



“AND WHEN I AM LIFTED UP FROM THE EARTH, I WILL DRAW EVERYONE TO MYSELF” Jn 12:32
COMMUNION LETTER | EASTER 2026

Dear brothers and friends, peace and unity at the threshold of this Easter in which we will accompany the Lord and the people of our time in His Passion, Death, and Resurrection.

We have a passion for distance; we seem to be intent on banishing others from our land or from the map—the different ones, those who attack me, those who oppose me. The lesser evil is the creation of borders, of separations, for what is grave is that this distance we impose upon ourselves is defended with violence, hatred, weapons... even to death. But are we not relational beings, made for unity, for love? Has there not been a Gospel that has given the exact measure of what we are and what we are called to be, people that love without limits, even our enemies? If God is Love and we have been created by Him, His Love will draw us to Himself. He will gather us and satisfy our poverty; He will give meaning to suffering and justify a life offered for others; and He will be the promise of eternal life, for we long to be loved—but with a living Love, forever. This is what we celebrate at every Easter. “Christ, King of Peace, cries out again from his cross: God is love! Have mercy! Lay down your weapons! Remember that you are brothers and sisters!”¹

1. DRAWN TO THE TABLE OF THE THREE LOAVES “I have eagerly desired to eat this Passover with you...” (Lk 22:15–20). The Lord desired to celebrate the Passover with His friends and **TO GATHER THEM AROUND HIM** to break the Bread and share it among them; in this way He fulfilled **the deepest desires of the human heart. The first: to come from distance into unity, into fraternity, into communion.** “As the bread we break, once scattered upon the hills, is called to become one.”² Those who were called to that Table were His friends, it was the Passover of Friendship. Later, that Passover would become more universal, more complete, but already it was the Table of perfect charity.³

And the second desire of the human heart: to gather and share in a Banquet, a Feast into which we enter not fully knowing the extent to which we love one another, and which we come to discover by participating and eating the bread. The Lord gathered His friends at the **TABLE OF THE THREE LOAVES** so that they might come to know the Love of God in a definitive way. That Bread which they broke was abundant, a new manna that would never cease to give them Life in abundance. That Bread would never be exhausted, for **“That bread does not run out; rather, it will put an end to your need. It is bread, and it is bread, and it is bread: God the Father, God the Son, and God the Holy Spirit... Learn this and teach it. Live from it and feed others. God, the one who gives, cannot give you anything better than Himself.”**⁴

If this is so, we can say that **THE EUCHARIST IS LIKE A MOUNT TABOR**, where the Love of the Trinity—Father, Son, and Holy Spirit—is revealed to man. Not only is there a fullness of relationships and an abundance of gifts, but we are given a Light that pierces our being and transforms it. This is the EUCHARISTIC TRANSFIGURATION. In it, a new Law and Prophecy will be given to us (see Jn 13: 34–35), and again He asks us not to “make three tents,” but to come down from that Mountain, to go forth, to take the Light we have received to those who have neither that Bread nor that Light and shout that “God is Love”, Three times Love.

¹ Leo XIV, PP., Homily on Palm Sunday, 2026.

² *Didache* 9, 4.

³ see saint Augustine, *Serm* 385, 8.

⁴ saint Augustine, *Serm* 105, 3.

To the Paschal Table we have all been invited, together with the Father, the Son, and the Holy Spirit; and therefore it is a **FAMILY TABLE, A TABLE OF FRIENDSHIP, AND ALSO UNIVERSAL**, at which we are all satisfied, because it is the Love of the Three who washes the feet, presides, serves, becomes food, and gives Himself. How we would desire that at that Table, to which the Trinity summons us, no one would be missing and that all of us would be there!

2. DRAWN BY A LOVE THAT GIVES LIFE. The paintings of Marc Chagall express the horror of a crucifixion, a mirror of the social convulsion of the world: men and women fleeing, plunder, soldiers, wounded animals, the innocent atoning for the guilt of others, explosions of bombs; all of it in burning colors or in whites and grays, yellows or mauves. That useless suffering brought by every war, by hatred, by limitless power, by the clash of brothers... the most brutal *ostinato* of the human history.⁵ In the midst of all these scenes hangs a Cross with a Crucified. What could justify so much suffering as we endure? What precious balm could heal so many wounds that we carry in body and soul? How can such suffering be a cause for hope? What powerful reason could conceal the horror of the Cross and turn it into a gravitational force capable of drawing and saving?

