

The Visible Face of the Invisible God



Testimony of Catalina

Imprimatur for original Spanish text:
Mons. José Oscar Barahona C.
Bishop of San Vicente, El Salvador, C.A.
March 25, 2005
Feast of the Annunciation of the Blessed Virgin

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IMPRIMATUR

(Translated from original Spanish text)

I have carefully read the book, "The Visible Face of the Invisible God." I hereby certify that in its reading I have found nothing contrary to Sacred Scriptures or to the Doctrine and teaching of the Church. To the contrary, the book contents help us better understand the Gospel message, and encourage us to put it into practice. This is why I gladly give the Imprimatur so that this book may be published, for it will do much good to those who read it.

San Vicente, March 25th, the Feast of the Annunciation to the Most Blessed Virgin Mary, 2005.

Mons. José Oscar Barahona C.
Bishop of San Vicente
El Salvador, C.A.



DEDICATION

To:

His Holiness, John Paul II

With admiration to his indestructible spirit of evangelization, and to his love for the Eucharist and the Most Blessed Mother

Fr. Lic. Renzo Sessolo Chies SDB

For his work, sacrifice and prayer example in this Apostolate

**Presbyter David Francisco
of the Holy Love**

With whom I have spent beautiful moments of spiritual nourishment. My wish for him on the day of his ordination is an unconditional love for Jesus Christ

Dr. Ricardo Castañón Gómez

Whose spiritual transformation is an example for lay people

Fr. Teófilo Rodríguez

For his courage, loyalty, and his joy
in living the Will of God

Catalina

*Lay Missionary of the
Eucharistic Herat of Jesus*



"In the heart of every man there is an empty place that bears the outline of God, which cannot be filled by anything created but by God Himself, the Creator revealed in Jesus Christ."

Blass Pascal (French Physicist and Philosopher)



THE VISIBLE FACE OF THE INVISIBLE GOD

Testimony of Catalina

Lord, may I be solely guided by love, through this Hymn of Sweetness that You sing to the soul of the sinner.



FOREWORD

This little book speaks to us about the importance of living out our Christianity conscientiously and of deepening our conversion... It invites us to rediscover the commitment that we have acquired at Baptism, so that we can assume this commitment with the seriousness which it is due.

It was precisely on the date when we finished writing these pages that we present to you that the Holy Father addressed the faithful congregated at St Peter's Square with the following words:

"1. Today we celebrate the feast of the Baptism of Jesus, an event considered by the Evangelists as the start of His Messianic Ministry. Christ's mission thusly inaugurated will be fulfilled in the Pascal Mystery, in which, by His death and Resurrection, Jesus will take away the sin of the world. (Cf. John 1, 29)

2. The mission of a Christian also begins with his or her Baptism. Therefore, the rediscovery of one's Baptism in one's adult life by means of scheduling timely catechesis for adults, as well as attending them, is a relevant aspect of the New Evangelization. To renew one's own adherence to the Faith in a more mature fashion is the condition for an authentic and

full participation in the Eucharistic Celebration, which is the culmination of ecclesial life.

*3. May Mary, the Most Holy Mother, help all those who through Baptism were reborn 'by water and Spirit,' to make their lives a constant oblation to God, by the daily practice of the Commandment of love, thus carrying out the common priesthood, which is the patrimony of all the baptized."*¹

Very little else could we say in presenting this book, which only purpose is to invite the reader to carry out a profound reflection, or rather, a series of reflections about the road to conversion, which all of us are obligated and urged to travel.

It would be legitimate for us, especially if we are living an active Christian life, to wonder what it is that we must understand when we speak of our "conversion" ...

Cardinal Joseph Ratzinger, the Prefect for the Congregation of the Doctrine of the Faith, puts it to us in this way:

"The fundamental content of the Old Testament is summarized in the message of the Baptist: 'Metanoete' Convert yourself!

There is no access to Jesus without the Baptist. There is no possibility of reaching Jesus without responding to the call of the Precursor.[...]

...The Greek word used for, "to convert oneself" means to "re-think," to put one's own, as well as the common way of living into question; to let God enter into the measures for our own lives; to no longer judge just by the current opinions.

Therefore, to convert means: to live not as everyone else lives; to do not as everybody else does; to feel not justified in one's own questionable, ambiguous, wicked actions by the fact that others do so....

To convert is to begin to look at one's own life through God's eyes; therefore, to seek what is good, though uncomfortable as it may be;

not to do it thinking about the widely held judgment, but about God's judgment... In other words, to convert is to pursue a new style of life, a new life." 2

We hope in God that the following pages motivate the reader to look for that "new life", because just as in Catalina's previous books this message is, above all, a call to the conversion of one's life toward Jesus Christ.

As always, it is the reader who will ultimately decide the benefit that he or she will draw from each word of the following text which are sometimes expressed and other times inspired by the very Fount of Love...

To that Love we beseech that these writings yield all of the intended fruit for which today they come out to the light.

Apostolate of the New Evangelization
[The Publishers of the original Spanish text]

1 (John Paul II, Presentation during the Angelus on the Feast of the Baptism of Jesus. Vatican City, Sunday, January 9, 2005)

2 (Cardinal Joseph Ratzinger, Conference on the New Evangelization, Rome, June 30, 2001)



CHAPTER I - AT THE SHORES OF THE JORDAN

Someone once asked Jesus what He should do in order to obtain eternal reward. The Lord replied that he who thought that religion was to be practiced seeking only an eternal reward, was mistaken with regard to God.

2) Surly that man thought of God as a banker who only looks at the numbers... Clearly, He was completely unaware of the fact that the only valid law for God is love.

3) He who truly loves will always consider himself in debt, and the last thing in his mind will be that his love be rewarded. This is why Jesus taught us to give alms, trying that our left hand not know what our right hand does because receiving alms is almost always a humiliation, only alleviated by the love with which it is given. That is to say, that the only kind of alms that does not hurt, comes from the one whom fully identifies with the person in need, and shares with him from the much or the little that he has. In this way there is no room for vanity in the one who gives, or humiliation in the one who receives.

4) I think that Jesus is speaking to all of us through this teaching and example. But not only about earthly alms, but also about the most important "alms," which is, to share our knowledge of God with the others.

5) It is said that the Gospel hits us hard, and it has to be so, because it is the Word cast onto the world by God. And it is because Jesus possessed a profound vision of that reality, that even in our times, the Word gives His own validity to the past in order to integrate it into our today, and opens at the same time, a great gateway of hope towards tomorrow.

6) The Gospel is not always fully clear to man; it is rather like a small crystal that, in the manner of a kaleidoscope, being observed in different life moments, causes each of its different angles to emit a different light.

7) One day while I was in prayer, the Lord spoke to my heart, He told me that I should take the most advantage of this time of Grace that He was granting to humanity, who today blames God for all

the evils that happen on earth, without seeing that what is destroying humanity is their own sin of playing God.

8) As on other occasions, Jesus started showing me well detailed images, scenes of His life, teaching me with enormous patience, and instructing me as well as encouraging me to not be afraid of witnessing before man about His teachings.

9) I saw Jesus walking towards a place where there were many people. He was on His way to be baptized by that stern Prophet who spoke in a new language, and who would admonish, yell, soften his voice, and then act stern again.

10) It was John, baptizing people and calling them to conversion. Jesus had nothing for which to repent, but He wanted to participate from this act by which the people were cleansed from their sins. Then Jesus said to me: **"When I felt that My time had arrived, after having spent many hours in prayer, in the moving and always new Hypostatic Union of which we will speak later on, I decided to go to Galilee in order to be baptized by John in the Jordan River."**

11) The Lord kept slowly approaching the Jordan, listening to John's voice that was saying to the crowds coming to him from all around to be baptized: *"Brood of vipers. How can you think that you will escape the nearing punishment? Bear the fruit of a sincere conversion, as this is not the moment to say, 'We are the children of Abraham.' I assure you that God can bring forth children of Abraham also out of these stones. The ax is already laid to the root of the trees, and any tree that does not bear good fruit will be cut down and thrown into the fire. The people were asking him, 'what should we do?' He responded, 'Let he who has two coats give one to him who does not. He who has food to eat should do likewise.' Tax collectors also came to be baptized by John and said*

to him, 'Master, what should we do?' John would answer, 'Do not collect more than what is established.' Some soldiers asked him, 'And us, what should we do? John responded, 'Do not be abusive with the people, do not denounce any one falsely, and be content with your salary.' (Lk 3: 7,14)

¹²⁾ Jesus had sat down under a tree on the highest part of the road that went down to the river in order to watch the scene and to listen to John. The Lord felt deep tenderness for that poorly dressed man who was shaking men's consciences.

¹³⁾ Jesus thought about the Israelites traveling in the desert in search of the Promised Land. They had a cloud over them which, as a protective veil, covered and protected them. All of those who had crossed the Sea with Moses were "baptized" in the cloud and in the sea which protected them so they could free themselves from Pharaoh's soldiers.

¹⁴⁾ The Baptism administered to them by John at this time, was a kind of vestment or protective mantle; a divine bath which changed their sin-stained vestments as they repented and allowed themselves to be submerged in the waters of the Jordan.

¹⁵⁾ God revealed to John the way he was to initiate the Baptism by water, and also who was to do it in the Holy Spirit. The Heavens would open and the Kingdom of God would draw near to those who would be baptized.

¹⁶⁾ Jesus said to me: **"I will educate you a little: Baptism, which is part of the Salvation process, and is an act of Faith, is a way of showing publicly that you believe in God and His Word, and that you are willing to forsake the life of sin, and to access forgiveness through repentance.**

Remember: 'He who believes and is baptized will be saved, but he who does not believe will be condemned. (Mk 16:16)

17) "In those days those who considered themselves just, and who knew more about God were those who disobeyed this command and were not baptized, consequently, neither did they repent: 'But, the Pharisees and the doctors of the law rejected God's designs for themselves, not having been baptized by John.' (Lk 7:30) Thus baptism is a way to die and to be risen at the same time."

18) I was engrossed listening to Him speak; He explained everything to me as to a little girl, with patience and sweetness, for many hours.

19) Jesus rose to His feet again, and started walking along with those who were going towards John to be baptized.

20) At that moment John hears an interior voice, as if it were coming from his chest, from his heart beating very hard: **"I am almost there, John; I am close..."**

21) John feels an immense sweetness that envelopes him, an energy which is known, yet at the same time unknown to him in its full magnitude. John knows that He is arriving... and announces Him...

22) *"I baptize you with water, and that is the way to conversion. But after me comes another, with much more power than I - I am not even worthy to carry his sandals - he will baptize you in the Holy Spirit and in fire. His shovel is already in his hands, to separate the wheat from the chaff. He will store the grain in his granaries, while the chaff he will burn in the ever burning fire." (Mt 3:11,12)*

23) At that moment John says that another with much more power will come; he publicly acknowledges that the One who comes is above himself. He knows that the One who comes will be capable of making His followers feel secure, since He is someone who responds to the hopes of a humanity that wishes for a better world. Only He who is full of the Holy Spirit is able to baptize with the power Holy Spirit, and it will be that same Spirit who will lead Jesus throughout His mission.

