave where I saw true repentance.

Are you becoming upset? Why? Are you afraid that you may not be able to distinguish? On other occasions I have already spoken of sin and of the judgement of sin. But remember, when judging, to ponder on the seven conditions whereby an action may or may not be sinful and of different gravity.

I will recall them. When one sinned and how many times, who sinned, with whom, with what, which is the matter of the sin, which is the cause, why did one sin. But be not afraid. The Holy Spirit will assist you.

What I implore you with all My heart to observe is a holy life. It will increase the supernatural lights in you to such an extent, that you will succeed in reading the hearts of men without mistaking, and you will be able, with love or with authority, to tell sinners, who fear to disclose their sin or refuse to confess it, the state of their hearts, helping the timid and humiliating the unrepentant. Bear in mind that the Earth is about to lose its Absolver and that you must be what I was: just, patient, merciful, but not weak. I said to you: what you will loose on Earth will be loosed in Heaven and what you bind here will be bound in Heaven. So with measured deliberation judge every man without allowing yourselves to be corrupted by likes or dislikes, by gifts or

threats, being impartial in everything and with everybody as is God, bearing in mind the weakness of man and the snares of his enemies.

I remind you that at times God allows also His chosen ones to fall, not because He likes to see them fall, but because a greater future advantage may come from a fall. So offer your hands to those who fall, because you do not know whether that fall is the resolute crisis of an illness that dies for ever, leaving in the blood a purification that brings about health. In our case: that brings about holiness.

Be instead severe with those who have no respect for My Blood, and with their souls just cleansed by the divine bath, throw themselves into filth one and one hundred times. Do not curse them, but be severe, exhort them, reproach them seventy times seven, and have recourse to the extreme punishment of cutting them off from the chosen people, only when their obstinacy in a fault that scandalises the brothers, compels you to take action in order not to become accomplices of their deeds. Remember what I said: "If your brother has sinned, correct him between your two selves. If he does not listen to you, correct him in the presence of two or three witnesses. If that is not sufficient, inform the Church. If he does not listen even to the Church, consider him as a Gentile and a publican".

In the Mosaic religion matrimony is a contract. In the new Christian religion let it be a sacred indissoluble act, on which may the grace of the Lord descend to make of husband and wife two ministers of His in the propagation of the human race.

From the very first moments try to advise the consort belonging to the new religion to convert the consort, who is still out of the number of the believers, to enter and become part of it, to avoid those painful divisions of thought, and consequently of peace, that we have noticed also among ourselves. But when it is a question of believers in the Lord, for no reason whatsoever what God united is to be dissolved. And when a consort is Christian and is united to a heathen, I advise that consort to bear his/her cross with patience, meekness and also with strength, to the extent of dying to defend his/her faith, but without leaving the consort whom he/she married with full consent.

This is My advice for a more perfect life in the matrimonial state, until it will be possible, with the diffusion of Christianity, to have marriages between believers. Then let the bond be sacred and indissoluble, and the love holy.

It would be bad, if owing to the hardness of hearts, what happened in the old faith should happen also in the new one: the authorization of repudiation and dissolution to avoid scandal created by the lust of man. I solemnly tell you that everybody must bear his cross in every state, also in the matrimonial one. And I also solemnly tell you that no pressure is to subdue your authority in saying: "It is against the law" to those who want to marry for the second time before one of the consorts is dead. It is better, I tell you, that a putrid part breaks off, by itself or followed by others, rather than to keep it in the Body of the Church, grant it something contrary to the holiness of marriage, scandalising the humble and making them express thoughts unfavourable to sacerdotal integrity and on the value of wealth and power.

Marriage is a grave and holy act. And to prove that, I took part at a wedding and I worked My first miracle there. But woe if it degenerates into lust and whim. Let marriage, the natural contract between man and woman, be elevated to a spiritual contract, by which the souls of two people who love each other swear to serve the Lord in reciprocal love, offered to the Lord in obedience to His order of procreation to give children to the Lord.

