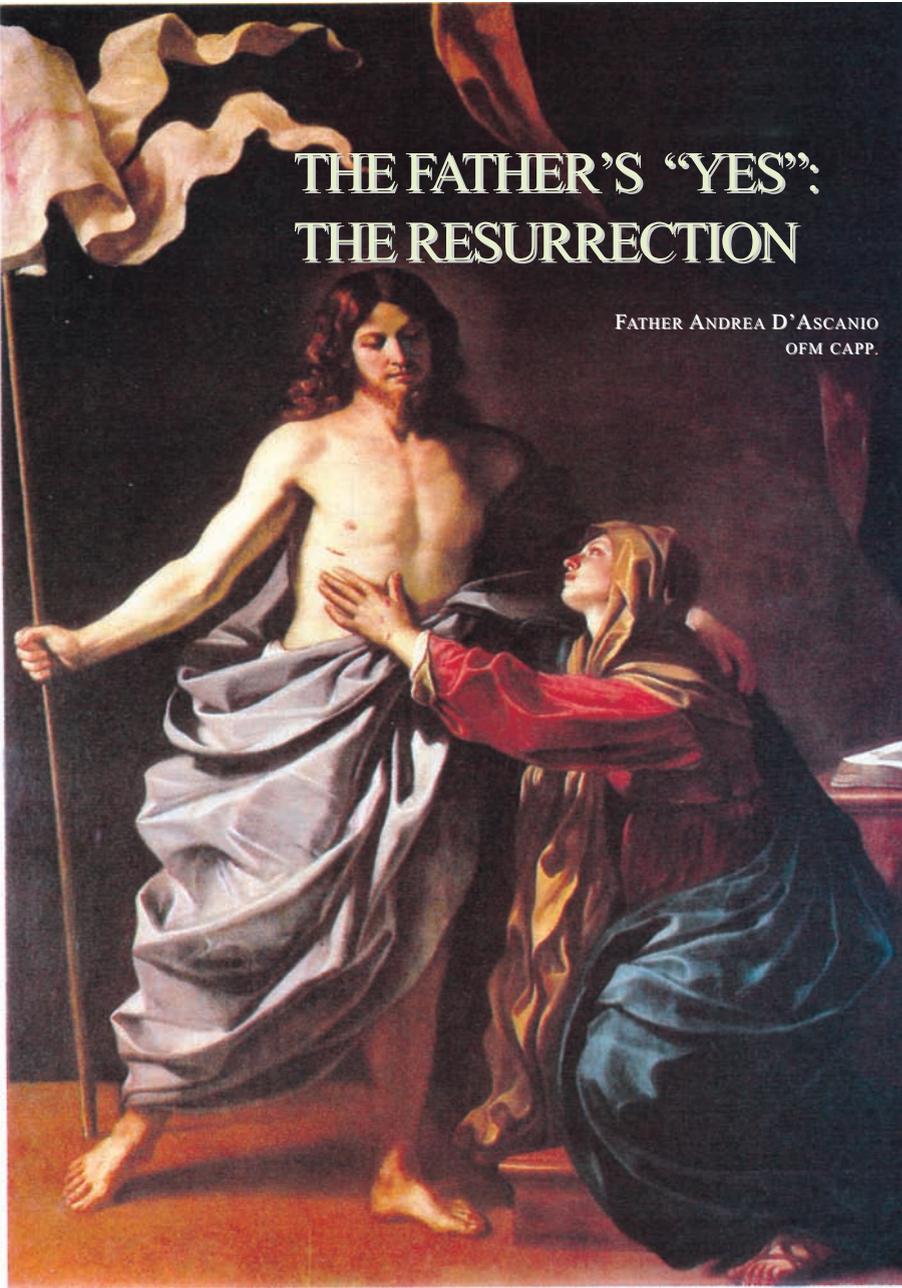


THE FATHER'S "YES": THE RESURRECTION

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THE FATHER'S "YES": THE RESURRECTION

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*Non vedo nessuno ostacolo dottrinale
per la pubblicazione degli scritti
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D'Ascanio.*

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J. Galati

RESURRECTION

**from death to Life,
 from desolation to consolation,
 from despair to hope,
 from fear to certainty,
 from total helplessness
 to the possession of all,
 from solitude to companionship,
 from sadness to joy,
 from all kinds of death:
 bodily, spiritual and mental,
 to the acceptance of every kind of LIFE.**

Jesus' death and resurrection is our death, which must become resurrection. Jesus came on earth, took on our humanity, became the son of man and continues to live in every man, because He is faithful to His Love.

He is hidden, crushed by another spirit, the spirit of death that seems to have possessed the world; but He is there, in each one of us, ready to make the power of the resurrection explode if only we want it.

Let us wake up: *fear* is consuming us to our most intimate fibres and prevents us from fighting God's battle, which is also man's battle, our battle, which must allow us to be called men again.

Let us rise again with Jesus who is our Saviour, let us ask Him to come and save us and make us rise again with Him: this is our Easter.