24) Finally will John be able to lay eyes on Him; finally will his mission be crowned. But, what would He look like? Would he be able to recognize Him...? John raises his eyes toward heaven and the sun blinds him for a moment, but right away it hides again behind dense clouds. Would that have been a sign of what was to come? He does not know; he feels confused. Yet a force, a superhuman energy surrounds him. John feels like singing, like screaming, like shaking up all of those people. He wishes he could tell them all that he is feeling, and... he again hears: **"the hour has come; John, prepare your spirit."**

25) After baptizing a nearly elderly man, John feels something like an electric current of energy that shakes him. He looks straight up and sees Jesus, his relative... The astonishment is reflected in his face, but the eyes in Jesus' look have told him everything.

26) *"The whole town was being baptized, Jesus already baptized, was in prayer; heaven was opened, the Holy Spirit descended in corporeal shape, as a dove, and a voice from heaven came down: 'You are My son, today have begotten you'."* (Lk 3:21,22)

27) Jesus told me: **"At that moment the divide between the divine and the human worlds became opened. The chasm existing between man and My Father, which was created by**

the sin of man, became suppressed by that bridge of love and obedience. I was coming to fulfill the Supreme Will of saving mankind.

28) "I was God and man, before the eyes of the world, a sinner and an innocent. But that which is divine must not be admitted at the cost of what is human nor what is human be emphasized at the cost of the divine. What comes before is John, his message, his urgency. What was present in Me, since I was the Word, is God Himself reaching out to man to lead him toward the way of salvation... Consequently, God is pleased in the beloved Son, that is to say, in the only One with whom He had been united in delight for all eternity.

29) "My Father could have not been pleased in any other man, as they were all born with original sin, and sin is abominable to My Father, but I was born by the Holy Spirit, not begotten in sin. Therefore, I was pure from My conception, and that was why My Father was pleased in Me. Also, by this He was admitting My true mission, the mystery of the Cross.

30) "At that moment I would accept My mission, and John submitted himself to Me, and thus, he opened himself to My plan by accepting and submitting to it."



31) In the vigil of Epiphany, the Oriental Rite Liturgy says: "today the Lord bows His Head before the hand of the precursor. Today John baptizes Him in the deep waters of the Jordan. Today the

Lord covers the sins of mankind with the water. Today Jesus is witnessed from above as the beloved Son of God. Today the Lord sanctifies the nature of water.”

32) The Father had finally gathered together those two giants in the Faith, those two kinsmen: Jesus taller and stronger than John looked much younger and more delicate at the same time. Calm and very manly, the look in His eyes was deep and transparent, He seemed like a prince in disguise among His people, dressed as any of the men that were there.

33) There they were, together; Jesus and that rather coarse, thin man, dressed in camel hair and a leather belt, very typical of ascetic men, and of those in mourning. John, who now was baptizing, and who had once been cared for in the womb of his mother by the Most Blessed Virgin Mary, the Mother of Our Savior, whom he now had right before him...

34) How ordinary those two men looked! And they were no less than Our Redeemer and His precursor, about whom Jesus Himself said that he was the greatest among those born of woman... When will we men and women understand that the things of God go beyond exterior appearances...?

35) Yes, John had indeed been cared for by the Virgin Mary because “the serpent” had done all that he could to destroy him, who was to be the “precursor of the Word” of the “Incarnate Word of God.”

36) In spite of the circumstances of the time when women were held very little above animals in a totally chauvinistic society, Mary had abandoned Her Home to Joseph... We could even think that perhaps, given Her pregnancy, Mary might have neglected Her health; all this in order to take care of Her cousin... Why?

37) Because She knew that baby, begotten by the work and Grace of the Lord, was a miracle as was Her Son, since “there is nothing

impossible for God.” And She knew that She was to care for that baby Herself, for She was especially protected by the Most High. Having been covered by His Power as by a mantle, Mary was the only person whom the malevolent one could not harm, and whom he could not resist due to Her sublime purity.

38) An Isaiah canticle says: *“I have placed my Spirit upon Him...”* (Is 42:1). By this Baptism of the Spirit, John’s Baptism by water takes a new meaning, and goes on to become the symbol of the Baptism by the Spirit for each one of the future believers.

39) After the baptism John had said referring to Jesus: *“And I myself did not know Him but I have come to baptize with water so that he be manifested to Israel.’ And John bore witness saying: ‘I saw the Spirit descending as a dove from heaven, and remaining on him. And I myself did not know him but the one who sent me to baptize him with water said to me: ‘The one on whom you see the Spirit descend and remain, this is he is who baptizes with the Holy Spirit. And I have seen him and I bear witness that he is the Chosen One of God.’”* (Jn 1,31:34)

40) Of course John already knew Jesus personally, and knew about His life but he was not at all aware of His dignity as the Son of the Most High.

41) The Lord explains to me: **“It was a surprise for John because he knew Me as his relative, but he did not know that I would be the One whom He was announcing. That is why he said, ‘I did not know Him’...”**

42) In response to this vision, Jesus explains to me that John refused to baptize Him, insisting that Jesus baptize him instead, for Jesus was free from all sin. But He did not accept that because it was necessary that it be that way, so that the people may have a witness and a sequence of what would later come, in order to fulfill a Will

to which both, Jesus as well as John had to submit. Jesus submerges Himself in the waters of the Jordan River not to purify Himself, but with the purpose of preparing our regeneration.

43) **"The look in My eyes was thankful. I told him that it was essential that it be so, for it was the first step of the 'Good News', conveyed by the One who had received the anointing of the Spirit of God in front of man. It was essential to show My belief in front of human beings so that My preaching be trustfully received, given the culture of the people. My disciples would bear testimony of all that they saw, of all they heard, starting from My Baptism.**

44) **"Many of the early Christians would ask themselves later, why I was baptized if I was not a sinner as all men and women, if I was not born with original sin. And there even arose great theological discussions in this respect. They did not, nevertheless, analyze the fact that My being baptized meant that I was allowing My submersion in the human condition, represented by the water. I was accepting My human condition with its sufferings and its death. To be baptized before preaching the Kingdom was precisely to state that I had the capacity to preach a Kingdom, which can solely be established on the loyalty of man for God.**

45) **"My Baptism represented My total commitment to the good of humanity, the establishment of a new human relationship which would be based on justice, in order to form a different kind of society. I was aware of the opposition that My work would have in the circles of power,**

but I could not demonstrate My dissent. I could not tolerate injustice, and My love for humanity would later take Me to My death in the fulfillment of My mission.

46) "In the same way today, I remind you that in proclaiming the Good News, it is necessary many times to preclude sweet and diplomatic words, which at times can foster deceiving postures and exchanges, due to economic, sectarian or political interests.

47) "All of you, by being baptized, have been submerged in Me, incorporated to Me, taken by Me, immersed in Me, and thus, with Me and in Me, you have entered in the same relationship with the Father: You are children of God. The Sacred Scriptures tell you: *'Therefore, if anyone is in Christ, he is a new creation; the old things have past away, behold they have all been made new.'* (2 Cor 5:17).

48) "This makes it clear that you have been changed by the power of God, who full of Mercy and Love, wants to have you in His Kingdom as His children.

49) "Today all this which forms the Light, the Way, the Truth and the Life, the Doorway, the Bread of Life: My Word, must be the nourishment and strengthen to traverse the hard road which you must travel on your pass through earth.

50) "I have not come to propose a model which to "imitate," but to show you the reality of the Kingdom of God, which demands from you, human beings, a radical conversion.

51) "Throughout the years, humanity, in all its institutions, has cohabited with something as abominable as is the sin 'against the Spirit.' There have existed, and exist too many cases in which men, having an undefined, evasive spirituality, try to disguise their sin of compromising with the powerful, and thus they are not fulfilling their prophetic mission."

52) The Lord explained to me that in the environment of those days, being "someone's son" was not just having been born from that person, but also behaving like that person. Consequently, the "Son of God" felt the same love that God felt for mankind; the "Son" possessed the same Spirit of God, and behaved as God, since He was the visible Face of that God who was invisible to humanity.

53) Immediately, my memory wandered back to a baptismal ceremony in which I took part over five years ago. Someone I knew and whom I had come to appreciate very much, asked me to stand in for her with Jesús (Chucho) Solórzano at the Baptism of Manuel Capetillo's baby daughter. I considered it a real honor, firstly because of the significance of a Baptism and also because the titular Godparents, Emilio and Mónica Burillo, as well as Chucho and Manuel were friends of ours.

54) The ceremony took place in a small chapel close to Toluca, Mexico, during a Mass that was concelebrated by our Director General and another priest.

55) That day, as we were carrying that precious little girl to receive the Sacrament of Baptism, a very strong, golden light came in through a round window in front of us. The priests, with their backs to the window were being bathed by that light to the point that it made it difficult for me to make out their faces.

⁵⁶⁾ I knew that the light was coming from the Lord because it seemed that no one else had noticed it, and I also thought that it perhaps was because one of the names of the little girl was precisely, Luz [“Light” in English].

⁵⁷⁾ That golden cascade covered the priests, the child, and it jumped gracefully as large waves, from us the parents and Godparents, up to a young man who was on a second or third row. He was kneeling, hands together, eyes closed in deep prayer.

⁵⁸⁾ It lasted for the time that the main rite of the Baptism was taking place, and then everything returned to normal.

⁵⁹⁾ Several times, and even when the celebration had ended and we were congratulating the little girl’s parents, I was surprised to see that the young man remained in the same position, as if sculpted in stone, truly living an encounter with Heaven.

⁶⁰⁾ Jesus then told me something like this: **“The Light of the Holy Spirit covers in the most sublime manner, all of those who participate in this blissful Sacrament. This is why both the parents and Godparents, as well as all those present in this so important an event in the life of a Christian (since in it, any inherited sin is expelled, is washed away, in order to be submerged in the waters of Grace), must live it with absolute awareness, with the knowledge of its significance and of the consequences of the Sacrament, in the future life of the one being baptized.**

⁶¹⁾ **The names that you decide for the little boy or the little girl are also very important, because it is at that moment during Baptism, that their Patron Saints make themselves present and they make the commitment to watch over the**

little one who is being baptized. Therefore, the Patron Saints must always be kept in mind because they, as My Mother, will intercede for you when you ask for their help."

⁶²⁾ When I recalled this episode two days ago, the Lord added: "Do you understand now why I told you at your grand-daughter's Baptism to give her during the ceremony, all the names that you desired? Everyone must always remember that when you baptize someone into Christianity, Christian names must be chosen, and not just those names that you happen to think about because they remind you of someone nice, or any other worldly thing."



⁶³⁾ Jesus begins to work miracles after receiving the Spirit in Baptism. Anointed with Spirit and Power, He inaugurates the New Creation by launching its seed, anticipating the true freedom in which the entire humanity is called to live.

⁶⁴⁾ "Everything must be done not according to man's time but within God's time. Remember this, all of you, when you feel discouraged because things do not come out the way you expect or at the time that you expect them, when you decide or plan your comings and goings, your present and your future... Everything is immersed in Heaven's time!

⁶⁵⁾ "So, on this day we return to this work, which is nothing else than a new attempt to shake man from the lethargy and spiritual indifference in which he lives, in this fast paced hour of affliction for all humanity, of hopelessness

for men and women of all nations... And all because of their refusal to God!

66) "I want mankind to have a true encounter with Me, to experience God. There are so many who claim to know Me, and they have not yet sought the experience of feeling My Presence in their lives...! Lukewarm people! Inactive like those others, those from My time and from all times...!