And also... James, do you remember the conversation on Mount Carmel? Since that time I have spoken to you about this. But the others do not know... You saw Mary of Lazarus spread ointment on My limbs at the supper of the Sabbath at Bethany. I then said to you: "She has prepared Me for My burial". In actual fact she did. Not for My burial, because she thought that that sorrow was still far away, but to purify and embalm My limbs from all the impurities of the road, so that I might ascend the throne scented with balsamic oil.

The life of man is a road. The entry of man into the next life ought to be an entry into the Kingdom. Every king is anointed and perfumed before ascending his throne and showing himself to his people. Also the Christian is the son of a king, and he goes along his road, directing his steps towards the kingdom where the Father calls him. The death of a Christian is nothing but the entry into the Kingdom to ascend the throne that the Father has prepared for him. Death is not frightful for him who is not afraid of God, knowing that he is in His grace. But let the garment of him who is to ascend the throne be purified of all rubbish, so that it may be preserved beautiful for the resurrection, and let his spirit be purified, so that it may shine on the throne that the Father has prepared for him and he may appear in the dignity befitting a son of such a great king. Let the unction given to dying Christians, or rather, to Christians being born, because I solemnly tell you that he who dies in the Lord is born to the eternal life, let that unction be an increase of Grace, the annulment of sins of which the man is fully repentant, the exciter of fervent yearning for Good, the giver of strength for the supreme struggle.

Repeat the gesture of Mary on the bodies of the chosen ones. And let no one deem it unworthy of him. I accepted that balsamic oil from a woman. Every Christian should consider himself honoured by it, as a supreme grace of the Church whose son he is, and should accept it from the priest to be cleansed of the last stains. And every priest ought to be happy to repeat on the body of his dying brother, the gesture of love that Mary made on the suffering Christ. I truly tell you that what you did not do to Me then, letting a woman exceed you, and now you think of it with so much regret, you can do in future and for as many times as you will bend over one who is dying to prepare him to his meeting with God. I am in beggars and in dying people, in pilgrims, in orphans, in widows, in prisoners, in those who are hungry, thirsty or cold, in who is grieved or tired. I am in all the members of My mystic Body, which is the union of all My believers. Love Me in them and you will make amends for your indifference on so many occasions, giving great joy to Me and so much glory to yourselves.

Finally, consider that the world, age, diseases, time, persecutions conspire against you. Therefore do not be avaricious with what you have received and do not be imprudent. For this reason transmit the Priesthood in My Name to the best disciples, so that the Earth may not be left without priests. And ensure that the sacred character is granted after a severe examination, not verbal, but of the deeds of him who asks to be a priest, or of him whom you judge suitable to be one.

Consider what is a Priest. The good he can do. The evil he can do. You have had the example of what can be done by a priest who has lapsed from his sacred character. I truly tell you that this country will be dispersed because of the sins of the Temple. But I also truly tell you that also the Earth will be destroyed when the abomination of desolation will affect the new Priesthood, by leading men to apostasy in order to embrace the doctrines of hell. Then the son of Satan will arise and peoples will moan in dreadful fright, as only few will remain faithful to the Lord, and also then, after horrible convulsions, the end will come after the victory of God and of His few Chosen ones, and the wrath of God on all the cursed ones.

Woe, three times woe if for those few there will still be no saints, the last pavilions of the Temple of Christ!

Woe, three times woe, if to comfort the last Christians, there will be no true Priests, as there will be for the first ones.

Really the last persecution will be horrible, as it will not be the persecution of men but of the son of Satan and of his followers.

Priests? Those of the last hour will have to be more than priests, so wild will be the persecution of the hordes of the Antichrist. Like the man dressed in linen, who is so holy as to be beside the Lord, in the vision of Ezekiel, they will have to be untiring in marking a Tau with their perfection on the spirits of the few faithful ones, so that the flames of may do not cancel that sign. Priests? Angels. Angels swinging the thurible of the incences of their virtues to purify the air of the miasmata of Satan. Angels? More than angels: other Christs, others Myself, so that the believers of the last times may be able to persevere until the end. That is what they will have to be.

