



**“WE HAVE CONTEMPLATED HIS GLORY” Jn 1:14**  
**COMMUNION LETTER | JUBILEE EASTER 2025**

We are entering the Week of Glory, the Hour in which the Son of Man will be handed over (cf. Jn 12:12; 13:1; 18:19) — the pivotal moment in History that separates death from Life, darkness from light, and transforms dispersion, distance and remoteness into encounter, recognition, and communion.

This Easter of the Church’s and our Community’s Jubilee Year is a celebration of 25 years of our communal journey in Christ and in the Church. This time has been sustained by the hope of Easter. All we have lived has been a Paschal Journey through which we have been able to behold His Glory, to be witnesses of it—of His Presence among us as our daily Bread, as the Servant “struck by God and afflicted” (Is 53:4), and as the manifestation of the Glory of God, Victor over sin, evil, and death.

**The desire to see God in this world**, face to face, may well be the deepest longing of the human heart<sup>1</sup>. Not being able to see Him, hear Him, or touch Him leaves us alone in a world that turns dark and inhospitable, and above all, meaningless. “If you had been here, my brother would not have died” (Jn 11:21). This constant cry of humanity—to see His Face—is the most intimate longing of the human being (created to believe, to hope, and to love); to see Him present, beyond hearing His voice or witnessing the mysterious signs of His mercy, would be the certain hope. This is why the great Gospel message is that the blind see... and are able to tell what they have seen (cf. Lk 7:22; 1 Jn 1:1–3). Humanity has long awaited this urgent manifestation—with cries, with tears, with supplications, with desperate and hope-filled seeking—because it has sensed that seeing Him on this Earth would give meaning to life, to love, to suffering, and to death.

To desire to see His Glory—does it not mean longing to see truth triumph over deceit, love over hatred, peace over war, fraternity over fratricide? Does it not mean we long for Him to act and for that Kingdom of Justice, Love, and Peace to be definitively established on this Earth, in this ever-limited, finite, trembling, and uncertain now in which we live?

**God has allowed Himself to be seen, and what we can see of Him is nothing other than His Glory**—*hod* (הוֹד) and *kabod* (כְּבוֹד) in Hebrew, *doxa* (δόξα) in Greek—the very person of God revealed, made present, communicating to us His most profound identity, His radiant weight, His fullness, His Grace poured out before humanity, visible to human eyes. And we have wished to gather His Glory in a wineskin, in an Ark (cf. Jer 14:21), in a Tent in the desert (cf. Ex 40:34–38), in a Temple (cf. 2 Chr 7:1–3)... because this assured us of His consoling, protective, close, and liberating Presence—His companionship in the human here and now. We have heard His voice, we have seen His back, we have felt His guiding hands, we have known His motherly compassion (cf. Ex 3:14; 33:18; Dt 1:31; Is 49:14–15), and yet humanity has always asked for a greater, unimaginable, total revelation.

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<sup>1</sup> “Blindness is also this: living in a world where hope has come to an end.” José Saramago, *Blindness*, trans. by B. Losada, Buenos Aires, Suma de Letras, 2003. Abbreviation: EC, p. 282.

## HIS GLORY IN CREATION

“The heavens declare the glory of God; the skies proclaim the work of His hands” (Ps 19:1–4). His Glory fills everything and floods it with Light, and this radiance is also a language, a word that speaks of the One who created, sustains, and saves it. Faced with the spectacle of creation, human beings recognize the hidden face and praise the Creator: “Give thanks to the Lord of lords: His mercy endures forever. / He alone works great wonders: His mercy endures forever” (Ps 136:3–9). And alongside this psalmic exultation, do we not also hear the groans of labour pains (cf. Rom 8:22–23) from a Creation that, in its evolutionary dynamism, is violent and ravaging, causing human tragedies?

Our Community has recognized the Burning Bush of Creation, of reality, as an epiphanic place—a liturgical ambo from which He speaks to us and entrusts us to its care. For this reason, we have felt called to the vocation of caring for Creation, to the responsibility for this Earth in which we dwell alongside millions of living beings, so that it may continue to be a home—an *oikós*—especially for the most disadvantaged, affected by climate change, destructive war, and economic and political interests.

## HIS GLORY IN MAN

“The glory of God is the living man; the life of man is the vision of God.<sup>2</sup>” Man, created in the image and likeness of God, is not only a reflection of God within himself, but also a reflection of God in this world, as His image. He is entirely infused with God’s unfading Glory and is thus a messenger, singer, and instrument of God in the world.<sup>3</sup>

This humble earthen vessel that is man is made to hold God, and the icon of this is the Incarnation—Mary as the Holy Vessel, the Dwelling Place of God. Humanity is *capax Dei*<sup>4</sup>, capable of God, made to receive Him, and this receptivity is what allows him to recognize and confess Him<sup>5</sup>, to praise and adore Him, to serve Him even unto death.