67) "I am going to explain to you, all that happens when a soul has felt the first call, when the soul has heard the first voice... Generally, the first feeling is that of being uncomfortable. There is something disturbing, something bothersome within man's interior, and of which it is necessary to rid from himself... or to silence it.

68) "Then he begins to stun his mind, to seek even more outside noise, the worldly life, what used to be comfortable for him... and he tells himself that things are fine this way. Nevertheless, deep inside, he feels worse every day. He knows that it is a lie all that he is setting up to face a truth that does not exist; that those are masks that he puts on everything to convince himself that all is fine, and that he is doing what he really wants to do.

69) "But his heart is so poor that the feeling of being uncomfortable is a part of his existence. Read what happened to Saul and David in order to understand the sequence of sin (1 Sam. from Chapter 18 to 26).

70) "This is why I said one day: 'Blessed are the pure of heart,' because he who is pure of heart does not lie to

himself. In the same way, I could say: 'Unhappy the one with a stained heart for he will only see evil'.

⁷¹⁾ "Look at the people who are bound by vices; they themselves feel bad about it. They say they cannot free themselves from the vices but in reality they do not want to do it. In this way their discomfort grows and keeps binding them. As they cannot make the effort, they become mad at themselves; they see that they are being observed, questioned by the others, and if they are told anything, they react violently, seeking to avenge themselves with another strong word, with an aggressive act... Sin does the same, it binds, it chains. Man binds himself to it, he chains himself to it, and he keeps falling deeper and deeper.

⁷²⁾ "When man comes around, he sees his sin; when he goes to Confession, he is like Lazarus, coming back to life. When he repents... he is like David when he knelt before the Prophet Nathan and repented (2 Sam 12). It is there, when he composed the prayers which are part of Psalm 50. There, and at that moment his chains were broken and he became free before God."

⁷³⁾ In this situation we realize that we have no other choice but to take or recapture the way of the Gospel. That is the secret! It is the way that God proposes to us so as to take us to real freedom, since we can only experience true freedom when we feel we are "God's children."

⁷⁴⁾ The descent of the Spirit over Jesus means that creation culminates in Him, that the commitment made by Him, by which

He participates of the life and the strength of God, elevates Him up to the full human condition, that of Man-Son of God.

75) Why, would it be that the Holy Father, John Paul II, is calling us so much to this path of the new evangelization? What does the Pope mean by that? He wants to encourage us to live it ourselves, and then to call man towards a second conversion, towards a true and definite encounter with Christ. And now the Lord reminds us that we cannot continue being spiritually mediocre.

76) There are many people who go to Holy Mass on Sunday and even to Communion, and among them, there are so many who additionally pray the Holy Rosary... But they also read their horoscope in newspapers and magazines. They also consult with psychics, card readers, spiritualists or they practice Yoga, or believe in the “new marvels” being promised by the “new age”...

77) There are just as many others who after the Eucharist, go out partying and on huge drinking binges... Are they sanctifying the Day of the Lord? This is the kind of people who are Catholic because they were told so when they were little, perhaps they were sent to a Catholic school where they received the Sacraments of Confession and First Holy Communion, and probably the Sacrament of Confirmation, but they never deepened in the Faith which they say they profess.

78) One day Jesus told me the following:

79) “In My time I had two kinds of followers. My Apostles who knew Me, loved Me and followed Me, and the others, those who were content with hearing about Me, with attending some preaching of Mine, with being witnesses to some miracle...

80) "The same thing happens today, and even among My chosen: They do not have much to say about Me because they do not know Me. They think that they know Me and follow Me, but in spite of all this and of being very good people, they have not yet had an encounter with true Love. Yes, they have had a first conversion, so they are in Church groups or even some have been to seminary... But there are so many that have stayed there, who have not sought that second encounter with Me on the Cross, on Mount Tabor, in My agony, in My preaching, in My miracles...! There are people who are in sects, and in other religions, and they say that I was a great prophet. Those who practice the religion in which I was raised, say that I am the deceiving man, the great 'fraud' who deceived mankind. Others say that they 'love My Father' and they do not accept that I Am the Son of God... ignoring entirely the essence of the Trinity.

81) "But there are also Christians who go to Confession and go to Mass, who try to introduce Me to the city in the manner of some leader, as a 'Che Guevara', as a leader such as one whose eyes are sparkling with arrogance. There are also those who constantly say, Jesus says this, or Jesus did such, but they do not do as I say...

82) "That is why I asked My disciples: 'And you, who do you say that I Am?' "... (Lk 9:18).

83) At that moment the Lord showed me when, sitting down among His Apostles, near the town of Caesarea Philippi, He suddenly asked amid a conversation about what was being said in town

about Him... *“And you, who do you say that I Am...?”* (Lk 9:20) There was a silence; they stopped eating. Jesus looks at them with a look that seems a mixture of tenderness, with a smile and a certain twinkle in His eye. Of course He knew what would happen, but the moment was very important...

84) Regarding this, the Lord says to me:

85) **“The moment was an important one because a man was about to be shaken by the Holy Spirit. I had been teaching the Apostles, speaking with them during many hours, praying with them, allowing them to witness so many miracles and signs. I wanted to see if they had understood the message, the teaching that I wanted to give them.**

86) **“Some of them thought for a split second: ‘If I say this, He is going to reply that, to me...’ or, ‘Perhaps I am supposed to say such and such to Him?’... In reality My question baffled them... It caught them unprepared...**

87) **“But there, the Holy Spirit revealed Himself through Peter and said: ‘You are the Messiah, the Son of the Living God.’ (Mt 16:16)**

88) **“Both, Peter's testimony and My subsequent reply, left the rest of the Apostles stunned. For them, I still was the Messiah sent by God to free Israel from the Roman yoke and to found His Kingdom on earth. Not even Peter could manage to grasp the magnitude of the significance of My Father's revelation. That is why I asked them not to discuss it with anyone until the hour of My glorification had arrived.**

89) **"I still ask mankind today: 'And you, who do you say that I Am?... Who am I for every man or woman who refers to him or herself as a practicing Christian or a converted man or woman?' ...**

90) And it is true dear brothers and sisters, even today Jesus asks you and me: *"And you, who do you say that I Am? In other words, what place do I have in your life? Who am I for you in your every day life?"*

91) Do you know something? It is not important to Jesus whether we know who Simon Bolivar was, or who Benito Juarez or Jean Paul Sartre or any other famous personality was; nor even if you can name the Doctors of our Church (whom we should at least have heard about) or what Ernesto Sabato or Lenin said... What is important to Jesus is our personal response to these great questions: Who Am I for you? What do I mean to you?

92) As when Jesus would be taken before Pilate and he would say: *"Are you the King of the Jews?"*, Jesus replied: *"Does that question come from you or are you repeating what others told you about Me?"* (Jn 18:33-34) In the same way, when we tell Him: *"You are the Lord, You are God; You are the Son of God"*, Jesus asks us: Do you say this of your own accord, or is it because you have heard it?

93) Is it because your heart recognizes Me, or because you heard it in Church, or at home or at your apostolate, among your friends, etc.? Is it the product of what people tell you, or is it what you have in your heart...?

94) Let us remember that Jesus said one day: *"Truly, Truly I say to you that unless you are born of water and the Spirit, you cannot enter the Kingdom of God."* (Jn 3:5)

95) What does it mean here “to be born again”? To be born again is not solely to abandon the sinful life and to start a new one after believing in Jesus as most people think... even if most people do not act on that.

96) All this is good, no doubt, but this is not all it means. To immerse ourselves in the water or to “speak in tongues” is not to be born again, as manifested by some groups from other religions or sects.

97) “To be born again” means that we must repent from our sins, believe in Our Lord’s Baptism and in the power of Jesus’ Blood shed on the Cross, to receive His forgiveness in our hearts, and to begin to walk the way of the just.

98) This is not a change that comes from human beings, but a transformation that comes from God.

99) In the first letter of John, Chapter 5:6,8, the Bible says, *“He is the One who comes by water and blood: Jesus Christ, and not by the water only, but by the water and the blood, and the Spirit also bears witness, the Spirit who is Truth.”*



CHAPTER II – THE LAMB OF GOD

“When John introduced Me, he did not present Me as his relative, but he said instead: ‘Behold the Lamb of God who takes away the sin of the world’ (Jn 1:29). At that instant John, enlightened by the Holy Spirit, recalled the quote of Abraham to Isaac, as he was about to be immolated by his father: ‘God will provide Himself with a lamb for the holocaust’ (Gen 22:8). That was a pre-

figuration of the true Lamb of God: Me, who would be immolated to save mankind.

2) "All the ceremonial rites of the Jews were centered on the figure of the lamb and of its blood. John, as the son of a priest was familiar with the ritual that took place daily at the Temple, in the morning and in the evening: the offering of a lamb as a sacrifice in order to ask for forgiveness of sins...

3) "When the Israelites were expecting to be liberated from the yoke of Pharaoh, they were ordered to immolate one lamb per household, in order to mark the threshold and two posts of the door with that blood, on that terrible night when God passed through Egypt to mortally wound every first born.

4) "Differently from the Israelite homes, there was one person dead in every Egyptian home. God had said: 'When I see the blood, I will pass over that door and I will not allow the one who smites to enter your homes to wound.' (Ex: 12, 13). Those who protected themselves with the blood of the lamb were saved. The Word of God was the assurance for them that the slayer would not enter their homes."

5) The Israelites were inside their homes, establishing the traditional and characteristic signs of Communion. But it was the blood of the lamb what would save them from death in order to introduce them to a time of freedom, life, light and peace. That blood was the bridge between God and His ransomed people.

6) When the Israelites received the Ten Commandments through Moses, they offered their sacrifices once a year, at the atrium of the tabernacle on the "Day of Atonement," which today would be like Good Friday.

7) Jesus returned to His catechesis: **"In the Bible you can find very many allusions to the lamb in relation to the sin of mankind, to the immolated lamb, which was the gate that led into the Presence of God to adore Him.**

8) **"The Israelite had nothing to add to the blood in the Propitiatory [Mercy Seat, Atonement Cover]. The 'unleavened bread' and the 'bitter herbs' were necessary, but they were not in themselves the fundament for peace.**

9) **"Aside from being useful with its flesh and its wool, the lamb represented meekness, innocence, kindness, purity...**

10) **"On the main feast that the Israelites had during Passover, the whole town would congregate and carry out two sacrifices, which were united into one, asking forgiveness for their sins.**

11) **"They used to select a male lamb which they cooked and ate in memory of their exit from their bondage in Egypt. That blood used to be sprayed over the Propitiatory, a receptacle of sorts, which covered the Ark of the Covenant.**

12) **"All of the Israelites would eat the paschal lamb in a holy communion. The ransomed people ate in communion with God and in communion with the other ransomed ones.**

13) **"Today I congregate you around Me and feed you with My Body and with My Blood in a Holy Communion; the Holy Mass**

is today the visible expression of that common union with Me.

14) "The other sacrificed lamb was supposed to be an absolutely white lamb, with no spot on its wool. The Israelites would draw close to the lamb and touch it for a few seconds, placing thus 'their stained hands' as a symbol of leaving their sins on the little creature.

15) "They used to say some prayers and then take the little lamb to a precipice, and there they would cast it off so that it took everyone's sins with it.