Let us once again breathe in the infinite spaces of Love with its many shades, let us make children sing again, let us once again discover the miracle that every minute keeps us alive, and let us become human again.

The dreadful battle has begun: Angels become incarnate and demons become incarnate, at every moment they meet in battle in every corner of the earth and the Angels of Light will win because Jesus is risen and has conquered death. Michael has conquered Lucifer, Jesus will conquer Satan through man.

The days are numbered: "Since he knows he has but a short time", says Revelations (Rev 12:12), Satan is trying to destroy the earth before leaving it; but with a breath of His love the Father will make it more radiant than before.

Man, individual man, whose side will you be on at that moment? The satanic fury of hell or God's chosen ones?

Choose: this Easter is behind you, it is chasing you, it is right behind your back to lead you to the resurrection; make a decision, not much time is left.

Do not say "tomorrow": there may no longer be a "tomorrow" for you, and then there will be death and desolation.

Rise from your tomb and live, fight the battle of God who is the God of Life and don't let death surprise you out of cowardice; you are still in time, the Father is granting us a very short time.

Don't be afraid, let us go to meet Him, let us pour into His infinitely merciful Heart, together with the death of His Son, the death we have caused and He will turn it into eternal Life.

The Father is "at the door" of our heart and "knocks" in order to enter and give us the Resurrection. Let us run to meet Him and participate in His powerful action of Life by accepting everything He sends us and thanking Him. And soon the Resurrection will come.

HE IS RISEN!

It is Easter, and we hope it is the one we have been awaiting for a long time, the one that will finally announce our resurrection. Therefore to everyone we say, with all our heart: HAPPY EASTER!, that is "Happy Passing from death to Life!" We say it above all to those who continue to send us approaching and catastrophic prophecies, supported by "secrets" which are no longer secrets. Many are "genuine": La Salette, Fatima, Garabandal, Medjugorje; all are interpreted with "minor" revelations that come from all over the world, all inexorable and irreversible.

But these are often coarse interpretations because they almost always consider these prophecies from a mere material point of view. The director of "The day after" was very good at interpreting this thirst for dramatic catastrophes which leave everyone dumbfounded and touched.

In this work we intend to examine the problem from both points of view, by taking into consideration the socio-material and intimate-spiritual "catastrophes".

The social and material "catastrophes"

We have recently received two, concerning La Salette and Fatima, accompanied with the most "terrifying" comments - we will use this adjective in tune with what we will say later on - that give us a picture of what is going around,

along with the support of statements made by Teresa Musco, a woman of God who is moreover worthy of all respect.

Let us together read the main points:

Concerning Fatima: *“I will repeat the same message I gave to the three shepherd children of Fatima in 1917... a major catastrophe will strike the human race, if humanity continues to shed blood (referring to abortion, editor’s note)... Fire and smoke will fall from heaven, and the waters of the ocean will turn to steam, throwing their foam to the very sky. Whatever is standing will be overturned... “*

Concerning La Salette: *“Paris will be burned (from atomic bombs), and Marseilles engulfed; these are the sure proof of World War III that will cause millions and millions of deaths from hour to hour (see secret of Fatima) and that will spread incalculable ruin in the world, there will be the harvest of darnel, which will precede the harvest of good wheat, according to the Gospel parable. Jesus Christ will command his Angels to put all his enemies to death. At one blow the persecutors of the Church of Jesus Christ and all men given to sin will perish, and earth will become like a desert. ... After the period of peace promised at Fatima (25 years), the antichrist will return on the earth, play his last card and put into battle the man of sin, the son of*

perdition. He will be born of a bishop and a false Hebrew virgin and will be successful because of his arrogance and impiety, and he will become the president of the United States of Europe and will conquer and seduce the whole world... he will set up his seat in Rome, etc..”

Teresa Musco: *“A great war will take place. There will be many victims and wounded people. Satan will cry out his victory and that is when everyone will see my Son appear on the clouds, and then he will judge those who have trampled on his innocent and divine Blood. And then my Heart will triumph.”*

What can we say?

As we have already stated, we believe in the authentic mystics and in the authentic Marian manifestations; in fact we often refer to them on our spiritual journey toward the Father and in our apostolate with children. However, we cannot agree with the version so many people give gratuitously, without taking into consideration many factors which we can summarize in this way:

1) *The interpretation of the prophecies mustn't only be sought in a material sense.* There could often be a spiritual interpretation.

2) *At times these “catastrophes” have already come true and we haven't realized it.*

3) The “catastrophes” are **always announced in the conditional tense**, according to the style of God who - when he announces them through a prophet - doesn't intend to give an irreversible sentence, but rather exhort us to do as much as we can to prevent its execution. We are usually told what we must do to stop the evil that is looming.

4) *It is unjustified and dangerous to substitute the Church in interpreting prophecies*, without having examined them thoroughly and without the autensia of light which the Holy Spirit promised only to Peter. And, in this case, Pope John Paul II replied to them with his “*Dives in Misericordia*”, which many of us have ignored or perhaps not even read and which instead we must constantly refer to, because this Encyclical is a milestone on the way that leads to God.

