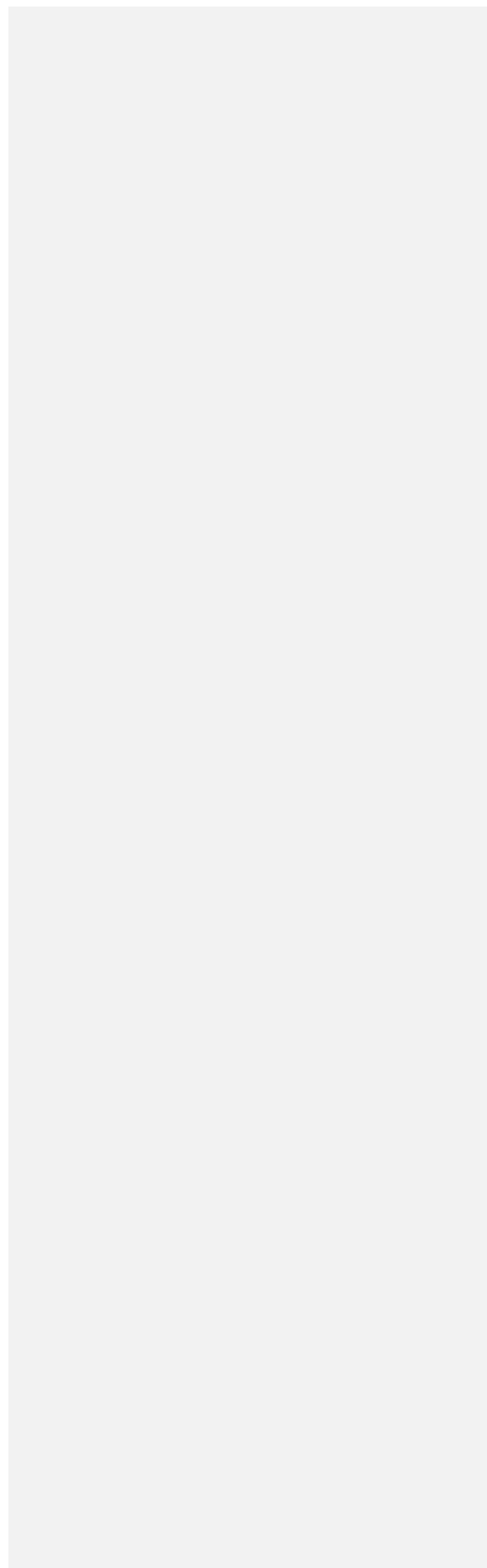


FILIPPO MARIA LIO

The source of waters



Filippo Maria Lio

THE SOURCE OF WATERS

Translated from Italian by Augusto Monacelli

*To my wife
who loves, supports and tolerates me*

*One needs to go further down, from blood to water,
if he wants to taste the eternal, unfathomably deep love connection
of man with God".*

*“The poet resembles this prince of cloud and sky
who frequents the tempest and laughs at the bowman;
when exiled on the earth, the butt of hoots and jeers,
His giant wings prevent him from walking.”*

(by Charles BUDELAIRE,
From *Les Fleurs du Mal*, ÉDITIONS Garnier Frère 1961)

For the English translation of the biblical quotes, reference was made to the *New American Bible* (November 11, 2002 edition), on the website:
http://www.vatican.va/archive/ENG0839/_INDEX.HTM

This drawing represents the synthesis of God the Father's creation, made possible through His son's condescension in the incarnation.

The symbol includes a blood drop and a fertilized human cell. The drop, flowed out from Christ's pierced side, gushes like a burning flame and settles in the chalice of deposition. The cell, apparently of a male genotype is, if looked at in detail and in a spiritual sense, that of a male and female united, and it shows the two chromatids of each chromosome inherited by parents.

In the composition of the drop, the red colour refers to the corpuscular elements settled on the bottom of the chalice (red blood cells, white blood cells and platelets), while the blue represents the plasma, the blood's fluid component that remains suspended in the upper part.

44 is the number of non-sex chromosomes that are present in the human species. They are also called autosomes and look morphologically similar in men and women. They do not contribute to the transmission of sex-linked hereditary characters.

XX represent the two female sex chromosomes, XY the male ones. They determine the genetic, biological, phenotypical diversities that characterize the two sexes.

From a chromosomal point of view, the male chromosome contains a lower number of genes than the female chromosome: the Y-chromosome, in fact, being much smaller than the X chromosome, transmits much less genetic information, even if active genes are more numerous.

In the human species, the male determines the sex of the unborn child right upon fertilization, when life begins in the form of a zygote. For this reason, the female sex is called homogametic, and the male sex heterogametic.

The zygote is the stone rejected by builders that in Jesus, God's Christ, has become the cornerstone and living being. This very element that, according to many, was too small to be called man and too heavy to be considered an angel, got its revenge.

INTRODUCTION

*“People travel to wonder at the height of the mountains,
at the huge waves of the seas,
at the course of the rivers,
at the circular motion of the stars,
and yet they pass by themselves
without wondering”.
(Saint Augustin)*

I think the Bible represents the most accurate and wisest journey inside the human body and, at the same time, the most detailed description of the body of Creation, in the making.

Both these organisms are presented in their historical, metaphysical, physical and spiritual dimensions, as if they were one and only body.

Therefore, I find the events narrated in the Bible our stories. I also believe that each time, from generation to generation, all of us find ourselves totally immersed in the complex of the living tissues of the Bible, becoming part of it from the moment we are conceived.

I think that we would miss out a lot if we continued to live without tasting such a vibrant combination or to harbour feelings without listening to the heartfelt voice of psalms and prophets who tirelessly continue to whisper, to the auricle of our hearts, the eternal love each of us, without distinction, has always been fed with.

Wonderfully hidden between the Bible's lines is, in my view, the story of the human body, our personal physical dwelling: from everyone's physical and metaphysical foundations to the visible and invisible diaspora, from the repeated, destructive attacks aimed at the body and soul to the final triumph of the resurrection, the ascension and the second coming of Christ over the clouds in the sky.

I am convinced that our prime *raison d'être* lies in letting ourselves be overwhelmed by that unique, unifying force the Bible has managed to express, through Mary's "Fiat", in the Only-Begotten Son of God.

This is the path through which, in the ongoing multicellularity process, from the Pentateuch's scrolls to the New Testament pages, in the cyclical alternation of meiosis and mitosis, we get to Heaven, immersed in the mysteries of being born, living and dying well.

I am certainly aware of the difficulties and dangers involved in communicating this thought; at the same time, however, I am firmly convinced that our catholicity flows in our bodies, from inside our chromosomes, our cells, our hearts and vessels imbued with Trinity, paternity, maternity, filiality and immortality which the Church has always tried to convey, in various ways and in all times, to all its children, each being so different but so precious to its eyes.

“I warn everyone who hears the prophetic words in this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes

away from the words in this prophetic book, God will take away his share in the tree of life and in the holy city described in this book.” (Rv 22, 18-19)

In this work, the language structure which enabled me to easily replace the parts of the body with geographical places or other images is not based on an emotional level; rather, it works on a symbolical, allegorical-metaphorical level which, as such, cannot always be overlapped on the first meaning of the term that is used from time to time.

It is on this conceptual platform that our medical expressions, on the one hand, and the language of faith on the other hand, could find that meeting point needed to proceed in harmony.

I believe that these preliminary remarks were necessary to give each reader a personal freedom of interpretation, based on the achievement of a stable balance between reasonableness and strictness as well as between faith and reason.

Catholicism is not a religion revealed to a few privileged people, to be conveyed to others for the purpose of doing proselytism; it is fundamentally the Person of Christ, His body, soul and divinity of the Only-Begotten Son of God, who entered the story of mankind to redeem and completely save it, starting with the single human being and his first cell.

Therefore, mankind needed to be properly prepared to receive him, so as to be able to take part, in the form of an assembly made up of single worshippers, in the active universal plan God was making for it.

All that started with the patient, slow and progressive formation of a small people, namely the Jews. It was a stiff-necked but big-hearted people that immediately started the oral draft of the first and somewhat still new *divine daily: the Holy Bible*.

This people was allowed to use the twenty-two letters of the alphabet, received as a living, sacred chromosomal kit, in much the same way as each human body has been allowed to use the 22 pairs of autosomes needed to its self-formation.

A chosen people, certainly unaware of how the Word would spread, but a people that was faithful to its innate propulsive, transforming force all along.

A people that, in any case, could never have imagined that the Word of God could become real flesh some day and physically renew mankind from the inside out, *connecting it* with the saving blood and water of the Only-Begotten Son in order to *save* and *raise* it entirely.

A people chosen and designated to be an example to all brothers and sisters, enemies included, no longer considered detached spectators but protagonists of the same human and spiritual story of love, suffering, sacrifice, water, blood, earth and heaven.

These reflections, therefore, are not intended to keep medicine and religion united; rather, they involve a task that each of us is called to take on, namely, reuniting man with himself and him with his brother, the human being with the universe, partial man with total man, the zygote with the old man, the water of life with the blood of redemption.

This book is also a call to acquire an ever growing awareness about the deep connections existing between the body's *sacredness* and *ars medica*, between a person's regality and scientific knowledge: it declares unreservedly that it is the sacredness of material earth that makes planet earth and all its geographical places holy, not vice versa.

Generally speaking, science is one of the seven gifts of the Holy Spirit. It reached its full splendour and purest beauty in Christ realizing, through his human and divine life, an expressive fullness which is still mostly to be discovered.

With the coming of Jesus, the four languages – medical, scientific, philosophical and theological – led each human creature to a renewed listening capability, a different way of expression and an equally new, unheard-of type of writing.

A new vocabulary for a new man, written with a special ink – the blood shed by a God made man - and whispered by His divine lips to be received, through the Holy Spirit and in thanksgiving, by every human heart throbbing with brotherhood.

It is indeed in the mystery of incarnation that catholicity is called to become more and more the religion of man and less and less a religion of the book, although we are still somewhat restricted by our five senses, suffocated by the thorns of our worries and the thistles of our reason, and are therefore reluctant to let ourselves get overwhelmed by the mystery of accepting, in Christ, the deepest meaning of *“It is fulfilled”*.

“After Jesus had taken the wine he said ‘it is fulfilled’ and bowing his head he gave up his spirit”. (Jn 19, 30)

The author

STORY OF A CONCEPTION

Man grows before God insofar as he becomes little in his own estimation"

(Saint Anthony of Padua)

Born from natural parents, expected from everlasting, I started as a fecundated cell to wander about in the uterine tube as a fertilised cell – whether on the right or the left side, I don't know.

I continued the first part of my cellular journey, so for three months I moved about like a nomadic people, aiming at achieving my primitive tripartite bodily form.

Once I achieved that result, a second phase began: the filling phase. It influenced the remaining 6 weeks of pregnancy, dominated by a never-ending, orderly mitotic and meiotic activity involving most of my cellular make-up.

At the blastocyst stage, the *Meribah* waters, those of the row, started to spring from the rock of my being.

Later I understood that *Meribah* could symbolise, in the desert of life, the revocation of the *original sin*, which was to make its debut after the bitter dialogue between the *woman* and the *snake*, near *Mara*.

It occurred to me that in the course of history, only *Mary and Jesus* would escape such a natural propagation and restore, in the fullness of times, that perfect marital union humans had decided to give up.

All this would be realized thanks to the *new Adam, Jesus*, who in her, the *new Eve*, would be conceived as personification of the truth which, in her immaculate maternity, would fecundate the land of the living.

I had not yet understood that the following embryological stage as morula could be suggestive, in botany, of plants belonging to the Moraceae family, and that it was not a chance that the Holy Scriptures spoke of a *burning bush* and, later on, of a *sycamore* and a *mulberry-tree*, which are all plants belonging to the same family.

Such a common origin could perhaps refer to the course of life which, from the *burning bush*, would get to the *sycamore* and the *mulberry-tree* mentioned in the Gospels, prefiguration of Mary as a daughter, spouse and mother, who could conceive, through *Jesus*, the whole mankind.

In the future, I would unfortunately find out that such a language is difficult to communicate, since neither philosophy nor theology nor biology alone were sufficient to explain it anymore. What was rather needed was a simple faith enlightened by reasonableness, capable of originating a sort of "bio-sophy" to

unveil the wisdom concealed in bodies and their continuous, inexorable development.

I somewhat sensed that God wanted to reveal himself to the man *Moses* in the *burning bush*, so that Moses could become the leader of a people that, in *Mary*, would reach full filiality – and later become spousehood – to continue the journey in maternity which would eventually be crowned by universal brotherhood.

As I grew up, the *tables of the law*, those vital *ten words*, engraved on my being and remained jealously in my “tent” – my body.

Unfortunately, they would then break into pieces and even get lost, to be found again in the *Ten Commandments*.

In them, my body, designed to be decussated and crucified in Christ ever since it was conceived, would find justice, comfort, dialogue with others and God.

Abraham, *Isaac* and *Jacob* lived in me; I was certain, in fact, that only after going through the stages indicated by them could I let the *Meribah* waters turn into a river of living water capable of irrigating not only the desert of logic, but my heart too.

As I grew up, I learnt that the source of this continuous miracle of unborn life should be sought exclusively in the endless, *Trinitarian* love of God who, in *Mary*, had found a virgin, faithful land into which to pour and bear fruit.

I became aware that the exemplary character of the first generations of the *Jewish people* had consisted in its having been a nomadic people in the hands of God and being fertile in His fertility.

The fact that this people stopped at *Moses* – who, from mount *Nebo*, saw the *promised land* without being able to enter it – could indicate the disobedience and doubt affecting every man who is about to die to himself while crossing the finish line of life.

My soul would anyhow continue its race, conditioned by such disobedience, and would be urged to carry out a continuous internalization and discernment about the most important things in life.

“For God delivered all to disobedience, that he might have mercy upon all.” (Rm 11, 32)

From this observation, I would later on suddenly feel the need to thank greatly all parents, from my folks to mothers and fathers of the whole world.

At that very moment, in fact, I understood in my heart – no longer only in my mind – all mothers who have an abortion and fathers who, after fertilizing, disappear.

Today I am convinced, more than ever, that the journey of life shall have no end also thanks to their faults; and that thanks to those premature deaths, the

waters of *Meribah* go straight on quenching, like actual spiritual oasis, the thirst of the arid land and the bitter waters of many hardened hearts and stubborn minds.

Each parent is always a chosen one to the eyes of the Almighty; in the fullness of time, he will hug again all children, wanted or unwanted, known or unknown, born or unborn, natural and not natural, together with the spiritual children who will have been called to procreate during life on earth.

Subsequently I would become aware of a further element: the living tabernacle that keeps the unborn life. So I would learn to kneel down before each waiting maternity.

In the meantime, I continued to grow in my mother's uterus. I was pushed by a mysterious mitotic force which would involve every district of my body, except for neurons, throughout my earthly life.

Such exclusion of neurons could be due to the need to keep memory intact, without subjugating it to the law of mitotic division, which could somehow alter it through such fragmentation.

Meanwhile, in my growth, the waters had long become red due to red blood cells, and white in the plasma and lymph, while my immune system was taking more and more shape, with the *sea monsters*, the macrophages and immunoglobulins darting and swarming freely in the biological waters of my corporeality.

Like migratory birds, thoughts and nervous stimuli prepared to leave their nests to reach the furthest reaches of Heaven, departing from an increasingly innervated and wisely irrigated earth, now endowed with numerous hormonal messengers.

From the heavens, the two upper limbs have already descended, while from the abdominal earth, two prodigious pillars had long taken shape: once I was born, they would allow my whole *ark* to ambulate, run and even leap.

The heart had been the first organ which set itself apart, in the shade of the primitive pericardial chalice, as a symbol of the deeper, mysterious seat of bodily connections.

At the time of my conception, *wild beasts* and *reptiles*, which belong to the separate species of rebels, already existed.

Like every living being, I would be called to go through again, in my flesh, all the biblical stages of creation recapitulating, in my ontogenesis, the whole phylogenesis of human species. In the end I would fight, first as child, then as spouse and mother: thus I hoped I'd be able to neutralise evil once I'd become brother of my neighbour.

"But I say to you, offer no resistance to one who is evil." (Mt 5, 39)

I was born after nine months' conception. I was so tightly clung to the umbilical cord that I was about to die by asphyxia.

Psalms and *prophets* whispered words in my heart that were at times incomprehensible but so full of love.

A few days after my birth I would experience, thanks to my parents' faith, the grace and the powerful, enlightening force of *baptism* which, ever since I was a newborn, would allow me to go beyond the mere earthly existence: it immersed me into the *Virgin's* immaculate womb like a new *Jesus* to summon me into his mystical body with all my cellularity.

Soon afterwards I understood that both *Cain* and *Abel* lived in me and that I was that *soil farmer* who, at each deadly sin and repeatedly, would raise his hand against his brother, killing the *good shepherd* in *Abel* and then escape by himself, wandering faraway to the land of sensible appetites and personal forms of selfishness.

Likewise I was still the runaway who, as adult, would repeatedly try to definitively eliminate *Abel* from his life.

It is thanks to the sign the Lord put on my forehead, memory, that I, much later, could not forget; and although I had moved away from the heart and had lived too long in the East and *Nod* of it, I had the blessing to discover the merciful right *pierced side* of Christ through the priestly Word and hands.

Noah encouraged me to be fair to my family members, inviting me to let them into my *ark*.

He urged me to do it while I, amongst thousand difficulties, led not only them, but also *pure* and *impure animals* into myself. They could be either in line or not in line with my principles or ways of thinking.

"What God has made clean, you are not to call profane." (Acts 10, 15)

His call was always the same: I should convert my body into an ark capable of floating on the amniotic waters of a universal maternity, without despising anything anymore.

I kept being faithful in facing that decisive shift from the maternal uterus to the Mother's womb. And so it was that I, as if by magic, began to love.

The story of *Sarah* and *Abraham* would pervade me with *Trinity* and give me hope as to the meanings of sterility and spousehood.

Hagar and *Ishmael* confirmed that man's listening capability was hugely far from the greatness of God's merciful listening.

Isaac, on the other hand, was preparing me to a deeper understanding of *Christ's sacrifice*: it would no longer occur through the binding to the wood on the part of his father, in the absence of his mother, but through the crucifixion on the

raised wooden cross of mankind, the Mother standing at its foot. She would be present at the offer the apostle would make to the Father during the celebration.

The presence of *Mary* “the *Shulamite*” in the *Song of the Songs* next to the faithful apostle would in fact not be restricted to the bloody sacrifice; she would keep playing her role, albeit in a bloodless, deeply hidden way, at each *Eucharistic celebration*.

In the whole story of humankind, no mother would ever dare imagine she could repeatedly face, not even with the thought, such an inhuman test.

Not to mention the devotion, purity and immaculateness with which she continues to make her painful offer, through priestly hands, to the *Father* for the salvation of all of us, her beloved children.

Jacob's dream was, to my eyes, a pre-representation of the *stairway to salvation*, made up of thirty-three steps: the vertebrae of the spine of Christ who, in only thirty-three years of life on earth, would return unity and coherence to the three tumbledown corporeal tabernacles of mankind.

I started to grasp the meaning of being chosen in Christ before the world was created.

“*Thus he chose us in Christ before the world was made to be holy and faultless before him in love*” (Ep 1, 4)

Thus, the act of the serpent being raised up by *Moses* in the desert for the healing of the unfaithful became more clear to me.

Esau would teach me to be cautious in condemning any brother and to remember the past and the unjust earnings, in broad sense, which I would continue to make resorting to deceit and falsehood.

The *stream of Jabbok* reminded me, on the other hand, that I would never be alone in the many struggles of life. It also highlighted a real covenant between man and *angel* culminating in the blessing which *Jacob* finally gained after struggling all through the night until the crack of a new dawn.

It is of little relevance that I, to the eyes of the world, would come out of the struggle *badly*. What mattered me most was to change the name into *Israel*, *God is strong* and give it glory.

I sensed that one is born a Jew but can only become *Israel* after winning a victory personally, in the most important spiritual struggle of life.

“*The LORD called me from birth, from my mother's womb he gave me my name. (...) You are my servant, he said to me, Israel, through whom I show my glory. (...) For now the Lord has spoken who formed me as his servant from the womb, That Jacob may be brought back to him and Israel gathered to him; (...) I will make you*

a light to the nations, that my salvation may reach to the ends of the earth” (Is 49, 1-12).

At this stage I thought once again of *Moses*, of that terrible crossing in the *Red Sea* which would further confirm to me that *water*, *manna* and *quails* would be my companions anytime and anywhere, not only to satisfy any physical and spiritual need of mine, but also to remind me, each time I would forget it, of that invisible connection between that one-celled organism I initially was and the multicellular body I had become in the meantime.

Such nourishments anticipated the *Divine Mercy* who, in due course, would give each man – myself included – not only, through the *quails*, the physical food to satisfy every physical appetite, but also, through the *water*, the sacramental nourishment of forgiveness, and, through the *manna*, the Eucharistic food of atonement. At the same time, they called me to jealously keep the memory of that primordial shift from the initial “man of water” to the final “man of blood”.

I became aware that all that was meticulously prepared when I, walking barefoot on a dry terrain, sat about crossing the *Jordan* under *Joshua’s* guide, aiming at conquering *Jericho*, perhaps the most ancient town ever built in the deepest depression of the earth crust.

The memory of the *Nile* water turned into *blood*, of the *frogs*, *mosquitos*, the *large flies*, the *cattle’s death*, the *ulcers*, the *hail*, the *grasshoppers*, *darkness* and the *death of the first-born* will forever be in my mind and my heart.

Probably the whole life on this earth will not be enough to me to conquer my whole bodily earth up so as to able to dominate the depths of my heart which, like *Jericho*, are situated in the abysmal depths of the thought, where the *Jordan* flows into the *Dead Sea*.

But I know for sure that such final conquest will follow the great victory on the *Golgotha* and that the final phase of this struggle will be fought through my biological, heaven-bound cross when, after definitively losing my right of citizenship on earth and entering, for a second time, the womb of *Our Lady of the Assumption*, I will be called to make the final decision: become a citizen of a new city, the *Heavenly Jerusalem*, the real homeland, the centre of joy, life and peace.

I sincerely hope that at that final moment I will have kept my faith in *Christ* letting myself be embraced by the most total, decussate, intimate and filial surrendering to the supreme, unfathomable will of the *Father*.

A WAY

I see the cage opening to the earth
and life blossoming.

The river Nile flowing, with the Jordan,
into the soil, through forgiveness.

I make out a woman dressed as a Mother
indicating everyone the way.

The will of man's icon
uniting to that of the Father.

Someone's touching, eating and drinking,
bringing inside the dawn,
with his forever being connected
to a pleading force.

The two of them running and announcing to the world
the new shape of the sea,
the new skies and the new earth
with that staircase to go up.

There is no island to be sought anymore,
there's just one body to love.

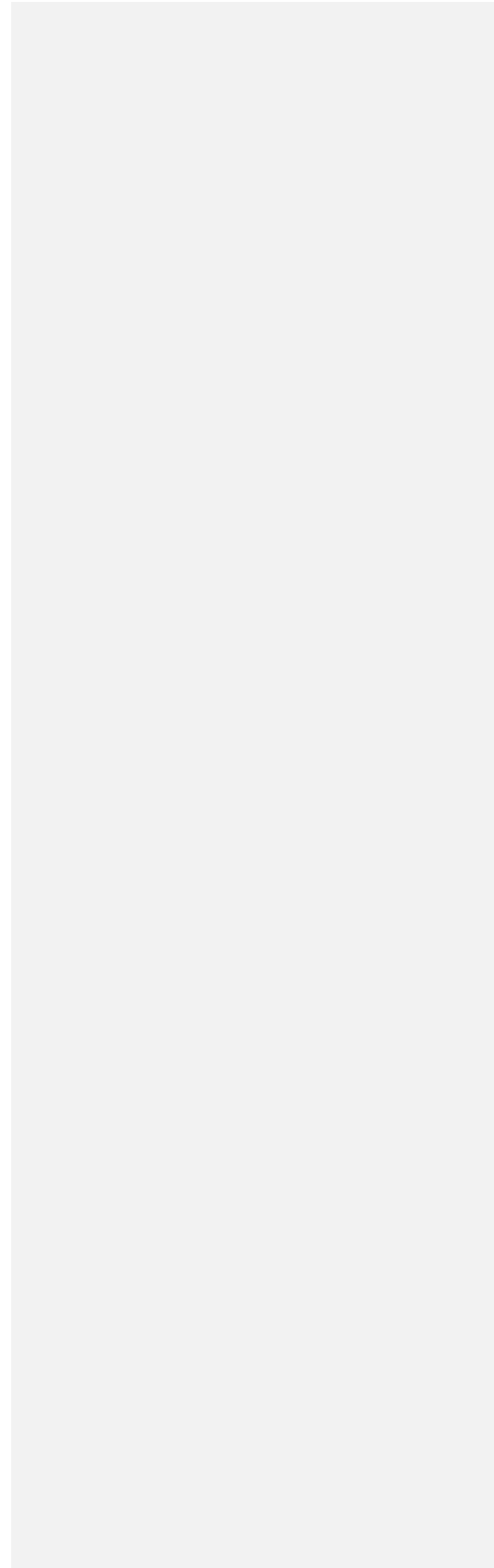
I watch the birds swimming in the sky
and many fish flying.