16) "As the offense to God kept increasing uncontrollably, and the Old Testament sacrifices did not have the worth and dignity necessary to wipe out the offense committed against God, My Divinity would add an unsurpassable dignity to My complete and perfect Human Nature, and for that very reason, My Sacrifice would have infinite and endless merits..."



17) How many precious things does the Lord teach us, and what horizons do we manage to barely glance when we delve into the Word of God! Today I understand that to say: "Lamb of God" is to say God's Plan, Salvation and Eternal life... To say "Lamb of God" is to say, Liberation, Healing, Divine Forgiveness.

18) The Lamb of God is the Second Person of the Triune God, who took a Body in order to die for humanity and offer Himself as the justification and forgiveness of their sins. If Jesus had not died, if He were still walking on the earth until now, doing good, healing, bringing people back to life, the veil in the temple would have not

been torn, opening a path with free access to God for every repentant man and woman.

19) Jesus as the Paschal Lamb had the mission not only of “taking on the sins of the world,” of making Himself become sin, clothed with ours, but also of taking them away.

20) Jesus was condemned to death on the Paschal Vigil at midday; that is to say, at the same hour when the priests used to behead the paschal lambs.

21) Jesus was crucified on the side of a precipice, the same way as the spotless lamb used to be cast alive into a precipice to “take along with it the sins” of the Israelites.

22) As Jesus was dying, the veil in the Temple was torn; it used to separate from man the sacred place where the Ark of the Covenant was located. Only the High Priest could enter it on the Day of Atonement, in order to spray the Propitiatory with the blood of the lamb...

23) Jesus with His death was tearing that veil of separation, and opening the gates of Heaven to humanity, so as to clear the way for those who would desire to be saved. His mission was not, as in the case of the lamb, to cleanse the individual sins of His people, but to do away forever with the very power of sin.

24) Until the coming of Jesus, the Israelites would always bear in mind that their redemption, the forgiveness of their sins, was possible solely through the daily sacrifice and through the blood of the lamb, sprayed on the Propitiatory...

25) Today Jesus is the perfect and absolute atonement because He is the mediator between the Father and mankind. We discover that it is not just Christ’s life of obedience, which obtains for us the forgiveness of our sins, but rather His death on the Cross (which is

also relived daily in the Sacred Eucharist) that opens for us a beautiful way of freedom toward the love of God.

26) We must remember with gratitude that by means of the blood, shed by Our Savior, a repentant sinner needs only to fix his eyes on the Lamb of God to become transformed, so that all doubt, all fear, all sin and darkness become changed into hope, virtue, light and absolute trust.

27) There is no other way; for those of us who believe, Jesus alone is the sole, already paid, valid ransom, the greatest sacrifice of reconciliation with God. And it is our faith that places us in possession of the peace that no one or thing in the world can give to, or remove from us.

28) Jesus continues to act and to work miracles. And today as yesterday, this language is misunderstood by the proud or atheistic spirit. But on the other hand, it is indeed perceived by those who, knowing that nothing is impossible for God, open themselves to the requirements of faith and Love. The fruits illustrated below will indicate that God has left His signature there.

29) If we take into account what St. Paul says to Timothy: "*I know in whom I have believed,*" we will realize that St. Paul did not support his statement simply on what others were saying about the Lord, but that St. Paul believed in Jesus because he, himself had seen Him...

30) This is the choice that many of us Christians have not yet made; that of opening ourselves to the Lord, of opening our hearts so that His Grace may fill us and that we may be able to have a real first or second encounter with Jesus.

31) It is Jesus who comes from all sides and encloses us, and He strengthens us when we feel fatigued and tired. When we trust in Him, we exchange our weakness for His strength. God is at work

and Jesus is still manifesting Himself in today's Church as He did in the early Church.

32) Your exterior traits are not important to Jesus, He will never consider if you do or do not have a title, whether you possess material goods or not, or if you are approved or applauded by man...

33) God does not use beautiful, perfect and fine glasses to hold His fragrance but He has chosen to use broken, defective, cracked, fragile earthen vessels in order to fill them with His Glory. We should arrive at this marvelous conclusion through the meditation upon the worth of the sacrifice of Jesus Christ.

34) That Lamb of God who has been immolated, has obtained for man the possibility of attaining the Heavenly Glory... The merits of His torture have placed Him next to the Throne of the Father, and from that Throne of Love flows the spring of Grace that gives life to all of those who drink from it.

35) This is why every time that we extend a loving hand to our brothers and sisters, each time that we try to quench someone else's thirst for God, we drink a sip from that spring.

36) We do not depend on what we are, but solely on what Jesus Christ is. Therefore, he who draws close to God through Jesus, is identified with Him, and accepted in His Holy Name, since the Father does not reject the Son, as He does not reject those who come close to Him with His Son.

37) Jesus said that it is there, where the hypostatic union of the human nature with the Divine One is reproduced. The man who converts is seen in Christ, accepted in Him and as Him, as well as associated in his life to Him, since his trust is no longer in the possession of his goods, not even in himself, but in Him who is all powerful.

38) The Holy Father John Paul II said at a Mass in Cuba that the Spirit blows where He wills, and that He [the Pope] was inviting us to become aware that at this historic moment the Church is receiving a new vital breath, and that this Springtime is not coming from the Church herself, nor it is for her: It comes from the Spirit of the Lord and it is to serve the common people.

39) He said: "The Church must not become absorbed in her own growth while the human community, of which she forms part, has need of her encouragement, of her word, of her works, of the Truth and Justice which she lives and announces.

40) *"In carrying out her mission, the Church proposes to the world a new justice, the justice of the Kingdom of God (Mt 6:33). I have spoken about social topics on several occasions. It is essential to continue speaking about this for as long as there is one case of injustice in the world, regardless of how small it may be, otherwise the Church would not be faithful to the mission entrusted by Jesus Christ.*

41) *"Man is at stake, the actual person. Even if times and circumstances may change, there are always those who need the voice of the Church in order that their anguish, their sorrows and misery be acknowledged. Those who find themselves in these circumstances may be certain that they will not be disappointed, since the Church is with them, and the Pope embraces with his heart and with his word of encouragement everyone who suffers injustice."* (Cuba, Hom. No 5)



CHAPTER III – THE EYES OF THE SOUL

One day during prayer, Jesus asked me to look at Him with the eyes of my soul. He said: **"The eyes of the body are restricted to seeing; only the eyes of the soul are capable of contemplating.**

2) **"Because of My Infinite Love, I have offered Myself as the perfect Sacrifice in order to purify everyone from sin.**

3) **"There are so many men and women who are like Pilate: upon having the Truth in front of them, they can only think of saying, 'And what is truth?' As Pilate, they refuse to see truth, because they are afraid, because truth makes demands, because truth implies obligations, because truth implies commitment.**

4) **"I want to remain in all of you, to gift you with that love which, like waves, keeps bathing your hearts, so that you love your brothers and sisters for My love: that love which takes you to live a reciprocal sentiment with others. That love, which as a concrete and visible expression of your evangelizing testimony, gives validity to the words that you will later offer, in order to take the Good News to all men."**

5) Today I meditated upon this message, and reflecting upon it I see how easy it is for many Christians to say, "I believe" and even add, "but I do not want to become a fanatic." Sure... the demons also believe, and that is why they run away...! What difference is there between these two groups? None...! It is a lie; they do not believe because the Truth convicts you. He who believes cannot remain comfortable in his ordinary everyday life, surrounded by ordinary

things, giving alms sometimes in order to allay his conscience, and confessing every once in a while his unwillingness to inconvenience himself.

6) To believe is to have the certitude that one's sin offends God; it is to believe in every one of His Words. To believe is to humble oneself before His Divine Majesty with a clean heart, washed in the Sacrament of Reconciliation, the act of Mercy which is inconceivable for the ordinary world, by which Jesus wants to return to you the dignity of having you feel as His friend, brother, son and heir again.

7) To believe is to yearn for the moment of being united to the loving Heart of Jesus when you receive His Body and His Blood, when you feed your soul with the Lamb of God, and to have the desire to be better each time such blissful union takes place.

8) To believe is to make a good effort to walk, be it by fits and starts, by crawling or dragging yourself on the difficult and narrow road to holiness. And when you slip and fall off the path, to humble yourself again before Him, and ask for His help and His Grace in order to amend the walk.

9) To love is to light a fire in your heart but maintaining it lit even if you have to burn many things to keep it going; the first thing being our selfishness. He, who is not totally prepared to do His Will regardless of the cost, cannot say that he loves God.

10) How can we say that we are Christian if we continue to quarrel with our brother, becoming divided, fostering rivalry among different groups or apostolates, or between lay people and the consecrated ones, or even among the consecrated ones themselves...?

11) Thus, we act as if we were not one sole Church, as if we had not been all redeemed with the Blood of one sole Heart...

¹²⁾ It is not as if five “Jesuses” had shed their Blood. It is the same Jesus and the same Blood, one drop equal to the other that was poured out to save us all. Yet we are biting each other within the Church. Why? Because we have not found that Jesus; we have not had that real encounter with Him.



CHAPTER IV - THE HOUR OF TRUTH

“I made Myself present in the Temple in order to give fulfillment to the Scriptures...

2) “I spoke with the authority given Me by the certainty that My presence there was giving fulfillment to the Law and to what the Prophets had said centuries earlier. I was the Son to whom the Father had handed everything. And yes, the people did perceive who it was that was speaking. I did not interpret the doctrine of the Prophets, but I was instead presenting Myself as a man fully invested with the power, which can only come from God.

3) “When, while preaching on the mount, I said: ‘You have heard that it was said, Thou shall love your neighbor and not befriend your enemy... But I say to you: Love your enemies and pray for those who persecute you, so that by doing this, you may be children of your Father who is in Heaven, because He shines His sun on the good and the evil ones, and He sends rain over the just and the sinners...’ (Mt 5:43,45). [And:] ‘Beware of the good deeds made in everyone’s sight with the purpose of being appreciated by everybody, as in that case, you could expect no reward at all from

your Father' (Mt 6:1,2). The religious leaders were very displeased.

4) "I never used the term 'Messiah' which was announced by the prophets but rather the quote by Daniel which speaks about Me as 'the Son of man,' so that they would not foster the false belief that a political leader would come to liberate them from the Roman yoke. I had not been born in a great town but in a poor manger. I was not coming to take possession of a kingdom on earth with soldiers and guards.

5) "My concern was about an announcement that carried in itself its own power, clear and transparent. I was a simple carpenter, who was coming to preach kindness, forgiveness, justice and love. My announcement was the announcement that places anyone to face his own contradictions, by its penetrating and frequently baffling evidence.

6) "I was to announce the Kingdom of My Father; for that I came in order to teach everyone that they had a kind and tender Father capable of loving so much as to give what is most precious to Him in order to gain the salvation of His creature. But at the same time I was supposed to carry out works of liberation among men, to teach them the need to fight in the name of the Gospel against all that possesses and oppresses man. I was to not only preach the Good News from God, but also to demonstrate that I Am the Good News and that I act accordingly.

7) "My duty was to teach that I had come to destroy all sovereignty, authority or power that would hurt man:

possession, physical, psychological or spiritual illnesses. Moreover, My teaching was and is categorical, because it is not mere words but actions. My Words have the power to liberate and to heal.

8) "Let the teaching for all of you be that My Name should solely be pronounced by those who recognize My authority, confess it, and bear witness to their faith.