Alongside this inexhaustible gift, man distances himself from God and from the design of Life that grants him the fullness of his humanity, becoming instead his own executioner and that of others, seizing and dominating all that does not belong to him. The same vulnerability present in Creation touches him too, dragging with it the destiny of all Creation, which was entrusted to his care. Thus, the approach to all human fragility, vulnerability, and weakness becomes a priority of love and compassion, for sin against the person or their care will determine the future destiny of each of us. God has left in the human being a mark that resists all ugliness and distance, and that mark cries out to us for respect and love, for each of us can say: “I bear the wounds of my iniquities, but I am made in the image of Your ineffable glory.<sup>6</sup>”

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<sup>2</sup> St. Irenaeus, *Against Heresies (Adversus haereses)*, 4.20.7

<sup>3</sup> “The Logos of God... intones a hymn to God through the polyphonic instrument and sings with the instrument that is man: ‘For you are to me a lyre, a flute, and a temple.’” Clement of Alexandria, *Protrepticus*, Chapter I. Madrid: Gredos, 1994, pp. 37–55.

<sup>4</sup> St. Augustine, *De Trinitate* XIV, 8; PL 42, 1044.

<sup>5</sup> cf. St. Augustine, *Tractates on the Gospel of John*, 121, 28–29.

<sup>6</sup> Funeral Troparion, quoted in Paul Evdokimov, *The Madness of God’s Love*, Narcea, Madrid, 1990.

## IN CHRIST WE HAVE CONTEMPLATED THE GLORY OF GOD

The Son, who was turned toward the Father, was revealed to us (cf. 1 Jn 1:2), and in Him we have finally seen the Face of God. In Him we have come to know God—the Father and the Spirit. He has revealed to us His mercy, His complete and irrevocable love; He has visited and redeemed us; He is Son, Brother, Servant, *Kyrios*, because He descended into our hells and lifted us up with Him.

The Glory of God manifested in Christ Jesus (cf. Jn 1:14) has pierced through the opacity of this world, has embraced the most agonizing aspects of existence, has brought something radically new into History, revealing His invisibility in humble visibility, assuming our vulnerability and turning it into a path of encounter with Him—embracing temporality, corporeality, and therefore finitude, pain, and death.

His Glory has been revealed with unexpected splendor—piercing through all incompleteness, all vulnerability and lowliness, allowing Himself to be pierced by human wounds, gaps, and fractures. Thus He is revealed to us as the One struck by God and yet the Glory of God Himself—Man and God, Vulnerable and Glorious.

**The Glory of Holy Thursday is that of the Servant**, girding Himself with a towel, serving, sitting at the table of sinners, breaking Bread, sharing His Body, His garments, pouring the Cup, offering His Life.

**The Glory of the Cross** is none other than that of a God who self-limits out of love, who pours Himself out to Humanity out of love; in Him we have seen the Glory of the Triune God—God as Communion, a relationship of Persons living in mutual love and self-giving, to the point of total *kenosis*.

**The Glory of God is His Love.** To know we are loved despite—and even because of—our fragility, vulnerability, and infinite brokenness lifts us from the dust and draws from the depths a trembling yet determined song of praise and gratitude. God is Love, and the Resurrection of the Son is the victory of Love over death, sin, and evil—the definitive triumph of Life. Therefore, before Him “every knee shall bend, in heaven and on earth, and every tongue proclaim that **Jesus Christ is Lord, to the glory of God the Father**” (Phil 2:10–11). Before Him, “we walk in newness of life” (Rom 6:4), being a new creation and singing the New Song (cf. 2 Cor 5:17): Alleluia!

In the final face-to-face encounter, “we shall see Him as He is” (1 Cor 13:12) and “we shall be like Him” (1 Jn 3:2). And there we will sing **Glory to the Father, Glory to the Son, Glory to the Spirit**—the same hymn we now raise in hope, because “what we have seen, what we have heard, what our hands have touched of the Word of Life...” (1 Jn 1:1) is but a foretaste of what awaits us in Heaven.

In these 25 years, we give thanks to the Lord who “has visited and redeemed us” (Lk 1:68); His Love has sustained us, healed our wounds, and remains with us always (cf. Mt 28:20).

Happy Jubilee Easter to the Church and to our communities!

M. Prado  
Federal President  
Federation of the Conversion of Saint Augustine  
Sotillo de la Adrada, Avila (Spain)