It's no history anymore, it's no insight,
it's a prodigious mystery.

It's neither prose nor poetry,
it's the effusion of a heart.

PATIBULUM

There's a drop of voice
on the ground line
a moonlight
a lifting from the ground
a luminous joyful
peaceful childbirth.



HUMAN UNIVERSE

You are the slow explosion
of a tiny cell
of its skies
its seas
its rivers
its lakes
its dreams
its fears
its waters
its land
its mountains
its valleys
its streams
its desires
its soul.
You are a cathedral
and living brick
of an immortal temple.

THE SUN'S BATH

It was in the afternoon
and it was a dive.

When the big star
re-emerged,
the waters
had changed
direction.

The sun proceeded
its course,
radiating
the earth
with light, life and love.

Every day,
in the evening,
the moonlight
reflects
its splendour
while
at day and night,
the tidal wave
re-echoes
the change of direction.

THE STAIRWAY

One has to go further down,
when the soul rejoices in the body,
while it suffers in the flesh,
at the moment of separation.

One has to go further down,
from the mind to the bone,
from arteries to capillary vessels
and from these to the heart.

One has to go further down,
until he reaches the point of junction
between soul and first cell.

One has to go further down,
from the blood to the water,

if he wants to enjoy
the eternal, abysmal
love connection
of man with God.

THE DIRECTION

Living from the inside out,
from within, without.

From the primordial zygote
to the final pluricellularity.

From the heart to the skin.

From me to you.

It so happens
that the big unknown
which is in ourselves
grows exponentially,
while in deep concealment,
and without letting anything out,
the heart is filled
with immensity.

JUDGEMENTS

Badly expressed words
are like sharp spears
which pass through the skin
pierce the ribs
and even reach the heart.
They are tormenting arrows
driven-through nails
chalices poured
into a river of passion.
They are leaves written to the wind
feeding fury.
The person hurling them
cannot get them back.
Hope is solely
in him who sacrificed himself
paid and atoned for
every debt with his love.

ROBIN

You, little creature,
tell me:
*“Where do you come from,
where are you flying to,
so marked on your little body,
not on your forehead,
by the brush
of the Just,
by his poured
ink?
Are you bearing a message
for man?
Or rather the memory
of that rainy
day
on which
the Saint
spoke
and wrote
from the top of the mountain
on the place of the skull
with the spear pierced
into his rib cage,
stripped of everything and everyone?
Tell me, faithful little bird,
where do you come from, who sent you?”*

IGNORED

What is a sky without stars
a sea with no fish nor pearls
a land with no hills nor mountains?

It is a man without mother
with no childbirth nor womb
alone and abandoned
in the freezing cold
of a silence
which seems
to have
no end.

FIRST COMMENT ON A GOSPEL PASSAGE
DIALOGUE WITH THE SAMARITAN WOMAN (Jn 4, 5-42)

“Jesus’ thirst for water is thirst for the unborn life. It is not easily recognisable having not yet arrived at the land supplied and fed with blood. The well is the heart of the man who is forming. The Samaritan woman lives in each of us. She represents the female side of that constitutive nuptial union that each man owns. The five husbands she is separated from symbolise her male component that has been broken”.

Sychar or Shechem is the geographical reflection of the heart of every human creature. It is the first piece of promised land Abraham stumbles across.

“Abram passed through the land as far as the sacred place at Shechem, by the terebinth of Moreh. (The Canaanites were then in the land.)” (Jn 12,6).

It is the plot of ground Jacob purchases after encountering Esau.

“The plot of ground on which he had pitched his tent he bought for a hundred pieces of bullion from the descendants of Hamor, the founder of Shechem” (Jn 33,19).

It is the land where Simeon and Levi killed the Sichemites for what they had done to their sister Dinah.

“On the third day, while they were still in pain, Dinah’s full brothers Simeon and Levi, two of Jacob’s sons, took their swords, advanced against the city without any trouble, and massacred all the males” (Jn 34,25).

It is the mountain side Jacob gives to Joseph.

“As for me, I give to you, as to the one above his brothers, Shechem, which I captured from the Amorites with my sword and bow.”

It is Joseph’s burial place.

“The bones of Joseph, which the Israelites had brought up from Egypt, were buried in Shechem in the plot of ground Jacob had bought from the sons of Hamor, father of Shechem, for a hundred pieces of money. This was a heritage of the descendants of Joseph.” (Js 24,32)

It is the place where Joshua renews the covenant between the people of Israel and their God.

“There, in the presence of the Israelites, Joshua inscribed upon the stones a copy of the law written by Moses.” (Js 8,32)

Jacob's well is the heart tube which still has to bend and fold several times before developing into a mature organ and reaching its definitive function when atria and ventricles are fully developed.

The well contains the naturally flowing water of that immense hidden humanity spontaneously aiming at and craving for coming to the surface.

Jesus anticipated the first sign of such legitimate desire at Cana of Galilee turning into wine the water contained in six jars, the symbol of the six days of creation.

Today Jesus sits at the well looking tired, not physically, but because those next to Him have not yet understood the signs and the Word He keeps giving to them.

It is this attitude of spiritual deafness which makes Him particularly tired and weary. He is totally committed to underlining the deep, original meaning incarnation assumes for the whole mankind.

The person of Christ, born of the Father before all ages, came to the world in human form to be able to complete every creature with the gift of divine essence of His second and eternal person of the Most Holy Trinity, by the power of the Holy Spirit.

The time detail – it was about noon – refers to the Heavenly Father's verticality.

The woman drawing water is the female part that is innate in each man and on which the indelible memory of the origin of life rests.

It is in this verticality of his Father that Jesus asks the woman for some water. He does it not so much out of the need of putting it in His body and thus quench his physical thirst as to reveal to the Samaritan woman that the basis of her womanhood is before her: it is the male part of her person as designed and wanted by God in the marital condition of male and woman.

"God created man in his image; in the divine image he created him; male and female he created them." (Gen 1, 27)

Jesus primarily aims at quenching the most real, deepest and most spiritual thirst in the woman who is inside us. A thirst that can only be definitively quenched by reconciliation through the water coming from the natural seedbed of unborn life.

For just as martyrs continue to shed their blood, so zygotes, embryos, morulas and blastulas continue to shed their water where mothers and fathers continue to pay through their tears.

The dialogue between Jesus and the Samaritan woman represents therefore the New Testament redemption of the old temptation which Eve was exposed to in the Garden of Eden and that was finally expressed in the original sin she committed, with Adam's full involvement.

Meanwhile His disciples are busy stocking up on solid and semi-solid foodstuffs.

Their thoughts follow the strict rules of a linear geometry developed along one plane, categorically refusing the reality funded on more planes intersecting in space at the same time.

Theirs is a simple, soft, clear, straightforward thought rather than a complex, spherical, exhausting, global, all-absorbing one which, in the best case, will lead to an organ's vision, never to that of an organism.

Their reflections contain virtually no trace of a life which could have begun in a "fluid" manner, nearly invisible to the human eye, hidden in the tiny fragments of a genetic code which, once discovered, will become one of the most important objects of speculation for science and technology.

"When you see the desolating abomination standing where he should not (let the reader understand), then those in Judea must flee to the mountains" (Mk 13,14).

With knowledge advancing and revelation becoming deeper, the Church will look after and defend any form of human life, starting with the germinal and unicellular one, with which any new life had its explosive debut upon conception. For it is through this way that Jesus zygote entered space and time as man dragging, in His humanity, the totality of His Second Divine Person generated by the Father before all ages. This was the only way to sum up in Himself and give back to His Father all the lost brothers and sisters born in space and time, that is, the whole humanity.

The process of turning everyone into person, into the human and divine person of the Second Person of the Most Holy Trinity, would return, through the sacraments' sanctifying grace, that original force mankind had lost, having been increasingly deceived by evil spirits to be considered "spaceless" and "timeless".

"The Samaritan woman said to him, 'How can you, a Jew, ask me, a Samaritan woman, for a drink?' For Jews use nothing in common with Samaritans." (Jn 4,9)

The first answer which the woman gives the Master is like a stone which helps build further ideological separation walls that have always been raised like a barrier to separate males from females, Jews from Samaritans, citizens of a community from individuals living outside it.

Such barriers systematically separated Jews from their brothers, Christ from His flesh, the born from the unborn children, the Creator from his creatures.

Jesus wants to tear down these disfiguring barriers of evil thoughts which are raised, handed down and kept through deception. He introduces himself as the one who is the living water.

Now the courtier comes in, which is in each of us: "Lord, how can you deal with the things of this earth if you do not even have the bucket of knowledge and experience I have? How can you draw water from this deep well of science which my ancestors, not your wisdom, have delivered us?"

The proud woman did not know that she is in front of the creator of science, before the one who has the power of distributing the bucket of knowledge and experience, and of getting it back whenever and however he likes.

The woman carries on unperturbed. She starts defending her heteronomous faith she received from her fathers and goes so far as to naively compare God's majesty to the smallness of man Jacob, a servant of God and therefore a servant of Lord Jesus, who is God.

Now the Master points out the substantial differences in the waters and the sources to which he refers in a wise and veiled manner.

The water the Samaritan woman refers to is the drinkable water, while the water Jesus hints at is the original, hidden life; the Samaritan woman's well is the artesian well, while Jesus refers to the heart of man.

The heart, in fact, once it has received the hidden, initial life, drinking and assimilating its deepest value and distributing its content to the whole multicellular body, becomes the spring of eternal life welling up from its innermost feelings of brotherhood towards every neighbour.

Accordingly, Jesus will successfully ask His Father to make the spring of eternal life, the spring of every well, gush from the cross, when His heart is still.

"Father, if you are willing, take this cup away from me; still, not my will but yours be done." (Lk 22,42)

The Father will hear the prayer of his Only-Begotten Son and, in the power of the Holy Spirit, will give to the world the water and blood which will flow out of His side, thus making both the unborn and the fulfilled life gush from the pierced rib cage.

The woman's reply shows a not yet mature, rather opportunistic faith.

The claim "I do not have a husband" becomes the only truth she is able to express, and Jesus' consequent answer "You are right in saying 'I do not have a husband'" underlines, on the one end, the previous five pseudo-unions plus the current one, also deceptive; and, on the other end, that all that she said before is also the product of deception and falsehood.

The real, only union consists in the solid bond between the male and female component in a single person. Jesus and His Mother are the symbol of such union, the male and female to refer to for a new mankind that is called to become *matrimonial* in each child who, in turn, will become spouse, mother, brother and sister for the other.

This is the land each Christian must enter with all his population of cells and learn to administer it; he should start with taking care of himself and get to love himself, being supported by that example of waveringness the Jewish people has never failed to hand down to its descendants, before and after the desert, up to our days.

The woman improperly defines Jesus a prophet, although He is not a prophet announcing future facts; neither does he speak in God's name. She defines Him that way only because He reminded her of her past.

Jesus himself is God, the source and aim of any prophetism on waters, on land and in the Heavens.

God will no longer be adored in the mountains or the city of Jerusalem, since His truth will not break into each man, once he has become a new person in Christ.

"Because salvation is from the Jews" should be intended in the sense that Joachim, of the tribe of Judah and Jesus' grandfather, is the biological father of Mary, namely, the woman who brought salvation into the world with the incarnation and birth of her Only-Begotten Son.

Conceived in Galilee, born in Judea after travelling through Samaria in His mother's womb, Jesus comes to announce everything to the Samaritan woman who lives in men and women of every age.

Meanwhile, the disciples come along. They are amazed at seeing their master talking to a woman. That amazement is due not only to prejudice, but also to the spiritual turmoil they feel inside them.

They have half a mind to ask Jesus: *"How much more should we look into ourselves to understand you? Who's the woman you are talking to and I feel leaping in me?"* No one dares to utter a word.

The Samaritan woman leaves her water jar; rather than calling her husbands, returning and being healed, she goes back to town and invites people to come and see a man who told her all that she had done in the past.

As if Christ could limit His redemption to this sole aspect.

In any man, the temptation to leave his own water jar always lie in wait: that, in fact, is the symbol of the custody and memory of the unborn life, buried like a precious pearl in the innermost parts of his being.

Very often, the same man always prefers to run away: escaping from himself, he invites other people to see the one who is talking to him, rather than standing quietly *to listen* to and *do* what God has ordered to him.

Later on Jesus will remind us of the importance of carrying a jar on the head, a jar filled with the water of life, that keeps that pearl from which the whole biological land of our bodies originated. He will do it on the first day of the feast of the Passover, near Easter, when He will command two of His disciples to follow a man and enter the house in which such man will have gone into to prepare the Easter dinner on the upper floor.

"He sent two of his disciples and said to them, 'Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, 'Where is my guest room where I may eat the Passover with my disciples?'" (Mk 14, 13-15)

In this sublime symbolism, the lower floor becomes the place in which life is conceived and lived, the upper floor where life is celebrated, and the third floor, or penthouse or region of the head, the place where we are called to contemplate life on earth and from the Heavens forever.

Meanwhile the disciples, under the pretext of the food, make their master open a further door into the room of spiritual metabolism.

The food which Jesus shall eat and the disciples do not know yet is the Eucharist.

The risen Christ will celebrate the Eucharist he will eat and drink after His departure, through the mouth of each faithful who has become a living cell of His mystical body.

Obedying to the Father's will consists in fulfilling the work of salvation.

The four months prior to the harvest are the lapse of time from the sowing to the harvest; from the water to the wine; from the zygote to the fulfilled man, from the grape to the bunch, from squeezing to racking.

The invitation to look up, admiring the fields already turning gold for the harvest, is a heartfelt call to see and be able to recognise, in Christ and His mystery of death and resurrection, the mature fruits of the work of salvation.

The one who reaps is not man but an angel, acting as he who cuts and picks up the mature wheat of Christ's fullness from the fields.

Each angel receives his wage both when he reaps the fields and when he carefully picks the mature fruits to be presented to the Father, once they are purified from evil.

The angel rejoices with man who, in turn, having received the pollen of the Word of God, lets himself be completely fertilised to spread the seeds of such Word on the land previously prepared by the work of evangelization.

This invisible, subtle and concrete cooperation is consistent with the proverb that goes: man sows and the angel reaps.

Jesus will send His disciples not only to sow, but also to reap, once they have become like heavenly angels cutting the fruits that the "manure" of law, the work of prophets and the sacraments of the Church will have matured.

The seven sacraments set up by Him will become a huge "thrashing machine" of the Spirit in the hands of His consecrated ones. The latter will no longer be sent only to sow, but also to reap what they personally have not struggled for, having come after the hard work done by angels, saints and martyrs of any place and time.

Many Samaritans, from those of that town to those of our age, continue to show a superficial faith, based on the Samaritan woman's words, rather than a rooted faith based on the revealed Word.

These brothers will therefore be unable to keep Jesus in their hearts for more than two days and will find themselves regularly alone at the beginning of the third day, being absent at the meeting with the dawn of resurrection.

But more and more people will believe his divine Word and letting themselves be changed in the innermost of their souls, they will know Him as the one and only Lord and Saviour.

SECOND COMMENT ON A GOSPEL PASSAGE

THE LIGHT OF GOOD WORKS (Mt 5, 13-16)

“Ions supplied by salt play an essential role in the human body for its cellular bricks and the fluid which surrounds them. Salt is the symbol of the faithful’s natural and spiritual life, a life which has to convey the flavour of Christ. The light is only one and comes from one source, Christ’s pierced side. From this fissure, the light is transmitted through the grace passing through the life of each faithful. In a spiritual sense, such passing can occur in various manners following faithfully the ways in which physical light is transmitted: absorption, diffusion, reflection refraction and diffraction”.

Every work which doesn’t have the flavour of Christ does not rise to Heaven, but gravitates on earth and is trampled upon by the inexorable journey of mankind.

It is salt that gives flavour and lightness to man’s life.

In the book of *Genesis*, the salty sweat of his face allows him one day to eat the bread of life as soon as he, tired and weary, has concluded the journey from faraway Tiberias to the Golgotha.

As for light, it gets passed on from Christ to others through testimony, which in turn is expressed through one of the five possible ways mentioned above.

The effects on the neighbour will be different if the person transmitting light has been captured or carried by it; or if, once he has been passed through by it, has changed its outgoing direction, or if he has diverted its propagation wave or changed its trajectory.

Whenever the race of any light wave originating from Mount Calvary is interrupted, death and darkness are unavoidably generated on earth, underground and in Heaven.

This notwithstanding, man has been given the chance to look without seeing and of stopping the amazing photons at the “gates” of his eyes: only man, in fact, has been granted – when he so wishes – the chance of not thinking beyond the visible and not going beyond the Jordan.

Nevertheless, according to God’s salvation plan, man is, by virtue of the multicellular structure and throughout his earthly existence, deemed similar to a city repeatedly and tirelessly reached, illuminated and crossed by the eternal light of the Golgotha.

It is in this sense that in each historical age, the faithful that burns in the fire of the Holy Spirit agrees to be sacrificed on the big candelabrum of Mount Calvary and continues to shed light on those brothers living in darkness.

The salt way refers to the enjoyment of life, while the way of light refers to the sense of sight, so that mankind can, by means of both ways, reach every man and, in unison, glorify the Eternal Father in Heaven.

The ways in which a person’s body is captured by light, the conditions through which the body diffuses it, the ways in which the body changes the direction of the light’s rays, the numerous manners that allow it to deviate the light’s

propagation wave, the photons' nearly endless possibilities to change trajectory crossing the body make each human creature, on the whole, really precious, unique, unreplaceable, but above all so radically connected and interrelated to God and others, along all the path that goes from Nazareth to Jerusalem and from lake Tiberias to the Golgotha.

THIRD COMMENT ON A GOSPEL PASSAGE

RESURRECTION OF LAZARUS (Jn 11, 1-45)

“Jesus has authority over death and keeps giving the resurrection to Lazarus that unfailingly dies in each of us. It is the Gospel of the preparation to the sacrament of healing, also known as reconciliation or confession. It involves a drastic journey of personal healing, from death to new life. Such journey should never be lived individually, but always collectively: present in the confessional with the faithful penitent is, in fact, the whole mystical body in Christ”.

Lazarus, the symbol of the male living in each of us, is sick. Mary and Martha, the symbols of the two sides of the female nature residing in each of us, send for Jesus.

He listens to the voice saying to him: “Lord, behold, he you love is sick”.

The one loved by Jesus is the Adam who is in each of us.

Lazarus’ sickness is the emblem of sin, and sin implies, in any case, a personal responsibility.

Sin always appears the result of a fracture between the Adamitic male part and the Evitic female part who reside with the same person.

In it, the profound tie that bound the two parts has been replaced by a much softer relationship, similar to the one which relates the two sisters to their brother Lazarus.

Nevertheless, while Martha cries over her brother’s death, Mary contemplates, in the light of Christ’s salvation, the spiritual death of every brother who is victim of sin.

A few kilometres from Jerusalem is the house of the three friends of Jesus – Lazarus, Martha and Mary. This house is a significant synthesis of the catastrophic consequences the original sin caused to mankind, but it also shows God’s merciful answer to the spiritual and physical death of his creature.

In addition to the death of Jesus, Lazarus’ resurrection will, according to the Gospel of John, lead to the death of Lazarus on the part of the chief priests.

“The large crowd of the Jews found out that he was there and came, not only because of Jesus, but also to see Lazarus, whom he had raised from the dead. And the chief priests plotted to kill Lazarus too, because many of the Jews were turning away and believing in Jesus because of him.” (Jn 12, 9-11)

The young son of the widow of Nain and the young daughter of the chief of the synagogue will complete the symbolism hidden in the three different resurrection accounts.

Lazarus’ sickness will not determine the definitive death of Jesus’ friend, who is sinner man; in fact, his death occurred to give greater glory to the Heavenly Father.

Therefore, thanks to the coming of the Only-Begotten Son and his subsequent sacrifice on the cross, every child will be able to disentangle himself from and get out of sin that kept him trapped in his sepulchre, albeit with his feet and hands tied and his face wrapped.

After this episode, the Gospels of Matthew and Mark will report an undefined woman who will anoint the Master's head with aromatic nard, while the Gospels of Luke and John will mention a woman, not necessarily the same as the other evangelists, who will anoint with oil and shed tears on the Master's feet, and dry them with her hair. John is the only one who identifies the woman who puts the perfumed oil as Lazarus' sister.

"Six days before the Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. They gave a dinner for him there, and Martha served, while Lazarus was one of those reclining at table with him. Mary took a liter of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus, and dried them with her hair". (Jn 12, 1-3)

Once he has received the news of Lazarus' disease, Jesus, who was on the other side of the Jordan, decides to go back to Judaea and, answering to His disciples' perplexities, expressly refers to the twelve hours of the day.

Through such important reference, the Master wants to stress that the twelve hours of the day reflect the whole spiritual journey of a man's life which goes from the dawn of the Annunciation to the sunset of the Crucifixion.

These are the hours in which sinner man can reconcile himself with God re-establishing brotherly ties with his neighbour.

The following night, that between the Good Friday and the dawn of the resurrection, is a time of never-ending wait and infinite blessings.

In such a faithful moment, which marks a definite separation of the body from the soul, even the most fervent faithful stumbles.

Only Mary was capable of keeping a staunch faith, continuing to believe in mystery of death and resurrection of her Only-Begotten Son.

Now Jesus indicates a deep connection between Lazarus' death and man's sleep: although death contrasts with the body's waking state, it enables the soul to continue its natural journey in the power of the Holy Spirit.

Death is therefore presented like an active spiritual process each soul shall go through upon separating from the body, abruptly or gradually, before entering into Christ's glorious, mystical body or into the evil's broken-up, atheist one.

Jesus, who will soon be called to live that passing, lets us know in advance, being supported by His testimonies, that He has full command over this last phase of His life on earth.

After this episode, humanity shall recognize that death is no longer that inevitable, uncontrollable process which the world believed it to be; it is, in fact, totally dependent on the will, the hands and command of the Lord.

Thomas' insight in this respect is prophetic since he will also die as a martyr, together with the other disciples, and will resurrect with Christ later.

When he arrives at the burial site, Jesus finds Lazarus who has been in the sepulchre for four days and is therefore at an advanced stage of decomposition.

Martha meets him, while Marys stays at home, sitting.

Martha's active femininity, always in motion, shown by the ways in which she initiates the new dialogue with the Saviour, demonstrates that she is no longer the one she used to be.

Martha, in fact, makes a deep profession of faith defining Jesus the source of life and resurrection for whoever believes and lives in Him.

Rather than complaining with Jesus about her sister, Martha returns home to call her; she makes her get up and runs to the Master with her.

The hard-working femininity has become an ideal bridge between contemplative femininity and divine majesty.

The ancient Eve has found again her original union with her Adam in Jesus, the new Adam, and cries with him, at his feet, with that part of the people that has seen her go out of her house.

She does not cry on a single sepulchre, but on all sepulchres of mankind of which she is the parent and Mother by virtue of that original love damaged by sin.

Now, God asks where Lazarus, who represents the old Adam, is buried. The answer he gets is: "Come and see".

At these words, Jesus bursts into tears, because that place is symbolic of all suffering, pains and deaths affecting humanity, from man's conception to his fulfilment, from man water to man blood, from the harmonious beauty of creation to the leprosy of its destruction, to blindness, dumbness, deafness, lordosis, kyphosis, lameness, paralysis, deformities, neoplasms, psychological disorders of the body, soul and spirit.

It is a cavern, an underground vacuum in which each human being hides his decomposing bloodless part of his eternal being.

The command, therefore, is to take away the stone, that non-living component representing the visible synthesis of all the lifeless part which has interposed itself between man and God.

Martha breaks in: worried by the smell her brother's corpse begins releasing, she would want to advise Jesus against taking such a hazardous step, although he promptly invites her, in a manly manner, to keep having faith.

One can only enjoy God's scent after experiencing the stench of sin.

As soon as inorganic, biologically non-living matter is removed, Jesus raises his head and thanks the Heavenly Father, who has once again listened to His son and will *always* listen to Him for all eternity.

Jesus cries out to Lazarus to come out of the tomb, albeit still tied and bandaged; then He orders to the people present to free Him and let Him go.

For any man, even if he has his sins forgiven and has passed from death to life through the sacrament of confession, also needs, to be completely free, that his neighbour decides to free him and let him go in peace.

FOURTH COMMENT ON A GOSPEL PASSAGE

TRIUMPHANT ENTRY INTO JERUSALEM (MT 21, 1-11)

“It is the Gospel of the steadfast, pre-existing mother and the meek son closely tied to it. Jesus enters Zion, the mount on which Jerusalem is built; in other words, he enters the life of any man founded on the embryonic hill, which has become foetal mount and therefore a walking tree. He enters it seated on the humble chair of the universal filiality, which is intimately linked to the utmost maternity of his mother, Mary Most Holy, to whom any son here on earth is intimately tied.”