9) "An apostle of the new evangelization cannot be satisfied with the sole announcement of the Gospel, but his charism and the certitude of his faith must be so strong as to take his preaching, his or her life witness to liberate man from all the sin and the evil that oppresses him.

10) "You, the apostles must bear witness to My benevolence and manage to have your words prevail on their own, through the power of the Holy Spirit. Your words and actions must speak to man's heart in a way that their truth shines through.

11) "You must know that all your actions ought to demonstrate that you are moving toward the heights, toward the growth and free plenitude of man. You must not give the impression that your actions are only to make a name for yourselves, by controlling and subduing others.

12) "Mine should be recognized among those who do not self-promote nor seek any compensation at all.

13) "Many times, suffering will be your reward, but that should not intimidate you. You will not weaken or hesitate.

Always confident, My servants will convey My Words and their feelings even to those who are about to expire. Your position is firm and unbreakable on the fulfillment of your duties."



¹⁴⁾ At that moment Jesus educated me through the grace of showing me passages from His Life, and I kept contemplating many scenes before me. For example, I saw how at that time, they used to have synagogues or houses of prayer in every town, even in the smallest villages. The Jews attended them to say their prayers, and for the reading and learning of Sacred Scripture. I used to think that there were synagogues only in the larger cities; now a completely unfamiliar world was being revealed to me, an unknown period.

¹⁵⁾ In these meetings the person leading the prayer or the reflection, used to invite any person to come up and speak to the others. The Scribes used to interpret and describe the Scripture quotes for the people, yet they would not give a personal opinion but cite the opinions of the Prophets, elders and teachers.

¹⁶⁾ I could see Jesus as he went on preaching through the synagogues, from Galilee through Nazareth, the town where He had been raised.

¹⁷⁾ It happened that in one of the Synagogues He was invited to read the Scriptures. Everyone was sitting on the floor. Jesus walked up to the place where the person who read and explained the Scriptures stood. His imposing and serene figure, standing there was different to that of the other men, even though Jesus was dressed as all of them. You could tell that Jesus possessed an authority which originated from within, as if a light of His own illuminated Him...

18) Everyone focused his attention on that Man who commanded respect. His light colored eyes went over the entire assembly for a moment; a slight blink, and very deep within Him was that continual prayer to the Father.

19) His voice, full of tonal hues was heard reading the scroll which contained Isaiah's prophecy: *"The Spirit of God is on me because He has anointed me to announce the Good News to the poor. He has sent me to proclaim the liberation to the captives, give sight to the blind, set the oppressed free and to proclaim a year of the Grace of God"* (Is 61:1,2) (Lk 4:18-19).

20) After rolling back the scroll and handing it to the Minister, He again looked at the entire assembly; He lifted His face up a little, and said with authority: *"This Scripture that you have just heard has been fulfilled today."* I clearly saw the whole assembly in absolute silence; I cannot tell if they were disconcerted but they were clearly marveling at the personality so confident, of the Lord.

21) These Nazarene men, as all of the Israelites, had been waiting for the Messiah, but for someone according to their expectations. They never noticed that the One they were expecting had been sharing many years of His Life with them, as a carpenter, until that Saturday.

22) Jesus knew that He would not be well received precisely there, because no Prophet had ever been well received in his own town, among his own people. And so it was when He began His preaching and quoted the Prophet Elijah and then the Prophet Elisha that those people became furious because they considered an audacity for Jesus to compare Himself to the Prophets.

23) They did not want to open their hearts. They stood up and with total lack of respect for the Temple they began to lift their fists and to threaten Jesus, who looked at them completely unperturbed, and

rather with compassion. This attitude of the Lord drove them yet more furious, so that as He was passing through them in order to leave, they pushed Him all the way out and then they chased Him yelling insults, and accosted Him, threatening to kill Him.

²⁴⁾ Jesus passed in front of them, and without responding to their insults and threats, He walked away, His spirit saddened because they had not understood the Scriptures, because they would not allow being liberated from their miseries. Jesus left serene and majestic, so much so that in the end they did not dare to touch Him.



²⁵⁾ I realize that today as yesterday, the human heart in its deepest recesses always maintains the hope for Good News. Through the centuries man has kept “materializing” this hope and thus, he has given himself to the unbridled search for an “earthly paradise.”

²⁶⁾ Man still dreams about promising news, such as the next era of ‘space travel’ ... Everyone always expects a better future.

²⁷⁾ A great part of humanity, still lying prostrate in darkness, is in need of an intense light, which is only found by those who open their lives to Jesus, who accept Him and live in Him. Only those men or women can say that they are liberated individuals, obviously in spite of their personal problems and limitations.

²⁸⁾ As the Old Testament was the guide for the people of God, so today the Sacred Scripture must enlighten us, free us and guide our existence. Jesus did not just say a lot of words; He is the very Word of God. His mission was to announce and to start the fulfillment of the Kingdom: a new world for man, a new way of living.

²⁹⁾ Jesus is that Word who invites us today to get together and to incorporate into His Church. Jesus is the Word who Judges us, and thus liberates us from the dark, from our moments of uncertainty

and perplexity. Jesus is the Word who demands a continual conversion from us. Jesus is the Word who gives full sense to our lives and opens the heart of man to hope.

³⁰⁾ Jesus did not want to dazzle His people with the brilliance of His miracles; He did not carry out before them the multiplication of bread and fish, nor change the water into wine only to endorse His mission. But rather, He bases the miracles on His daily actions, when He evangelized the poor, announcing the forgiveness of sins, and giving “sight to the blind,” freedom to the captives of sin, and proclaiming “a Year of Grace of the Lord.”

³¹⁾ It is the Spirit that moves Him, and only in the Holy Spirit will He be able to carry out His mission to the end because in the presence of the power of the Holy Spirit, all that comes from man loses consistency and fails. The words proclaim the works and explain their mystery. From then on, by fulfilling His Salvific Mission, Jesus will confirm for us the Kingdom of God, which He announced when He said: *“This Scripture passage that you have heard today has just been fulfilled.”*

³²⁾ The same could we, the followers of Christ, say every time a poor man receives our attention, or a sinner, forgiveness, or someone ill, healing or dignified care: **“Scripture is being fulfilled!”**

³³⁾ Every time that one man works in order that others learn the Gospel, so that they know that they are children of a kind God who loves them and that they are brothers and sisters to one another, **“Scripture is being fulfilled!”**

³⁴⁾ Every time that men and women come to Jesus and welcome His Word with faith, **“Scripture is being fulfilled!”**

³⁵⁾ Every time that someone says he wants to live in a world of love and not of war, every time that someone proclaims that it is

essential to shake hands for real, to forget altercations, grudges and irreconcilable positions "Scripture is being fulfilled"

36) Then Jesus said to me: "I came to liberate man so that he could feel 'precisely like man,' capable of using his intelligence and his will with rectitude.

37) "I wanted that man be capable to rise against himself, by penetrating into the deepest recesses of his being and complete the tearing down of what is old and unsightly that he carries within, so that the splendid and admirable qualities that he possesses may surface by casting far away from himself the chains of his selfishness, as well as all that makes him feel as the center of the universe, and underestimate the other beings that integrate it.

38) "I wanted that man be capable of feeling, with all its consequences, as God's son and heir, and brother to all men.

39) "I came to liberate man from sin, which is in itself the overturning of the value scale that causes man to seek above all, self and direct gratification instead of seeking the Kingdom of God and its justice.

40) "I came to liberate man so that hatred, war, arrogance and unnecessary sorrow caused by his own hand such as: injustice, misery, oppression, intolerance, would disappear from the earth.

41) "I came to form the new man, one capable of cooperating with the fulfillment of the new earth and the new heavens. That is why I was able to say that the Scripture that I had

just read at that moment, which spoke about man's liberation, was being fulfilled in Me."

42) Jesus knew that aside from the Romans, it was the Scribes and the Pharisees who were daily oppressing those people who had to tolerate the oppressive structures of their time. That is why He spoke so much about "the Kingdom of Heaven" in His preaching" ...

43) It is because Jesus carried the Kingdom of God within Himself, and He wanted to show us that God's Plan was very different to their reality -and to ours today- in order to give us hope and the strength to work in order to change things around.

44) That is why He said one day to His disciples: *"Blessed the eyes that can see what you see! Because I tell you that many prophets and kings desired to see, and hear what you do, and they did not see or hear it."* (Lk 10:23-24)

45) For Jesus the Kingdom of God was not a distant vision. Jesus Himself was amidst that Kingdom, engaged in the fight against another kingdom, the kingdom of darkness. As we cannot by ourselves fight against that dark kingdom, it is Jesus who comes so that the power of God may be displayed through man's weakness.

46) Jesus does not desire that, like Nicodemus, we go see Him only in the dark, at night, to avoid being criticized by society as "fanatics" or "too pious." **Blessed be your piety if it is going to carry you to Heaven! Blessed be your fanaticism if you have the courage to do as He wants.** We must all bear open testimony of our Faith.

47) Since the Kingdom is the gift from God par excellence, the essential value to be acquired at the cost of everything we possess, we must have the certainty that, that "knowledge of Christ" has to

be necessarily followed by a decision. We have to convert ourselves; we must constantly seek the face of Christ so that we can embrace the demands of the Kingdom. This will never be something that could be considered as a salary justly earned: God freely hires the men for His Vineyard and He gives each of His workers what He considers just. (Mt 20:1-16).

48) But we have to take into consideration that although it is all Grace, we as human beings have to respond to this Grace. To accomplish this, it is required to have the soul of a pauper, the attitude of a child, to actively search for the Kingdom and its justice; to have perseverance amid persecutions, and to sacrifice and surrender everything one possesses. In short, to have greater justice than that of the Pharisees: the fulfillment of the Will of the Father, especially as concerns fraternal love.

49) All this is the requirement for those who, even from now, want to enter the Kingdom of God.

50) Even now Jesus says to us:

51) "I urge you to work in your apostolate, not in order to be seen by others, but in order to please Me and help Me save mankind: your brothers and sisters. Your work must be carried out wholly and solely for God, who is the One who blesses your works and efforts."

52) Nevertheless, in great part, these signs of authenticity do not happen if there is no faith. That is to say, faith is confirmed by deeds, but the deeds do not come about without faith. This is why those who believe see, but those who do not believe cannot see.

53) The Lord offers peace and serenity to all those oppressed by the anguishes of life. The compassionate Heart of Jesus offers us rest and consolation for all of our sorrows.

54) This is why the burdens and sufferings accepted as having been allowed by the hand of God, and looked upon through a supernatural viewpoint, far from being a burden they are a benefit for every human being, since they open for us the Gates of Heaven.

55) The plan of salvation is carried out through works and words intrinsically joined. Thus, we see that the words in Jesus' preaching are accompanied by deeds. The word that He announces comes true: His preaching is accompanied by signs.

56) Jesus wants to guide us by explaining the steps we must take in order to edify that new man that will be part of the new humanity, in which we will be able to live as true brothers and sisters.

57) But let us be mindful at the time of evangelizing, that faith springs forth from the experience lived by another, who in turn has conveyed that experience to us.

58) If such experience becomes convincing to us by the effects we see in it, then the faith in us grows and we open ourselves to be able to receive salvation.

59) Thus, we must use the edification of our lives, our testimony about having had that "great encounter" with Jesus, so as to sow the seed of faith, in which God will place His Grace to save another brother or sister.



