

WE HAVE PASSED FROM DEATH TO LIFE,
BECAUSE WE LOVE OUR BROTHERS AND SISTERS (1JN 3, 14)

COMMUNION LETTER
EASTER 2021

FROM CATASTROPHE TO EASTER.

Life is seriously threatened up to the point of feeling that we are living in the last days, and for many, so many, it has really been this way because death has walked through our world devastating streets and families, cutting off paths of encounter and possibilities of work, of life. For many it is the time of catastrophe that will end, as in the Greek theater, in tragedy, in death. End point. For others, this time will end and we will return to the lost paradise, to the times of before. For us, this drama within the drama which is existence itself, is a Passover, a frank narrow passage that will take us from death to life, to true Life. Only the Passover of Jesus, like ours, transforms mourning into dancing.

WHAT DEATHS HAVE WE LIVED ...?

... Each one of us, in our communities, in our families, towns, countries... And which ones have we not seen or have hidden? Out of indifference, sure, also out of modesty, because there was so much nakedness left behind by death that it had to be covered with a veil¹; but it has not taken away from death, its horrendous face, its harsh morbid sensuality and the suspicion that, behind the veiled, there is more, much more that we do not see and in which we ourselves can be included. We must look at this death face on, at that list of catastrophes to which we are all subjected, dead ends, navigations without a port. Because there are many deaths and, although we are terrified by a virus, to many, death comes before because of hunger, shipwreck, life without life, abuse of the powerful, *odium fidei*, because of arrogance, indifference, disgust ... Many do not hide death, they propose it as a renunciation of life, because of the discontent it offers²; we should turn this argument around and suffer from death rather than from life, so as to discover and save the dignity it has. If Life comes, it will not be because we have outwitted death with the most sophisticated strategies, but because we have been touched by it and we have desired and longed to live. Life!

FROM DEATH TO LIFE

Living Easter is the only alternative to this predatory world, because only the Good News of the Gospel of Jesus, the Good Shepherd (Jn 10, 11), who wishes to exchange an old world for new heavens, the new earth, the new man, reveals the true destiny of Creation. Being the good Shepherd, he cares about everyone's food, about defense against enemies, even exposing his own life, about gathering his own who are scattered (Ps 23; Zc 13, 7; Heb 13, 20; 1P 2, 25; 1P 5, 4).

We have reaffirmed the Greek meaning of human existence as dying beings, or last century's existentialism meaning, as beings-for-death. However, the faith of the Hebrew People and the faith in Christ highlight the human being's own fundamental truth: we are the living beings (Gn 2, 7), the ones who live because the great golden thread of the Holy Scriptures, both of the OT and of the NT, is, surprisingly LIFE, which is Good in itself (Gn 1, 26-27; Ps 8, 6; Gn 2, 7; 3, 19; Jb 34, 15; Ps 103-102, 14; 104-103, 29). Life opens the Book and closes it: Genesis has its homeland in the New Life (Rv 21, 1-8). We are the ones who live! Even if you have died, you will live (Jn 11, 25). This is the great truth of faith and love: hope in the Life that does

¹ DELPHINE HORVILLEUR, Nudità e pudore (Quiqajon, Monasterio de Bose 2021).

² ARTHUR SCHOPENHAUER, El mundo como voluntad y representación (Editorial Porrúa, México 1987).

not die. And the guarantor of this life is its own Creator, God, because He, who is three times Love, is "lover of Life" (Wis 11,26).

LIFE IN CHRIST. EASTER

The fullness of this Good has been given to us in Jesus Christ, Lord of Life ("In Him was Life" Jn 1, 4), who has come not only to give us divine Life but to graft us into it; not only has Life come to inhabit life, but the life received has found in Him its definitive destiny, the eternal Life that was, is and will be. We are lives grafted onto Life. Christ has once again set limits to evil, to disease, to death, by taking us upon himself, like the shepherd who carries the lost sheep (Lk 15, 3-7), introducing us in him, like the Door (Jn 10, 9) of God's abode. He says to us: Come to Me (Mt 11, 28-30), enter my Body, savor abundant delicacies (Is 55, 1-3), live in Me (Jn 17, 23).

He has set limits to death, drawing us with his eternal love, pulling us out of its clutches, lifting us out of the dust and mud, lifting us up when we were on the edge of the road and He passed by us and healed us, lifted us, took care of us. Life has come to us through Him and He has consummated his life among us to give us the Life that does not end. Because He loves the Father and He loves the brothers and sisters.