Before entering Jerusalem, Jesus stops at Bethphage, which means *house of unripe figs*.

The etymology of the word takes us metaphorically back to the episode of the fig tree he had withered to its roots, although that was not the time for figs.

“[...] Seeing from a distance a fig tree in leaf, he went over to see if he could find anything on it. When he reached it he found nothing but leaves; it was not the time for figs.” (Mk 11,13)

In botanical language, fig is a false fruit, as it originates not only from the change of the ovary, but also from other parts of the flower.

If one really wants Jesus to be part of his life, he needs to deprive any false fruit-bearing plant of water, regardless of the season of life he is living.

Sending two disciples to seek a she-ass that is tied to her colt means inviting every faithful to follow the apostles' example and act in Christ as a community, starting with that little marital union of male and female residing in him.

“For where two or three are gathered together in my name, there am I in the midst of them.” (Mt 18, 20)

As soon as the disciples find themselves to play the role of consecrated apostles of the Catholic Church, they will be called to untie the absolute maternity, which is yet intimately tied to the universal filiality-paternity bond, so as to lead every faithful back to Jesus in the name of this inseparable binomial.

The single faithful will also be called to untie the maternal and filial-paternal parts he has inside and hand over both of them to Jesus. He *needs* them if he wants to be freed from the false fruits his existence is full of.

The apostles, in turn, cannot act on their own initiative in separating old prejudices from real concepts. Asked to give an explanation in this respect, they will reply that it is the Lord who needs to receive, from our hands, the Mother of every maternity and the “colt” of any filiality and paternity, so that He can get into the innermost of every human being, into the city built on the mountain, that is, the Jerusalem of every living creature.

The apostles themselves shall reassure anyone asking questions, confirming that the Lord will promptly send again the two beasts of burden, although He knows that they will be tied again.

Now Zacariah's words are hovering in the wind in jubilation.

"Rejoice heartily, O daughter Zion, shout for joy, O daughter Jerusalem! See, your king shall come to you; a just savior is he, Meek, and riding on an ass, on a colt, the foal of an ass." (Zc 9,9)

You, holy Virgin, are that daughter who, by unconditionally obeying, accepted to become the Mother of God, from Nazareth to the foot of the cross, and that through Him, you became the immaculate womb for the spiritual making of every human being.

You are still the only bride of the Holy Spirit who, through such divine union and through the sacraments, will transmit the infinite gifts of the Divine Grace to the life of every faithful.

Rejoice and be glad, because you are no longer the only one who has to live and manage the unfathomable designs of infinite love, since your Only-Begotten Son and only King of the Universe sits on the spinal column of your maternity, bent over the earth's needs in His human nature as Son and Second Person of the Most Holy Trinity.

Rejoice and be glad, for it is He who wants to exalt you once again, by riding and sharing with you to the end the huge weight which has been handed over to you.

Rejoice and be glad, as it is He who meekly sits on the two beasts of burden, symbol of the maternity and filiality-paternity that will become spousehood for the whole mankind.

Rejoice and be glad, because your Jesus, through you, will get the fullness of life into every person's flesh, such fullness consisting in living one's body in one burden, which is His mystical body being conceived in your holy, immaculate womb.

Rejoice and be glad, since from this moment onwards all your children who will wish it will be able to move from the old condition of beasts of burden, pack-animals, exploited and abused, to the one of eternal dignity of persons in the Second Person, human and divine, of your Only-Begotten Son!

Rejoice and be glad, you that have remained faithful in your endless immaculate nature and are called to cross the threshold of pain.

The disciples carry out what Jesus had ordered them and put the old mantles of their prejudices and their old, hackneyed thoughts on the she-ass.

The huge crowd also lays its mantles on the road, so that they may be trampled by the two beasts of burden ridden by the God of the body sitting on the Mother of life, while others, obeying to the Holy Spirit, are busy cutting the mantles of the trees – their branches – and laying them on the road.

The walking humanity and the humanity still rooted to the uterine land meet and find out they have both been redeemed.

The crowd that precedes Him and the one that follows Him shout in unison:

“Hosanna! Blessed is he who comes in the name of the Lord, (even) the king of Israel!” (Gv 12, 13).

It is the shout of the whole mankind that, once it has got out of its captivity, begs for salvation and praises the forthcoming victory.

But there are people who have remained in the town and, in the grip of anxiety, wonder who is this man who breaks the law of Moses, who instead of obeying the strict rules of the diaspora, dares to get back into the place of origin, challenging the pharaoh in an extraordinary duel of counter-exodus.

The displaced people answer: “He is prophet Jesus from Nazareth of Galilee, from Bethlehem of Judaea, the Only-Begotten Son of the Creator, the Lord of the body, Heaven and earth, and the Saviour of every human being.”

All stones shout the same truth, they know that they are the bricks of that immortal temple which is about to enter Jerusalem, they have been following him since the annunciation and will follow him up to the ascension to accompany him once again, in the form of rainy clouds, in his second coming.

Every stone can therefore shout loudly: “Israel has been set free.”

“Fully aware that in the end all of us shall separate from each other, why not living fraternally our nature of creatures on earth, in the belief that in so doing, we will all find each other again united to our bodies in heavenly glory?”

Here begins the presentation of subjects related to the operation and structure of the human body, in which the single cells are the fundamental units of what can be considered an actual organised society.

In such society, each cell, if considered separately, is able to manifest all the fundamental activities which are common in the life of the organism to which it fully belongs.

More specifically, Almighty God wanted to let the human cell live independently in the case in which it is separated from the organism it belongs to and is cultivated as a free, in-vitro cell.

This is possible and is not surprising, in that such mysterious and splendid living brick possesses interiorly all properties of the original organism.

PROPERTIES OF CELLS

Very briefly, such properties are: reproduction, assimilation, respiration, growth, synthesis ability, reactivity to stimuli and movement.

MAINTENANCE AND LUXURY FUNCTIONS

The performance of a certain cellular activity obviously implies the assumption of adequate structural and functional features.

Two kinds of structures and functions can be identified in the cells of a multicellular organism: the so-called maintenance structures and functions, which are closely related to the survival of the single cell and are common in all cells; and those related to the specific function that each kind of cell is called to perform for the benefit of the organism and for the sake of multicellularity.

The latter functions, not being directly of use to the cell in which they are performed, are called free or luxury functions.

Such luxury functions correspond to the talents indicated in the parable in the Gospel: each human being is endowed with talents in a different, unique and absolutely personal way.

“It will be as when a man who was going on a journey called in his servants and entrusted his possessions to them. To one he gave five talents; to another, two; to a third, one - to each according to his ability. Then he went away.” (Mt 25,14)

The man who is going on a journey is Jesus, His servants are the people who know Him directly or indirectly, cells of man's body which are aware or unaware of belonging to the Church's body. The goods He leaves in the form of talents are the spiritual and material gifts entrusted to each of the cells, from its ordained ministries to the last man cell of creation.

Each talent is to be deemed an opportunity to open, in each servant, one of his five physical senses to God's sense; it must therefore be transmitted to others and never be kept for oneself only, buried under one's own body.

“A nobleman went off to a distant country to obtain the kingship for himself and then to return.” (Lk 19, 12)

The nobleman is still Jesus, the distant country is the house of the Heavenly Father, while the return coincides with the particular judgement, as regards the individual's life, and with His second coming and the last judgement, as regards the Mystical Body.

The ten gold coins he gives to the ten servants, in the form of one gold each, are the symbol of the gift of life the Creator equally distributes to each creature.

So each servant will be called to account for his work done depending on the particular condition of life and spiritual maturity he will have acquired.

All of us humans, similar to what happens to cells in respect of the body, are servant of the Almighty, we have obligations towards ourselves and others to whom we shall personally account for any spiritual nourishments we will have

eaten, drunk and conveyed to the multicellularity we will have come in contact with.

The servants with talents and gold coins include the whole mankind.

Both gifts are wonderfully associated to the gifts of the manna and the quails, which were sent from Heaven to the Jewish people still journeying in the desert.

"Then the Lord said to Moses, "I will now rain down bread from heaven for you. Each day the people are to go out and gather their daily portion." (Ex 16, 4)

In the Easter triduum, the two kinds of servants will unite again into one people with three different attitudes.

The part of the people at the beginning of the triduum (the image of a humanity which stops at the cross but does not see the crucified Christ), the part of the people who is halfway through the triduum (symbol of a humanity who sees Him but does not go beyond the sepulchre) and the part of the people at the end and after the triduum (the sign of a humanity which continues the journey in His body and waits for His second coming).

Each part of people will therefore be called to account, in a very different way, for the gifts received and more or less returned.

The first part of people shall account for the talents and gold coins exchanged in their lives, which stands still at the first day of the Easter mystery. It is the people of the *Good Friday*, of the Passion's day, which knows no Saturday and Sunday.

The second part of people shall account not only for the first, but also for the second day of the Easter mystery and also for the third day, having stopped with Moses in the desert, where the manna symbolised the Host and therefore the Lord's broken heart, and the quails represented the body and soul of resurrected Jesus.

"When the Lord gives you flesh to eat in the evening," continued Moses, "and in the morning your fill of bread." (Ex 16, 8)

It is the people of the Holy Saturday, the day of rest and the great silence of God, that has received Sunday in a vision.

The third part of people shall account for the three days of the triduum, the Easter Sunday and the sacramental after-dinner, since it will no longer have eaten and drunk it in a vision, but in reality.

It is the people of Easter Sunday, the day of resurrection and recapitulation of all visible and invisible things, of the Ascension and the wait for Christ's second coming in glory.

"Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more." (Lc 12, 48)

EUCARYOTIC AND PROCARYOTIC CELLS

In a multicellular organism like a bacterium or an amoeba, the cell has a very simple structure, which enables it to perform all functions it needs.

Being called prokaryote, it is structurally lacking in an actual nucleus.

The cell which is part of a multicellular organism, like the human cell, is called eukaryote.

It has a cytoplasm which is separated from the nucleus that keeps inside, in chromosomes, all genetic information.

In general, it appears bigger than the prokaryotic cell and has a much more complex structural organization.

The chemical composition of the two cells, on the other hand, is totally similar, both of them being made up of proteins, nucleic acids, carbohydrates and lipids.

AMOEBA AND HEPATIC CELL

An amoeba and a hepatic human cell get most of the energy they need from the demolition of certain organic nutrients.

Chemical reactions are similar and imply the use of oxygen and the consequent production of carbon dioxide.

Amoeba draws the oxygen needed directly from its external environment. In it, it eliminates carbon dioxide; but how could the hepatic, cerebral or cardiac cell get its oxygen and eliminate carbon dioxide since, unlike amoeba, it is not directly in touch with the external environment?

Supplying oxygen to the liver is a function performed by the respiratory system, which, in turn, is made up of two lungs and aerial ways leading to them.

Oxygen passes from the pulmonary alveola into the blood. Only through the rhythmic and propulsive activity of the circulatory system can it be redistributed to all body cells.

The answer to the above question is cellular differentiation, which occurs along with the complementary, different functions performed by the various organs.

EXTRACELLULAR AND INTRACELLULAR FLUID

Each cell belongs to a multicellular organism and is surrounded by a so-called extracellular fluid, which is outside the cell.

Such fluid has a high concentration of sodium, which is definitely similar to seawater.

It is in the water which life originated, with God's spirit blowing majestically on its surface.

"The earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters" (Gen 1,2)

It will be in the waters of Mary's womb that, with incarnation, the new zygote of mankind will begin developing; meanwhile, God's spirit will permeate the depths of such waters separating, in the course of its unrelenting development and in an increasingly detailed and orderly crescendo, the amniotic fluid from the vitelline fluid, the lymph from the cerebrospinal fluid, the sweat from urines, the pancreatic juice from the gall, the tears from the exudate, the sperm fluid from saliva. Finally, from the top of the cross, He will fatefully separate the plasma and lymph from the haematocrit.

In the course of Biblical history, Moses, Joshua, Elijah and Elisha were witnesses of these separations and openings: ahead of the wound inflicted to Jesus' side, they expressed, with their works, the various prodigies that had been granted to them.

It will be on the water of Lake Tiberias that Jesus will walk, working most of the miracles near its shores. On the same water He will allow Peter to follow Him, giving him the chance to experience first-hand the terrible sensation of drowning in doubt and mistrust, a sensation which many, in their lives, will have felt because of their poor faith.

"Peter got out of the boat and began to walk on the water toward Jesus. But when he saw how strong the wind was he became frightened; and, beginning to sink, he cried out, "Lord, save me!" Immediately Jesus stretched out his hand and caught him, and said to him, "O you of little faith, why did you doubt?" (Mt 14, 29-31)

This notwithstanding, Peter, when asking the Master to give him too the power of walking on the water, makes a first, weak attempt to recognize, in Mary's womb, the reason for his mandate and the basis of any future apostolate.

Peter's subsequent journey will be on the mainland, from Jerusalem to Rome: here, expressing clearly his intention to be crucified headlong, he, as prince of the apostles, will indicate, in the heavenly womb of Our Lady, the basis of the future journey to all believers.

Jesus, after being resurrected and without letting Himself be recognized, will ask His disciples for something to eat and, to their disarming answer, will suggest that they should cast the net over the right side of the boat.

Only at that moment will the obeying disciples recognize Him, while they struggle to pull up the net because of the large quantity of fish caught.

"Jesus said to them, 'Children, have you caught anything to eat?' They answered him, 'No.' So he said to them, 'Cast the net over the right side of the boat and you will find something.' So they cast it, and were not able to pull it in because of the number of fish."

The boat is the pre-representation of the Church in its three life conditions: a pilgrim, purging and triumphant Church.

It floats on the waters of the sea where, in the name of the knowledge and care of life from the first moments of its appearance on earth, its universal, magisterial evangelization and preaching work of salvation starts and takes shape.

The boat, once it has arrived at the shore, will require that the nets be readjusted so that one can continue to fish, in the blood of Jesus, all His beloved children who have not yet come to the mainland.

The boat represents a link between the triumphant reality of the angels and saints living in Heaven and the pilgrim's reality of the hundred and fifty-three big fish swimming in the water of Mary's womb, only two hundred cubits from its shores.

The right side refers to Christ's pierced side.

When they climbed out on shore, they saw a charcoal fire with fish on it and bread [...] Jesus said to them, 'Bring some of the fish you just caught.' So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn. Jesus said to them, 'Come, have breakfast.' (Jn 21, 9-12)

Resurrected Jesus' question on some food, and more precisely, the embers, fish and bread, stress the need to accurately prepare for the mystery of the Eucharist, which must begin from breakfast in the morning, proceed and come to supper in the evening and continue with wine after supper.

The river Jordan originating from Lake Tiberias refers to the system of cavities, aqueducts and ventricles dug in the encephalon, filled up by cerebrospinal fluid which, like the river that gets increasingly salty while descending towards the

Dead Sea, also becomes increasingly deadly while flowing along the medullary canal, from the cerebral to the abdominal and pelvic tabernacle.

Such water course, symbolized by the cerebrospinal fluid, also indicates the downward trajectory of sin, carried downstream by the region of thought which, like a swollen river, increases its salt concentration and flows into the Dead Sea in despair carrying, in its race, the mind and heart of a person.

Qumran, the mount of the forty-day fasting and the nearby town of Jericho, both situated in the depths of the Jordan ditch, represent the final stage of this tragic descent. Such descent, however, becomes, for those who so wish, the start of a new journey, characterized by a change of course, a sort of conversion towards Jerusalem which, once reached, will act as a springboard for the soul, with its Golgotha, projecting it towards the Heavenly destination.

When considering the functions of extra and intracellular fluids, one is tempted to think that if the cell of a multicellular organism could no longer reach the sea, like all unicellular organisms, the sea had to be taken to the cell and be enclosed in the cell's cutaneous shores.

Man, therefore, has been allowed to start living in the waters and to continue his life in them to form, during his growth, a structured internal environment that allows each single cell, regardless of where it is, to be immersed in a fluid in which it can exchange oxygen, nutrients, waste products making it also capable of remotely communicating, through hormones, with other cells.

Water in man accounts for about 70% of his body weight. When our weight increases, we become not only fatter, but also more "drowned".

The extracellular fluid, in turn, appears to be divided into two sections, represented by the intracellular or interstitial fluid and by the plasma.

The plasma is both the dynamic part of the extracellular fluid and the liquid part of the blood exchanging, when passing through the capillary vessels, oxygen, nutrients, waste substances and other metabolic products with the interstitial fluid.

The capillary network in the placenta, to which the mystical body – being made in the womb of Our Lady of the Assumption – is sacramentally connected, symbolizes the Eucharistic altars of the world which, in such maternal-foetal connection organ, appear to be ideally gathered. Then they will enable Christ's blood to reach, bathe, feed and purify each single cell, whether close or far-off.

In this sense, the organ connecting mother and foetus represents the confluence of all Eucharistic altars of the earth: they form, on the whole, the Eucharistic altar of placenta, which is not erected by man's hand, but made through Divine Grace.

The composition of the interstitial fluid is homogenous. Equally homogenous has always been divine justice, which makes no preferences among people and gives each cell what is due to it.

On the contrary, the composition of the intracellular fluid varies significantly from cell to cell depending on the specific function and location, equal to what happens for earthly justice, which is called to adapt to the various social, financial and cultural contexts in which it is to operate.

In addition to the foregoing, the multicellular state requires, particularly with regard to the expression of genetic information, that at least three problems be overcome.

The first problem lies in the need for cells making up the human organism to differentiate; the second, in their need to become doubled; the third, in the organism to reproduce.

CELLULAR DIFFERENTIATION

As we saw, the human body is formed by a single cell, virtually invisible to the eye, called zygote (a surprising, admirable expression of an egg fecundated by a sperm cell).

The human body, created in God's image and likeness, builds itself from the fusion of two nuclei, paternal and maternal, inside the female cytoplasm, which we could define primitive and original.

Such cell, therefore, will give birth to the whole organism as a result of numerous, subsequent divisions and consequent cellular differentiations.

All this is wonderful. To offer a magnified, parallel image, we can think of the formation of the whole universe starting with the solar system, associating it, by analogy, to a minuscule astronomical zygote.

Planet earth, rotating around the sun, constitutes its nucleus; the moon, with its encircling motion, the nuclear membrane.

Every galaxy, therefore, would see its primordial origin, just like each adult person, before a human zygote, can recall his history, whom he belonged to, where he came from, and become more self-aware.

The zygote, this tiny totipotent cell, in following its DNA'S guidelines and complying with the information contained therein, uses its genic potential to give birth, through subsequent mitosis, to those cell clusters which we call tissues, having a similar structure and function. In them, all elements are specialised in carrying out a precise task.

Each of these cells belonging to different tissues, in turn, appears to be characterised by a peculiar genic potential which is more and more restricted when compared to the original non-differentiated cell.

The reduction of genic potential does not occur through the physical loss of a part of genome, which actually remains totipotent in itself, but it is reached by the cells through the stable block of a part of the genes, as the number of differentiated cells increases.

From a spiritual point of view and with reference to the body of humanity, this block can be interpreted as the Creator's invitation to each cell, that is, to remain faithful to its specific vocation, overcoming the temptation of evading it, replacing or, worse still, neglecting it.

Such block mechanism appears, in fact, to be indispensable if one wants to guarantee not only growth but, with it, a progressive improvement to the life of all the bodily organism and, consequently, to the Church.

Transgression is certainly not punished or castigated by God, but it is promptly corrected by saints, by those who live in a state of grace and by angels in charge of the harmonious growth of life on earth and in Heaven.

Each vocation is, in fact, a priceless divine gift not only for those who receive it, but also for the whole mankind to which each cell belongs, and the faithfulness to it is the best way to improve in the union of Christ.

With all this, the delivery of the whole genome in the nucleus of each single body cell confirms the Creator's will to entrust all his children with the whole plan; each child will be called to carry out that part of plan which is assigned to him.

The shape of the cells varies significantly depending on the tissues they belong to; in much the same way, each person's look varies according to the specific geographic, functional, socio-economic, religious, political, historical and cultural location.

Each land has its own children, as each tissue has its own cells.

Furthermore, in the cytological field and, as can be observed, in the human context, some cellular categories, such as leucocytes and free macrophages, can show continuous changes of shape, according to their momentary functional activity.

In addition, most cells suspended in a fluid, like red blood cells and leucocytes in the circulating blood, take on a spherical shape as a result of the superficial tension, while other cells, because of the reciprocal pressure exerted by contiguous elements such as epithelial tissues, assume a very different shape from the spherical one.

For such reasons, it is possible to observe flat, cubic, cylindrical, prismatic, star-shaped, spindle-shaped cells having extensions like nervous cells, or looking like small transversely striped cylinders, like striped muscular fibres.

Some types of cells, such as osteocytes, even let themselves be walled up alive by accepting to remain enclosed in their own bone matrix, deprived of any possibility of movement, like many people who are forced to stay in bed for all sorts of reasons.

Spiritually speaking, they make up the bone tissue of the humanity's mystical body, as well as the framework and haemopoietic matrix of its very precious blood.

All cells of a healthy organism live and work in harmony, co-operating to the unique plan despite their morphological and functional features.

Each one of us is nothing but a tiny fragment of an eternal chain which, without us, would break up.

Cellular differentiation, in fact, includes the essential meaning of multicellularity which, in the ecclesial body, assumes an even higher value of election, preciousness and uniqueness of each human life that is called to occupy a place

in the world no one else could hold, and will be as necessary on earth as an angel and an archangel are in Heaven.

CELL DUPLICATION

The second kind of problems lies in the fact that cells cannot replicate independently of one another: they must do it in a harmonious and co-ordinated way.

Cell replication must, in fact, lead to the development and harmonious growth of human organism in its entirety.

Once the body has reached its adult state and, with it, its final sizes, duplication continues in a way that is necessary to assure the replacement of those cells gradually moving away from it.

Cell duplication occurs through the division of one parent cell into two daughter cells. Paradoxically, therefore, it is exactly in the cell division process that the number of cells multiplies and increases exponentially.

There are cells like neurons which almost never replicate and others like hepatocytes which do it only out of necessity.

Similarly, the faculty of procreating reserved to just a few should never be intended as a mere right, but rather be considered from a spiritual and vocational perspective as well as from the point of view of tissue differentiation. One may find out that he has been called to be part of the family of neurons or hepatocytes which live, work and co-operate in harmony with the other cells taking part, in other ways, in the joyful, fecund life of the mystical body.

APOPTOSIS

This term indicates the genetically programmed cell death.

It is a process in which cells fall, like flower petals or tree leaves, from supporting tissue structures, on which they were growing or had already grown.

Approximately 90 per cent of neurons which form during life die by apoptosis, as do numerous cells during the foetal development.

The apoptotic process is, in fact, indispensable for the formation of new structures allowing, with its influence, the removal of the older ones.

From a spiritual viewpoint, apoptosis must be linked with the death of many innocents, from the very early to the last stages of life. Death did not break into them because of a lack or a shortage of divine control, but was allowed to achieve a higher aim.

Each human being's death consists in the soul separating from the body. It must always be subject to God's permission as to the ways in which it takes place. However, why and within which timeframe it occurs, is something that belongs exclusively to God.

REPRODUCTION OF THE ORGANISM

The third kind of problems is the reproduction of the organism through fertilization.

An organized set of cells cannot duplicate through the replication of each of its components.

Thus, in fact, it would be impossible to obtain two identical organisms, but only the destruction of the previous set.

This problem was properly solved requiring single cells, called germinal cells, to build new organisms. Such cells, moving away from the male organisms, reach the female one through a kind of insemination called “internal”.

An egg cell which is fertilized by a sperm cell generates the repeated duplication of the germinal cell called zygote and the subsequent differentiation of its cells in specific clusters which, as said earlier, will give birth to tissues, organs and apparatuses.

As a result of a 9 months’ pregnancy, a child organism forms which is similar to the two original parental organisms.

In the spiritual field, any new life on earth is intimately related to the mystery of incarnation.

Mary is present, thanks to her universal maternity, in each earthly maternity, both natural and putative. Even before the creation of the world, each child is to be born in her womb and be chosen in Christ.

“And he chose us in him, before the foundation of the world” (Ep, 1,4).

St. Joseph, whose spiritual activity is virtually unexplored, keeps and protects every natural and putative life on earth, while the Holy Spirit continues to sanctify every marriage in the marital union that keeps him closely united to Mary.

It is through him that the supreme goodness of the Heavenly Father reaches, in trinitarian fullness, every newly conceived human being, regardless of the conception having been natural, artificial, putative or spiritual, compensating all human deficiencies.

The reproduction of the organism is never, therefore, an exclusively biological process or the mere object of a natural or legal right, but the continuous renewal of a precise plan of God.

We are before an event which repropose, first and foremost, the image and likeness of each child to the original trinitarian parental organism, in the power of the Holy Spirit.