Of course, the most dreadful things can happen. For example, concerning the terrifying prophecy of Fatima (*millions of people will die from hour to hour. many nations will disappear...*) it is a prophecy that could come true if..., fortunately there is an “if” that opens the way for a solution.

One of our friends wrote us a long letter in which he shows us a cross section of the terrible situation we are living, and he accuses us of “naivety” when we repeatedly call upon the Father’s mercy, maybe because, in his opinion, “*we don't have a clear understanding of the moral (or rather, “immoral”) situation*” of the world.

Among the numerous accusations we have received, calling us “naive” is a compliment, and therefore we thank our friend who has written us. However, we are forced to prove he is wrong since, at the cost of appearing presumptuous, we believe we are among the few who have a clear conception of the depth of today's evil in which humanity has fallen. We give proof of this in a long “dossier” entitled “ONAN, THE GREAT SIN, YESTERDAY AND TODAY”, which was published recently. We have sent a copy to our friend and we recommend that everyone read it, even though it won't be peaceful reading.

We are fully aware of what is happening in the world: the devil, “*knowing that he has but a short time*” (Rev 12:12), is trying to orchestrate his swan song by using those who, “*fascinated, follow after the beast and worship the dragon because it gave its authority to the beast and they worship the beast saying, “Who can compare with the beast or who can fight against it?”*” (Rev 13:3-4).

Thus, we have clearly stated our position: that is, we believe in what the Virgin has said in her *true* apparitions and to her *true* prophets, but we don't agree with those who continue to spread them without evaluating them profoundly in all their breadth and without committing themselves to doing everything possible to accomplish that “if”...

The Pope's words

His Holiness John Paul II is fully aware of the unimaginable “catastrophe” that could take place and he speaks of it clearly in the Encyclical he wrote after examining the famous “secret” of Fatima:

*“In our world the feeling of being under threat is increasing. There is an increase of that existential fear connected especially, as I said in the encyclical *Redemptor hominis*, with the prospect of a conflict that in view of today's atomic stockpiles could mean the partial self-destruction of humanity.”*

(Dives in Misericordia, 6,11)

But what can we do, the last wheels of this human bandwagon that is going into shambles? And can we still do something? We can do everything, if we accept the Pope's invitation in his encyclical:

“At no time and in no historical period-especially at a moment as critical as our own-can the Church forget the prayer that is a cry for the mercy of God amid the many forms of evil which weigh upon humanity and threaten it. Precisely this is the fundamental right and duty of the Church in Christ Jesus, her right and duty towards God and towards humanity. The more the human conscience succumbs to secularization, loses its sense of the very meaning of the word “mercy,”

moves away from God and distances itself from the mystery of mercy, the more the Church has the right and the duty to appeal to the God of mercy “with loud cries.” These “loud cries” should be the mark of the Church of our times, cries uttered to God to implore His mercy, the certain manifestation of which she professes and proclaims as having already come in Jesus crucified and risen, that is, in the Paschal Mystery. It is this mystery which bears within itself the most complete revelation of mercy, that is, of that love which is more powerful than death, more powerful than sin and every evil, the love which lifts man up when he falls into the abyss and frees him from the greatest threats”.

(Dives in Misericordia, VIII, 15)

Therefore the Church has the *right-duty* to appeal to the God of mercy “with loud cries”. But what is the Church?

What is the Church?

When we hear the word “Church” we tend to think of the Pope, the Cardinals, Bishops, the hierarchy and council gatherings and the great crowds of the faithful gathered in St. Peter's Square. And we hope that this “great” Church, just as we imagine it, will follow the directives given by the Pope and stir the heavens with the majesty of its “greatness”. No one thinks that the Pope's exhortation could be

addressed to him, precisely to him, the “little” man in the street...

Instead, the invitation is addressed to you, little brother in the street. Because do you know what the Church is? In the Catechism of St. Pius X, a masterpiece of synthesis and clarity, we read:

“The Church is the Union or Congregation of all the baptized who profess the same Faith and the same Law of Jesus Christ, participate in the same Sacraments, and obey their lawful Pastors.”

Therefore if you, my “little” brother, have the above requisites, you are the Church. But are you alone sufficient? No, because, since it is a “congregation”, there must be more than one person. How many of us should there be, at least? And what can we do? Jesus tells us what we can do in his Gospel.

Jesus' words

What John Paul II stated in his Encyclical is nothing but the testimony of his trust in the word of Jesus, which we will now quote especially for those who continue to make their faith a source of anxiety:

“Whatever you ask in my name, I will do, so that the Father may be glorified in the Son”.

(Jn 14:13)

And, immediately afterwards:

“If you ask anything of me in my name, I will do it”.

(Jn 14:14)

“If you remain in me and my words remain in you, ask for whatever you want and it will be done for you.”