He took upon Himself universal suffering and revealed the universality of hope through Love—no longer hidden, but visible, scandalously visible, appearing in utter disfigurement, to the point that, though visible, one cannot bear to go on looking at him, verging on invisibility and even giving way to disbelief (see Is 53:3). And yet, such Love will not leave us indifferent; it will give meaning to life and to suffering, and for this reason, it will be a cause for faith and hope.

God draws man to Himself by making Himself near to us (Incarnation), identifying Himself with us—except in sin—and, in superabundance, giving us everything and giving us Himself⁶. His Crucified Love, in an indescribably paradoxical way, will draw us by **LIFTING US UP, RAISING US** from the mud, from our ruins, from all our falls, from lovelessness and indignity. “When I am lifted up from the earth, I will draw everyone to myself” (Jn 12:32).

Because Christ draws us to the Father by raising us to **the stature of His love**, without conditions and without return. His Death on the Cross has set us on our feet, at His stature (*stabat*), like Mary at the foot of the Cross and like the John of Romanesque and Gothic Calvaries.

To allow oneself to be lifted up by Him without resistance is to live in the gift of abandonment and receptivity; to let oneself be reconciled, like the Samaritan woman or the adulterous woman, who is raised from the dust and freed from the stones thanks to the One who lifted her up, restored her, and gave her dignity. It is to give one’s life to raise from every misery the person who suffers it—and there are infinite abysses of misery to which no one descends to rescue others.

It is to “enter more deeply into the thicket⁷” of the Cross, into the secret of the Cross (see 1 Cor 1:22-25), until discovering that the mystery of His Love lies in wanting to save us through the apparent weakness of a Lamb led to the slaughter, who opened not his mouth before his enemies (see Is 53:7). And all this out of an absolute Love upon which the life of man, of the world, and of the Church rests. As if that lifted Cross were an axis upon which the clearest Truth turns, without any shadow.

The Cross of the Son has not resolved man’s problems, but it has opened the path that leads to the Father; it has removed the sting of death by giving His Life for us. Therefore, to give one’s life for one’s brothers and sisters so that they may know the Father, to become a path so that others may go to Him, to live the Gospel of the Beatitudes and to lose one’s life—even to the point of being consumed and allowing oneself to be consumed—this is the great message of the Cross that saves.

⁵ M. Chagall, *Mi vida*, Acantilado 103, Barcelona, 2012.

⁶ M. Prado, *All nations shall stream toward Him*, Communion letter, Christmas 2025.

⁷ saint John of the Cross, *Spiritual Canticle*, Stanza 36.

Suffering does not save if not for the love; it is love that gives meaning to everything: to joy and sorrow, to suffering and happiness, to work and relationships, to persecutions and to the sincere striving for a world as He intended... Only Love saves.

3. AT LAST, DRAWN BY A LAMB WOUNDED AND STANDING (Rev 5:1-7). Between the Cross and Pentecost, two *anastaseis* tell us of man's ultimate end: the Resurrection and the Ascension. For there is a third way of drawing: **by showing the final destiny: Life in Him and before Him.** By His Resurrection, He takes us by the arm and pulls us out of death; by His Ascension, He makes us lift our eyes to where He goes and where we shall go (see Jn 14:1-6).

The Transfiguration of the Eucharist and the Disfiguration of the Cross are the steps that precede the Configuration with Christ and our Communion with Him and, in Him, with all. *The Ghent Altarpiece* or *The Adoration of the Mystic Lamb* (1432), the masterpiece of Hubert and Jan van Eyck in Saint Bavo's Cathedral (Ghent), depicts the scene described in the Book of Revelation—a clear example of the Christian paradox: the Lamb slain and yet standing, that is, Alive, definitively gathers everyone and everything: the cosmos, life from all ages, the human multitudes of yesterday, today, and tomorrow. All will be there, together with the elders in white garments, before the Lamb and before the One seated on the Throne, singing *Alleluia*.

So it shall be: the whole cosmos, all humanity, the pilgrim, expectant and triumphant Church—will surround this Lamb who stands. He is the One who gathers us and reconciles in Himself all things in heaven and on earth, bringing them into a communion beyond time and space. The final destiny will be TO BE BEFORE HIM, THE LAMB WHO STANDS, adoring, giving glory, and together singing the final *Alleluia*.

And what is to come is what we must already begin to live in a paschal way in our ordinary lives.

Happy Easter!

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