On earth, the life of each human being gets inserted into trinitarian life, also in the case of assisted conception, homologous or heterologous artificial insemination, and even in the extreme cases in which its propagation, albeit in the absence of gametes, has occurred once again in a laboratory through the cloning technique.

TISSUES, ORGANS AND APPARATUSES

“Indeed I knew that the Church had a body, [...] I knew that the Church had a heart, [...] I knew that only love drove to action [...], that if this love were extinguished, the apostles would have proclaimed the Gospel no longer, the martyrs would have shed their blood no more, [...] I saw and realized that love sets off the bounds of all vocations, that love is everything, that this same love embraces every time and every place. In one word, that love is everlasting.

(St. Therese of Child Jesus, autobiographical manuscripts, B 3v)

A tissue is a set of morphologically and functionally similar cells.

They determine clusters of differentiated elements, which have common structural and biochemical features for the performance of a specific function.

The term *organ* indicates parts of the human organism made up of two or more tissues, like the heart, lung, liver, kidney and so forth.

The term *apparatus* or *system* specifies the association of two or more organs aimed at making up integrated complexes for the performance of specific functions such as the respiratory apparatus, the digestive apparatus, the haemopoietic system, the urogenital apparatus, the lymphatic system, the endocrine system and so on.

The two terms are not synonymous, but must be used according to the common or different embryological origin of the organs which make them up; therefore, if two or more organs have the same embryological origin, we talk about a system; otherwise, we talk about an apparatus.

FUNDAMENTAL TISSUES

They are four: the muscular, nervous, epithelial and connective tissues.

Each of these four main categories, in turn, shows some subclasses, such as for example the glandular, haemopoietic and lymphatic tissue.

Of all the four main categories, we will take into consideration and analyse principally the connective tissue and, of this, two of the four classes into which it is subdivided, namely, the bone tissue, blood and lymph.

Our description will also analyse the Scripture related aspects to which they refer.

CONNECTIVE TISSUE

It is divided into four classes: the properly called connective tissue, the bone tissue, blood and lymph.

It has this name because it fulfils the task of making the other tissues connect with one another.

BONE TISSUE

“But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out” (Jn 19, 33-34)

“Not a bone of it will be broken” (Jn 19, 36)

The apostle John will write again mentioning the Book of *Exodus* when the Lord, soon after predicting the first children's death, said to Moses and Aaron, referring to the prescriptions on the Paschal rite:

“It must be eaten in one and at the same house; you may not take any of its flesh outside the house. You shall not break any of its bones.” (Ex 12, 46)

The house is the pre-representation of Mary's womb: inside it, the universal Church (as mystical Body) is in the making; the lamb's flesh is the pre-representation of the Eucharistic bread.

Consequently, the bone tissue of Jesus' body cannot be broken, since it is the skeleton of all creation, the framework of the ecclesiastical building which tends to its full realisation. Tied to it are the support, movement and haemopoietic functions as well as the function of growth and maturation of all the elements making up the blood.

Such skeleton must therefore remain integral, not only to assure a structural solidity, but also to keep generating, at each consecration of the Eucharist, that precious atoning blood which, properly poured into and collected in the pericardial chalice, can continue its vital redeeming function.

“They will look upon him whom they have pierced” (Jn 19, 37)

The same apostle and evangelist goes on, mentioning Zechariah:

“I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of grace and petition; and they shall look on him whom they have thrust through, and they shall mourn for him as one mourns for an only son, and they shall grieve over him as one grieves over a first-born.” (Zc 12, 10)

The spirit of grace and petition, combined with the grief for the loss of an only-son, underlines the spirit which encourages the true conversion of the heart.

BLOOD AND LYMPH

From a histological point of view, blood is a connective tissue at the fluid state.

It is bright red, if it is arterial blood; dark red, if it is venous and poor of oxygen.

Whenever man, created and wanted as the trinitarian mystery par excellence, decides to move away from God, he is anyway reached by the blood of the Only-Begotten Son, and keeps being connected to and bathed by it through the venous and arterial circulation.

"I declare: 'Gods though you be, offspring of the Most High all of you!'" (Ps 82, 6)

"When the wine ran short, the mother of Jesus said to him: 'They have no wine!'" (Jn 2, 3)

From the very first steps of Jesus' public life, Mary anticipates what the whole redeeming mission of Christ will be like.

Mankind drank up to the last drop of that spiritual wine through which, from the start, it had been connected to the Creator. Now it is crumbled, confiding in increasingly unstable relations.

Mankind, therefore, needs to be saved: from the Cross, the Only-Begotten Son, dead, will drop His atoning wine onto His Mother, turned into a chalice, so as to lead mankind back, through him again, to the Father.

"It is I, I, who wipe out, for my own sake, your offences; your sins I remember no more." (Is 43, 25)

As a matter of fact, blood, among all body tissues, is the only one that performs the function of directly or indirectly connecting any cell with it and, as a result, with the heart.

The blood groups of Jesus and Mary, bone of his bones, belong to type AB, which is also called *universal receptor*.

Although they perform a well distinct and complementary role within the mission of salvation wanted by the Heavenly Father, both indistinctly accepted any human creature to be taken back home, regardless of the living condition in which he or she is; therefore: just and sinners, good and bad people, rich and poor, beautiful and ugly, crippled and healthy, tall and low, believers and non-believers, knowledgeable and ignorant people.

What must be anticipated here is that on the Good Friday, Mary, having accepted, on request of her Only-Begotten son, to enter John's house - the Church - offered her womb, her beating heart and herself up to the Heavenly Father.

At that very moment she became pregnant with the Mystical Body, who started forming in her womb as zygote; he was to be fed with the broken heart and blood of crucified Jesus she received, once and for all, at the foot of the cross; sacramentally, though, she keeps receiving him at each Eucharistic celebration.

God's spiritual fertility reached its peak through the sacrificial offering of His Only-Begotten Son, filling the maternal chalice and paten, present at the foot of the cross and on Eucharistic altars of the whole world, with blood, water and heart.

From that moment the dead tissues of the Only-Begotten Son are born again and, flowing in the maternal heart, permeate her immaculate body before reaching and feeding the Mystical Body.

Therefore, Mary is inseparably present on each Eucharistic altar alongside the priest. The offer the celebrant makes to the Heavenly Father – the perfect, only atoning sacrifice of His Only-Begotten Son – is always and fully made present from the conception of Christ in the flesh to the moment he is pierced to the side on the cross and the consequent passing of the whole divine content into **Mary's body**.

"And likewise the cup after they had eaten, saying, 'This cup is the new covenant in my blood, which will be shed for you.' (Lk 22, 20)

The beginning of supper, therefore, coincides with the break of the heart, which is expressed in the fraction of the bread on the paten.

The end of supper coincides with the ostension, the moment in which the thrust of the spear makes blood and water gush out in a non-violent way. They pour into the chalice.

The chalice and paten, whose content is consecrated by the priest, are actually a *double chalice and a double paten*, the symbols of Christ's ruptured pericardium and His Mother's distressed pericardium. Inside them are the broken heart and the shed blood of the Only-Begotten Son, both elevated to Heaven from the priest's hands.

Christ's shedding blood is made of both a corpuscular part giving it a red colour and the lymph and plasma conferring it the blue colour typical of the water component.

During the celebration, upon the first elevation of the Host and the chalice, the settled blood of the Only-Begotten Son is shed from the ruptured pericardium to the maternal pericardium, enters the bloodstream in His Mother's body and is redistributed through the placenta to each single cell of the ecclesial body being generated inside it.

The placenta becomes, in such sublime haemodynamics, a decisive organ for the whole celebration as to be called *Eucharistic placenta*.

The faithful, in turn, once he has received the sacrament of Holy Communion – regardless of what specific tissue he belongs to – systematically goes through a specific sacramental metaplasia turning him into an erythrocyte.

Walking in single file like an erythrocyte in the network of capillary vessels, the faithful spiritually settles inside the placental capillaries of Mary's body to feed, once he has physically got out of the Church, the ecclesial mystical body of any neighbour he meets.

It is in this way that, through him, the salvation brought by Christ is transmitted to each cell he comes in contact with, physically and metaphysically.

Consequently, salvation is not limited to men of earth; through them, it actually reaches, sacramentally, all souls of Purgatory taking part in the life that flows in the Mystical Body.

The triumphant Church, the pilgrim Church and the purging Church take part in this great mystery, each one according to its own condition.

"Take and eat; this is my body." (Mt 26, 26)

"Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins." (Mt 26, 27)

Each faithful who has received the sacraments, after being turned into an erythrocyte, is called to deny his own interests to the benefit of his neighbour, up to the point of losing, like the red blood cell, the physical nucleus which specified his prior existence devoted to serve God in the heroic exercise of virtues.

The sacrament of Holy Communion is never a purely personal fact, since it transmits a social and ecclesiastic value of universal importance.

The physical and chronological sequence of the key events of the Passion of Christ, which started with His birth at Nazareth and culminated on the cross, has its biblical roots in the fraction of bread and the chalice filled with water and wine, in the rupture of the Sacred Heart and the wound to Jesus' side inflicted by the soldier.

The rupture of the heart was followed by the haemopericardium, all being expressed, from a liturgical viewpoint, by the offer of the host, the wine and water in the presence of the air, presented by the priest on the altar.

"But Jesus cried out again in a loud voice, and gave up his spirit" (Mt 27, 50).

The air is the symbol of the praying Church in the invisible reality of its angels and saints.

The wound in the side of Christ, pre-represented by the stick through which Moses hit the rock in the desert, is the guaranteeing factor of the celebration of Christ's mystery on the altar, the abundant gushing of the two macroscopic stratified blood components from the *thoracic rock*.

The baptism of water, administered by John the Baptist to Jesus in the Jordan, was completed. It definitively fulfilled, on the Golgotha, through the great baptism of blood and connected all humanity, still astonished and partially unaware, with the non-beaten heart of crucified God through the beating, broken heart of His Mother.

Plasma is the transparent water which John the apostle says he has seen, while the corpuscular part is the settled red component in the most sloped sector of the pericardial chalice.

“But one soldier thrust his lance into his side, and immediately blood and water flowed out” (Jn 19,34).

BLOOD GROUPS

As said earlier, Jesus came to the world with a precise blood group, the AB type, also known as *universal recipient*.

This haemogroup was detected in the blood traces present on the Holy Shroud, in the five blood clots of the Eucharistic miracle of Lanciano, and also in the blood tears dropping from the statue of Our Lady of Civitavecchia.

The reason for such a group is to be sought in the absence of antibodies inside the plasma of people who carry such group.

In receiving a transfusion, such people can accept the blood coming from any other blood group without incurring any histocompatibility antigen related complications, which may be sometimes lethal.

It is as if Christ's Mystical Body, Mary's body and placenta - the connecting bridge for both of them - acting as *universal recipients*, wished to receive and soak, in Christ's blood, all man cells and souls which have belonged to him since time immemorial.

EYE AND EAR, SIGHT AND HEARING

Sight and hearing are two of the most important senses of social life.

The sight apparatus has the eye as peripheral sense organ, whose resolution power only ranges from a hundred micrometres upwards.

Our Father wanted to concentrate all properties of the cell in a diameter ranging between ten and a hundred micrometres. These sizes are hardly perceivable from the human eye (a micrometre corresponds to the thousandth part of a millimetre).

In all this, we can see a delicate invitation to examine and try to understand mysteries hidden in creation with maximum discretion and deep devotion, so as to avoid hindering or misunderstanding the plan of God: His immense Father heart, in fact, loves hiding the greatest treasures in the smallest things.

The ear has an external, a medium and internal part.

The pavilion of the ear is the most visible part of the external ear.

In respect of the function, what was said for the eye is also valid for the ear, albeit in different ways.

The ear can perceive very definite sounds in terms of frequency and intensiveness, which are arranged in a codified scale of values; if sounds go above or below these values, we humans can no longer hear them.

Hardly hearing with one's ears and having one's eyes closed, as prophesized by Isaiah, means persisting in a listening and a vision solely based on senses, without going beyond appearances to open up to the metaphysical, as revealed by our Lord.

"You shall indeed hear but not understand you shall indeed look but never see. Gross is the heart of this people, they will hardly hear with their ears, they have closed their eyes, lest they see with their eyes and hear with their ears and understand with their heart and be converted, and I heal them."

Blessed are, therefore, those who, through the spiritual organs of sight and hearing, have let themselves get involved into the mystery of God's endless trinitarian love and, listening like children, can receive the gift of a more definite and elevated vision of things.

"But blessed are your eyes, because they see, and your ears, because they hear. Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it."

In the blessed, therefore, the whole body is capable of acquiring that sacramental sensibility and specificity which, in the light of the medical,

psychological, theological, scientific and technological knowledge - and even in their absence - enable him to reach that particular *christianisation* of the person and become, here on earth, a humble instrument in the merciful hands of God (a cell obeying to the service of the mystical body to which it sacramentally belongs).

Undoubtedly, as long as one lives the human condition, one cannot fully comprehend the reason for sufferance, diseases, old age and death; however, it becomes possible to approach the big questions of life in *one and only immortal body*.

Ever since we are born, each one of us, with no distinction, has been part of the mystery of eternity, conceived and wanted in the living and immortal body of Christ.

The soul, infused into each person's body already at the unicellular stage of life, drives him in his changes and keeps his memory for eternity.

All adult neuronal cells have no mitotic activity, being engaged in ruminating the food of existence and making synaptic connections with the other cells to avoid death.

The *invisible neurons* of the soul, on the other hand, remain forever connected to the "becoming" of the body cells, accumulating that particular mnemonic characteristics which they will hand over to Heaven.

Rebel angels are the persecutors of human minds, acting as pure spirits precipitated from Heaven.

They reach the heart and therefore the soul of people through their minds leading them not to believe, to mistrust everything and everyone, spreading doubt, fear, superstition, up to the point of causing despair. Their goal is to dechristianize man who, unlike the angel, is chosen and wanted having already been conceived before the creation of the world.

For these reasons all of us, without distinction, are never left alone here on earth, since there is always and in any circumstance a guardian angel at our disposal who lights, guards, rules and guides us, day and night, without interruption.

In addition, as direct descendants of man Noah, we all tend to build our arks; in other words, we are conceived with an innate vocation of navigating on waters accompanied by: seven pairs of the clean animal, a pair of the unclean one and seven pairs of birds of the air, along with close family members.

Of every clean animal, take with you seven pairs, a male and its mate; and of the unclean animals, one pair, a male and its mate; likewise, of every clean bird of the air, seven pairs, a male and a female, and of all the unclean birds, one pair, a male and a female." (Gen 7, 2-3).

Our only worry should consist in repudiating, without any doubt, the one who refused, from Heaven, the principle of the pair on earth.

We should be determined to say “No!” to the one who keeps instigating humanity leading it to tread down on his/her nature of male or female to separate it, by deception, from the trinitarian, endless and merciful love of God.

The rebel, with his damned hosts, broke into the minds and hearts of men and left a wake of sufferance, devastation and death in bodies and souls as a sign and proof of his passing.

“He asked me: Son of man, can these bones come to life? “Lord GOD,” I answered, “you alone know that.” Then he said to me: Prophesy over these bones, and say to them: Dry bones, hear the word of the LORD!”; [...] I prophesied as he told me, and the spirit came into them; they came alive and stood upright, a vast army.” (Ez 37, 3-10)

THE BRAIN, A SENSORY AND MOTOR HOMUNCULUS

The main organ of the central nervous system is kept inside the cranium and is called brain.

In its most external cellular layers making up the telencephalon, the sensory and motor representations of the various parts of the body appear to be rather deformed, namely, the real proportions of the single parts are no longer respected.

Putting such representations on a sheet, two monstrous figures emerge which, in neurology, are named motor homunculus and sensory homunculus.

In them, the territories of the face, tongue, throat, upper limbs, thumbs and genitalia involve so large a population of nervous cells that they appear disproportionately enormous compared to the other territories.

The control and perception of such corporeal districts are also decisive and basic for our physical state.

In addition, if we look at the two sections of the encephalon divided by a sagittal plan, we notice that the images projected on them appear to be upside down.

In other words, a very characteristic situation has arisen in which each man, once he has reached his full physical maturity, keeps, in the cerebral “penthouse” of his corporeal temple, an upside down image of self which is engraved in his parietal cortex, where the foot plants are turned heavenward and the cranial convexity downwards.

Because of such neurological representation, we should all be more cautious in expressing judgements condemning our neighbours, since all of us, while walking on earth, leave indelible traces in Heaven.

In the body scheme described above, the territories of the thorax and abdomen, including the heart, the lungs and uterus, appear to be extremely limited in size, as they only occupy very limited neurological areas, which are consistent with the principle of creation whereby “*the smallest thing contains the germ of the greatest, and vice versa*”

HAEMATOENCEPHALIC MEMBRANE

The brain is protected and kept by a membrane called haematoencephalic membrane.

It selectively allows some substances instead of others to cross it.

This border structure is called to perform a certain degree of selectivity. The same is true, after all, for the other border areas, such as the cellular and nuclear membranes as well as the placenta during a pregnancy.

The functional meaning of each filter is, in fact, to give protection, stability and balance to the internal environment with which it interfaces.

This phenomenon is among the most complex homeostatic processes ruling the organism to protect it from the outside.

DECUSSATION AT THE LEFT AND RIGHT SIDES

In most people, the left telencephalic hemisphere dominates over the contralateral hemisphere and is responsible for the motor control of the right side of the body.

On the median line of a specific area of the medulla oblongata, called pyramidal decussation or motor decussation, a sort of X-shaped lane changing occurs: nervous fibres get out of the brain through an intricate web of ways going left to right and vice versa.

In left-handed people, the left hemisphere is the dominant one.

A similar “railroad switch”, with nervous fibres intersecting, is found along the optic ways and is called optic chiasm.

There are a large number of such *intersections* in the human body, particularly inside the central and peripheral nervous system although, in other districts, they are present in nerves, fibres and groups of connective tissues, such as the cruciate ligaments of the knee.

All this shows that in our mortal bodies, the absolute left and right only exist in relation to a complementary set of roles and functions.

The parable of the prodigal son, with the Heavenly Father going out of the house and embracing his returning son, refers to a *spiritual, pyramidal decussation* which follows the *sacramental, cardio-circulatory decussation*: here it is Christ that has previously gone out with the prodigal son and has given himself up in atonement for his sin so as to take such repented son back home, in the power of the Holy Spirit. He has done so obeying to the will of the Father, who can now embrace him from the bottom of the heart.

That embrace expresses all the trinitarian, deepest and *total* love.

The Father's house hides the Blessed Mary, her universal womb and maternity.

Each single living particle in the body of the prodigal son vibrates for joy, not just in respect of the pyramidal bundles of nerves, but also of the long and short arms of chromosomes held together in the region of their centromeres up to the blood vessels and the heart.

For that son, who is now alive again, is the symbol of the whole mankind, from his departure to his return home, from the moment of his conception to his death, his resurrection and ascension to Heaven with Christ.

A human zygote is naturally conceived by means of male and female reproductive organs which are also vehicles of pleasure and voluptuous sensations.

If looked at frontally, such organs, external and internal, remind of the shape of a *gynaecological tau*.

During mating, the egg cell meets the sperm cell which, in turn, comes from the right or left male gonad.

This first *topographic decussation* is followed by an infinite series of *chromosomic, haemodynamic, neurological, connective decussions as well as decussions of actions and thought*.

The conception, birth, growth, death, resurrection and ascension are all manifestations which inevitably, compared to the immanentism of human bodies, refer to God's transcendence and to a revealed meta-corporeality.

Jesus, on the way of sorrows, after falling under the weight of the cross and getting back on his feet twice, surprisingly turns to the women who beat their breasts and weep over him: he speaks of green wood becoming dry, of Jerusalem daughters; of their children; of three strange beatitudes (of sterile women, of women who never gave birth and breasts who never fed); of mountains falling and hills covering up.

"For if these things are done when the wood is green what will happen when it is dry?" (Lk 23, 27-31)

The reference to the dry wood, deprived of its life energy, should be associated to the episode of the Canaan wedding where wine is running out.

Present at the banquet, under the guise of the guests, is the whole humanity, invited to the wedding of life together with its Saviour and Mother.

The theological and psychological sense of the lack of wine lies in having lost the joy of living in fraternal communion after breaking the original connection with the heart of God.

Such a tragic condition can only be overcome through the sacramental connection to the blood and water of Christ.

Through its devastating choices, humanity is now in a state of spiritual and existential aridity.

Its cells and tissues are somewhat independent of each other and each man is turned against his neighbour, which causes pathologies to himself and others.

"Woman, how does your concern affect me? My hour has not yet come." (Jn 2, 4)

Humanity, though, after effortlessly trying all means in order to get over the huge spiritual and material debts incurred, will inevitably have to turn to Christ and recognize itself responsible for the fall of the "mountains of pregnancies" and "hills in the making" which collapsed on it like boulders.

Only then will the whole humanity realize that those mountains and hills are nothing but living cells of one immortal body which is the same one it belongs to.

On those days, anyone will realize that he has let himself be manipulated by mere immaterial, cunning and envious spirits aimed at altering the natural procreative mechanisms and undermining the inevitable development of man that is aimed at the union with God.

The same humanity that a little before, upon the evil's instigation, had chosen to free Barabbas instead of Jesus thus determining Jesus' death, shall account to any "Pontius Pilate man" for the innocent blood and water which continue to be shed as a result of its choices.

"And the whole people said in reply, 'His blood be upon us and upon our children.'"
(Mt 27, 25)

As a matter of fact, the crowd, with such a reply, recognizes the redeeming value of Christ's blood in the power of the Holy Spirit and accepts to be reached by the immediate fruits which will soon be produced by that effusion and by the late fruits in the name of his children.

What at first glance could seem to be a cry of damn becomes, in essence, a declaration of trust and a mere blessing.

That human and divine blood, blessed and stratified in the pericardial "chalice" will, flowing from the mediastinum through the ribs, reach all children of God and get into their bodies along with the particles of his broken heart.

"Taking some of the anointing oil and some of the blood that was on the altar, Moses sprinkled with it Aaron and his vestments, as well as his sons and their vestments, thus consecrating both Aaron and his vestments and his sons and their vestments." (Lv 8, 30)

Christ's ascension is not yet the epilogue of his redeeming mission, which will only end with His second coming.

Through His ascension, the Only-Begotten Son, who sits at the right hand of the Father, takes those who will have participated in His universal plan of salvation on earth back home; but only with His second coming will each soul, definitively separated from evil, be able to live, already on earth, the joy the paternal house is overflowing with.

"So he said to them, 'Cast the net over the right side of the boat and you will find something.'" (Jn 21, 6)

The right side indicates His ribs, from which the sacramental nets must be cast to be able to fish.

But the starting place of His second coming will be the clouds of the sky.

Clouds are symbolic of the fragile, harmless humanity for the fulfilled man who has abandoned the previous condition of hill and mountain on earth and has condensed into water vapour while rising towards the Father.

On such final, definitive advent, there will be no fishermen or fish anymore; there will only be the flock of the elected, invited to gather, for the last time under the guise of sheep, at the right hand of the only shepherd.

Goats will be separated from them and will naturally arrange themselves at the left hand of the Saviour for having preferred death to life, having placed themselves, with their free choices, on the diametrically opposite side to that of the pierced side of Jesus.

RIB

Woman, made from Adam's rib, is the pre-representation of Mary who, since the first generation of men who live in the earthly paradise, was called to restore, in God's eternal present, the mind-heart bond which the original sin would soon attack without, however, manage to sever it for good.

At the beginning of Jesus' public mission, at the Canaan wedding, Mary appears very zealous and solicitous, as if it is she the one who suggests to her son what he should do.

In this circumstance, Jesus seems to reply in a severe, calm way to her request, although He is aware of the vital role the Holy Trinity has entrusted to the Mother within the universal plan of salvation.

"Jesus said to her, 'Woman, how does your concern affect me? My hour has not yet come' " (Jn 2, 4)

It is the second divine person that speaks through the second human person although Jesus, from the cross, will fully satisfy the Mother's request made in Canaan of Galilee.

From that perspective, He makes His first miracle at the weddings of Canaan, where the water turned into wine pre-represents the synthesis of His entire universal mission of salvation and recapitulation, from water man to blood man, from the zygote to fully developed man.

The six water pots, in fact, represent the six days of creation, from unicellular man to pluricellular, fully developed man.

In that episode, the Only-Begotten Son introduces Mary, albeit in a veiled way, as the Mother and Queen of the Universe, and the servants, who represent the servants of the Almighty, obey her in executing the orders given by her Only-Begotten Son.

They are the pre-representation of saints and angels in heaven who, obeying Jesus and recognizing her as Mother and Queen of the universe, joyfully move on man's service and are deeply immersed in God's endless, merciful love.

"Do whatever he tells you". (Jn 2, 5)

These five words synthesize Mary's greatness, although she will not be spared from the Old Testament condemnation of sufferance and pregnancies, which are multiplied in the labour pains.