(Jn 15:7)

Jesus, the good Master who knows his disciples are obtuse, at the risk of seeming monotonous, repeats the same concept in a solemn manner, which doesn't allow any objections:

“Truly, truly, I say to you, whatever you ask the Father in my name he will give you. Until now you have not asked anything in my name; ask and you will receive, so that your joy may be complete.”

(Jn 16:23-24)

When Jesus uses the formula “truly” he intends to strengthen his word by basing it on the authority of His Person, which is Truth (Jn 14:6), therefore his words cannot be untruthful. It is a sort of oath, with which Jesus “commits himself” totally, as man and as God “*who can neither deceive nor be deceived*”, giving his affirmations the maximum guarantee of truthfulness.

We feel helpless before the spreading of evil in the world; it is natural for us to look for an equivalent coun-

terbalance to re-establish the destroyed equilibrium. And we feel disappointed, because, with our merchant's logic – which had already stopped Abraham in his negotiations for Sodom and Gomorrah (Gen 18:23 foll.) - we realize that, humanly speaking, the evil which man commits is quantitatively too much greater than the good. Therefore we can only resign ourselves to the inevitability of death which is ever imminent.

But let us keep in mind once again that all human numbers and statistics are dust before God's unit of measurement, which is infinity. Since we are presumptuous in our ignorance, we don't like to consider this number – that is, infinity - because it escapes from the domain of our small mind.

We find ourselves before the well-known parable of the debtor (Mt 18:24) who owed his master 10,000 talents, an exorbitant debt, which is humanly impossible to pay off: "The servant fell down and did him homage... and moved with compassion the master of that servant let him go and forgave him the loan" (Mt 18, 27).

"Moved with compassion": this is the solution. Our God is not a vengeful master who crushes his servant at fault, but a tender FATHER "who takes no pleasure in the death of the wicked, but rather that they turn from their ways and live", because "the glory of God is living man."

Therefore what can we do to keep afloat this human barge that leaks all over because it doesn't want to let God take the helm?

We must do what the Pope told us, since he exhorts the "Church" to raise "loud cries" to the Father of mercy. And we must have the certainty that we can succeed, even if there are only two of us. Jesus' words.

"If two of you... "

In order to immerse ourselves completely in this marvellous Truth, Jesus uses speech which is concrete, linear and adequate for our most basic mathematics:

*"Again I say to you, that **if two of you** shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them".*

(Mt 18:19-20)

It is the same concept expressed in John's Gospel. However, while John - the eagle of God who sweeps through the skies - remains in a generic dimension, Matthew - the tax collector who is used to counting even small change - specifies an interesting detail: "*If two of you... "*

What does this mean?

That *if two of us*, united to Jesus and in his name, agree to ask for “*anything*”, the Father will grant it to us. There are no limits to the request, there are no other conditions than for at least two people to be gathered in the name of Jesus.

Do you realize what power of grace we can enjoy? If at least two of us are gathered in the name of Jesus, we are more powerful than sin, than any kind of sin; than death, than any kind of death; than evil, than any kind of evil that may arise from the billions of our rebellious brothers. Why? Because Jesus is “in our midst”, he prays with us, and the Father grants EVERYTHING to his Son who hasn’t denied Him ANYTHING.

And you don’t have to be great saints or cardinals or scientists to make this request. You just have to be in God’s grace and therefore united to Jesus and his Church. This means that if I, Father Andrea, find someone who is willing to join me, the two of us are more powerful than all the atomic bombs and than all the most twisted alliances that hell can conceive.

If anyone who is reading this “believes” in Jesus’ “prophecy”, please write me and we will agree on what to ask for. I already know what we must ask for, with the conviction of obtaining it,: **“Come, Father!”**.

And the Father will come in his Son and bring Peace to the world and with it justice, which is the elimination of evil, sin and death. Without any kind of “catastrophe”, except for interior and personal ones, which are rightful, holy and healthy. And inevitable.

Now we must speak about these, and the matter becomes more demanding because it concerns each and every one of us, with no way out: we must absorb the “catastrophes” and “drink the cup” that the Father has prepared for each one of us. In this case, even if 2,000 of us start praying, “this cup won’t be taken away from us”, since it is our personal and existential cup that each one of us must drink so that in him “not his will, but the Father’s Will be done” (Lk 22:42).

This is the great “**catastrophe**” of our “**EGO**”, which doesn't want to die **and we must prepare ourselves to live this “interior earthquake”** which sooner or later we must undergo, without being under the illusion that we can avoid it or that someone can substitute us. We have thoroughly discussed this subject in these pages and in the “Rosary of the Father.”

The intimate and spiritual “catastrophes”

What is most dramatic about today's man is his inability to rise above typically material and therefore sensitive

realities, which fall under the domain of the senses. This is the bitter fruit of a secular culture which - beginning from the French revolution and making use of false thinkers and even more false philosophers - has produced a materialistic mentality that stubbornly wants to put aside the values of the spirit and of true thought.

This type of culture, which has negative spiritual origins (*“the false lamb”* of Revelation, Rev 13:11), has produced materialism, Nazism, atheism, consumerism, hedonism and everything that has brought man to deny his divine origin, making him an easy prey to the *“dragon”*, that is, the *“master”* who has *“stamped”* his forehead (Rev 13:15).