CHAPTER V – THE KINGDOM OF GOD IS AT HAND

One afternoon the Lord gave me as a present the following vision. It moved me deeply and it was a beautiful teaching. I

saw Him in a place in Galilee, in a village called Capernaum and He went into one of these houses or Synagogues where people prayed to God.

2) I saw a slovenly man in very dirty clothes, writhing on the ground, who screamed possessed by a filthy spirit; it was the evident presence of the enemy of God and slayer of man. Once the vision had ended, I had the clear certainty that, that is the way a man in sin is like: fallen, subdued by the forces of evil, and incapable of entering in communion with God.

3) While I looked at all that, Jesus was talking to me. He explained that there were many exorcisms in those days, and that they were some long, strange and complicated rites with a great amount of formulas and gestures, which hinted to their magical origin.

4) In spite of the possessed man's offensive and mocking manner of speaking to Jesus, I could perceive that the evil spirit was fearful, because He knew that the One who was going to destroy him had arrived.

5) Then Jesus explained to me: **"The people and the religion of the time believed that if a person knew the name of another, without knowing him or her, it was because there was something magical about it, and people would become scared before said acknowledgement. That was why they were scared when the possessed said that I was 'The holy one of God'.**

6) **"I did not deny that statement because I knew who was really speaking through that man, but with authority I ordered the evil spirit to be silent and leave that man, without admitting any influence."**

7) When Jesus was before the possessed, He said neither strange, incomprehensible words, nor performed any mysterious rite. Jesus simply pointed at him with His index finger and ordered the evil spirit to be silent and to leave: **“Be silent and come out of that man!”** He said in a loud voice, and the spirit was forced to obey. Free from that wicked spirit, that poor man recovered his sanity and looked at his savior with gratitude and surprise.

8) We see here how a miracle does not oppose the forces of creation, but that instead it gives brilliancy in a wonderful way to the Lordship of God over nature and history, leading us to the conviction of the fullness of the union with God, the conviction of that happiness for which the whole creation moans and suffers labor pains.

9) I think of so many men and women who want to be healed, who want to be liberated from their evils, but they do not make any effort to remove from themselves what generally is the cause for all their troubles: sin. The first step towards being healed is to acknowledge our condition of helplessness.

10) Unfortunately, when people are not well, they resort to “another type of medicine,” which ranges from fortune tellers to charlatans, in order to overcome their crisis, due to the great void in their lives.

11) It would be much easier and more productive if they sought help from the Source of all Goodness, but nevertheless, no one can enjoy Divine protection without first acknowledging Jesus as his Savior.

12) Jesus’ miracles are part of His preaching. Those miracles were the fulfillment of His Word...! And to think that there are still people who say that miracles do not exist...! That is because wherever Jesus’ preaching, His Person, is not welcome with some degree of faith, Jesus does not work miracles. It happened this way before a group of men with minds now closed beforehand, as were

His fellow Nazarenes, the Pharisees and many others; for a miracle will never be perceived where there is no faith.

13) Today's man does not acknowledge, or hardly wants to accept that the first condition necessary to start a healing or deliverance process from any kind of ailment (moral, spiritual or even corporeal) is to humbly open oneself to receive the peace that Jesus wants to take to one's soul. This peace is only obtained when one is aware that one has to accept God's Will, His Law, His Commandments.

14) Then, Jesus said to me: **"A Captive is not solely the man in jail, but all of those men and women who are full of selfishness, of disorderly passions, those who are imprisoned by their vices..."**

15) **"Captives are those people imprisoned by things which are fashionable, by the alienating commercial announcements that take them to desire with excessive yearning the possession of that object or situation, which they have turned into their ideal.**

16) **"All men and women are captives in one way or another, and that is why I came to liberate them and make it possible for them to recognize Me. But in order to find Me it is necessary to seek Me and to recognize Me..."**

17) **"I desire that they be free, but they will only be free when they learn to welcome and value the prophetic voices, which may be inconvenient many times, that invite you to continue seeking the Kingdom of God by announcing the Good News.**

18) **"To attempt to remain blind to what I said, may be the cause for so much ambiguous action in the mission of the Church and in each man. The mission is one: to follow Me."**

19) Deliverance and healing come from acknowledging Jesus as God; it is an acknowledgment that must be assimilated in one's mind and be conveyed from the heart through one's actions and through one's lips. This acknowledgment leads us to repent of all of our sins and offenses against that Superior Being, who has given us life, who has saved us and who lives among us.

20) Jesus said that we, who nourish ourselves with the Body and Blood of the Lord, do not often know what we are doing, as those who reject this nourishment do not know what they do. This is what He said: **"I was God in the flesh; I was not half God and half man. I never lost My Divinity; therefore, I was fully God and continued existing as God when I was made flesh. In this way I was adding man's nature to My Eternal Divine nature, and I was fully Man. This is the Hypostatic Union.**

21) **"Now let us see what happens when you receive My Body and Blood as nourishment. When My Divine Nature fully unites itself to the human nature of man, not figuratively but really and fully, man is made one with God by this Divine nourishment. I transform Myself in you and you nourish yourselves with a Body and Soul that were human but also Divine, and thus, you pass on to become part of the unique union with the Trinity."**

22) When Jesus spoke about the Kingdom of God and compared it to the hidden treasure, to the precious pearl, He expressed: **"When**

that man asked Me if he should leave his profession, his work and social status in order to attain the Kingdom of God, I replied that he should instead learn how to use them, because he who becomes attached to the material goods that he possesses and is willing to sacrifice everything in order to keep them, will discover in the end that all that he had accumulated on earth has no value at all in the Kingdom of Heaven."

23) We know that if a miracle is the Word fulfilled, the profound sense of the miracle is not perceived where there is no faith. That is why Jesus says: "*Blessed are those who believe without having seen*" (Jn 20:29).

24) Those are, in effect, the people who live the miracle. The Kingdom of God does not use ostentatious covers or spectacular knowledge-filled manifestations. The Kingdom of God comes as Jesus did, under the form of the Servant, silently without making His presence apparent, without haughtiness, without appearances, but with the capability to communicate to the well disposed spirit, the conviction that the Kingdom comes from God. This is why we must remain attentive, given that sometimes through some circumstance, some person, some reading, some song, etc., it is the Lord Himself who is manifesting Himself to us.

25) How many people who talk about redemption... about deliverance...! How they spend their time in talks and discussions relative to some specific doctrine...! And that is all...! They have not been able to heal blind eyes or deliver from bondage their brothers and sisters who feel imprisoned by the darkness of sin.

26) Humanity is living in a world that wants to dispense with God, a clumsy and hostile world, indifferent, individualistic, cruel, where

the fresh joy of hearing the Word of God should return as an antidote to the venom left by the multiplicity of hollow words, as they today keep drowning the human being's freedom with their banality: soap operas, gossip magazines, absurd songs, sterile conversations, etc.

27) The Lord says: **"I spoke openly to My disciples, while I spoke to others in parables, because the disciples followed Me, because for them, I was all that they needed, and that would cause Me to give them the fullness of Truth, the Light, the same as I do today with those who open their hearts to receive Me in plenitude."**

28) If we analyze the parables about the Kingdom of God alone, we will see that they teach us that the exterior appearance is not what is truly important. The exterior appearance dazzles man without nourishing them spiritually, but what is truly important is the Grace of God, hidden in the daily chores, in the human being's ordinary life, but it is conditioned to our drawing close and seeking that Grace, to seeking the Face of God in Sacred Scripture.

29) Once we have decided to draw close to Jesus, we must quench that thirst, which our spirit feels, that is to say: once we have acknowledged Him, we must yet take each one of the steps still left for us to take.

30) All that our acknowledgement tells us is that we indeed believe that Jesus is the Son of God, and that we are truly aware of it. But we cannot actually discover who Jesus is without the aid of His Grace and the Power of the Holy Spirit.

31) When we feel that we have found that "precious pearl," we ought to kneel before God as that centurion who, faced by the Crucifixion, said: *"Truly this man was the Son of God"* (Mk 15:39);

or as Thomas, His Apostle, who on seeing the Resurrected Risen Jesus and seeing and touching His wounds, fell on his knees and said: *“My Lord and My God”*... (Jn 20:28)

³²⁾ This is the moment to say to ourselves: “This is the Lord of my life, Jesus is my Savior, the Living Son of the Living God,” and ask His forgiveness for not having sought Him in the past, or for having treated Him lukewarmly... or for having turned our backs on Him so many times, even after having found Him... And upon having arrived to deep repentance, we must open ourselves to the outpouring of Graces, yearning to rain down from Heaven to cover us.

³³⁾ Thus, we will see that repentance opens the door to a new place where we had never been before: a beautiful, warm garden, full of unknown birds, flowers and fragrances. Love is waiting for us in this garden... It is as a foretaste of the Heaven that awaits us in eternity, where evil and evildoers will not exist.

³⁴⁾ There, in that beautiful place is Jesus for you to lean on Him, to take you around, arm in arm through every single corner, and show you things that you never thought existed.

³⁵⁾ He is there, gazing at you full of tenderness, serving you a meal if you are hungry, offering you fresh and pure water if you are thirsty. He is there, pausing here and there, inviting you to rest from time to time so you do not become fatigued.

³⁶⁾ He is there, covering you with His mantle so that the sun is not too hot for you, or to prevent the rain from getting you too wet; giving you His hands, through which two halos of radiant light pass, so that you can hold on to them when your feet slip. The Power of those wounds, accepted for your love is what makes it possible for you to stand up again, confident and with renewed strength.

37) It is then that you discover that the “Yoke” that He asks you to carry does not amount to much; that it is light and soft, as He Himself promises it would be.

38) This is the moment to read Sacred Scripture, to read the Gospel in communion with the early Christians. For them, to read the Scriptures was not simply a desire to learn or do the right thing, or to pass the time... but it was a real contact with Jesus.

39) And if we are able to have that encounter with Him, we cannot be remiss about taking Him to our brothers and sisters, especially to those who are in most need.

40) The justice, spoken by the prophets is a social justice. The Kingdom of God, preached by Jesus, is a kingdom of holiness and love, but it is also a Kingdom of freedom and justice. This is why Jesus says to us that He has come to free mankind from all that keeps them captive, from all oppressions. It points directly to the human heart so that man understands the fact that it is from man’s heart where impurities come forth.

41) Although it is true that we cannot follow the way of God if we do not surrender ourselves into His arms, and do not receive His vivifying breath, we must be aware that we will never be able to be liberated and follow that way, without prayer and generosity.

42) In this respect Jesus says to us: **“Your self-giving to others, your generosity, opens My hands which providently fill you with abundance, so that in this way you may be able to give even more, to give very much more and receive again, so as to always reach out to meet the immense needs of your brothers and sisters. That will make you feel free; in this way you will justify your passage through the earth.”**

43) To feel free means to come to savor the taste and profound flavor of the real purity of intention. It is true that justice is necessary in order to feel true interior liberation, but Grace, love, forgiveness is what is essential. These are the only things that calm man's heart... Yet, we cannot have all this without having a true "encounter with Jesus."

44) The early Christians felt as real slaves of Christ, and they worked "for Him," in the way slaves used to work in those days: they used to be at His service 24 hours a day because He was "their Lord" ...

45) Today it seems that the term, "Lord", has simply become a title of honor; it would seem that the sense of respect and obligation that was brought about by acknowledging Him as "the Lord" had become diluted...