Nor will the Holy Virgin be excluded from the divine order that had condemned the woman to remain submissive to the control of her spouse.

She will live the various conditions of earthly and heavenly life always remaining submissive to St. Joseph, the Holy Spirit, Jesus and the Father.

She will, however, remain faithful to her commitment of spiritually growing, in her holy, immaculate womb, each child she will have conceived in the death of sin, up to the end of time and in the most acute pains, to give birth to him or her to the life of the risen Christ.

“To the woman he said: ‘I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master’”. (Gen 3, 16)

The 12 parts of ribs are divided into the 12 thoracic vertebrae.

The costiform process is the transverse process of the seventh cervical vertebra which is sometimes extended into a rough rib.

It is an atypical rib, without costovertebral and sternocostal joints.

This vestigial process, covered by flesh, represents the primordial sign of the original mind and heart bond (of the cerebral tabernacle with the thoracic tabernacle).

It is in this strategic border region that the female component is taken from God and separated from the male complementary part, during the deep sleep cast on Adam to meet his implicit request.

When Adam, *the male born out of earth*, wakes up, he will recognise in Eve the female part of his manly being and will call her *“the mother of all living”*.

When the whole humanity, daughter of the mother of all living, wakes up, it will identify itself with Jesus, the new Adam born of Mary who is, in Christ, the new Eve and *Mother of all living*.

On that day, the same humanity will recognise her as universal mother, God’s womb, Mother of God and any single man cell which, through her, can return to the house of the Father.

“So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh.” (Gen 2, 21-22)

Making the woman out of the transverse process of the seventh cervical vertebra means building her female being moulding it from the same anatomic region that will be the target of temptation and sin.

The transverse process of the seventh cervical vertebra is the atavistic sign that sin, before entering the history of humanity, was already expected to be defeated in Mary.

In view of her birth, the woman of Genesis is therefore taken and moulded by this costal, cranium-wise extension of the rib cage. This will allow the consequent pneumatisation of mankind's cerebral tabernacle which will be reunited to her heart and will no longer be separated from it.

Jesus-Adam and Mary-Eve: they are the new and ancient progenitors of mankind.

RIB CAGE

The 24 elders mentioned in the Book of Revelation can be compared to the 24 ribs.

“Surrounding the throne I saw twenty-four other thrones on which twenty-four elders sat” (Rv 4, 4)

On the whole, the new redeemed ribs will, in continuity with the new old ones, be called to reform, in dead and risen Christ, a bomb-proof and temptation-proof rib cage to steadily and definitively protect that invaluable heart treasure man had lost and God returned to him with the sacrifice of his Only-Begotten Son.

It is a cage which, at *chapter 21* of the same Book, will prove to be no longer assailable from the outside.

“But nothing unclean will enter it”. (Rv 21, 27)

DIAPHRAGM

The diaphragmatic vault is the anatomic equivalent of the heavenly firmament, which is often mentioned in the Bible.

The diaphragm, an uneven and median muscle, is called to perform the difficult role of mediating the relations between the thorax (the sky) and the abdomen (the earth).

The bow refers to in the covenant God makes with Noah, his children and their descendants.

“When I bring clouds over the earth, and the bow appears in the clouds, I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings [...] (Gen 9, 14-15)

Such a structure will, at *chapter 22* of the Book of Revelation, no longer be found as an anatomic entity apart, since the earlier rivers will have become one big, crystal clean life-giving river, the lights previously shining in the firmament having become one big light.

“The angel showed me the river of life-giving water, sparkling like crystal, flowing from the throne of God and of the Lamb [...] Night will be no more, nor will they need light from lamp or sun, for the Lord God shall give them light, and they shall reign forever and ever.” (Rev 22, 1-5)

The body of the risen Christ has already ceased to bleed, and although it bears the signs of the wounds in the hands, feet and ribs, it is the pre-representation of the *river of life-giving water* described in the last chapter of the last book of the Holy Bible.

This is a very precious detail, which is present in the Gospel in a rather veiled way: it confirms the fulfilment of the universal plan of salvation on earth even before our Lord Jesus Christ's ascension to Heaven.

The bow, that wonderful covenant between God and Noah, which for generations had appeared among the clouds of the world, will radiate the new colours of redeemed life from the inside, therefore no longer from the outside, since the former Heaven and earth are no more.

“Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more.” (Rv 21, 1)

Head, thorax and abdomen have been re-built in one structure, that of the Heavenly Father.

SPINAL COLUMN

The fully developed man can see his life years in the thirty years Jesus lived on earth, filtered through the condescent verticality of the thirty-three steps of his spinal column.

It is the reference “stairway” of our existence, which must be gone up and down. It is the rear pillar of our body which finds it increasingly hard to support, on the medial line, the anatomic tabernacles of the head, thorax and abdomen and what contained in them.

The vertebrae are the 33 stations in the climb of each life which Jesus made up to the top of the “skull mountain”, also known as Golgotha.

From such a majestic, swollen, insulted, crowned-with-thorns, slapped, mocked, spat-at, beaten-up and shot-at mountain top, forgiveness was proclaimed to the whole world.

“Then he had a dream: a stairway rested on the ground, with its top reaching to the heavens; and God's messengers were going up and down on it.” (Gen 28, 12)

It is Christ's spinal column which patriarch Jacob describes pre-representing it as a guard, a new dawn, and which Moses preannounces in moulding the bronze snake in the desert when walking with his people towards the Red Sea from Mount Or, in order to bypass the land of Edom.

“And the Lord said to Moses: ‘Make a seraph and mount it on a pole, and if anyone who has been bitten looks at it, he will recover’”. (Nm 21, 8)

The spine of the Only-Begotten Son elevated on the cross wanted to take it upon itself all the bites received through wicked thoughts from humans, after he had traced their journey on earth moving on foot from village to village.

Its summit is the region most hated, attacked and defaced by the devil; the unconquerable place that has made every challenge of his useless.

“Then the devil took him up to a very high mountain and showed him all the kingdoms of the world in their magnificence [...] Then the devil left him and, behold, angels came and ministered to him” (Mt 4, 8-11)

Commentato [A1]:

UTERUS, OVARIES, FERTILIZATION, NESTLING AND PLACENTATION

Mary is the full of grace, the Lord's blessed woman who did not sin: in fact, although she was exposed to sin being a human creature, she was the only one that was created immaculate from her birth and has remained as such.

In her, grace prevailed over concupiscence and in due course, by virtue of her faithfulness and her yes said to Gabriel the Archangel, she became the Mother of God and the maternal receptacle of any divine content.

During Jesus' intrauterine life, Mary is intimately connected to the Only-Begotten Son in her three existential conditions of Mother, spouse of the Holy Spirit and daughter of the Heavenly Father.

She will keep these three life conditions also after the birth, death, resurrection and ascension of her Only-Begotten Son and she will continue to offer, at the foot of the cross, her virgin womb to the Father for the subsequent growth and development of the Mystical Body.

Mary, therefore, lives a first pregnancy in a physical sense and in every respect, from the moment of conception to the virgin birth of Jesus in the manger.

Then she is called to live a second pregnancy, this time a spiritual one, which begins with the deposition of Jesus from the cross and ends with the eschatological delivery of the Mystical Body in Heaven.

"Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit." (Jn 12, 24)

In Mary's second pregnancy, all conceptions are recapitulated in her womb as cells of the Mystical Body of the Only-Begotten Son: from the first human zygote to the last human temple, from creatures who have interrupted their physical growth on earth to those who have continued to develop and take their final body shape in Heaven.

For it is thanks to the infinite merits achieved by the Only-Begotten Son that the new zygote can sacramentally begin its mystical growth in Mary's womb upon the deposition, assuming any physical and metaphysical totipotency on earth and in Heaven.

"Jesus answered and said to him, 'Amen, amen, I say to you, no one can see the kingdom of God without being born from above.' Nicodemus said to him, 'How can

a person once grown old be born again? Surely he cannot re-enter his mother's womb and be born again, can he?" (Jn 3, 3-4)

The answer is yes and the good Nicodemus, a doctor of the law, a Pharisee and member of the Sanhedrim, had realised it through the grace of the Holy Spirit.

Mary is the way to go, the womb to enter sacramentally a second time with baptism, if one wants to advance spiritually and be born again in Christ.

One has to enter it either with water baptism or with baptism of desire, which are one and only sacrament by which all of us become cells of the mystical body of the Only-Begotten Son.

In such sense, Mary is the gate of Heaven.

The placenta, from an anatomic and functional viewpoint, is formed as a complete organ at the end of the 3 months' pregnancy, although it starts its morphogenesis from the moment in which the fertilized egg nestles in the uterine wall.

Through the placenta, the nutrition the mother gives to her child is transmitted by the maternal blood and flows into the blood stream of the unborn child without mixing into it.

In the mystery of Jesus' incarnation, fertilization of the egg cell in Mary's womb could not strictly follow the natural laws of biology, because it represented the beginning of every fertilization in a virgin, immaculate flesh.

Therefore, it could not be subjected to the sperm cell race, but had to occur without the male gamete, through the announcement of the Word spoken by the archangel in the power of the Holy Spirit.

The Word of God is indeed at the origin of the visible and invisible world; so it is the Word existing before matter that becomes flesh, turning out to be prior to every sperm and egg cells of earth and any pollen grain, whether visible or invisible, which will fertilize its ovary.

In the virginal conception of Jesus, the Word of the Father as fertilizing agent is present instead of the sperm cell.

Following this path, the Heavenly Father wanted to place the incarnation of the Only-Begotten Son before all conceptions of mankind and then recapitulate them all in Mary's womb at the foot of the cross, accepting them in His mystical body through a second pregnancy which is still ongoing.

Mary, in turn, has had, since her birth, a reproductive potential that is typical of a woman in her fertile period.

What sets her apart from other women is the fact that the haploid set of each of her germinal cells is immaculate, as is the diploid set present in all its somatic cells.

In the spiritual, maturation transition from daughter of God to spouse of the Holy Spirit, Mary becomes “*the full of grace and the blessed among women*” and, in the annunciation, the *Mother of God*.

The Holy Virgin is therefore: mother of Jesus zygote in Nazareth; mother of child Jesus in Bethlehem; mother of his Mystical Body in the first deposition at the foot of the cross and mother of every man during this second mystical pregnancy.

Upon the eschatological childbirth, from the top of her glorious assumption, she will prove herself to be “*the universal Mother of the final recapitulation of the whole mankind*”.

NOAH'S ARK

Noah, a righteous man among his contemporaries and a person of exemplary behaviour, is above all the symbol of the first generation of humans, probably bipeds, who managed to interiorize creation, to the extent of letting it spieiritually enter into their being starting with the dearest family members.

We do not know which age of the earth the biblical text refers to, whether we are in the field of the hominids, the homo habilis, the homo erectus, the homo sapiens, the homo sapiens sapiens or earlier humans.

In this context, what must be pointed out is the fact that the biblical author gives more importance to the interiorization process than to the paleontological issue; furthermore, he deliberately avoids providing any chronological indication.

The awareness of the external reality which can be accepted into one's house – the body – is the novelty that sets Noah apart from all previous generations of men.

"Noah, a good man and blameless in that age, for he walked with God!" (Gen 6, 9).

So the deluge expresses, in addition to a hypothetical sea level rise on earth, one of the most crucial moments for the growth of human species: the rise of consciousness, which occurred with the evolution of the upright posture.

The first rise gives man a new awareness: that of walking on earth as if he navigated on the waters, because of the new sense acquired by his life in the light of the renewed relationship Noah has started with God and his neighbours.

The rise of the body waters, on the other hand, gives the Noah-man a new walking model based on the pelvic limbs only.

Mankind, therefore, has just acquired a new awareness and a new posture, increased its freedom of action and movement, since it can now use the two upper limbs of the scapular cingulum independently of the lower limbs,

His tripartite ark, which *miraculously* rose up to the sky, can now navigate not only for the purpose of an evolutionary thrust, but also, primarily, in accordance with this new *divine conjunction* reached.

From now on Man Noah will be called to sail, with his load of people and animals, on the waters of life, in harmony with the fish which already live in them, following the new course of the *community theological introspection*.

In so doing, when the moment comes, he will be able to land safely on the Ararat mountains.

In a nutshell, Adam and Eve are really the progenitors of mankind before its fall, in the sense that they were the first human couple made of earth and fertile

spiritual maternity that became capable not only of reproducing themselves, but also of procreating. The earthly paradise in which Adam was happily living with Eve was therefore the expression of the *harmonious connection* reached with the Creator, combining, in a marital sense, the evitic divine essence and the adamitic human part.

The following objective achieved by man Noah was to move from the condition of couple, bound to its nuptial aspect, to the context of couples' salvation, achieved by him, listening faithfully to God.

For far too long, Adam's eyes have been burdened by spiritual slumber, as were the Apostles' eyes in the garden of Gethsemane. However, thanks to them and the sacramental life they have handed down to our days, Adam can wake up today and recognise Eve inside himself, flesh of his flesh, bone of his bones.

The Ararat Mountains, which overall are a mountain range not easy to identify geographically, ideally represent all the small and big mountains of mankind in the making.

This range symbolically begins with Nebo mount, which Moses went up from the steppe of Meab finding death. It extends up to the skull mountain, the Golgotha, where the Redeemer returned us life giving himself to death for our sleep, our blindness, our sins.

Between these two extremes, mount Carmel and mount Oreb of prophet Eliath, mount Tabor of Transfiguration, mount Sion of God's justice stand out majestically together with the hills and mountains of all those conceptions, whether voluntary and involuntary, known and ignored, spontaneously interrupted or voluntarily blocked, which relentlessly fall like boulders onto the world.

Each man, by virtue of his personal spousal nature, is invited to go through all the stages which, from Adam to Eve, passing through man Noah, will lead him to Christ.

This is so that, after sailing on the waters of life, upon landing on the Ararat Mountains, he can rid all couples of the pure and impure animal he will have "hosted" on his Ark, letting them out and finally live in joy.

Outside the ark, the only category of animals which is not subject to slaughter is that of the fish and water species in general.

The finny sector, with its many and diversified life forms, is effectively the icon of every intrauterine human life which, since time immemorial, has been subject to a systematic slaughter, more or less aware, by its fellow species.

In its waters, the zygote, morula blastula, embryo and foetus are living beings, having inside them the genetic makeup that highlights, up to the minutest details, their being persons with a marital nature.

Any other animal which does not belong to that world is born already, and so it needs to enter the ark to find there, in Christ, salvation with Noah floating on the waters of this underground reality.

The living man is the inhabited ark and whether he is a faithful or unfaithful, is the only one who is responsible for the load he has inside him.

The finny world, from its smallest to its biggest life forms, expresses the particular predilection and protection the Creator has always assured to all of His weakest and harmless children. They are so great to His eyes of Father as to be able to be associated both to enormous oceanic cetaceans and to the Ararat Mountains, the landing place of the past life and line of departure for the future life.

“He who made the earth by his power, established the world by his wisdom, and stretched out the heavens by his skill. When he thunders, the waters in the heavens roar”. (Jer 10, 12-13)

REGION OF THE HEAD, VIRGINAL CONCEPTION AND FALSE FRUIT

Heaven is identified with the region of the head.

Among the many functions of this enigmatic anatomical area, the mind is taken into consideration. It has its physical seat in the brain.

The mind is designed to enable man to get into a relationship with himself, with others and God. It is capable of regulating and processing countless information and energy flows by means of very precious, vital neurotransmitters.

The mind is always active, it is endowed with memory and is always in motion, even during the stages of sleep.

The mind can get out of control or be controlled or be conditioned by others, but is still capable of processing, deepening and transmitting the thought, and then of assimilating and enriching it through its own emotions, feelings and convictions.

From the point of view of the spiritual operation and with respect to the genesis of the thought, the human mind can be compared to a female gonad: it is structured in such a way as to receive, conceive and transmit the will of God by receiving the *pollen of truth* which is at the origin of His Word.

Like in the field of gamic reproduction, the *reproductive apparatus of the thought* operating in the mind cyclically waits to receive the male gametes so that the egg cells of his thoughts can be fertilized by the latter.

Unlike all other functions of the body, the *sexual maturity* of the thought can be reached very early, this activity being directly connected with the life of the soul infused into the zygote at the very moment of conception.

Such maturity reaches its highest peak in this very first stage of development, when the physical seat of the brain has not even begun to be expressed anatomically, being still wondrously kept in a tiny, virtually invisible genetic code.

Even then, each single mind has millions and millions of “egg cells” - thoughts which have completed their second spiritual meiotic division and prepare to meet the male gametes spread by the *pollen of truth* or the *pollen of falsehood*.

In the first case, it is the genome of God which is spread through the invisible paternal chromatids; in the second case, it will be that of the rebel angels who, mocking the paternal divinity, will sow dandelion seeds.

The mind, therefore, like a woman in her fertile age, keeps inside the egg cells of the thought, each of them being endowed with a personal, genetic haploid makeup carrying one sexual X chromosome.

In relation to the genesis of the single healthy thought, the twenty-three heterogametic, immaterial, paternal chromatids coming from God the Father are transmitted to the “land” of listening through the invisible, metaphysical pollen of the Holy Spirit.

Such eternal chromatids have, in their divine DNA, the sexual chromosomes X and Y.

The coupling of the twenty-three paternal chromatids with their maternal counterparts gives birth to the male and female thought, both being necessary and vital for the life and survival of mankind.

This meeting takes place in the external Eustachian tubes.

It is in such bilateral regions of the human body, situated to the right and left of the head, that every thought is conceived and generated in the form of *zygote thought*. The latter, by means of the internal ear canals, migrates cranium-wise to the brain and caudal-wise, through the Eustachian tubes, into the nasopharynx.

The newly formed thought, therefore, spreads into the organism vertically through the nerves and horizontally through the tubes, the gastrointestinal tract and the blood stream.

The hearing ways of spiritual listening are ever-active regions, particularly in the single-cell human being who owns, in one nucleus and in one not yet duplicated genic sequence, the whole project of its corporeity.

Through the external, medium and internal ear, the embryo of the thought can reach the brain and the heart, and dig its roots into the biological land of Galilee and Samaria, thus influencing, in a significant, albeit not indelible way, the subsequent physical and spiritual growth of the person.

“Hear, O Israel! The LORD is our God, the LORD alone! Therefore, you shall love the LORD, your God, with all your heart, and with all your soul, and with all your strength.” (Dt 6, 4-5)

It is not by chance that in the four gospels, the only anatomic region that is brutally cut off and Jesus promptly re-plants is the auricle which, after being severed from the body by hand of the prince of the apostles, is rapidly re-attached by Jesus on Malchus, the high priest’s servant.

“And one of them struck the high priest's servant and cut off his right ear. But Jesus said in reply, "Stop, no more of this!" Then he touched the servant's ear and healed him.” (Lk 22, 50-51)

John the evangelist, unlike the synoptic gospels, gives a name both to the apostle and his servant.

“Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus.” (Jn 18, 10)

The amputation was a permanent condition which would have led to a definitive spiritual infertility state, which Jesus cannot permit; Malchus is the symbol of

every man at the service of a sovereignty Peter is obliged to respect in all circumstances.

The impenetrable, loving will of the Heavenly Father is the root of all pollens of truth.

The hatred which the rebel child feels towards mankind and has turned him into the father of falsehood is at the origin of all pollens of evil.

The Father is the one who creates all things (visible and invisible) out of nothing in view of His Only-Begotten Son.

Although His mind has no physical seat, it is, as to its function, comparable to a prodigious, eternal, endlessly big *male gonad*, which wishes to fertilize, in the power of the Holy Spirit and absolutely unconditionally, all the “eggs of thought” present in the minds of His beloved children, and to be able to accompany and closely follow them in the specific events of their lives.

This was the situation in the earthly paradise before the fateful fall.

“Let the scoundrel forsake his way, and the wicked man his thoughts; Let him turn to the LORD for mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways, says the LORD. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts. For just as from the heavens the rain and snow come down. And do not return there till they have watered the earth, making it fertile and fruitful, giving seed to him who sows and bread to him who eats, so shall my word be that goes forth from my mouth; It shall not return to me void, but shall do my will, achieving the end for which I sent it.” (Is 55, 7-11)

In righteous men and saints, the thoughts fertilized by God have become a very precious seed which, among a thousand difficulties, has sprouted from the cardiac and cerebral “land” of their fertile bodies turning their single lives into Christ’s vines, each having their own peculiar organoleptic features.

Jesus’ first coming to earth was necessary to make the corporeal land (the body) of man, devastated and withered by sin, fertile again.

His testimony and teachings reinforced the regions of listening in the north, revitalizing the heart regions in the centre and, as a result, brought about a renewed, surprising development of healthy thoughts.

In his name, each single *pollen grain of truth* coming from the Heavenly Father takes shape, in each single person, as seed of a “zygote-thought” which, therefore, continues to grow in it before being transmitted to men as a fully developed thought.

The Father’s eternal Logos through the incarnation of the Second Person of the Most Holy Trinity has become the Incarnate Word in the womb of the Blessed Mary and man.

The whole mankind that had been created in view of the Word and had sprung from the intra-trinity communion of pure love of the three divine persons, now knows its true origin but not yet its way back to God.

It is Jesus, the Father's messenger, the unthought-of Logos, the Living, who provides us with the no longer secret map of this return; to this end, he gives Himself up for us in sacrifice and dies!

For it is only with His death that the Only-Begotten Son will be capable of becoming sacramentally seed and entering, in this guise, the physical land of the living.

The Heavenly Father, the farmer in the parable in the Gospel, will provide, through His priests, for the subsequent sowing, handing over His only son to all the exiled children on earth who will want to receive Him.

The seven sacraments instituted by Jesus and delivered to the Church aim at fulfilling such unprecedented love plan.

The revelation, testimony and proclamation of the Word have fulfilled on the cross; the sowing and dissemination of the Word through the sacraments have just begun.

The death on the cross was therefore necessary to realize the eschatological shift from the pollen grain of truth to the mercy and redemption seed, so as to be able to offer a totally free salvation to all humans, a salvation consisting in the redemption of their sins.

Through the sacrament of baptism, every Adam, son of the red land, can now enter, together with Eve, the immaculate womb of the Blessed Virgin Mary, thanks to Christ who died for him on the cross; enlivened by his resurrection, he can also start a new life as cell of His Mystical Body.

"The sower sows the word. [...] But those sown on rich soil are the ones who hear the word and accept it and bear fruit." (Mk 4, 14-20)

The corporeal region which is most crucial and needs continuous care is the land of listening, the Galilee of peoples.

With the Holy Virgin, this was the place where the pollen grain of truth, coming directly from the Heavenly Father and transmitted by the Archangel, meets the holy oocyte of her immaculate thought.

In the fullness of time, it is in the body of the spotless Mother that such mystery is fulfilled, by virtue of which she gets pregnant by the power of the Holy Spirit.

That listening region is the piece of land to be boned and cultivated, so that each person can become increasingly inclined to bear organic, unifying and shared thoughts instead of abortive, partial and disjointed thoughts.

As soon as the doors of listening are recovered again and carefully kept, the cerebral, cardiac and abdominal lands will again be protected by any evil threat, and there will be no more room for darnel seeds, nor for sufferance and diseases.

Humanity is called to retrace Noah's route following the indications Christ wrote with this blood so as to enable God's heavens to illuminate with no more sunset, the redeemed land of every man.

The Father's Word, Jesus Christ, in His mortal guise as Messenger, properly revealed to man the *great paternal male gonad* which made Mary's immaculate womb his home.

In his listening as well as in His divine and human person, we are all called to become new creatures, children of one Mother and brothers and sisters redeemed by His blood.

"Now glorify me, Father, with you, with the glory that I had with you before the world began. 'I revealed your name [S](#) to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me.'" (Jn 17, 5-8)

In Jesus' virginal conception, the encounter of the paternal, agamic heavenly Y with the maternal, gametic earthly X took place in Mary's listening tubes initiating, in her immaculate womb, the first phase of second creation.

It is a second, new creation aimed at definitely recovering the ancient adamitic and evitic nuptial nature, lost in the death and resurrection of the Only-Begotten, eterogamic male in the pelvis, mind and heart.

The male phenotype of the second divine person appears to be, therefore, a physical and metaphysical necessity which, through his incarnation, death and resurrection, can finally redeem, atone and pay the huge price of sin.

So Jesus, begotten of His father before all worlds, experienced, with His body, soul and divinity, all the world's ontogenetic and phylogenetic development phases, from the condition of zygote to that of a fulfilled man.

His resurrection and glorious ascension are only the prelude to His second coming on the heavenly clouds with infinite power and glory.

The female and male sides, which are innate in each person, personified by Adam and Eve, begin therefore as early as in single-cell man on an intrachromosomal level by virtue of the pair of maternal and paternal chromatids inherited.

Such first pair of chromatids which constitutes every single chromosome will duplicate, with the succession of mitosis and meiosis, inside the nuclei of each somatic and germinal cell of the body.