But future good and evil have roots in the present.

Avalanches begin with a snowflake. A priest who is unworthy, impure, heretic, unfaithful, incredulous, tepid or cold, dull, insipid, lustful, does ten times as much harm as a believer guilty of the same sins, and he drags many more to commit sin. Laxity in the Priesthood, the reception of impure doctrines, selfishness, greed, concupiscence in the Priesthood, you are aware of the result of all that: deicide. Now, in future ages, the Son of God can no longer be killed, but the faith in God, the idea of God, can. So a deicide will be accomplished, which is even more irreparable, because it is without resurrection. Oh! It can be accomplished, yes. I see... It will be possible to accomplish it, because of the too many Judases of Kerioth of future ages. How horrible!...

My Church demolished by its own ministers! While I support it with the help of victims. And they, the Priests, who will have only the garment and not the soul of a Priest, who help the ebullition of the waves agitated by the infernal Snake against your boat, Peter. Stand up! Rise! Transmit this order to your successors: "Hands on the rudder, the lash on the shipwrecked people who wanted to be shipwrecked, and try to found the boat of God". Strike, but save and proceed. Be severe, because just is the punishment for marauders. Defend the treasure of the faith, Hold the lamp aloft, like a lighthouse above the rough sea, so that those who follow your boat may see and not perish. Shepherd and pilot for the dreadful times, gather, guide, hold My Gospel high, because safety is found in it and in no other science.

The days will come when, as it happened to us in Israel, but even more deeply, the Priesthood will think it is a chosen class, because it knows the superfluous and does not know the indispensable any longer, or is aware of it in the deaf form in which the Priests now know the Law: in its garment, exaggeratedly overburdened with fringes, but not in its spirit. The days will come when all the books will replace the Book, and this will be used only as one, who must use an object by force, handles it mechanically, as a peasant ploughs, sows, harvests, without meditating on the wonderful providence which is that multiplication of seeds that is renewed each year: a seed is thrown into turned soil and it becomes stalk, ear of corn, then flour and then bread through God's paternal love. Who, putting a mouthful of bread in his mouth, raises his spirit to Him Who created the first seed and for ages has made it spring up again and grow, giving the right quantity of rain and heat, so that it may open and grow and ripen without rotting or getting burnt? Likewise the time will come when the Gospel will be taught scientifically well, spiritually badly.

Now, what is science if it lacks wisdom? It is straw.

Straw that swells and does not nourish. And I truly tell you that the time will come in which too many among the Priests will be like swollen straw-stacks, proud straw-stacks, that will stand up straight in the pride of being so swollen, as if they had given themselves all those ears of wheat that crowned the straw, as if the ears were still on the summits of the straw, and will think that they are everything because, instead of the handful of wheat, the true nourishment that is the spirit of the Gospel, they will have all that straw: a heap! A heap!

But can straw be enough? It is not even sufficient for the stomach of a beast of burden, and if its master does not strengthen the animal with fodder and fresh herbs, the beast of burden nourished only with straw wastes away and may even die. And yet I tell you that the time will come when the Priests, forgetting that with few ears of wheat I taught spirits the Truth, and forgetting also what it cost their Lord that true bread of the spirit, drawn completely and only from the Divine Wisdom, spoken by the Divine Word, dignified in its doctrinal form, indefatigable in its repetitions, so that the truth spoken should not get lost, humble in its form, without the false glitter of human sciences, without historical or geographical completions, will not take care of its soul, but of the garment to be thrown on it, to show the crowds how many things they know, and the spirit of the Gospel will get lost in them, under avalanches of human science. And if they do not possess it, how can they transmit it?

What will these swollen straw-stacks give the believers? Straw. What nourishment will the spirits of the believers get from it? Enough to lead a wretched languishing life.