46) Jesus already said that not everyone who calls Him "Lord, Lord" will enter the Kingdom of His Father, but the one who does the Will of the Father.

47) How many of us truly do the Will of the Father? Despite asking many times, "Thy Kingdom come," and saying to Him, "Thy Will be done"? Never will the Kingdom of God become a reality in us if we do not learn to do His Will.

48) There are people who say, "I have thirty pictures...," or "...a hundred stamps with the Face of Jesus," or, "I love to be with Jesus, to go and spend hours before Jesus," or, "I had a hundred T-shirts made with the visage of Jesus..."

49) All that is of no avail to us if we are not fulfilling His Commandments, if we are not doing what He commands us, if we are not loving our neighbor as ourselves as He taught us.

50) We must learn and train in the practice of the one commandment which is perhaps the most difficult to fulfill: to love our neighbor

with all its consequences, forgiving, helping, encouraging, teaching him.

51) How easy it is many times for us to follow the examples of the priest and the Levite, from the parable of the Good Samaritan, who left the man lying at the side of the road, and continued on their way without looking at him because he represented a burden for them...!

52) How difficult, on the other hand, it is to recognize God on the face of the needy, on an emaciated face that demands our help... in that inmate who is waiting for our visit at the penitentiary, who needs someone to listen to him, someone to bring him a book, someone to speak about God to him!

53) How many of us, because of own comfort, or due to unfounded fears say, "No, not there. I will not go to a jail; I already send aid but will not set foot in there." Well, God is there waiting for you, waiting for that book that may help him be saved, awaiting that "Something" that may help him maintain or increase his faith.

54) The same thing happens at the hospitals, at the homes for the elderly, orphanages, and even on the street... How many people in need of God are waiting for us, while we perhaps do not even see them!

55) Do we not realize how many people lose their souls because of our lack of commitment, because of our comfort, for not taking the "Lord of our lives" to them...?

56) And it is a lie to state that Jesus is our Lord, if in the best of cases, we are content with sending an envelope with money so that a hungry person may be fed, or a needy person clothed... For sure this is a good thing, but it is necessary to also see the Face of the Lord, the many disguises behind which God hides in order to call us to an authentic conversion.

57) I have a beautiful portrait of Jesus and I like to show it to everybody. Behind this painting there is a veritable miracle. Everyone becomes delighted with this face and says, "How beautiful!"

58) That is the moment when I think, and say it very often: "What would you say if you saw Him behind a dirty man in rags, or an old man with a deteriorated face? What would you say if you saw Him in that brother who is in jail, shamed by society, accused as a homicide, a thief, a swindler...? And He is there, behind all of those faces.

59) Or are we like the Pharisees who used to call Jesus, "master" because they considered Jesus as a teacher and nothing else...? Or as Judas who during the last supper calls Jesus "master," defying and saddening Jesus by asking Him with cynicism if it would be himself who would betray Him, and later calls Him again "master" in the Garden of Gethsemane, at the moment when he hands Jesus over to the Roman soldiers, with a kiss on His cheek?

60) Would it not be better to say as Peter, when he tried to walk toward Jesus on the water, and seeing that he could not get to Him, **"Save me, Lord, for I am sinking"** ...? For the Apostles, Jesus was their Lord, because they believed in Him and did as He said.

61) Jesus said: *"I am the Way, the Truth and the life."* He did not say, "ways, truths..." For Jesus, there is only one road, one way, and that is Himself.

62) Jesus describes the greatest gift that He wants to give us in this way: **"I want to be always present among you, and this is the fullness of your existence, the abundance with which I want to fill you to overflowing. Therefore, as a foretaste of this moment, I measure the communitarian dimension of**

your spirituality. Those who live their union, those who practice reciprocal love will receive My Presence in their midst."



⁶³⁾ Jesus proclaimed "new times," that is to say, a present time unlike any that had preceded Him. He came to tell us that man is free, but in order to have the capability to free others, man has first to free himself interiorly, he must be fully aware of the fact that idols bind, chain and destroy, regardless of the kind of idol they may be.

⁶⁴⁾ Jesus came to heal us from all idolatry, so that once we are cleansed and purified, He may live among us as the center of our lives, as the main Personage in our family, as an indispensable part of our intimacy and our feelings.

⁶⁵⁾ Many times we either confuse the terms or there are too many masks on a word, on a label that we place on people... and of course, there are also a thousand interpretations. In my personal opinion, we have a distorted idea of what a converted man is and what an atheist is.

⁶⁶⁾ I think that a non-believer or atheist is not only the one who places that label on himself in order to impress those around him, but also the one who never takes the "Good News" to the poor, as well as the one who never makes the least effort to help man liberate himself from the subtle threads that keep him imprisoned. A non-believer is he who prefers not to think about the suffering of the sick, he who does not make even a minimal effort to tear the veil of blindness covering the eyes of his brother; or he who does not feel like giving a hug to a lonely elderly person, or to an abandoned child...

⁶⁷⁾ Jesus has come to save us, to bless us, but we have to bear in mind that God cannot bless while sin exists before His eyes.

⁶⁸⁾ Jesus has opened a path through His death, so that in the future, man may be able to enjoy the promises written in Sacred Scripture, but God cannot pledge His Word to a person who does not do his or her best to fulfill His commands...

**Thanks be given to You, Jesus,
Prince of Peace,**

January 9, 2005

The Feast of the Baptism of the Lord

A special acknowledgement to:

My husband Hugo,
My children, Tatiana and Francisco,
My daughter-in-law Cecy,
My grandchildren: Eddy, Gustavo, Isabella Fernanda, Camila,
Michelle and Laurita,
David and Martha Lago,
My brother, Eduardo, and sister, Anita

**And to all of you brothers and sisters, advisers, coordinators,
consultants, members and sympathizers of the Apostolate of the
New Evangelization, with my respect, love,
gratitude and hope,**

Catalina



APPENDIX A

THE CHURCH DECREE COMMISSIONING THE APOSTOLATE OF THE NEW EVANGELIZATION

Translated from the original official document in Spanish:

ARCHDIOCESE OF COCHABAMBA

Casilla 129-Telfs.: (042) 56562 (042) 56563

Fax (042) 50522-Cochabamba, Bolivia

DECREE 1999/118

MONSGR. RENÉ FERNÁNDEZ APAZA

ARCHBISHOP OF COCHABAMBA

Considering that the founders of “the Apostolate of the New Evangelization” (A.N.E.) have applied with the following documentation for formation as a private catholic association.

That the goals and objectives of “the Apostolate of the New Evangelization” concur with the directives for the lay apostolate as per the Second Vatican Council and the Magisterium of the Catholic Church.

That according to the Code of Canon Law the rightful Church authority to form an association of a private nature for the faithful and to grant it legal solicitorship is the diocesan Bishop within its territory (c.312).

WE DECREE

Article 1. To approve the constitution of “the Apostolate of the New Evangelization” (A.N.E.) as a private Catholic association, with ecclesiastic legal solicitorship in accordance to the Code of Canon Law (cc. 113-123, 298-329) and other standard appropriateness.

Article 2. To consider reviewed the statute of “the Apostolate of the New Evangelization,” attached to this decree.

We strongly urge the founders, directors, and members of the A.N.E. to faithfully comply with the goals of the association and to promote the New Evangelization under the guidance of the Church magisterial and its legitimate pastors.

Given by the Archbishop of Cochabamba on the first day of May, 1999.

[seal of Archdiocese]

/signed/

+ MONSGR. RENÉ FERNÁNDEZ

APAZA

ARCHBISHOP OF COCHABAMBA

BY ORDER OF THE ARCHBISHOP

/signed/

ENRIQUE JIMENEZ, CHANCELLOR

APPENDIX B

WHAT IS THE ANE AND ITS MINISTRIES?

We are a lay apostolic movement who have listened to the call of the Lord, and we have decided to place ourselves at His service.

We try to carry the Good News of the Gospel to all our sisters and brothers, in order to contribute to establishing the Kingdom of God among men and women.

Committed to Jesus Christ and the Catholic Church, we respond to the call of John Paul, II as he insistently declared in his three most often repeated phrases during the course of his pontificate:

“Be saints”; “This is the time for the laity”; and “Let us promote the New Evangelization of the world”. We assume responsibility for working with energy and creativity on the New Evangelization, by attempting to utilize effective strategies and methods to call to conversion men and women of our times.

Our Goals

To spread among men and women the living presence of our Lord Jesus Christ and to help them to live their faith in accordance with the Gospel, united to Mary in prayer.

To establish small church communities “Little Houses of Prayer” where we are formed in prayer and knowledge of the Gospel, within the lines set out by the Magisterium of the Church, attempting to give witness to a life that is consistent with the teachings of Jesus.

To promote the spiritual and human growth of those who join the Apostolate, motivating the sacramental life of each one of them and facilitating the study of Sacred Scriptures, documents of the Church, lives of Saints and ANE’s own bibliographical material.

Members of ANE have the duty to evangelize each other, and to evangelize and assist and help those most in need, which is nothing more than “evangelizing” through their witness and example.

Our Ministries

“Come, you who are blessed by my Father. Inherit the Kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me food, I was thirsty and you gave Me drink, a stranger and you welcomed Me, naked and you clothed Me, ill and you cared for Me, in prison and you visited Me... Amen, I say to you, whatever you did for one of these least brothers of Mine, you did for Me.” (Mt 25, 34-35. 40)

Among those Ministries, the following are the most outstanding:

Health for the Sick: Spiritually assisting the sick and their family members, especially in hospitals and other health centers: a) Helping those sisters and brothers who go before us, to have a “good death”, through prayer and a more frequent reception of the Sacraments; b) Consoling and strengthening in God, family members of the sick; c) Encouraging those who are temporarily sick to offer their suffering to the Lord and to draw near Him by means of the circumstance they are currently living.

Support for the Church: Seeking the resources to be able to work together with people who need material help: Parishes, religious brothers and religious sisters, seminaries, marginal families and in general, those with scant resources.

Ministry of Communication: Producing the messages of evangelization intended for wide distribution, whether through radio, television, videos, daily papers, our magazine, the Internet, audio tapes and CD's.

Catechesis: Planning, coordinating and supervising catechetical formation of ANE workers as well as the Catechism contents in the evangelization that we carry out.

Prison Work: Accompanying those sisters and brothers who have suffered the misfortune of temporarily losing their freedom by inviting them to experience liberation of soul through the Lord, by reminding

them that there is a reality which is different from that harsh environment that surrounds them and that our true hope must be placed in God. In the Prison at Mérida, our Apostolate is in charge of the section of those suffering from AIDS.

ANE Pro-Life: Unceasingly working to spread campaigns for the defense of life and responsible parenthood, and against abortion, euthanasia and cloning.

ANE Homes: These are the centers of assistance of the Apostolate of the New Evangelization, giving direct aid to those most in need, by means of soup kitchens, clothing, medical dispensaries, catechesis... and evangelization programs, rehabilitation programs, literacy planning, delivery of provisions, and counseling services.

Little Houses of Prayer: Coordinating the work for the orderly development of the structure of ANE and promoting the link between the different groups which make up our Apostolate.

Apostolate of the New Evangelization

APPENDIX C

NOTE FROM THE ANE

The books of “The Great Crusade” make up a collection of volumes, which are already more than 15 in number [in Spanish], and its teachings convey the spirituality of the Apostolate of the New Evangelization (ANE), which is based on Sacred Scripture and the Catechism of the Catholic Church.