This marital character will continue to assert itself supreme through hormones, phenotypes and thoughts. It will always proceed in pairs and manifest itself, in the end, through the genital organs, designed and provided to satisfy the couple's needs.

The intimate union of two sexually different persons naturally leads to every new life, as every bodily function can be traced back to a pair of alleles, one being dominant, the other recessive.

"To the woman he said: 'I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master.'" (Gen 3, 16)

It was said that the mind, from the point of view of the formation of thoughts, must be considered similar to an actual female gonad.

It has not yet been said, however, that the mind, as to many other functions of its, has to be considered gynandromorph; in other words, to give an example, it is female when it listens and male when it speaks.

But the listening activity can, in turn, take on a filial, marital and maternal attitude, and in much the same way a kind of filial, maternal and paternal way of speaking is possible.

The Holy Virgin is the absolute perfection in listening as a daughter, spouse and mother.

Jesus is the son who brought the filial relationship to absolute perfection. He manifested His marital humanity with a degree immensely higher than anyone else's and fully revealed every aspect of paternity.

The Only-Begotten Son, faithful to these three conditions, maintained the perfect equilibrium at any moment, so as to get any Adam back on his feet after the fall and cover, with His holiness, the nudity that followed the separation from Eve.

"Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves. When they heard the sound of the Lord God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the Lord God among the trees of the garden." (Gen 3, 7-8)

The fig is a false fruit: on the one hand, its leaves produce oxygen; on the other hand, it provides for the nourishment of the tree.

Making loinclothes of leaves means making false covering swaths, in a vain attempt to hide those parts of the body which are physically involved in sin, thinking that removing them from sight, conscience can be quieted.

The fig vegetates in the sinner's, not the penitent's, Eden.

On the one hand, its leaves hide what cannot be shown; on the other hand, though, they keep feeding a plant producing false fruits.

The escape from God's presence is therefore a couple's escape on the part of man's both constitutive parts; the adamitic male part and the evitic female one.

Now, man has never ceased to run away, together with his wife, from God's presence, hiding among the trees of his corporeity.

"When they heard the sound of the Lord God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the LORD God among the trees of the garden." (Gen 3, 8)

HEART AND EDEN

“The core of Christianity lies in the Heavenly Father’s mercy landed on man’s poverty: every child is immersed into the blood of His Only-Begotten Son to be saved. Here is all the power of the Holy Spirit”.

“Then the Lord planted a garden in Eden, in the east, and he placed there the man whom he had formed.” (Gen 2, 8)

Man’s heart, his propulsive organ, is identified as a garden, and the rest of the body as Eden.

Man is planted in the east, in his heart, he is placed, with all his body and soul, in this hollow organ.

The heart, with its rhythmic movement, expresses all the pulsating spirituality of creation.

Following the disobedience caused by sin, man moved away from his heart and withdrew, with his body and soul, further north in the region of the encephalon. Meanwhile Cain, with the sign that God has placed on him, settles in the village of Nod, before Eden.

The man sinner, therefore, gave up his original immaculate nature but not his divine essence; he lost his likeness, though not his image, with God.

In time, he has become an expert at properly eating the fruits of the knowledge of good and evil, to the extent that God, to save him from an inescapable, unlucky end, decides to create a people, electing it above any other one.

As a result, mankind is taken back to the path where he can meet God’s majesty, so that he can newly invoke His holy name.

The birth of Jesus, the Messiah, the Saviour and Redeemer of the World, represents the peak of the dialogic journey between man and God.

The Jewish people concentrates, in itself, all hopes of universal man, of whom he becomes a spokesman and an exemplary guide, and for whom its ancient rites will become actual gems of a majestic sacramental tree.

By electing this people, the Heavenly Father will manage to take the whole mankind from the arid desert to the promised good land, flowing with milk and honey.

“Therefore I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey [...] (Ex 3, 6)

Therefore, God gives the world Mary as a daughter, spouse, Mother and sends, by the power of the Holy Spirit, his Only-Begotten Son into her womb as a sacrificial victim for mankind’s sin.

This is the main street God uses to give sacredness back to what had been desecrated and new life to those who had brutally been deprived of their life and massacred in their dignity.

The Apostles, all of Jewish origin, will set up a new class of priests, so as to make the eternal memorial the Son has entrusted them with present and alive, in every age.

The incarnation will occur agamically through the Father and gamically through the Mother. The childbirth will not be eutocic but virginal. By virtue of His holy body offered in sacrifice, made of real flesh and blood, His salvation will be granted free to the whole mankind.

AORTIC ARCH, BIG ARTERIAL BLOOD VESSELS AND VENAE CAVAE

“A river rises in Eden to water the garden; beyond there it divides and becomes four branches” (Gen 2, 10)

The river flowing out of the heart is the river of life, the aorta, the main vessel of the arterial system from which all arteries of the pulmonary and systemic circulation branch off.

It commences from the left ventricle with the aortic orifice and breaks down into ascending aorta, aortic arch and descending aorta.

More specifically, the latter section shows a thoracic, an abdominal and a pelvic portion.

The latter, ending on the level of the fourth lumbar vertebra, branches into the two iliac arteries and then, under other names, proceeds to irrigate the caudal extremities up to the foot fingers.

The internal iliac or hypogastric artery serves, with its branches, the female's womb and most pelvic organs, in both sexes.

The four ways branch off from the aortic arch and irrigate the whole “corporeal land”.

They are called: Pishoni, represented by the common trunk; Ghicon, represented by the common left carotid artery; Tigris, by the left subclavian artery; and Euphrate which, under the name of descending aorta, continues to race downward.

“The name of the first is the Pishon; it is the one that winds through the whole land of Havilah, where there is gold. The gold of that land is excellent; bdellium and lapis lazuli are also there.” (Gen 2, 11-12)

It is the land of the right side of the head, the neck, the upper limb and the shoulder blade, then of the hand, eye and ear on the same side; all regions being irrigated by the common trunk.

The right side of the brain – including the homolateral eyesight, hearing and frontal lobe – is compared to excellent gold.

“The name of the second river is the Gihon; it is the one that winds all through the land of Cush” (Gen 2, 13)

It is the common left carotid, which, with its branches, feeds the left area of the head and neck, then of the brain, eye and ear on the same side, particularly the nerve centres of language and the left front lobe.

The arterial blood supply of the brain on the left side of the body, unlike the right side, does not commence from a common trunk; it is separated from the arteries which irrigate the arm and shoulder blade on the same side.

"The name of the third river is the Tigris; it is the one that flows east of Asshur" (Gen 2, 14)

It flows east of the fertile crescent.

It is the left subclavian artery which, with its branches, irrigates the upper limb and the shoulder blade, then the left hand.

It is also the river which flows through the town of Ninive, converted by prophet Jonas.

"The fourth river is the Euphrate" (Gen 2, 14)

It is the descending aorta which, with its branches, feeds most of the body, about 90 per cent of its whole territory, irrigating thorax, abdomen, pelvis and both the lower limbs.

It is the river of the town of Babylon, of the power and graces granted in overabundance. In the first letter of Peter, Babylon is identified with Rome, the future centre of Christianity which, as a consequence, loses its original geographical and topographical connotation.

"The chosen one at Babylon sends you greeting, as does Mark, my son." (1Pt 5, 13)

The human being, whose body is compared to Eden, is therefore planted in the garden of his heart, from which rises the great river of life with all its effluent branches that are needed to feed, oxygenate and irrigate every tree planted in it.

The same river will slowly make its way back to its garden, the propulsive organ of merciful love, by means of the two upper and lower venae cavae.

Every conversion process essentially consists in returning to the heart and, from it, to the great heart of Christ through Mary's immaculate heart. The goal is to cleanse all waters from the residues of falsehood and original sin by oxygenating them with the fruits granted by the Holy Spirit.

"It was on that occasion that the LORD made a covenant with Abram, saying: 'To your descendants I give this land, from the Wadi of Egypt to the Great River (the Euphrates)'". (Gen 15, 18)

THE TWO HEARTS

Mary, like every human creature, is planted in her heart from. However, unlike all other creatures, she has never moved away nor separated from it.

The Blessed Virgin was conceived without sin and grew up in that way.

“And Mary kept all these things, reflecting on them in her heart.” (Lk 2, 19)

By virtue of her conception and her endless faithfulness to Divine Will, her corporeal Eden has remained immaculate and firmly planted in the garden of her heart.

Mary’s heart only ever beats in unison with the heart of Jesus, that is God. She keeps and meditates everything in him.

Mary is that extraordinary creature who has received the possession of the land promised to the Jewish people, conceiving the body of the Only-Begotten Son in her womb.

With the death, resurrection and ascension of her Only-Begotten Son, the whole world is sacramentally directed to her land assumed into Heaven and recapitulated in the mystical body.

“Following exactly the way prescribed for you by the LORD, your God, that you may live and prosper, and may have long life in the land which you are to occupy.” (Dt 5, 33)

The Holy Virgin, having the Only-Begotten Son in her flesh, feeds the embryo and foetus Jesus with her blood and grows baby Jesus with her milk after He is born; she, in turn, is fed by Him after His death and resurrection in the Eucharist.

In addition, she gets totally inundated by His waters and blood at the foot of the cross, when He is pierced, as is still today at each Eucharistic consecration, from a mystical viewpoint.

“How does your concern affect me? My hour has not yet come.” (Jn 2, 4)

With Christ’s heart, which is still, broken and with a ruptured pericardium, Mary receives the greatest spring that is ever gushed on earth. She gathers in her person, turned into chalice and paten, the greatest river of water and blood humanity has ever known and will ever flow.

John’s eyes see and bear witness to it, while his priestly hands celebrate, consecrate and distribute these mysteries in the Virgin’s presence.

Christ's heart and Mary's heart have become the pulsating motors of a renewed life form on earth which, through the sacraments, is aimed at definitely restoring man's original relationship with God.

Today, every human heart can let God's Heaven into his corporeal Eden, so that all is lightened at every rhythmic pulse.

This prodigious irrigation, oxygenation and purification system, which is always in motion from the moment it is activated, is synchronized again through the sacraments and Mary's mediation, with the heartbeat and breath of her Creator.

With Jesus and Mary, every man can therefore acquire freedom by means of the sacraments, can turn himself from administrator into a landowner and become a producer of wonderful plants, flowers and fruits to be enjoyed and given to the neighbour in every season of life.

IN THE BEGINNING

"In the beginning, when God created the heaven and the earth, the earth was a formless wasteland." (Gen 1, 1-2)

The physical sky and the earth are the reflection of the nucleus and cytoplasm of a just fertilized egg cell.

No man, from a biological and spiritual point of view, is excluded from such beginning; in fact, at that very moment of conception, we are all that tiny formless wasteland-like single cell having a priceless genetic makeup in which man's future is codified.

The soul, immersed in that microscopic single-cell body wrapped by a soft cytoplasmatic membrane, is the basis for the whole existence and the future spiritual growth.

In the DNA, God's ancient "printing house" has been at work since the very first moments in the form of a polynucleotide, antiparallel, oriented, complementary, spiralled, informational double chain for the "movable-type printing" of RNA and the DNA replication.

The ribonucleic and deoxyribonucleic acid are the basis of protein synthesis, through which all single bricks of life can be made.

Maternal and paternal chromatids, arranged face to face, will gradually give shape to the whole organism.

The organism will be called to grow in harmony with the pulsating pace set by the sinoatrial node which, as a natural pacemaker of the four cardiac cavities, will arrange for all that is received from diastole to be put into circulation at each systole.

In Jesus' conception, however, something unique, unrepeatable occurs.

The *genetic information* coming from the Heavenly Father and brought by the word announced by Gabriel the Archangel has materialized and virginally fertilized the egg cell waiting for Mary, in the power of the Holy Spirit.

"Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end." (Lk, 1,30)

Without the help of a material pollen, and in the total lack of a male gamete, the seed of the Only-Begotten Son is virginally conceived and planted in the Holy Virgin's immaculate Eden.

Astonished, she exclaims, out of her natural condition of daughter:

“How can this be, since I have no relations with a man?” (Lk 1, 34)

At that very moment she becomes the spouse of the Holy Spirit. In the flesh, soul and divinity of her Only-Begotten Son, all generations will call her blessed because, through her, each human life of today and every time has found, in the holy body of her son, its dwelling and reason for existence.

John the Baptist had been conceived thanks to the prodigious meeting of Zachariah's paternity with the maternity of *Saint Elizabeth*, who was well advanced in years.

Jesus is not conceived by procreation; He is begotten since all creation has been conceived with him, wanted for him and created in him by the Heavenly Father from time immemorial.

Mary's egg cell, therefore, expresses all femininity of earth, which is waiting to be fertilized by God to conceive His Word in the Incarnate Word.

The descent of the Holy Ghost in the *Full-of-Grace woman* causes the divine paternity and human maternity to meet arranging themselves face to face, without confusion of roles, chromatids and people.

Now the Incarnate Word can manifest Himself to the world as real God and real man (real God on the Father's side, real mother on the Mother's side).

His likeness to the genetic makeup of human species is therefore perfect, legitimate and confirmed by numerous laboratory examinations conducted on elements of the Holy Shroud and materials coming from various Eucharistic miracles.

The blood group which systematically emerges from such exams in the AB type, called *universal recipient*.

Jesus, the Second Human Person, became flesh and dwelled in the second human person, making up with her one person, one substance, and one hypostatis.

The two creations, visible and invisible, re-united in the living body of the man-God, eternity and everlastingness re-joined time and space, the angel and man hugged each other again.

Humans find out they have always had a common Mother, proclaimed queen by Saints.

But rebel angels, spurred by envy and haughty protests, quivered with anger, oppose to and fall before such prodigious restructuring of creation. They spread confusion, sufferance, despair, divisions, anger, deception, pain, hatred and death.

CARDIAC RUPTURE AND HAEMOPERICARDIUM

"[...] because of an eclipse of the sun. Then the veil of the temple was torn down the middle." (Lk 23, 45)

At Jesus' death, the veil of the temple is torn down and the Sancta Sanctorum remains exposed.

The tear anticipates what John will bear witness to at the foot of the cross on describing the passing of the water and blood through the wound in Christ's side.

The theological valve of such wound takes on an infinitely higher significance than that currently assumed by the Bing Bang in the cosmological field.

The rupture of Jesus' heart and the consequent cardiac tamponade by haemopericardium are the two moments which precede blood extravasation.

The cry shortly before death coincides with the rupture of the heart, a moment in which what is contained in the left and right side of the heart flows into the pericardial chalice. In it, the ingoing venous blood and the outcoming arterial blood join up – the mercy side on the right and the justice side on the left embracing each other in one, immense atoning sacrifice.

In Jesus' death, every man finds life again and in His word, every lie is definitively defeated.

Christ's broken heart, the study of double and incomplete foetal circulation; the study of adult double, complete circulation; human placenta; the role of chromatids; the action of chromosomes; the knowledge of the functions carried out by each single organ; the embryo's development and the human angelic philogenesis are further meaningful elements for a further theological deepening of the endless love which the Incarnate God wanted to reveal to the world.

"[...] For there is nothing hidden that will not become visible, and nothing secret that will not be known and come to light." (Lk 8, 17)

The heart, this enigmatic hollow organ which, through the rhythmic contractions of its walls, can initiate the blood stream inside the blood vessels to fully irrigate the physical Eden, is present in the Holy Scripture through many symbols; but it is in Nazareth that the heart came alive and on the Golgotha that it gave life back. Then, broken in the wine press, it got life back in the Eucharist.

From inside the heart, the Incarnate Word knocks and waits, gets in and out, expiates and redeems, dies and rises from the dead.

Up there too, on the clouds, is the presence of God. The clouds symbolize that part of humanity that is still in the water state and that, dying on earth, unceasingly rises to the sky by evaporation and condenses once it has reached a certain altitude.

This humanity too waits to return home; no longer as rain, but with a body of its own in the multicellular nature of the mystical body of resurrected Christ.

The human heart is still too hardened because of grudges, injustice and violence. It lives and works under the control of the encephalic region, wrapped by its rich cardiac plexus.

"He said to them, 'Are even you likewise without understanding? Do you not realize that everything that goes into a person from outside cannot defile, since it enters not the heart but the stomach and passes out into the latrine?' (Thus he declared all foods clean.) 'But what comes out of a person, that is what defiles. From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile.'" (Mt 7, 18-23)

Inside it, in fact, is blood which carries the products of degradation and fragmentation deriving from intestinal absorption, including the fruits and seeds collected and eaten from the tree of the knowledge of good and evil.

The rupture of Christ's heart and the consequent wound in His side represent, therefore, the greatest expiatory sacrifice mankind has ever received in his history.

The broken bread and the wounded side allowed the Eucharist to get out of the Sancta Sanctorum and revitalize the necrotic tissues present in the body of every human being.

The divine species, dropping on Mary's motionless body at the foot of the cross, go backwards the same way through which sin broke into mankind – from Eve to Adam.

The following elements are present on the altar at each Eucharistic consecration: the communion of angels and saints, crucified Christ, John's priestly hands consecrating and elevating the divine species to the Father and the Blessed Virgin in the guise of the chalice and patent, that contains them so that they are distributed.

The sacramental placenta will not be subjected to the removal of the afterbirth until the day on which the last Eucharist is celebrated.

"As for your birth, the day you were born your navel cord was not cut; you were neither washed with water nor anointed, nor were you rubbed with salt, nor swathed in swaddling clothes." (Ez 16, 4)

All creation is continuously reached by Christ's mystery of death and resurrection, and is vivified by his redeeming blood through the faithful who received the sacraments; the lungs of the Virgin Mary, engaged in continuous prayer, supply the oxygen of prayer and the nourishment of love to each cell of

the mystical body she carries inside the womb, in the deepest communion among humans, angels and saints.

In *chapter 4* of the Book of *Revelation*, man's heart will be turned into God's throne, a new heart for a new man where four living beings will animate the four redeemed cardiac cavities.

"In the centre and around the throne, there were four living creatures covered with eyes in front and in back." (Rev 4, 6)

THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL AND THE TREE OF LIFE

"We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'" (Gen 3, 2-3)

The biblical author is speaking, metaphorically, of the fruit of the tree of the central and peripheral nervous system.

We are before a tree highly specialised in receiving, transmitting and processing internal and external stimuli of the body, allowing the fulfilled man to relate to himself, to other people, to his environment and God.

It is on the basis of physical and intellectual faculties such as memory, knowledge and conscience.

Anatomically, it is divided into central nervous system (CNS) and peripheral nervous system (PNS).

The CNS is made up of the encephalon – brain, cerebral trunk and cerebellum – and the bone marrow.

The PNS is equipped with sensitive neurons, motor neurons and bunches of axons which, going out of the nuclei and ganglions – that are clusters of cell bodies of neurons – bunch together taking the name of nerves.

The latter penetrate into the "corporeal land" in more layers and, from the cutaneous field of peripheral nerves, go deeper up to reach, with their branches, the various tissues, organs and apparatuses.

Inside the vertebral canal, the tree of the knowledge of good and evil develops its trunk, by means of which it connects its extended roots to the big foliage.

The CNS, with its branches, leaves, flowers, fruits and the countless, still largely unknown functions it has to carry out, makes up, on the whole, the big foliage.

The turning of each single flower into fruit which, in turn, is a carrier of seeds, ensures the continuous birth of new plants, through which any new thought, which is always the child of the previous one, propagates.

Supposing that such a production chain of the thought can be interrupted is impossible; it would mean to deny the gushing force of life.

Leaves, on the other hand, are needed to produce oxygen; on the other hand, through the photosynthesis, they provide for the nourishment of the tree itself.

Roots, however hidden and deep they may be, are not less extended than the foliage, and they are firmly anchored to the corporeal land, from which they suck water and mineral salts which are necessary to the nourishing.

Through them, the heart plate, wrapped by the homonymous plexus of nerves, is directly connected with the CNS.

Each fruit of this splendid, enigmatic tree keeps, therefore, very precious seeds of truth whose pollen was freely given to man by the Creator with the support of trustworthy angelic messengers.

Man, in fact, never receives such fruits passively; he always receives them in active form presenting to the Creator, by listening, the ovaries ready to be fertilized.

The main prerogative of each flower will be aimed at giving birth to a new thought; therefore, it consists in generating new fruits with new seeds inside them, which are to be kept jealously so that they may be planted in their historical context.

Adam and Eve, eating the fruit of the tree of the knowledge of good and evil, did not take care of the seeds which were present in it and in so doing, they caused the death of the plant's embryo which was kept inside it.

All this has had sad repercussions on man's personal and social sphere and on future knowledge, with inevitable consequences on the tree of life, which was also planted in the middle of the garden.

The tree of the knowledge of good and evil and the tree of life are indeed so interdependent and interrelated that the prohibition to eat the fruit of the former tree is needed to safeguard the flower, fruit and seeds of the latter.

The fruit of the knowledge of good and evil was not to be eaten, in the sense that once ingested, passing through the gastroenteric tube, it would reach, through the assimilation process, the depth of the person and his innermost essence stimulating his most hidden desires.

All this regardless of the objective good kept inside the seed which God, creating it, had thought of.

Watching, touching and eating after listening to the tempter's voice are the four actions which our progenitors take, causing the immediate deterioration of these four senses: eyesight, tact, taste and hearing.

At the same time, smelling also regresses and, with it, the original perception of God's *perfume*.

In time, the progressive degeneration of the intimate dialogue man had set up with his Creator will turn all the fruits of life into instruments of death.

The first seeds which were crushed and destroyed in the dialogue between Eve and the snake were the seeds of the beatitudes, which were born from the

meeting of the pollen of God's benevolence and grace with the spotless ovary of Eve's filiation.

Next to suffer the most devastating consequences were the seeds of life, entrusted to keep inside them the human embryo.

From that day, moment and second, mankind no longer considered them God's gifts, but perceived them as man's *purchases* and *acquisitions*.

In time and with the progress of science and technology, they have become more and more a subject of law and less and less a subject of gift and love.

"The man had relations with his wife Eve, and she conceived and bore Cain, saying, 'I have produced a man with the help of the LORD.'" (Gen 4, 1)

Cain, in Hebrew, means "*acquired* or *acquisition*".

THE JERUSALEM WOMEN

No one is the master of his own life, much less of other people's lives.

Each human existence is indeed called to grow greater and more powerful as well as to become different from itself through ordered, continuous, prodigious and unstoppable steps which concern it directly and indirectly, both physically and spiritually, and refer to it repeatedly throughout the life journey.

When Jesus went up the Calvary way, before reaching the place of crucifixion, where He would be nailed on the cross along its vertical wooden axis, he addressed women of earth and the woman who lives inside everyone through the Jerusalem women, evoking concepts already expressed by two great prophets of the Old Testament.

Initially, He lets Hosea speak, whose wife was a prostitute.

From the spiritual point of view, we are that prophet who courageously decides not to repudiate or hide his wife, neither to himself nor to other people.

The female part living in each of us betrayed and continues to betray the Heavenly Father, listens to the father of falsehood and is always ready to justify his behaviour.

Some day, because of the lethal consequences of such conduct, all women who will have been considered abandoned, punished and damned by God, will be called blessed.

However, on such days the wombs and the sterile women who have not given birth to children and the breasts which have not fed will be called blessed. On the other hand, there will be no blessing for the women who have not conceived, their wombs having become similar to mountains and their breasts swollen like hills.

Jesus, advancing along the sorrowful way, refers to the green and dry tree and calls into play the second prophet of the first testament: Ezechiel.

The latter spoke, in a passage of the Scripture, of the southern forest meaning the endless forest of humanity living in the southern 'hemisphere' of the body, below the diaphragm.

What is understood here is the region of the maternal womb, the "corporeal" Judea, which has an immense array of inhabitants who, for one reason or another, have seen their earthly existence in their mothers' womb interrupted.

Then Jesus says, through the prophet:

"You shall say to the southern forest: [...]. I am kindling a fire in you that shall devour all trees, the green as well as the dry. The blazing flame shall not be quenched, but from south to north every face shall be scorched by it. Everyone shall see that I, the Lord, have kindled it, and it shall not be quenched." (Ez 21, 3-4)

"For if these things are done when the wood is green what will happen when it is dry?" (Lk 23, 31)

Mankind in the making can be traced back to the green wood ripped off the motherly earth with all its roots.

It could not dig its roots into the uterine soil nor develop its branches.

Over time and with sin continuing to affect man, such tender mankind, died in the flesh but not in the soul, burns more and more of the flame of the Holy Spirit.

The dry wood, then, becomes the symbol of a fully developed man, easily inflammable in good and evil.

The burning flame of young, green humanity wants to light up the dry, peregrine humanity on earth, so that it can be fired with love for God and reacquire, in Christ, its Paradise lost.

In earthly Paradise, the first couple lived the most perfect biological, psycho-social equilibrium.

Eden was their body: Adam and Eve were firmly planted in the garden of their heart.

This paradise will be reopened on earth on the Good Friday and with the wound to Christ's right side.

"He replied to him, 'Amen, I say to you, today you will be with me in Paradise.'" (Lk 23, 43)

Before the original sin, every match between male and female individuals occurred within a real pre-sacramental union, in the presence of God.