Which fruit will ripen from such teaching and from this imperfect knowledge of the Gospel? The coolness of hearts, the replacement of the only true doctrine with heretical doctrines, with doctrines and ideas that are more than heretical, the preparation of the ground in favour of the Beast for his transient icy dark horrible kingdom.

I truly tell you that, as the Father and Creator multiplies the stars so that the sky may not become depopulated because of those that perish, when their lives end, likewise I shall have to evangelize thousands of times the disciples that I will scatter among men in future ages. And I also truly tell you that the destiny of these disciples will be the same as Mine: the synagogue and proud people will persecute them as they persecuted Me. But both they and I have our reward: that of doing the Will of God and serving Him even to death on a cross, so that His glory may shine and the knowledge of Him may not perish.

But you, Pontiff, and you, Shepherds, watch that the spirit of the Gospel may not get lost in you and in your successors, and pray the Holy Spirit untiringly that the Pentecost may be continually renewed in you - you do not understand what I mean, but you will soon know - so that you may understand all the languages and choose and distinguish My voices from those of the Monkey of God: Satan. And do not allow My future voices to become void. And each of them is an act of mercy of Mine to assist you, and the more are the reasons by which I see that Christianity needs them to get through the storms of times, the more numerous they will be.

Shepherd and pilot, Peter! Shepherd and pilot. It will not be sufficient for you one day to be shepherd if you are not pilot, and to be pilot if you are not shepherd. You will have to be both to keep the lambs gathered together, as hellish tentacles and fierce claws will try to snatch them from you, or music of false impossible promises will seduce you, and to proceed with the boat caught in all the winds blowing from the north, south, east and west, lashed and tossed by the powers of the depths, hit by the arrows shot by the archers of the Beast, burnt by the breath of the dragon, with its edges swept by its tail, so that the imprudent ones will be burnt and will perish, falling into the stormy sea.

Shepherd and pilot in dreadful times. And your compass is the Gospel. In it there is Life and Safety. And everything is said in it. Every article of the holy Code, every answer for the manifold cases of souls are in it. And ensure that Priests and believers do not depart from it, and that no doubts arise about it. And take care that no alterations, changes and adulterations are made to it. The Gospel is I Myself. From My birth to My death. In the Gospel there is God. Because the works of the Father, of the Son, of the Holy Spirit are manifest in it.

The Gospel is love. I said: "My Word is Life". I said:

"God is Love".

So let people know My Word and have love in them, that is, God, to have the Kingdom of God. Because he who is not in God, does not have the Life in him. Because those who do not receive the Word of the Father will not be able to be one thing with the Father, with Me and with the Holy Spirit in Heaven, and they will not be able to belong to the only Fold, which is as holy as I want it. They will not be vineshoots joined to the Vine, because he who, wholly or partly, rejects My Word is a member in whom the sap of the Vine no longer flows. My Word is juice that nourishes, makes one grow and yield fruit.

You will do all that in memory of Me, as I taught you. There is still much that I should tell you about what I have now said to you. But I have only sown the seed. The Holy Spirit will make it sprout in you. I wanted to give you the seed Myself, because I know your hearts and I know how you would falter with fear at spiritual immaterial orders.

The fear of deceit would paralyse all will in you. So I am the first to speak to you of all things. Then 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. You do not know Him yet, although I have said so much to you about Him. But it is not your fault. You have done everything to understand Me and you are therefore justified, even if in three years you have understood little. The lack of Grace dulled your spirits. Even now you understand little, notwithstanding that the Grace of God descended upon you from My cross. You are in need of the Fire. One day I spoke to one of you about it, while going along the roads near the Jordan.

The hour has come. I am going back to My Father, but I am not leaving you all alone, because I leave you the Eucharist, that is, your Jesus made food for men. And I leave you the Friend: the Paraclete. He will guide you. I pass your souls from My light to His Light, and He will accomplish your formation. »

« Are You leaving us now? Upon this mountain? »

They are all desolate.