This *“master”* has replaced the Father’s word of Love with false messages of earthly pleasure and success which have caused man to no longer defend himself from *“sin, lurking at the door”* (Gen 4:7), but rather consider it *“good for food, pleasing to the eyes, and desirable for gaining wisdom”* (Gen 3:5).

When man opened wide the door of his spirit to evil, it poured into his heart like a river in flood and buried the divine royalty of his soul under a mountain of false fears and cheap lies. The soul is no longer able to shine forth its Light and poor man has become ever more brutish, to the point of denying his divinity and desiring *“equal treatment”* with the beasts. This is the true drama of modern man, and

John Paul II, who knows and loves man in all his sovereign dignity, has pointed it out well in his Encyclical:

“But the threat does not merely concern what human beings can do to human beings through the means provided by military technology; it also concerns many other dangers produced by a materialistic society which-in spite of “humanistic” declarations-accepts the primacy of things over persons. Contemporary man, therefore, fears that by the use of the means invented by this type of society, individuals and the environment, communities, societies and nations can fall victim to the abuse of power by other individuals, environments and societies. The history of our century offers many examples of this. In spite of all the declarations on the rights of man in his integral dimension, that is to say in his bodily and spiritual existence, we cannot say that these examples belong only to the past. Man rightly fears falling victim to an oppression that will deprive him of his interior freedom, of the possibility of expressing the truth of which he is convinced, of the faith that he professes, of the ability to obey the voice of conscience that tells him the right path to follow. The technical means at the disposal of modern society conceal within themselves not only the possibility of self-destruction through military conflict, but also the possibility of a “peaceful” subjugation of individuals, of environments, of entire societies and of nations, that for one reason or another might prove

inconvenient for those who possess the necessary means and are ready to use them without scruple. An instance is the continued existence of torture, systematically used by authority as a means of domination and political oppression and practiced by subordinates with impunity.

Together with awareness of the biological threat, therefore, there is a growing awareness of yet another threat, even more destructive of what is essentially human, what is intimately bound up with the dignity of the person and his or her right to truth and freedom". (Dives in Misericordia, 6,11)

In "ONAN THE GREAT SIN" we gave an idea of how "the technical means at the disposal of modern society" are used "without scruple" by those who possess them, and it is not the case to go back to the subject at this time.

Our goal now is to understand how the Father's Mercy - *"more powerful than death, more powerful than sin and every evil"* - can *"lift man up when he falls into the abyss"* and *"free him from the greatest threats."*

Therefore will God intervene with an act of free general absolution, with an easy general amnesty which will free everything and everyone as if by magic?

This is not God's style. If it were so, He would betray Himself in his Truth and in his Justice, and He would also betray man by taking away the freedom He gave him,

granting him a forgiveness he doesn't desire and doesn't ask for.

Therefore are only catastrophes left? Is it only at this price that the triumph of the Immaculate Heart of Mary will be able to take place?

How will the triumph of the Immaculate Heart of Mary take place?

“In the end my Immaculate Heart will triumph!”

(Fatima, 13 July 1917)

Have we ever wondered what the triumph of the Immaculate Heart of Mary consists in? Everyone speaks of it as the *ultima spes*, the hope in which we take refuge in these times of despair. But how will it take place?

This is the question many of us ask, and the answers that result “charismatically” are almost all the same and reflect what we stated at the beginning: fire and water, nuclear wars, cosmic cataclysms, the majority of the world’s population will be destroyed.

“In the end my Immaculate Heart will triumph!”. But how can we speak of the “triumph” of a Mother on the dead body of billions of children and on an earth which has been irreparably contaminated and devastated?

Moreover - if a free intervention is eliminated by God who frees everything even without man’s consent - which other solution is left besides the great purification as in Sodom and Gomorrah?

The right solution

John Paul II, the only true great prophet of these times, points out the right solution, by representing the parable of the prodigal son in his Encyclical:

“That son, who receives from the father the portion of the inheritance that is due to him and leaves home to squander it in a far country “in loose living,” in a certain sense is the man of every period, beginning with the one who was the first to lose the inheritance of grace and original justice... The parable indirectly touches upon every breach of the covenant of love, every loss of grace, every sin.

(Dives in Misericordia, IV, 5)

Since this parable concerns each one of us and therefore all humanity, let us together reread it in order to discover God’s plan for modern man:

“A man had two sons, and the younger son said to his father, ‘Father, give me the share of your estate that should come to me.’ So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself

in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers."' So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began". (Lk 15:11-24)

Let us try to grasp the meaning of this parable by examining the various stages of the story:

1° - The son freely leaves his father's house, and refuses his father's love and guidance in order to follow the

false glimmers of independence and pleasure, resulting in material and spiritual ruin.

2° - His father probably tried to hold him back, but in end he leaves his son free to follow his own choices.