Before the fall, man had always taken particular care of keeping the seeds sprouted from his love relationships and lived sexuality with passion and sacredness, in the sacredness of God.

"Some Pharisees approached him, and tested him, saying, 'Is it lawful for a man to divorce his wife for any cause whatever?' He said in reply, 'Have you not read that from the beginning the Creator 'made them male and female' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate.'" They said to him, "Then why did Moses command that the man give the woman a bill of divorce and dismiss (her)?" He said to them, "Because of the hardness of your hearts Moses

allowed you to divorce your wives, but from the beginning it was not so.” (Mt 19, 3-8)

With the coming of Jesus, the world regained the original immaculateness it had lost.

“Yes, in joy you shall depart, in peace you shall be brought back; Mountains and hills shall break out in song before you, and all the trees of the countryside shall clap their hands. In place of the thornbush, the cypress shall grow, instead of nettles, the myrtle. This shall be to the LORD'S renown, an everlasting imperishable sign.” (Is 55, 12-13)

POLLEN OF EVIL

Through the snake's words, the first dandel seeds begin appearing on earth, mixed with the truth seeds.

Dandel, a weed, is born from the meeting of the wicked pollen penetrated into Eve's ear tubes and her ovaries.

Once conceived, the thought will soon reach the cerebral and cardiac areas contaminating mercilessly the whole corporeal earth, from generation to generation.

In order to tackle and try to remedy such a devilish plan, it was necessary to retrace all the steps that had allowed the coming and subsequent growth of this infernal weed.

"But I am afraid that, as the serpent deceived Eve by his cunning, your thoughts may be corrupted from a sincere (and pure) commitment to Christ" (2Cor 11, 3)

To replace the first Eve, who had opened her ear to evil, it was necessary that a second Eve should come and refuse to listen to evil, opening all her heart to God.

And to replace the first Adam, out of whose side Eve was taken, a second Adam should come, made of heaven and earth, out of whose side the new Eve would be taken as *Mother of all human beings*.

The act of seeing, wishing, touching and finally eating the forbidden fruit had weakened both the physical and metaphysical structure of man, causing him to get sick in his body and soul.

When Adam and Eve became aware of their nakedness, they realised they were stripped of their glorious spiritual cloth of truth that had hitherto covered them with joy.

It will be the seven sacraments which will powerfully clothe the new redeemed mankind, from the inside-out.

"He said in reply, 'He who sows good seed is the Son of Man, the field is the world, the good seed the children of the kingdom. The weeds are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.'" (Mt 13, 37-39)

In the heavens, the children of the evil are all the fallen angels, children of the father of falsehood, who have Eve the courtesan as mother.

On earth, the children of evil are all of us humans whenever we, with our free choices, deliberately increase the seed-bed of the weed.

Jesus, the grain of wheat that dies, the blood that sediments, the heart that is broken, gave birth to a new ear of wheat planted in the land that had been promised and given to the Jewish people: *His Mother's womb*.

The two frontal lobes of the brain, which are not only the seat of the biological individuality and personal identity, but also the invisible bridge connecting any creature to the Creator, have been recovered and made free as they were originally.

The first step each man is called to take to be able to have access to this journey of purification and union with God is therefore to recognise his personal nakedness and, once repented, to confess His sins to Christ the priest.

"Then the eyes of both of them were opened, and they realized that they were naked". (Gen 3, 7)

As a result, as our progenitors' mind had opened, for the first time, the hearing's door to the more powerful, weeding intellect of evil, our minds will now be invited to open again to listen to the Word of God, who is His Incarnate Word.

In the meantime, mankind has followed increasingly dangerous, lethal paths, falling into the storm of falsehood and justification; however, thanks to the ransom Christ wanted to pay with his sacrifice, all will be forgotten by God.

In truth, Divine Mercy had already recovered the nakedness which our progenitors had acquired with sin, clothing them with leather garments.

Such gesture is the prefiguration of the warm garment of the New Testament with which the Church continues to cover, through sacraments, our numerous forms of spiritual nakedness, clothing us from the inside.

Its priests, using only seven sacramental balls of thread, weave in unison that holy, whole garment sewed from top to bottom, which even the soldiers involved in the crucifixion decided to leave it whole, drawing lots of it without tearing it.

It is the symbol of the new garment which will cover the whole mankind, now set free, redeemed and saved.

"For the man and his wife the Lord God made leather garments, with which he clothed them" (Gen 3, 21)

THE THREE TEMPTATIONS IN THE DESERT

The order with which the three temptations are described is different if one compares Matthew's Gospel with Luke's Gospel. The substance, however, remains unchanged.

Mark reports the episode in very simple terms, while John makes no mention of it.

The physiological need to eat as a biological necessity is linked with the first temptation of the desert to which Jesus freely subjects himself.

He agrees to directly confront the tempter, after fasting forty days and forty nights, shortly before starting his public mission, immediately after being baptized in the Jordan.

The Lord, who a moment before was totally immersed in the waters of the big river and changed its course emerging from it, faces the one who is totally lacking in Holy Spirit.

Although Jesus is terribly hungry, he does not give in the temptation to eat, so as not to accept the deadly proposal of the father of falsehood. Therefore, even if He risks death, He is the absolute master in the verbal exchange with the tempter.

"If you are the Son of God command this stone to become bread" (Lk 4, 3).

The devil was the first to speak. He would use the term "Son of God" a good three times in the three temptations.

Eating, following the devil's invitation, would have meant for Jesus to immediately interrupt His universal mission of salvation based on the redemption of sins.

Sin had broken into man's body with the act of eating.

Following the devil's invitation would also have involved having to admit the superiority of the wicked power over God's unique, trinitarian and true thought.

The turning of the stones into bread would certainly have satisfied the biological, legitimate need to eat to survive, but it would also have confused the already impoverished, vulnerable minds of a mankind in need of salvation and hungry for truth.

In addition, had Jesus' accepted the devil's proposal, He would have underestimated the seriousness of the original sin committed by our progenitors.

The tempter, being a mere spirit, prefers to use every physical and psychological situation that arises for him, manipulating man's needs and sensible appetites to his advantage.

"It is written: 'One does not live by bread alone'." (Lk 4, 4)

This is a dialogue between two very high minds, but most of its content is not mentioned.

With His reply, Jesus gives the rebel to believe that salvation will not only be about turning man's stony heart into a heart of flesh; it will go beyond, up to the effusion of His water, blood and heart into every man's heart through the maternal chalice and paten, which have become the universal recipients of a new, eternal alliance.

The first temptation, besides being the most pernicious one, is also the clearest one, judging from the reply with which the Lord dominates the provocation.

"I shall give to you all this power and their glory; for it has been handed over to me, and I may give it to whomever I wish. All this will be yours, if you worship me". (Lk 4, 6-7)

In the second temptation, Lucifer, already defeated and stunned by Divine knowledge, reveals all his falsity.

In the visible and invisible world, in fact, there is nothing that can be considered his exclusive property, since everything comes from and depends on God, Creator and Lord of all things.

Satan is only a creature which God's endless love had endowed with particularly great spiritual gifts, that should have shared and put at the service of others.

With his conduct, Satan deliberately turned himself into the most arid, the most selfish and meanest of all creatures the Heavens and earth have ever known.

All things and every power exerted on earth and in Heavens must absolutely submit to God's permission and are only maintained in view and for the glory of his Only-Begotten Son.

"Jesus said to him in reply, 'It is written: 'You shall worship the Lord, your God, and him alone shall you serve.'" (Lk 4, 8)

The reply to the third temptation is a severe warning Jesus addresses to the devil, towards whom He manifests His full humanity in the full divinity of the Second Person of the Most Holy Trinity.

“Jesus said to him in reply, ‘It also says, ‘You shall not put the Lord, your God, to the test.’ (Lk 4, 12)

As a result of such unprecedented powerful statement, the father of falsehood disappears from God’s presence.

It must be pointed out that Jesus, in replying to the first temptation, implicitly refers to the nature of food God had prepared for man since the beginning, such as any sort of seed-bearing plants and tree that has seed-bearing fruits.

“God also said: ‘See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food.’ (Gen 1, 29)

The tree of the knowledge of good and evil and the tree of life are excluded from these plants.

Each fruit of the tree of the knowledge of good and evil is born from a flower which, opening to Christ’s light and solar warmth, lets itself be fertilized by the divine pollen turning its ovary into fruit.

The seeds which are kept inside it hide the secrets of knowledge and eternal life.

Such fruits, therefore, must be contemplated, not eaten.

Deoxyribonucleic acid, which is only visible in the form of chromosomes, will characterise the life and existence of each man whose deified flesh represents the springboard for eternity.

The knowledge of such dynamics should lead mankind to a correct use of science and technology respecting God’s prescience and designing a new route to be handed over to scientific and technological research.

EVE AND ADAM

Eve's disobedience started when she listened to the tempter's word, whose immaterial gametes fecundated her ovary.

The subsequent step from flower to fruit was quick and natural.

Adam, eating the fruit, began metabolising evil and, consequently, changed his role of male within the couple, thus causing its physical and spiritual decline.

Therefore, each act of aural prostitution committed through listening led humankind to develop a natural inclination towards evil (concupiscence).

Everything occurred in the single person who, in so doing, turned the original paradisiac land into a post-modern earthly hell.

Man, in his growing spiritual involution, has become more and more the child of the father of falsehood and less and less a descendant of the Father of Truth.

Albeit still in God's image, he has lost his likeness to Him, and so he has constantly and strongly betrayed the Holy Spirit.

His original, trinitary structure was so threatened that it appeared to be in ruins, his plans and actions being increasingly submitted to his sin.

Thus man's heart has gradually lost its natural flexibility. It tends to get hardened and to fill itself with false certainties, overconfidence, pride and arrogance.

Human creature, then, has kept going downward to more and more hostile and dangerous areas developing, at the same time, a subtle ability to make up, at each step, a plausible justification for himself, other people and God.

The wicked genes of the devil's paternity made mankind more and more spiritually arid, intellectually sly, without any sincere brotherly feelings, unaware of forgiveness and inclined to develop hostile feelings towards the female figure in general.

In such a desolate scenario, it will be a woman who will make salvation on earth sprout. In much the same way, every wicked plan will be broken off, deactivated and made powerless by the Only-Begotten Son.

All this will be fulfilled when evil is no longer needed for man's growth in craving for good.

The new mankind will be characterised by a new post-sacramental life and by the devil definitively leaving the scene. The devil will no longer strike at the Virgin's heel, under whose concave sole his head had long been blocked.

Until that moment comes, the fallen man will keep lashing out against himself and his brother, worthy heir of the breed of rebels who, in turn, flung out against their brother angels before being hurled down.

"Do not think that I have come to bring peace upon the earth. I have come to bring not peace but the sword. For I have come to set a man 'against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; and one's enemies will be those of his household.' "Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me" (Mt 10, 34-37)

From this perspective, it is probably more plausible to explain the reason why Jesus said he had come to set the *fallen* son against the father of *falsehood*; the *fallen* daughter against the prostitute mother; the daughter-in-law, who is the fallen child's *new spiritual wife* as the *Blessed Virgin Mary, new spouse*, against the old mother of the son or mother-in-law, that is, the *first Eve*.

Man's enemies, therefore, will be those of his household, a place identified with his being made up of a body and soul in the unity of the Holy Spirit.

This household has nothing to do with the members of the original parental family and the genealogical tree.

Whoever loves the *father of falsehood* or the prostitute mother more than me, Jesus continues, is not worthy of me, since he does not want to become converted.

Whoever loves the *fallen* son or the *fallen* daughter more than me – Jesus goes on – is not worthy of me, because he has not understood that the only filiation is rooted in my filiation through the love I feel towards my father and your father, my mother and your mother.

Similarly, love that can be felt towards one's children of birth is only an irradiation of the love that my Father and my Mother feel towards me in the unity of the Holy Spirit.

Nothing and no love relationship can disregard such inflexible principles.

Commentato [A2]: ce

LEPROSY

The nervous system (CNS and PNS) and the epidermis have the same embryological origin, both deriving from one of the three germ layers from which the whole organism develops; more specifically, from the external germ layer called ectoderm.

In the leprosy disease, rich in biblical references, clinical manifestations are various. The nervous system is primarily hit by it; skin will only be involved at a later moment.

Leprosy is nothing but the visible and tangible expression of a malaise which is not only physical, but primarily spiritual, much deeper, hidden, subtle and invisible.

Metaphorically, the aetiopathogenic cause of this disease has a transcendental origin which should be put in relation to the snake's venomous pollination in the auditory canals.

The leper, therefore, becomes the symbol of a person to be avoided because of the high risk of catching the disease posed to the members of the community he lives in.

The seriousness of infection lies in the systemic, devastating, mutilating effects this disease causes to the whole body.

Mosaic law provided for the exclusion of lepers from human society rather than measures for other diseases which could even be more serious for prognostic purposes.

According to that law, the actual danger of infection was not due to the bacterial origin of the disease but to its spiritual nature, with the consequent risk of contaminating and infecting the whole community.

With the coming of Jesus, the leper, like any other sick on earth, has become an elected witness, a favourite child anointed by the Heavenly Father in the Crucified Son to keep showing to the world the devastating consequences of sin through His self-offering, suffering and pain.

Jesus, the Incarnate Word, let His Holy Body be tortured from head to toe, in order to heal, through his resurrection, each man from his own specific leprosy.

As this was not enough, He wanted to return to every man on earth, through the seven sacraments, that integrity of mind he had lost.

"A leper came to him (and kneeling down) begged him and said, 'If you wish, you can make me clean.' Moved with pity, he stretched out his hand, touched him, and said to him, 'I do will it. Be made clean.' The leprosy left him immediately, and he was made clean." (Mk 1, 40-42)

DESOLATING ABOMINATION

The real disgrace consists in wanting to enter a no-entry zone at all costs.

The spasmodic desire to eat the fruits of the tree of the knowledge of good and evil drove man to this direction.

"Do you see these great buildings? There will not be one stone left upon another that will not be thrown down" [...] When you see the desolating abomination standing where he should not (let the reader understand), then those in Judea must flee to the mountains, (and) a person on a housetop [...] and a person in a field." (Mk 13, 1-16)

The great buildings are men's bodies, where the stones represent their cells.

Judea symbolises the abdominal region, the mountains are the wombs involved in pregnancy and the housetop is the "brain's penthouse".

Going down to get anything out of the house means going back to the old condition of Egyptian slavery, from which all humankind was taken at the cost of a bloodshed.

The person who has gone to the fields symbolises those who have not forgotten the first phases of life of their exiled brothers, who still live in the land, away from their families, that is, in the "corporeal fields" having a sparse population of cells, still without an actual "inhabited settlement".

It is the intrauterine humanity that is spiritually in contact with whomever is already born through prayer and sacramental life.

This humanity is varied and includes those who live their own body in contact with maternal warmth; those who live blocked in their bodily growth and are cryopreserved with liquid nitrogen at a temperature of 196° C below zero; and those who left their bodies to live like angels, like clouds in the sky.

Those who will return to get their cloaks back will be those who will have ceased to trust the Word of God, having preferred the old cloak of their old convictions to the good news of the Gospel.

Unlike all the other historical periods, it will be pregnant or breastfeeding women that will pay the highest price those days; for their maternity has been profaned, the product of their conception outraged and the tree of life they have in their wombs denied and desecrated to be exploited and manipulated.

"Pray that this does not happen in winter. For those times will have tribulation such as has not been since the beginning of God's creation until now, nor ever will be." (Mk 13, 18-19)

We must pray that this may not happen in winter: in fact, although the sun is closer to earth in the winter season of the spirit by virtue of the sacraments, it

shines on the earth and human souls much less than in other seasons, which is due to the many refusals men give to the transmission of solar warmth and irradiation in the cold season.

Furthermore, many trees go dormant in winter. They are leafless, flowerless and fruitless.

The opening of the seven seals and the consequent out-coming of horses and knights refers to the endless series of scientific discoveries and technological innovations which, when lived within the limits of the earthly horizon and evaluated with physical eyes, inevitably drive man to satisfy his sensible appetites and secular needs, thus leading to catastrophic consequences for the spiritual survival and well-being of mankind.

"I saw a scroll in the right hand of the one who sat on the throne. It had writing on both sides and was sealed with seven seals. (Rev 5, 1)

The apocalyptic trumpets underline the propagandistic clamour of the many sensational discoveries and the scourges marking its tragic epilogue:

"The seven angels who were holding the seven trumpets prepared to blow them." (Rev 8, 6)

The trumpets represent the extension of the respiratory tree outside the body's periplus.

Their sound expresses, albeit with different tones, the need to give voice to the soul's needs and calls on every man to reconcile himself with God, getting oxygen through the sacraments and prayer.

The seventh trumpet, however, has a different sound: it is the heavenly hymn to the omnipotence of Christ who, at the end of the seventh day with Mary, the universal Mother, will prevail over the beasts of the sky, land and sea.

"Then the seventh angel blew his trumpet. There were loud voices in heaven, saying, 'The kingdom of the world now belongs to our Lord and to his Anointed, and he will reign forever and ever.'" (Rev 11, 15)

Each human temple, in fact, is called, since the placing of its first brick, to be spiritually conceived in the womb of Our Lady of the Assumption, to be born (in Heaven) with a glorious body as a cell of Christ's mystical body.

During the entire earthly existence, all human temples are at the mercy of rebel angels who, as capable seducers, aim at turning men from administrators to sellers of grace-given goods, including their bodies or parts of them.

The rebels, in so doing, take advantage of such intriguing instigation to crime and, through various tricks, win over many souls.

The evil breed knows no bounds, nor justice, nor values nor pity; they managed to deceive men in absolute cold blood, up to the point of making him capture, by

means of adequately prepared and placed traps, the most longed-for and precious prey on earth: *the single-cell pearl of his human becoming*.

It is we, children of humanity fulfilled in the flesh but immature in the Holy Spirit, that have ceased to wisely administer our knowledge on life and have started such an inhumane trade.

It is we that have lost the mandate of administrators of our bodies and replaced it with that of owners to turn the unique temple of God's body into many synagogues, daughters of the diaspora.

It is we, blind with pride and deaf with arrogance, that have manipulated the bricks of unborn life, conquered by the wicked insights suggested by the rebel spirits.

It is we that have torn down the temple of first and second creation, taking the most precious treasures from it and spoiling the most fertile seeds to reduce it to a den of thieves.

It is still we that Herod the great, still engaged in refurbishing the temple. We are full of splendid projects, born from brilliant minds, but have become people with hardened hearts.

All this is happening in a subtle, hypocritical way and in the name of research, progress and law.

"Then he taught them saying, 'Is it not written: 'My house shall be called a house of prayer for all peoples'? But you have made it a den of thieves.'" (Mk 11, 17)

Finally, it is we the people Jesus speaks of, men and women of different races and cultures that are called to live spiritually, socially, psychologically, legally and mentally their belonging to a specific histological differentiation - just like our body's tissues are called to perform their specific functions - without ever losing sight of the organism in its entirety and beauty.

Our corporeal houses need prayer and sacraments to receive and give oxygen.

Our houses need to listen to Christ's word, to eat His flesh and drink His blood.

Certainly, life and physical death will then be rooted in eternal life and become, like at the beginning, the three most holy things of creation.

Only in this way will man be able to stop the evil legs of the rebel angels trampling on his highest dignity.

Such die-hard breed, setting man against man, fed children to their parents; then they turned against and tore both of them in the damned fields of Gehenna, south of Jerusalem, in the valley of the Hinnom river.

"Do not give what is holy to dogs, or throw your pearls before swine, lest they trample them underfoot, and turn and tear you to pieces." (Mt 7, 6)

The dogs and swine are the image of the unclean spirits, the former being faithful to their master, the latter to their guardian.

Totally different is the symbolism evoked by the sheep, goats, the shepherd as well as the fish, lambs and fishermen, all these figures being related to human becoming.

Dogs, in fact, once they have elected their master as leader of the pack, trust him, and the swine, always dirty, recognise the one who feeds them as their guardian. Both species are inclined to eat us as long as there is some trace of food.

The wicked lot knows no limits, no pity. They look, with impassive hate, on sufferance, disease and death, of which they are the first engine and undisputable promoters.

They already had the utmost satisfaction, which consists in seeing the *zygotic pearl* being trampled upon and the sacredness with which every human being has been conceived being ruined.

Now they have reached the peak of disobedience, having put man's seed in his own hands, so that he could profane it by recklessly using it.

The human genome, in fact, keeps the eternal secrets of creation, while the codified genes keep the heart, the mind and future of each single person.

No one had ever been allowed to enter there.

The absolute Old Testament warning which prohibited access to the most internal part of the temple has been violated.

Man offered many excuses to justify himself, all of them full of plausible reasons.

Today's mankind, despite being inspired by good intentions, has not yet realised it has become, with its choices, a death machine.

Once only one priest, chosen by lot, was allowed to enter solemnly, once a year, the innermost part of the Jerusalem temple to offer incense before the altar and thus give glory to God.

This implied that this function could usually be exercised once in a lifetime.

"Once when he was serving as priest in his division's turn before God, according to the practice of the priestly service, he was chosen by lot to enter the sanctuary of the Lord to burn incense." (Lk 1, 8-10)

Nowadays any man of any language, creed, faith and religion is able to profane the Lord's body. Such profanation is best represented by the Jerusalem temple, reduced to a wailing wall.

Belonging to the priestly class of the Levi's tribe is no longer required.

Today one can go out of and come into human temples as he likes, breaking into and devastating even the most internal part through the work done by many scientific and technical labs, up to the point of dismantling, more or less

awkwardly, its doors, walls, floors, ceilings, curtains, candelabra and whatsoever altar.

In time, satanic hatred, aridity and rage have grown enormously, especially because the wicked breed has become aware of its forthcoming end.

In the Book of Revelation, the war in Heaven:

"Then war broke out in heaven; Michael and his angels battled against the dragon;" (Rv 12, 7)

the war on earth:

"When the dragon saw that it had been thrown down to the earth, it pursued the woman who had given birth to the male child." (Rv 12, 13)

and the beast coming out of the sea:

"Then I saw a beast come out of the sea with ten horns and seven heads." (Rv 13, 1)

represent three different moments of one devilish plan designed, if allowed to, to completely demolish the temple of mankind and raze to the ground the same wailing wall with all its foundations.

Infestation followed by man's consequent acceptance of wicked thoughts unleashed the war in the heavens.

Man, less and less baptized, less and less inclined to receive sacraments, more and more worried about his mere existence on earth following the damage caused to his original marital nature, got sick even more seriously unleashing war on earth.

His refusal to lead a life permeated by the sacraments led him to break off that natural, stable link with the life chain that was based in the gene transmission from an individual to another by means of sexuality.

In this ordered succession of ages, every creature, ever since the beginning of creation and without interruption, has always been like a precious gem opening from the trunk of a same genealogical tree.

The beast rising up from the sea has managed, with its wicked insights, to convince man to manipulate his DNA from inside out, thus interrupting the divine, prodigious chain.

The onset of new diseases immediately after the successful removal of the old ones is a sign of God's presence, not of his forgetfulness.

In Christ, in fact, every kind of suffering and evil has become a grace, since He is always the first who suffers in the body of the sufferer and dies in the one who dies, giving a meaning to any suffering, any disease and any single death.

It is in this way that the Heavenly Father loves anointing, in the redeeming blood of His Only-Begotten Son, those beloved children living on earth, placing them into his most excruciating wounds: Jesus, in fact, did not pass out of earth

like many other spiritual masters; He decided to stay here sacramentally, namely, spiritually and materially, up to the end of the world with his body, water, blood and purposefulness, although He remains seated at the right hand of the Father with his divinity.

“And behold, I am with you always, until the end of the age.” (Mt 28, 20)

In each sick and dying person, therefore, it is Jesus who suffers and dies first; thus, He makes each human creature suffering physically and spiritually His witness, a victim of mankind's evils and a participant in the good brought by his atoning sacrifice on the altar.

THE THIRD RECONSTRUCTION OF THE TEMPLE

It is the restructuring of the human temple, which was and still is symbolised by the Jerusalem temple.

It is primarily of spiritual nature and consequently material, because it is the soul which has priority on the body, not vice versa; in fact, the soul survives the death of the body and then gets the body back.

The line-up of such reconstruction features God the Father as engineer, the Holy Spirit as architect and the brick cells making up Christ's body, as building material.

The ground where the works began is the immaculate womb of Our Lady of the Assumption; the sacramental building materials employed to make it include: repentance, listening, water, blood and the Lord's body.

Angels and saints in Paradise take part in this enterprise as employees, putting each single brick in its place.

The work required of each living brick lies in its free consent to the conversion process, so as to let oneself be moulded and cooked in the burning furnace of a new sacramental life.

Personal freedom is a necessary condition to come to Christ's salvation.

Going back to the origins of man, the first reconstruction of the "Eveadamic" temple was entrusted to Abel, who came into play soon after the devastating entrance of sin.