« No. Not yet. But time flies and it will soon be that moment. »

« Oh! do not leave me on the Earth without You, Lord. I have loved You from Your birth to Your Death, from Your Death to Your Resurrection, and always. But it would be too sad to know that You are no longer among us! You heard the prayer of Elisha's father. You have satisfied so many. Hear mine, Lord! » implores Isaac on his knees with his hands stretched out.

« The life you could still have would be a sermon on Me, perhaps the glory of martyrdom. You have been a martyr out of love for Me, a baby, are you now afraid of being one for Me glorious? »

« It would be my glory to follow You, Lord. I am poor and foolish. What I could give, I gave with a good will. Now this is what I would like: to follow You. But let it be done as You wish, now and always. »

Jesus lays His hand on Isaac's head, and leaves it there on a long caress, while He addresses them all saying: « Have you no questions to ask Me? These are the last lessons. Speak to your Master... See how the little ones are on familiar terms with Me? » In fact also today Marjiam leans his head on Jesus' body, pressing himself against Him, and Isaac did not show any shyness in expressing his wish.

« Really... Yes... We have something to ask... » says Peter.

« Ask then. »

« Well... Yesterday evening, after You left us, we were talking among ourselves of what You had said. Now other words are urging us with regard to what You have said. Yesterday and also today, if one considers them properly, You have spoken as if heresies and separations were to arise, and soon. This makes us think that we shall have to be very prudent with those who will want to come among us. Because the seed of heresy and separation will certainly be in them. »

« Do you think so? And is Israel not already divided in coming to Me? You mean this: that the Israel, that loved Me, will never be heretical and divided. Is that right? But has she ever been united for ages, even in the ancient formation? And has she been united in following Me? I truly tell you that the root of heresy is in her. »

« But... »

« But she has been idolatrous and heretical for ages under the outer appearance of faithfulness. You know her idols. And her heresies. The Gentiles will be better than she is. That is why I have not excluded them, and I tell you to do what I have done. That will be one of the most difficult things for you. I know. But remember the prophets. They prophesy the vocation of the Gentiles and the hardness of the Judaeans.

Why would you like to close the gates of the Kingdom to those who love Me and come to the Light that their souls were seeking? Do you think that they are bigger sinners than you, because they have not known God as yet, because they have followed their religion and they will follow it until they are attracted by ours? You must not. I say that many a time they are better than you because, while they have a religion that is not holy, they know how to be just. There is no lack of just people in any country and religion. God observes the deeds of men, not their words. And if He sees that a Gentile, out of the justice of his heart, according to nature does what the Law of Sinai prescribes, why should He consider him contemptible? Is it not more meritorious that a man, who does not know God's command not to do this or that because it is evil, should take upon himself not to do what his reason tells him is not good and should follow it faithfully, than the very relative merit of him who, knowing God, the scope of man and the Law that enables him to attain it, comes to continuous compromises and designs, in order to adapt the perfect order to a corrupt will? What do you think?

That God appreciates the ways out of obedience devised by Israel in order not to sacrifice her concupiscence too much? What do you think? That when a Gentile departs from this world, and is just in the eyes of God as he has followed the right law that his conscience imposed on itself, God will consider him a demon? I tell you: God will judge the actions of men, and the Christ, the Judge of all peoples, will reward those to whom the desire of their souls was a voice of an intimate law to attain the final scope of man, which is to be reunited to his Creator, to the God unknown to the heathens, but to the God Who they feel is True and Holy, beyond the painted scenery of any false Olympus.