3° - The great famine, with the consequent hunger and numerous humiliations, makes the encrustations fall from the young man's soul, thus finally allowing it to shine again. He "**returns to his senses**" and rediscovers the marvellous Light inside him.

4° - His physical and moral sufferings, the abandonment of his false friends and the many humiliations make the young man despair and realize that, besides his father, no one really loves him; thus the longing for his father's house.

5° - He begins his journey back home, that is in the heart of his Father.

"That son - says John Paul II in his Encyclical - in a certain sense is the man of every period"; therefore he is also modern man and modern society. So it is easy to understand what road the Father will make us follow in order to return home: the "**great famines**" of every kind that are looming on the horizon; some are already under way, even if we don't realize it.

The “great economic famine”

Satan’s main force is money, with which he has always enticed man. Jesus calls his immediate adversary “Mammon” (Lk 13:13), that is the god of wealth for whom men, in order to obtain it, renounce their freedom and their dignity as children of God:

“The beast forced all the people to be given a stamped image on their right hands or their foreheads; so that no one could buy or sell except one who had the stamped image”.

(Rev 13:16-17)

Therefore Satan’s force lies in money, since money can satisfy almost every passion. Today, could the “great famine” not be identified with a great collapse of the value of money which would inevitably lead to poverty and hunger?

But this won't be the only “cataclysm” that will help man to return to the Father’s house; many others are already under way, and we don't realize it: *Aids, tumours, drugs, mental unbalances, broken families, exaggerated tax burdens, kidnappings, legal persecutions...*

These are a few of the numerous physical, psychic, spiritual and moral “famines” that are striking modern man and which – profoundly damaging his false securities - help him to “return home.”

We only realize it when we are affected personally. Therefore, sooner or later our heavenly Daddy - the great “pruner” (Jn 15:2) – will allow a “famine” to befall us. In the meantime, be joyful and prepared.

The great physical, moral and spiritual “famines”

In this regard, we quote two documents we have recently received, one from Naples and the other from Colombia. They are evidence of the work which the Father, whom Jesus calls the “pruner”, he who removes all the useless and harmful branches, is accomplishing through his children.

The first one concerns the arrest of an Italian lawyer involved in one of the many judicial outbursts of the past few years and the second one is the kidnapping of a young, well-known Colombian politician by guerrillas who operate in the country.

We will start with the letter-poem which the lawyer of Naples sent to his family from jail:

*A ghastly world, the hell of the living.
The iron that screeches, the key that howls;
your head explodes, your heart is broken,
your mind staggers among so many ghosts.*

*You are one of them who wanders in limbo,
you look for yourself, but you only find the desert.*

*You invoke the help of one who doesn't listen to you;
you seek the love of one who doesn't love you.*

*You have dry tears and a knot in your throat:
you don't scream, you don't cry, you don't say a word.
You listen to the ghosts, but you don't hear anything:
they are only moans, quivering torments.*

*You look for yourself, you call yourself, you look within
yourself;
you feel like saying, seeing, listening;
above all, you want to try to understand:
you only understand that you are about to die.*

*Then you look beyond the cold gates,
you raise your eyes to the clear sky,
you go beyond the boundaries of the land of the zom-
bies
and you roam through the sky, along with the birds.*

*Free in the sky, in the infinite sky,
you discover love, joy, life:
you see your dear ones again, your wife, your children,
and endless joy returns to your heart.*

*You rise higher above, towards heaven,
beyond the sun and the stars and even higher up;
Someone is listening to you, smiling at you and calling you:
He tells you forcefully that someone loves you.*

*Your God loves you, and his love is great,
he loves you only because he is your creator.
You see him, you hear him, you speak to him, you lis-
ten to him:
you understand that the world belongs to Him.*

*Not this world of great misery,
built by Princes on great rubbles.
A different world, where peace reigns,
a world of love and great goodness.*

*And when you come down again and open your eyes,
you understand that God is up there, watching you,
watching those who suffer, loving those who groan,
he despises the wicked, the ungodly, the evil.*

*I love you, o my God, from the bottom of my heart,
and with you I love everything you have given me:
my wife, my children, the faith I have in you,
the love for others who are suffering more.*

*And so, the screeching of the gates stops,
you no longer hear the metallic noise of the keys.
But sweets melodies, choirs of Angels:
It is those who suffer, who are speaking to you.*

*All of a sudden you find yourself in the arms of your
family:
the love of Laura, Adele, Paolo and Antonio,*

*the love of many simple and good people:
God asks of them a trial of love.*

Our comment: “HE IS RISEN! Alleluia!”