The ANE is a Catholic lay movement, which arises in response to the insistent call of John Paul II to all the baptized, to commit themselves to the task of promoting the Good News, that Christ has died and risen again in order to save us from sin.

As Catholics that we are, we fully abide by the Magisterium of the Catholic Church, which states the following in regards to the matter of private revelations:

Canon 66: “The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ. (Vatican Council II, Dogmatic Constitution ‘*Dei Verbum*’ 3 AAS 58)

Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries.”

Canon 67: “Throughout the ages, there have been so-called “private” revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history.

Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.

Christian faith cannot accept ‘revelations’ that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such ‘revelations’.”

Catechism of the Catholic Church
Canons 66 & 67

You will notice on the inside page of our books the stamp or “IMPRIMATUR” granted by the Bishops of the Catholic Church, of the Latin and Chaldean Rites. Some have been translated into more than eight languages and have been recommended by several bishops who judge that the reading of them will facilitate spiritual growth among faithful Catholics.

The first books of the “Great Crusade” series were not printed with “offset” but were distributed by photocopies taken directly from the first original transcriptions.

With the passage of time, certain persons –clearly with the best of intentions– collaborated in “a second transcription and formatting of

the texts” to photocopy them, given the fact that “the copies of the copies” turned out to be illegible in some cases. Unfortunately, in the process, there were so many spelling and typographical errors committed, that the meaning of the texts was altered and many problems were created.

Precisely for that reason, the Apostolate of New Evangelization, at the suggestion of some priests and bishops, took the decision to request that readers should not make any further transcriptions of these texts, for any reason or under any circumstance, without the strict surveillance and the due authorization of our Director General.

Apostolate of the New Evangelization

APPENDIX D

HELP THE ANE TO HELP

All these books constitute a true gift from God for people who desire to grow spiritually, and it is for that reason that the sale price barely covers the cost of their printing and distribution.

However, as disciples of Christ, the Apostolate of New Evangelization, among other activities, is developing a wide range of spiritual and corporal works of mercy to the needy in seven charitable locations which distribute food and clothing to the people, and hundreds of places supplied with basic foodstuffs from the family basket, by promoting evangelization and catechesis in distant villages, and by providing spiritual and material support to our brothers and sisters in any number of jails and hospitals (mainly in Latin America).

All this work can only be carried out through the generosity of people who responding to the Voice of the Lord, are supporting those who are most in need and are donating their time, their efforts and their material resources for the purpose of this charity.

If you, the reader of this book find within yourself the desire to help us in the building of the Kingdom, please get in contact with us

through the addresses and telephone numbers at the end of this Appendix. The harvest is great, but the workers will always be few.

Likewise, if you wish to contribute monetarily to the development of this Work, you can do so by making your tax deductible donation check payable to “**ANE-USA**” and mailed to: Love & Mercy Publications, P.O. Box 1160, Hampstead, NC 28443, USA. Donations can be sent along with book and video orders but they must be made with separate checks with the book and video order check made payable to: **Love and Mercy Publications**. Donations will then be transferred to the ANE International Headquarters.

In the name of the Lord, we thank you in advance for any help you can offer us, and we entreat Him who is generous and provident, to reward you one hundredfold.

May God bless you,

Apostolate of the New Evangelization

ANE OFFICES

www.a-n-e.net - www.jesucristovivo.org

HEADQUARTERS:

Calle 1- H N° 104 X 20
Col. México Norte, C.P. 97128
Mérida, Yucatán, México
Telephone: (52) (999) 944 0540
(52) (999) 948 30 05
Telefax: (52) (999) 948 1777

CONTACT FOR HELP:

ane.internacional@gmail.com

APPENDIX E

LOVE AND MERCY PUBLICATIONS BOOKS & VIDEOS

Love and Mercy Publications is part of a non-profit (IRS 501c approved), religious, educational organization dedicated to the dissemination of books, videos and other religious materials concerning the great Love and Mercy of God. As part of its mission, this organization distributes with permission the books containing messages dictated by Jesus and the Virgin Mary to Catalina (Katya) Rivas as well as other related materials. The contents of these have been reviewed by Catholic Church authorities and found to be consistent with the faith and teachings of the Church. Further information on this can be found at the beginning of each book.

The books are available in the original Spanish, in English and some other languages at no cost on the Internet at: www.LoveAndMercy.org . As English translations are made on remaining books, they will be posted on this web site and available to read and/or print. Also, they will be available to order as printed books for the price that will be on the web site order form. The books and booklets currently available (and in the near future) from Love and Mercy Publications are as follows:

Testimonial & Devotional Books

The Holy Mass: A profound teaching with an Imprimatur on the Holy Mass containing visions at the Mass and messages dictated by the Virgin Mary and Jesus to Catalina that can deepen one's spiritual experience at the Divine Liturgy. This is the most widely read of Catalina's books.

Holy Hour: A beautiful devotion with an Imprimatur to read and pray before the Blessed Sacrament that was dictated by the Virgin Mary to Catalina and includes traditional prayers and verses from the Bible. A reader can see and experience the great love that the Mother of God has for this most blessed of Sacraments.

The Passion: Reflections on the mystery of Jesus' suffering and the value that it has on Redemption as dictated by Jesus, God the Father and the Virgin Mary to Catalina. This is truly a profound account of the Passion of the Christ with an Imprimatur that will deeply touch and change hearts, increasing one's love for Jesus.

The Stations of the Cross: The meditations on the Passion of the Christ in this booklet were almost all extracted from "The Passion", a book that was dictated by Jesus to Catalina, and the remainder was from the Bible. The meditations are organized to follow the traditional Stations of the Cross and will provide the reader with a very moving spiritual experience of walking with Jesus and hearing Him describe and explain His Passion as it transpired.

Divine Providence: A profound teaching on death and reconciliation including visions and messages dictated by Jesus to Catalina as well as her personal account coinciding with and concerning the deaths of her mother and brother within days of each other in June 2003. This book has a formal recommendation from the Archbishop Emeritus of Cochabamba. This book can give much hope and comfort to all people, for all experience during life the death of loved ones and all will ultimately experience death and a birth to eternal life. A reader of the book can also gain a deeper understanding of the Sacraments of Reconciliation and the Anointing of the Sick.

From Sinai to Calvary: Profound visions and teachings that were dictated by Jesus to Catalina concerning His seven last words during His Passion that were given to Catalina in December 2003-January 2004 time period. Completed in 2004 with an Imprimatur.

My Broken Christ Walks over the Waters: Catalina's testimony on the written work of Fr. Ramón Cué, SJ, "My Broken Christ". Completed in 2005 with an Imprimatur.

The Visible Face of an Invisible God: A testimony that speaks to us about the importance of living our Christianity consciously and of deepening our conversion. It invites us to rediscover the commitment that we, being baptized, have acquired, so that we can assume this responsibility

with the befitting seriousness. The Spanish text was completed in 2005 with an Imprimatur.

In Adoration: A new contribution for the meditation about our faith and the Eucharist. It is a testimony of sublime teaching on the love in the Eucharist and the Mercy of the Lord. The Spanish text was completed in 2007 with an Imprimatur.

I Have Given My Life for You: A compilation of messages given by Jesus to Catalina during the Lents of 2005, 2006, 2007 and 2008, and at the beginning of Lent in 2009 and then published in Spanish. Their beautiful content is a new call of the Lord to each reader, to unite to Him in the dramatic moments in which He prepared to surrender His Life for the salvation of humanity. The Spanish text was completed in Lent 2009.

Praying the Rosary: At the beginning of “The Holy Mass”, Catalina referred to the Lord and the Virgin Mary providing instructions to her on how to pray the Rosary, instructions in messages that have been published in several books, all of which received an Imprimatur. This booklet is a compilation by Love and Mercy Publications of a number of those messages.

Catalina continues to receive messages. Please visit www.LoveAndMercy.org to check on current availability of the books of Catalina.

Books of Formational Teachings

The initial books of teachings dictated by Jesus and Mary to Catalina from 1993 to 1998:

Springs of Mercy, Ark of the New Covenant, The Great Crusade of Love, The Door to Heaven, and The Great Crusade of Mercy: Catalina received a large number of profound teachings dictated by Jesus, the Virgin Mary and some saints from the Fall of 1993 to the Spring of 1998. These are five of the six books with those teachings that are now published. The translation of the last of the six books, **The Great Crusade of Salvation**, will be published in the near future. All these books have an Imprimatur.

Other Recommended Books & Videos

Related Book - "Reason to Believe": A statue weeps and bleeds in the same city that Catalina Rivas, writes profound teachings she says are dictated by Christ. Elsewhere, a communion host (bread) changes to living flesh. Are these claims true? What does Science have to say? This is a fascinating journey of Australian lawyer, Ron Tesoriero, in pursuit of answers. On the way he invites a well-known and highly respected journalist Mike Willesee to join him. What they discover will confront the mind and heart of every reader.

Video - A Plea to Humanity

This video documents recent remarkable supernatural events in Bolivia. The video was produced by the Australian attorney and documentary producer, Ron Tesoriero. The video also includes footage from the 2-hour, prime-time, FOX TV broadcast, "*Signs from God - Science Tests Faith*," on the bleeding statue of Christ and on Catalina's messages.

Video - The Eucharist - In Communion with Me

This documentary is an educational and evangelical instrument to acquaint people with this most important Sacrament. It also deals briefly with certain Eucharistic miracles approved by the Catholic Church. These are powerful reminders of the true presence of Jesus Christ in the Eucharist. This documentary was produced by Michael Willessee and Ron Tesoriero.

**LOVE AND MERCY PUBLICATIONS
P.O. Box 1160, Hampstead, NC 28443 USA
www.LoveAndMercy.org**

PURCHASING BOOKS & VIDEOS

Please visit www.LoveAndMercy.org for the most current information on available books and DVDs including pricing, shipping and ordering information.

Jesus said to Catalina:

36) "I came to liberate man so that he could feel 'precisely like man,' capable of using his intelligence and his will with rectitude.

37) "I wanted that man be capable to rise against himself, by penetrating into the deepest recesses of his being and complete the tearing down of what is old and unsightly that he carries within, so that the splendid and admirable qualities that he possesses may surface by casting far away from himself the chains of his selfishness, as well as all that makes him feel as the center of the universe, and underestimate the other beings that integrate it.

38) "I wanted that man be capable of feeling, with all its consequences, as God's son and heir, and brother to all men.

39) "I came to liberate man from sin, which is in itself the overturning of the value scale that causes man to seek above all, self and direct gratification instead of seeking the Kingdom of God and its justice.

40) "I came to liberate man so that hatred, war, arrogance and unnecessary sorrow caused by his own hand such as: injustice, misery, oppression, intolerance, would disappear from the earth.

41) **"I came to form the new man, one capable of cooperating with the fulfillment of the new earth and the new heavens. That is why I was able to say that the Scripture that I had just read at that moment, which spoke about man's liberation, was being fulfilled in Me."** [Chapter IV, paragraphs 36-41]

"I want to be always present among you, and this is the fullness of your existence, the abundance with which I want to fill you to overflowing. Therefore, as a foretaste of this moment, I measure the communitarian dimension of your spirituality. Those who live their union, those who practice reciprocal love will receive My Presence in their midst." [Chapter V, paragraph 62]