Even more, pay attention not to be the cause of scandal to the Gentiles. Too often the name of God has already been derided among the Gentiles because of the deeds of the children of the people of God. Do not consider yourselves the absolute treasurers of My gifts and of My merits. I died for the Judaeans and for the Gentiles. My Kingdom will belong to all peoples. Do not take advantage of the patience with which God has treated you so far, by saying: "We are allowed everything". No. I tell you. There is no longer this or that people. There is My People. And in it the vases used up in the service of the Temple and those that are now being laid on the tables of God have the same value. And more than that, many vases used up in the service of the Temple, but not of God, will be thrown into a corner, and in their stead on the altar will be placed those that do not yet know incense, oil, wine or balm, but are anxious to be filled with them and to be used for the glory of the Lord.

Do not demand too much of the Gentiles. It is enough for them to have faith and to obey My Word. A new circumcision replaces the old one. Man is to be circumcised in his heart, from now on; in his spirit, even better than in his heart, because the blood of the circumcised, symbolising the purification from the concupiscence that excluded Adam from the divine filiation, has been replaced by My most pure Blood. It is valid both for those who are circumcised and for those who are uncircumcised in their bodies, providing the latter have received My Baptism and they renounce Satan, the world, the flesh, out of love for Me. Do not despise the uncircumcised. God did not despise Abraham.

Because of his justice God chose him as the head of His People even before circumcision had bitten his flesh. If God approached Abraham uncircumcised, to give him His orders, you can approach the uncircumcised to teach them the Law of the Lord.

Consider to how many sins and to what sin the circumcised have come. So do not be inexorable towards the Gentiles. »

« But shall we have to tell them what You taught us? They will not understand anything, because they do not know the Law. »

« You say so. But did Israel, who knew the Law and the Prophets, understand? »

« That is true. »

« But be careful. You will say what the Spirit advises you to say, verbally, without any fear, without wanting to do it by yourselves. When false prophets arise among the believers, and they profess their ideas as if they were inspired, and they are the heretics, then you will have to fight their heretical doctrines with means firmer than words.

But do not worry. The Holy Spirit will guide you. I never say anything that may not happen. »

« And what shall we do with heretics? »

« Fight the heresy itself with all your strength, but with every means try to convert the heretics to the Lord. Never get tired in looking for the sheep that have gone astray in order to take them back to the Fold. Pray, suffer, get people to pray, to suffer, go around begging the pure, the good, the generous believers for sacrifices and sufferings, because these are the means to convert your brothers. The Passion of Christ continues in Christians. I have not excluded you from this great work, which is the Redemption of the world. You are all members of one single body. Help one another, and let those who are strong and healthy work for the weaker ones, and those who are united stretch out their hands and call their brothers who are far away. »

« But will there be any, after they have been brothers in one house? »

« There will be some. »

« Why? »

« For so many reasons. They will still have My Name. And what is even more, they will take pride in that Name. They will work to make it known. They will help in making Me known as far as the extreme boundaries of the Earth.

Let them do, because, I remind you, who is not against Me is for Me.

But, poor children! Their work will always be incomplete, their merits always imperfect. They cannot be in Me if they are separated from the Vine. Their works will always be incomplete.

You, I say you, referring to your future successors, must be where they are. Do not say pharisaically: "I am not going in order not to be contaminated". Or lazily: "I am not going, because there already is who preaches the Lord". Or timidly: "I am not going in order not to be driven away by them".

Go. I tell you: Go. To all peoples. As far as the boundaries of the world. So that all My Doctrine and My Only Church may be made known and souls may be able to become part of it. »

« And shall we tell them or write all your actions? »

« I have told you. The Holy Spirit will advise you what it is right to say or be quiet about, according to the times. You can see it! What I have done is believed or denied, and at times is used as a weapon against Me, manipulated as it is by hands that hate Me. They have called Me Beelzebub when, as the Master, I worked

miracles in the presence of everybody. And what will they say now, when they learn that I have acted in such a supernatural manner? They will curse Me even more.