And now the letter which Congressman Rodrigo Turbay Cote – a prisoner in the hands of Colombian guerrillas - sent to his mother. This letter, also published by the Colombian magazine “Nuevo Caquetà”, was sent to us by the young man’s sister. We apologize for the imperfect translation, but it is difficult to express the profoundly interior meaning of many expressions:

Mother:

I write you this letter while I am very well in spiritual, mental and physical health. I have always considered this imprisonment as the most useful spiritual retreat. I have had three inseparable companions: the Spirit of God, the Bible and prayer. I have had a lot of time to pray for you, for Constanza, for Diego and for so many friends and relatives who with their solidarity have been with us. I must thank God for what is happening to us, for he will have the opportunity to instil his mercy into you just as he has done with me. There is a proverb which says that the just man obtains what he desires and the wicked man is hit by what he fears. Now I desire to see you soon to give you my love and my affection, with the news that now I have learned the teachings of the Gospel better and I love you in our

Lord Jesus Christ. In this letter I would like to send greetings of affection and grateful memory to many relatives and friends whose prayers and human warmth I have felt, even without seeing them, but I am afraid I don’t have the time and space to do so with many words. Give my apologies to them for not mentioning their names. I set God as the witness of my continuous prayers for all of them, wishing that His Peace, His Grace and His Mercy may always accompany them. The well-being I have experienced can be summarized in a sentence from my diary: “I don’t feel like a hostage of the Farc, but a prisoner of Christ and a prisoner of the most beautiful forest in the world”. And I am not exaggerating by saying this, because I have divided my time between Bible study, prayer and contemplation and I am taking advantage of this beautiful and luxuriant nature.

There hasn’t been a day in which I have neglected prayer, for at least five hours, and the recurrent theme in my dialogues with God has been the following: always proceeding with the spirit of love He has given us in order to love, our adversaries like our friends, we possess and govern the blessing in this life. In this way, thanks to God, my soul is free of resentment and I always have feelings of love, respect and submission towards my judges and I proceed with the same freedom towards my adversaries and kidnappers. I have understood better the popular saying when it states that “there is no evil that doesn’t happen for a better

good". To relate it to the apostolic letters, in one of them St. Paul tells us, among his afflictions, that we must bear about in our body the mortification of Jesus, so that his glorious life may also be made manifest in our bodies. Peter, in similar terms, tells us that by partaking of the sufferings of Christ he has deserved to partake of the glories of his Life. During this imprisonment I have experienced more intense days than those of my father's death (...) I promise You, mother, that the Rodrigo that will come out of this episode will be substantially better than the preceding one, therefore my fasts, my orations, my prayers and my instruction in the most perfect manual of life, the Gospel of our Lord Jesus Christ who I have well understood as the law of my freedom and perfect peace, will not have been useless.

During these days I have seen you with the eyes of my soul, I have loved you infinitely more and I know that my God has not failed to give you peace and strength. God is Love and whoever remains in Love remains in God and God in him, says the letter of John the Apostle. In solitude and in the silence of this forest I have desired to penetrate this experience of Love to send this letter full of sentiments of brotherly love to you, to my family and to my friends in general and to the people of Caquetà: in my solitude I have felt their solidarity and their affection in the depths of my heart. I love you all

Rodrigo Turbay Cote

Our comment: "HE IS RISEN! Alleluia!"

We won't make any further comments regarding these two letters because we would spoil them. But let everyone meditate on them, think that he could be the third "HE IS RISEN! Alleluia!", and ask himself: "Could this not be the TRIUMPH of the Immaculate Heart of Mary which is so talked about?"

The triumph of the Immaculate Heart of Mary

We really think so: the "triumph" of the Immaculate Heart of Mary is the CONVERSION of all her children, it is their return to the house of the Father after their death and spiritual rebirth: "*Truly, truly, I say to you, no one can see the kingdom of God without being born from above.*" (Jn 3:3).

"*The Glory of God is living man*", and for this reason He "*takes no pleasure in the death of the wicked, but rather that they turn from their ways and live*".

Besides, Our Mother at Fatima united the two concepts of "peace in the world" and "the conversion of sinners": "*Do you wish to offer yourselves to God, - she asked the three shepherd children - ready to accept all the sufferings He wishes to send you, in reparation for the sins with which He is offended, and as a supplication for the **conversion of sinners?***" - "*Say the Rosary every day, to bring **peace to the world and the end of the war***"

(Fatima, 13 May 1917).

This is what Mary repeats to each one of us every day, and she awaits an *immediate and concrete* response. And we must say our total “Yes”, as Lucia, Francisco and Jacinta did; all other words that are not based on this unconditional compliance with the Father’s Will are useless and harmful.

Let us listen to the Pope’s words

Instead of amplifying the words of disaster of prophets who rage in the world, let us accept John Paul II’s invitation in his Dives in Misericordia (VIII,15) and let us be an echo to the words of hope and life that the Spirit has given through us this true prophet, the only one with the guarantee of infallibility:

*“Modern man often anxiously wonders about the solution to the terrible tensions which have built up in the world and which entangle humanity. And if at times he lacks **the courage to utter the word “mercy,”** or if in his conscience empty of religious content he does not find the equivalent, **so much greater is the need for the Church to utter his word,** not only in her own name but also in the name of all the men and women of our time.*

Everything that I have said in the present document on mercy should therefore be continually transformed into an ardent prayer: into a cry that implores mercy ac-