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That passage from death to Life is not in our hands, it is in Jesus Christ where the fullness of life to which we have been destined is realized. When our existence has been conquered by Him and His Life has entered ours up to the point of living in Him ("I no longer live, it is Christ who lives in me" Ga 2, 20), it is impossible not to love our neighbor as He loves him, with the same gratuitousness, graceful and abundant, with which we feel loved by Him and with the mysterious vision of knowing ourselves before Him, alive in the Face of each brother and sister, his sacrament³. Love, because it comes from God, is the best defense of Life and, thus, when it's missing or is poor, mediocre or sick, life is in danger and it's subjected to the greatest nakedness and orphanhood. To return to the Source of Love is to return to the Sources of Life, because they go together and it is not possible to understand or discover one without the other.

The existence of the created will cease to be life or to have it when love is lacking, a love that is active and concrete, determined to be the caretaker and nurturer of the donated life, determined to give life, and its own life, to fertilize the barren and the dead. Love is consumed to give life, not to subtract it, not as a will to die but as a will to live! That is why life, when it is consumed, that is, when it is not interrupted of its own accord but reaches its end, it's lost, it must pass through the Cross and through death ("Everything is finished" Jn 19, 30) which opens the door of Life. Jesus Christ "conquers death with death."⁴

It is not in our hands, it is the Spirit who works in us this miracle of love's breadth, length and depth. The Spirit that comes to us from Him has widened (Is 54, 2-4) the spaces of charity⁵ up to the point of overflowing of life and, therefore, of love beyond ourselves. If the Love of God has preceded us, it is true that, by welcoming it, concrete love has been awakened in us, in act, for our brother and sister and that every Eucharist, "spirit and fire"⁶, nutrient of Life, is time outside of time, in which this mystery of love is realized, entering into a communion capable of revealing our selfishness, our distances, our miseries in love and, at the same time, it transforms us, christifies us, internally enlightening us, gracing us until we undo the knots of our stubborn enmity. Life in death is exchanged for life in the Spirit and, thus, this life 'eucharisticated', life in the Risen One, is the continuous Easter that we live here in this fierce world, which makes us pass from death to life because Love triumphs over deaths and sticks the sting in it until it transforms it into Life and eternal Life.

IF WE LIVE AN EASTER

There must be a transformation in our life, life must be filled with the Love of God towards our brothers and sisters so that, transfigured by this love, it may be a Light of life in the midst of all darkness, pain, despair, death.

Today we must look at so many caregivers of others, so many who carry fragile lives, so many who live alongside the lives that are not needed, so many defenders of others, so many martyrs who have given their

³ M. MARÍA SKOBTISOV, *El sacramento del hermano* (Sígueme, Salamanca 2004) 66.

⁴ ALEXANDER SCHEMANN, *Per la vita del mondo* (Lipa, Roma 2012).

⁵ SAINT AUGUSTIN, Letter 105, 15, Volume VIII (BAC, Madrid 1986) 781.

⁶ Syriac liturgy.

lives for the Gospel of fraternal Love. United we will transform what can be a catastrophe in an Easter, that of Jesus Christ.

Let us assume ourselves this crowd that walks aimlessly, we who approach the altar every day, so that they may enter the Passover of the New Life and He may be everything for everyone (1Cor 15, 28). The Lord is here and we all go towards Him, He draws us as in the fields of Galilee, as in the Cenacle, in Calvary. Let us embrace the world with an endearing love, concrete, in action, so that we all go towards Him to eat Light⁷, the Life that does not pass. The Life of the Risen One in which we are, we live and exist will be ratified in our Communion with the Body of Christ, with our brothers and sisters who suffer, with whom we live every day, with those who are in our care (Mt 25).

Let us make *epiclesis*, raising a supplication to the Father in the Body of the Risen One so that he may send the Life-giving Spirit into our world and, through the direct path of Love that the Son revealed to us, we may pass from death to the Life that does not end, to the Eternal life.

Let us live in Jesus Christ, through the Spirit⁸, to be able to bring Life to the world that suffers the tears of death, of hatred, of injustice, of heartbreak, and let us be a manifestation of Life in Him, giving ourselves to all our brothers and sister until we consume our own life for them.

Father of Goodness, pronounce your Word of eternal Life⁹ once more so that this world may pass¹⁰ and your Kingdom of Justice and Peace may come.

Hallelujah hallelujah! Jesus Christ is risen, hallelujah!
Happy Easter of Life!

M. Prado González Heras
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⁷ CHRISTIAN BOBIN, Resucitar (Encuentro, Madrid 2017) 24.

⁸ MARKO I. RUPNIK, L'arte della vita (Lipa, Roma) 61.

⁹ ERMES RONCHI, Sulla soglia della vita (San Paolo, 2012) 110.

¹⁰ DIDAJÉ, X, 6.