And you would be persecuted before the time. So be silent until it is the time to speak. »

« But if that hour should come when we, the witnesses, are dead? »

« In My Church there will always be priests, doctors, prophets, exorcizers, confessors, people who work miracles or are inspired, as is necessary so that peoples may have from the Church what is necessary. Heaven: the Church Triumphant will not leave the Church Teaching all alone, and the latter will assist the Church Militant. They are not three bodies. They are only one Body. There is no division among them, but communion of love and of purpose: to love Charity and enjoy it in Heaven, its Kingdom. And for this reason the Church Militant will have to provide with love for the suffrages on behalf of that part of it which, already destined to the Church Triumphant, is still excluded from it, because of the satisfactory expiation of faults absolved but not entirely expiated with regard to the Perfect Divine Justice.

In the mystic Body everything is to be done in love and through love.

Because love is the blood that circulates in it. Assist your brothers who are being purified. As I said that the works of corporal mercy achieve a reward for you, in Heaven, so I told you that also the spiritual ones achieve it for you. And I truly tell you that a prayer for the souls of the dead, that they may enter into peace, is a great work of mercy, for which God will bless you and the souls for whom you have prayed will be grateful.

When, at the resurrection of the bodies, you are all gathered before Christ Judge, among those whom I will bless, there will be also those who showed love for their brothers who were being purified, making offerings and praying for their peace. I tell you. Not one of the good actions will be left without fruit, and many will shine brightly in Heaven, without having preached, administered, made apostolic journeys, embraced special states, but only because they prayed and suffered to give peace to the souls that were being purified, to lead men to conversion. They also, priests unknown to the world, unknown apostles, victims whom God alone sees, will receive the reward of the workers of the Lord, as of their lives they made a perpetual sacrifice of love for their brothers and for the glory of God. I truly tell you that one can arrive at eternal life along many ways, and this is one of them, and it is so dear to My Heart. Have you anything else to ask? Speak up. »

« Lord, yesterday and not only yesterday, we were thinking that You said: "You will sit on twelve thrones to judge the twelve tribes of Israel". But now we are eleven... »

« Elect the twelfth. It is your duty, Peter, to do so. »

« Mine? Not mine, Lord! I ask You to choose him. »

« I elected My Twelve once and I formed them. Then I appointed their chief. Then I gave them Grace and I infused the Holy Spirit into them. It is their turn now to walk, because they are no longer babies unweaned unable to do so. »

« But at least tell us where we are to lay our eyes... »

« Here you are. This is the chosen part of the herd » says Jesus, making a circular gesture on those of the seventy-two who are present.

« Not us, Lord. Not us. The place of the traitor frightens us » they say imploringly.

« Let us take Lazarus. Do You agree, Lord? »

Jesus is silent.

« Joseph of Arimathea?... Nicodemus?... »

Jesus is silent.

« Yes! Let us take Lazarus. »

« And do you want to give the perfect friend that place that you do not want? » asks Jesus.

« Lord, I should like to say something » says the Zealot.

« Speak. »

« I am sure that Lazarus for Your sake would accept also that place and would hold it in such a perfect manner as to make people forget whose place that was. But I do not think it is befitting to do so for other reasons. Lazarus' spiritual virtues can be found in many among the humble people of Your flock. And I think that it would be better to give them the preference, so that the believers may not say that we sought only power and wealth, as the Pharisees do, instead of virtue only. »

« You are right, Simon. And what you said is so much more true, as you have spoken with justice, without letting Lazarus' friendship prevent you from speaking. »

« Then let us appoint Marjiam as twelfth apostle. He is a boy. »

« In order to cancel that horrible empty space, I would accept it, but I am not worthy of it. How could I, a boy, speak to an adult? Lord, You must say whether I am right. »

« You are right. But do not be in a hurry. The time will come and you will be surprised at all being of the same opinion. Pray, in the meantime. I am going away. Withdraw to pray. I dismiss you for the time being. Ensure that you are all at Bethany on the fourteenth of Civ. »

He stands up, while they all kneel down prostrating themselves with their faces on the grass. He blesses them and the light, the maid who announces Him and precedes Him when He comes as she receives Him when He departs, embraces Him and hides Him, absorbing Him once again.