*cording to the needs of man in the modern world. **May this cry be full of that truth about mercy** which has found such rich expression in Sacred Scripture and in Tradition, as also in the authentic life of faith of countless generations of the People of God. With this cry let us, like the sacred writers, call upon the God who cannot despise anything that He has made, the God who is faithful to Himself, to His fatherhood and His love. And, like the prophets, let us appeal to that love which has maternal characteristics and which, like a mother, follows each of her children, each lost sheep, even if they should number millions, even if in the world evil should prevail over goodness, even if modern humanity should deserve a new “flood” on account of its sins, as once the generation of Noah did. Let us have recourse to that fatherly love revealed to us by Christ in His messianic mission, a love which reached its culmination in His cross, in His death and resurrection. Let us have recourse to God through Christ, mindful of the words of Mary’s **Magnificat**, which proclaim mercy “from generation to generation.” Let us implore God’s mercy for the present generation. May the Church which, following the example of Mary, also seeks to be the spiritual mother of mankind, express in this prayer her maternal solicitude and at the same time her confident love, that love from which is born the most burning need for prayer. Let us offer up our **petitions, directed by the faith, by the hope, and by the charity** which Christ has planted*

in our hearts. This attitude is likewise love of God, whom modern man has sometimes separated far from himself, made extraneous to himself, proclaiming in various ways that God is “superfluous.” This is, therefore, **love for God**, the insulting rejection of whom by modern man we feel profoundly, and we are ready to cry out with Christ on the cross: “Father, forgive them; for they know not what they do.

At the same time it is **love for people**, of all men and women without any exception or division: without difference of race, culture, language, or world outlook, without distinction between friends and enemies. This is love for people—it desires every true good for each individual and for every human community, every family, every nation, every social group, for young people, adults, parents, the elderly—a love for everyone, without exception. This is love, or rather an anxious solicitude to ensure for each individual every true good and to remove and drive away every sort of evil.

And, if any of our contemporaries do not share the faith and hope which lead me, as a servant of Christ and steward of the mysteries of God, to implore God's mercy for humanity in this hour of history, let them at least try to understand **the reason for my concern**. **It is dictated by love for man**, for all that is human and which, according to the intuitions of many of our contemporaries, is threatened by an immense danger.

The mystery of Christ, which reveals to us the great vocation of man and which led me to emphasize in the

encyclical **Redemptor hominis** his incomparable dignity, also obliges me to proclaim mercy as God's merciful love, revealed in that same mystery of Christ. It likewise obliges me to have recourse to that mercy and to beg for it at this difficult, critical phase of the history of the Church and of the world, as we approach the end of the second millennium.

In the name of Jesus Christ crucified and risen, in the spirit of His messianic mission, enduring in the history of humanity, **we raise our voices and pray** that the Love which is in the Father may once again be revealed at this stage of history, and that, through the work of the Son and Holy Spirit, it may be shown to be present in our modern world and to be more powerful than evil: more powerful than sin and death. We pray for this through the intercession of her who does not cease to proclaim “mercy...from generation to generation,” and also through the intercession of those for whom there have been completely fulfilled the words of the Sermon on the Mount: “Blessed are the merciful, for they shall obtain mercy.”

In continuing the great task of implementing the Second Vatican Council, in which we can rightly see a new phase of the self-realization of the Church—in keeping with the epoch in which it has been our destiny to live—the **Church** herself must be constantly guided by the full consciousness that in this work it is not permissible for her, for any reason, to withdraw into herself. **The reason for her existence** is, in fact, to reveal God,

that Father who allows us to “see” Him in Christ. No matter how strong the resistance of human history may be, no matter how marked the diversity of modern civilization, no matter how great the denial of God in the human world, so much the greater must be the Church's closeness to that mystery which, hidden for centuries in God, was then truly shared with man, in time, through Jesus Christ. With my apostolic blessing.

Joannes Paulus II

And, with the Holy Father's Apostolic Blessing, we invite you all, beloved brothers, to meditate upon and live what our Father here on earth has told us, “*without withdrawing into oneself, for any reason*”, but appealing to Heaven with “*loud cries.*”

If you don't know what to “cry”, we recommend that you recite this prayer, which has been given to us precisely for these times:

***“Father, the earth needs You,
man too, we all need You;
the air, heavy and polluted, it needs You.
We beg You, dear Father,
Come back to walk
the streets of the world;
come back to live among your people;
come back to guide the nations;
come back to bring peace***

***and with it, Justice;
come back to bring the fire of Your love, so that,
redeemed by sorrow,
we may become new creatures in You”.***

Dear friends, let us say our unconditional “Yes” to the Father and “*accept all that He wishes to send you, for peace in the world and for the conversion of sinners*”, that is, all our “captive” brothers; let us say this prayer every day, with our heart and with conviction; and then let us remain in joy, peaceful and patient.

In our spirit a continuous “RESURREXIT!” will explode: the first one will be the sign of our personal resurrection; all the other ones will be the echo of the same cry of victory which will resound in the hearts of our brothers who are no longer “captive”....

And our whole life will be a song of victory: **Resurrexit! Alleluia, alleluia, alleluia!**

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