He is described as a keeper of flocks: in fact, starting with the cell flock he took care of and grazed in the fields of his body he became, in view of Christ, first his lamb, then his keeper.

Abel sets himself apart from Cain, who is only interested in taking care of his own body which he thinks of and uses as if it were his property.

"Abel became a keeper of flocks, and Cain a tiller of the soil". (Gen 4, 2)

Noah was entrusted with the second reconstruction. He was the first who took the seven members of his family into the ark, the ark of his *personhood*, sailing with them on the flood waters before landing on the Ararat mountains, the place where intrauterine and extrauterine humanities live together.

"The LORD said to Noah: "Go into the ark, you and all your household." (Gen 7, 1)

As a matter of fact, only after mastering the activity of sheepfarming and, like Abel, shifting from the role of the lamb to that of the shepherd, will one be able to

get to the man Noah and, on his model, build that 3-level ark which will be called to sail on the waters of life.

The third, final and definitive reconstruction of the temple is underway in Mary's womb.

Inside her holy sheepfold, in fact, through the sacramental placenta, the whole human flock is being summoned into the mystical body of her Only-Begotten Son.

We are before a mystical pregnancy of over two thousand years, which is only made possible by the power of the sacraments conferred by Catholic priests who, at each Eucharistic celebration, regularly put rivers of grace into circulation.

In Christ's mystical body, the fish and the sheep share the same condition of salvation.

"He said to them, 'Come after me, and I will make you fishers of men.' (Mt 4, 19)

The reference to fishing is an invitation to develop that particular sensitivity and skill which are vital to recognize the time and places to go to catch fish with the sacramental nets of love, making it the first duty of one's life.

The reference to the waters also represents an appeal to get equipped with suitable work instruments, bearing in mind, as is common among humans, the previous intrauterine life condition.

"When he expelled the man, he settled him east of the garden of Eden; and he stationed the cherubim and the fiery revolving sword, to guard the way to the tree of life." (Gen 3, 24)

Expelling man does not mean rejecting him, but sending him where he asked to go.

Man, in fact, albeit deceived, is the only maker of his separation from the created body, which was designed, prepared and wanted by God the Father in view of the coming of Christ, His Only-Begotten Son.

The garden is man's heart, created to beat in unison with God's heart.

Stationing cherubs past the garden means continuing to follow, with the same fervour and passion, the particular growth of each human creature within the development of all creation, in view of the wound to Christ's side through the spear, which will reach the heart of Crucified Jesus from the front.

The flame is the Word of Jesus, which is sharper than a fiery, revolving metallic sword.

His Word is eternal and cannot be hushed since it comes from God, not from the world.

Whenever a sword coldly gets into his holy, crucified body, it pierces the pericardium and, reaching his still heart, breaks it further, removing a further seal from it to unveil the nth secret of love.

The fiery revolving sword of His Word is therefore the first answer to all the wounds inflicted to the heart of God that preceded and followed the wound inflicted to His side.

"For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life." (Jn 3, 16)

The fiery revolving sword is also the mysterious oblivion of the Word of God before the many wounds in the flesh and soul which continue to be inflicted on mankind, crucified in Christ, through His children.

At each eucharistic celebration, therefore, the two swords continue to face each other in a tireless fight on the altars of earth.

The metallic sword continues to pierce Christ's side quietly, cruelly, subtly and bloodily; the other one, merciful and without a visible bloodshed, makes the swollen river of life spring upon the elevation of the chalice and the paten.

The words of love, offering and forgiveness the priest addresses to the Heavenly Father for himself and mankind are the field on which the battle takes place and, at the same time, the triumph over any evil.

The direction of the sword stroke is always the same: it is identical to that followed by the soldier's sword on Mount Calvary in piercing Christ's side: bottom-up on the longitudinal plane, west-east from the frontal plane.

"Then the Lord God said: 'See! The man has become like one of us, knowing what is good and what is bad! Therefore, he must not be allowed to put out his hand to take fruit from the tree of life also, and thus eat of it and live forever.'" (Gen 3, 22)

The hand of man, that for far too long and continuously has plucked the fruits of the tree of the knowledge of good and evil and eaten them at will without finding the seeds, is now laid on the fruits of the big tree of life, on its flowers and sprouts.

With the skill of an expert botanist, the hand of man manipulates the flowers of the tree of life, profanes its fruits, tampers with its seeds and buds, which he has learnt to programme, select, keep, use, cryopreserve and weed out at will.

Man has not yet grasped that the tree of life is one majestic plant sprouted from that grain of wheat – Jesus zygote – which was already present before and after the world was created.

"You shall not sow your vineyard with two different kinds of seed; if you do, its produce shall become forfeit, both the crop you have sown and the yield of the vineyard. You shall not plow with an ox and an ass harnessed together. You shall not wear cloth of two different kinds of thread, wool and linen, woven together." (Dt 22, 9-11)

Another hand, the priestly hand, is also laid on the same tree and cannot be moved away, because it takes care of that seed-bed, of flowers, fruits and seeds.

It continues to celebrate God's unconditional, free love through Jesus' thanksgiving to the Heavenly Father, in the person of the priest, at each Eucharistic celebration.

That blessing hand, in carrying out the solemn liturgical sacramental actions, consecrates, absorbs, prays and gives life to the death that entered into mankind, thus announcing resurrection, salvation, redemption and eternal life to every man.

Many generations passed from the Book of Genesis to the coming of Jesus, all of them having to endure big sufferings and never-ending fastings.

The source of the truth and life is today with us to resuscitate, feed and bring life to what was dead.

Such countless generations, all supported by the hope of this single promise, certainly received comfort from Heaven in seeing the fulfilment of all the Old Testament prophecies in which they had believed.

Only God knows the real intentions that keep making Cain raise his hand to his brother Abel hitting, mutilating, hurting and killing him in many ways.

But it is God Himself who responded offering the bloody sacrifice of His Only-Begotten Son, to renew and perpetuate it in the Eucharistic sacrifice, in order to offer the eternal salvation to every single man for the redemption of his sins.

ORIGINAL SIN

It was said that the original sin had its roots in the disobedience meditated, conceived, wanted and practised by our progenitors Adam and Eve, and then handed down and propagated to our days.

Because of one single origin of mankind, both from the biogenetic profile of the species and the divine, metagenetic profile of creation in one Body, we are all born out of the will of one Father who creates everything in view of his Only-Begotten Son and re-unites everything in view of one single womb in the power of the Holy Spirit.

Therefore, the original sin has been handed down from generation to generation through human nature, like a condition affecting every new conception, not only every newborn.

“It is a sin which will be transmitted by propagation to all mankind [...] it is a sin not ‘contracted’ and not ‘committed’, a state and not an act” (Catechism of the Catholic Church, Nr. 404)

Only Jesus and Mary have been excluded from the transmission of sin.

Since about two thousand years, in fact, it has become possible to eradicate the original sin from every man's life through the Baptism and, by means of the other sacraments, to give new strength to man's weakened nature, so as to build a deeper and deeper communion with Christ. For along with the fault of our progenitors, the original sin transmitted, as a result of the nuptial rupture experienced by the first couple, the fallen condition of concupiscence to future generations.

The original role of Eve, who was taken from Adam's side, was to fundamentally protect the “motor” of blood circulation and respiratory organs, so as to guarantee an intimate, stable connection with the soul, body and spirit of God, who is Holy.

To lead Eve to sin, the tempter had to patiently wait for the most favourable moment, which came when Adam asked for a kind of help that could be suitable for him.

At that very moment of spiritual confusion, the devil came into play, because with Adam's sleep and Eve's moving away from him, a temporary situation of weakness arose which the devil wanted to turn into a definitive one.

The birth of the Blessed Virgin Mary as new Eve and first real Woman and Mother of mankind occurs at the foot of the cross, so neither during the conception of Jesus, nor in the course of his public life.

Such birth could only occur on the Golgotha.

At Nazareth of Galilee, Mary was born as daughter and there she became Jesus' natural mother.

In the land of Samaria, Mary entered and crossed it as wife of St. Joseph and spouse of the Holy Spirit.

But it is in Judea, on the Golgotha, that the Blessed Virgin received the mandate to become the new Eve when, saddened and stunned at the foot of Jesus new Adam, she remained faithful to him in the deep sleep of death and would never move away from His holy, wounded side. From it, she would collect the swollen river of life standing at the foot of the cross.

Through her and in her honour, the universal Church would use the chalice and paten of the new, real, stable and eternal covenant between man and God.

Jesus, who had been conceived in her womb of natural mother, became again Christ on the cross in her presence and, at the same time, the new zygote of spiritual and sacramental conception of every man who can then enter the maternal womb, this time a divine womb, of the universal Mother for the second time.

At the foot of the cross, in fact, began the spiritual making of every new human life according to the intentions Jesus had expressed to the Father in the Garden of Getsemane, in the power of the Holy Spirit.

Jesus, being born virginally from Mary, had already experienced every man's birth from his universal, post-Easter maternity; however, it is by proclaiming her "*Woman*" from the top of the cross that He delivered her to His beloved disciple and then, as Universal Mother, to the Church.

At Jesus' death, Mary will no longer whisper her second 'YES' to the Father's supreme will with her lips, but with the heart; and, through the chest wound from which sin had penetrated with the first Adam, she will receive, on her body of sorrowful mother, the blood and water of salvation.

The Heavenly Father, consenting to the death of His son on the cross, wanted to hear the prayer His son had elevated to him in the Garden of Getsemane, namely, to "*pour*" the divine content present in the pericardial chalice and flow into it the maternal chalice and paten.

"Father, if you are willing, take this cup away from me; still, not my will but yours be done." (Lk 22, 42)

With Mary at the foot of the cross, the heavenly divine content was moved away from the son's pericardial chalice and passed through man's thirsty earth for the reunification of all creation in His blood.

That's the meaning of anointment to the royalty of Christ for the sacramental faithful and each sick; Christ who chose, as throne, the wood of the cross and, as kingdom, His mother's womb, becoming the king of the Jews.

Saint Paul wonderfully compares the universality of the original sin with the universality of salvation brought by Christ.

“In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all [...] so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord.” (Rm 5, 18-21)

The holy Eucharist enters the faithful's body through the oral cavity.

The tooth enamel, the skin and nervous system share the same embryological derivaton in the ectoderm.

Our progenitors, upon their fall, really ate, touched and desired, in full awareness and with all their physicality, the forbidden fruits of the tree of the knowledge of good and evil.

Today we are all invited to receive, with the same fullness, the Eucharistic sacrament that had decided to enter our bodies through the same door from which, in the past, sin and death got in.

The Eucharistic door has been rehabilitated by sacramented Christ, who is the Way, the Truth and the Life.

UMBILICAL CORD

The Heavenly Mother lives an intimate, unique and irreplaceable participation in the universal plan of salvation conceived early in the Only-Begotten Son, so much so that prophet Ezechiel, when speaking of the birth of Jerusalem, the symbol of the birth of mankind, says about her that her umbilical cord was not cut.

“As for your birth, the day you were born your navel cord was not cut.” (Ez 16, 3-4)

This means that with Baptism, the faithful is consecrated in Jesus Christ, dead and resurrected, thus becoming a son of Mary, firmly tied to her, as if she were one body in her Only-Begotten Son.

All this is fulfilled mystically, whether Baptism was conferred sacramentally or by desire, whether the person to be baptized is alive or not, whether the sacrament was conferred at the first moments of pregnancy or at the end of it and whether childbirth was natural, unnatural, preterm, full-term, post-term, spontaneous or assisted.

Each baptised person, in fact, is spiritually tied to Mary through an invisible, extremely real and mystical umbilical cord, which ensures that it is Mary that feeds each child suffering, upon childbirth, spiritual labour pains.

When the child's soul gets detached from the body, he is born in Heaven and if he has chosen life to death, he will enter the purgative and finally triumphant Church, where he will occupy the place Jesus will have prepared for him.

Thanks to the uncut umbilical cord, he will remain tied to Mary and, once in Heaven, he will be able to share, in an intimate way, the joys and pains transmitted by his brother pilgrims here on earth with the joys and pains of his brothers in the Purgatory, albeit living in the peace of resurrected Christ.

No one can know the spiritual effects resulting from an act of consecration of the world to the immaculate heart of Mary, as wanted by a Pope, or from an act of consecration of the world to Divine Mercy, or from an act of consecration of the world to the immaculate heart of Mary, or from an act of consecration of the world to Our Lady.

“I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.” (Mt 16, 19)

When speaking of the birth of Jerusalem, Ezekiel, who was born in a priestly family, refers to the particular spiritual birth of each cell making up the mystical body, and of all its subsequent steps from glory to glory, up to the eschatological childbirth.

Mary, who comes from the tribe of Judah, is, from such a prophetic perspective, the universal Mother of Christ and His Mystical Body, therefore of all the children who were, are and will be part of the multicellular organism of the Only-Begotten Son she carries in her womb.

“Jesus said to her: [...] ‘You people worship what you do not understand; we worship what we understand, because salvation is from the Jews.’” (Jn 4, 21-22)

Jesus, son of David on behalf of His putative father, Saint Joseph, and son of Mary, of the tribe of Judah on behalf of His natural mother, initiated a new, eternal priesthood belonging to a new class of priests.

“It is clear that our Lord arose from Judah, and in regard to that tribe Moses said nothing about priests.” (Heb 7, 14)

The great eschatological childbirth is described in the twelfth chapter of the Book of Revelation.

“She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne.” (Rv, 12, 5)

Such a childbirth is part of the things which will happen shortly, not of those which happened already.

“The revelation of Jesus Christ, which God gave to him, to show his servants what must happen soon. He made it known by sending his angel to his servant John.” (Rv 1,1)

Each faithful is therefore called to always be united to his mother, from his original human condition to the new sacramental condition of cell making up the mystical body up to the post-sacramental eschatological childbirth.

Until that last moment, this prodigious, flexible, mucovascular structure containing two arteries and one vein will not be cut.

Every man, in his concupiscence, is strongly hampered by evil spirits in his efforts of taking the first step to turn the primitive human being condition into the new baptismal condition of human person, into the second human and divine person of Christ.

Through such first step, the body and soul of each human being are turned into a living cell of the Mystical Body: as Christians, in fact, we are aware that

they were saved by the one who wanted to assume our human nature and pay our debts by giving His life.

CAIN

In everyday life everyone continues, in his own way, to kill his brother Abel, keeps wanting to ignore the spiritual value of cell farming, gives up building the ark and generally avoids deepening the meanings of flock as well as embryonic and foetal fishing.

Man has become more and more inclined to treat his body as if he played the role of “landowner”, and view other people’s body as a separate plot of land, with well-defined ideological, physical and spiritual boundaries.

Such being the situation, it is not surprising that many people spend their life growing the fruits of their Eden which they regularly offer to God, regardless of the garden which the Father, in his Only-Begotten Son, planted in the East.

“Cain brought an offering to the Lord from the fruit of the soil” (Gen 4, 3)

Man seems to be more and more reluctant to give up the role of rich landowner of his own corporeality and only maker of his achievements.

The shift from a nomadic to a settled life inevitably introduced customs and habits which certainly reinforced such a natural inclination.

As a result, with such choices, more or less conditioned, becoming more and more frequent, human beings have become expert at maintaining the thorns of disease, which had sprouted with sin, and the thistles of suffering thriving.

“Thorns and thistles shall it bring forth to you, as you eat of the plants of the field.” (Gen 3, 18)

Depressed and with his head bowed on himself rather than on other people’s needs and rights, Cain continues to offer the fruits of his work to the Lord. He addresses a partial, not a total, God; a personal, non a universal God.

“In the course of time Cain brought an offering to the LORD from the fruit of the soil.” (Gen 4, 3)

Cain, with his conduct, kills his brother three times. Firstly with the mind, then with the heart and a third time in the flesh, as soon as he goes out to the fields with him.

Being together with Abel in the fields means having deepened the knowledge of the biology of life and having unveiled many of the main secrets.

“Cain said to his brother Abel, ‘Let us go out in the field’. When they were in the field, Cain attacked his brother and killed him”. (Gen 4, 8)

Abel offered to God the eldest sheep of his flock which the Lord had appreciated.

They are the first fruits of the virtues which, albeit still expressed as primordial buds, began ripening in his soul, enclosed in a tiny body which is having a rapid intrauterine growth.

Abel is cultivating noble feelings during the mitotic and meiotic pasture of his transforming body and offers them to the universal God, creator of visible and invisible things, presenting them to his divine majesty wrapped up in the storage fat he is gradually accumulating.

The adipose tissue, in this and other biblical contexts, plays the delicate role of protecting the “buds” of virtues, meaning the soul’s pure inclination to good.

These first buds will never be forgotten; they will even be turned, with the help of fat, into a new structural energy which will be able to give more and more strength to the resulting evangelical message, until they become actual, mature theological, cardinal virtues.

“(…) Abel, for his part, brought one of the best firstlings of the flock. The Lord looked with favour on Abel and his offering, but on Cain and his offering he did not”. “(…) Abel, for his part, brought one of the best firstlings of the flock. The Lord looked with favour on Abel and his offering, but on Cain and his offering he did not”. (Gen 4, 4-5)

Cain, more and more captive in his concupiscence, cannot hear, see and understand that the offering God likes is represented by the fruits of man’s work. They are fruits ripened in the trees of his being, which in turn are sprouted by the flowers fecundated by the pollen of truth and then sown in the mind and heart to grow and communicate with others.

Unfortunately, Cain forgot he also went through his ittical phase and removed from his memory the primitive, totipotent condition of firstborn of his “flock” of cells, thus burying the previous pearl of his monocellularity in the land of his Eden.

Cain ignores that is right up from the care, respect and love for himself and his own pastures that one can take care of, respect and love those of other people.

This is the offering that the Lord appreciates and Cain cannot present.

These are the offsprings God loves, like the eldest of sheep and cattles whose sacrifice, with the offer of their fat, is needed to go beyond the time and space, to reach angels and saints and get very close to the untouched, invisible mind and heart of God One in Three.

The sacrifice of the firstborns, in fact, anticipate what will be the supreme sacrifice offered on the Golgotha, where God’s Christ, the lover of mankind, will become the firstborn of the new redeemed flock.

A flock of men no more isolated, but planted in the garden – the heart – of Christ as actual trees of one same forest which grows majestically within the holy borders of Mary’s immaculate heart.

A flock connected with the sacramental umbilical cord of the universal Mother, that will continue to produce an endless variety of flowers and fruits in every season of life, each with its own seed of peace, good, love and brotherhood in Christ.

A flock of deified guides belonging to a new breed that is also made up of fishermen, rather than just shepherds.

Real educators without mercenaries and traffickers of fronds.

Therefore, the seven bowls of plagues mentioned in the Book of Revelation represent an actual calamity that God will have to permit if he wants to save Cain's humanity on the brink of collapse.

"Go and pour out of the seven bowls of God's fury upon the earth." (Rev 16, 1)

The fury of God, who is endless trinitary goodness, is never directed at man but rather at the atrocities caused by his devil-inspired, sin-laden actions on earth, in the heavens and his weakest travel companions.

God, who is so patient and forbearing, continues to wait for all His children's conversion and forgiveness in the redemption of their sins, in much the same way as He waited, at Noah's times, the slow, gradual making of the ark, inside which man was elevated and began ambulating, bringing in his full experience of intra and interpersonal relationships.

"[...] while God patiently waited in the days of Noah during the building of the ark, in which a few persons eight in all, were saved through water." (1Pt 3, 20)

LILIES AND BIRDS (MT 6, 25-34)

*Or first and last day, bright and beautiful day
(Liturgy of the hours – morning lauds)*

Sufficient for a day is its own evil.

Living on earth is tiring, until this world ends and a new one begins, according to the principles of the kingdom of God, brought by Christ for all inhabitants.

Sunday will then be an eternal day; it will no longer replace Saturday, but will be in continuity with the Resurrection, in view of the Ascension and in anticipation of the Second Coming.

The lilies which are rooted in the holy, immaculate land thrive in every season of life and history, clothed with glory and wisdom. Albeit tired and burdened, they are not overwhelmed with fatigue. They know it wasn't they who "spun" that faith that is woven into the Word of God and was received by the brothers who preceded them.

Lilies, in fact, are that myriad of martyrs, prophets, poets and saints, known and unknown, who let themselves be harassed, massacred and slaughtered out of love for Christ, who keeps giving a meaning to that seamless, one-piece tunic that is his Word.

Salomon himself, the wisest of men on earth, when he was old, was encouraged by his women to strip himself of the Word of God and was led to worship other gods.

"But I tell you that not even Solomon in all his splendor was clothed like one of them". (Mt 6, 29)

The faithful who is rooted in the "earth-womb" of the seven sacraments of the Church is a lily which grows in the peace and joy of an eternal, faithful youth; but he is also a flying bird which, supported by the wind of the Holy Spirit, has overcome any fear and is ready to receive the palm of martyrdom.

The grass of the field becomes the symbol of the transient, earthly life, while the burning oven represents the expiatory sacrifice which Christ wanted to make in order to redeem such a life.

That's what God has done for mankind and for people of great and poor faith, sending his Only-Begotten Son to earth.

As for the future, a catholic should only worry about whether or not he lives the present fully.

"Each man who have matured this faith should then ask himself: 'Am I eating the body of Christ assimilating it into my flesh to be assimilated by Him into his holy, mystical body? Am I drinking his blood which connects me to his Sacred Heart? Am I wearing the tunic of his word without tears or seams? Am I walking on the holy land to communicate his love to my neighbour? Am I loving my enemy in his name?'"

If we, in our mind and heart, are worried about what to eat, to drink and dress tomorrow, it means we haven't yet acquired a mature faith, and we risk dragging on our existence without living it.

The Heavenly Father knows and provides for the needs of all creation and always meets the needs and requirements of each of us.

It is we who should first of all seek His kingdom and His justice in the regality of the Son, from the first to the seventh day of creation, from the early produce – water – to the effusion of blood. All the rest and what is needed to our sustenance will be given to us besides.

Worrying about tomorrow means giving up living the sacredness of the present moment and anxiously awaiting a day and something which may never come.

Denying this faith consciously underlies the contempt and total disregard for the future life, starting from the present existence.

The creation of man, unlike the immediate one of the angel, is scanned solemnly at a liturgical, embryological pace which required seven days of intense creative activity to be fulfilled, starting with nothing.

The absolute rest of the seventh day and the sacredness of the Sabbath acquire therefore their deepest theological meaning in the death, deposition and burial that Christ wanted to pay in atonement for sin. On the day of Sabbath, it is the Only-Begotten Son who, *dying*, ceases to work on earth in order to enliven and revive the day of Sunday filling it with heavenly contents like His Resurrection, in the power of the Holy Spirit and in full compliance with the Supreme Will of the Father.

FIRST COMMENT ON AN OLD TESTAMENT PASSAGE

THE TOWER OF BABEL (GEN 11, 1-9)

The language, also called idiom, expresses the character and peculiarity of those who use it through written and spoken words.

Having one language and using the same words means having equal views and expressions with regard to a homogeneous, horizontal and cyclic vision of life, due to the failed verticality and differentiation of those who are part of it.

The men emigrating from the east are the symbol of a whole mankind which, once it has reached the full biopsychosocial development, decides to move away from the heart and gives up keeping that healthy spirituality which has hitherto sustained it.

The land of Shinar refers to a biblical character called Nimrod, of the family of Ham, son of Noah, considered a great hunter and the first of men who built a powerful world.

The meaning of his name is *rebellion*. He will found other cities, among which Nineveh.

The whole mankind identifies itself with him, since it says no to God regardless of the embryonal hills and phoetal mountains – both being images of the most harmless, vulnerable unborn life – and goes to the boundless plain of Shinar seeking new kingdoms which may give it might and power.

The bricks, to be cooked on fire, should have a precise geometrical shape, with functional and aesthetic traits to be appreciated by man; the latter, in fact, decided to replace the stones that had been created and delivered to him by God, to be moulded with those bricks, selected and properly manipulated, according to healthy spiritual principles.

In addition, men wanted to replace bitumen, obtained from fossils, with cement, or better hydraulic cement.

As a result, man has turned himself from a pro-creator into a pseudo-creator of himself and an unscrupulous manipulator of his world, causing death and using glues which, in turn, are extracted from fossils which were once alive and now are dead and buried in the land.

The city to be built is therefore a mankind built according to precise geometrical rules, politically correct, endowed with a strong civic sense, but dead inside having given up confiding in the unpredictable and imponderable, and having closed the door to the divine wisdom of its Creator.

The tower, with its top touching the sky, is the symbol of the human progress which has not only reached the top of the earth's atmosphere; it even went beyond, reaching the farthest galaxies, but failed to examine, reflect on, love and make people love God's visible and invisible heavens it has inside.

For such progress, any excuse was admitted: it hushed the conscience of those who live in the tower and do not share its dynamics.

Making a name for himself means knowing perfectly who one is and what one is making, conferring continuity and stability to each human work, taking care of providing it with a proper scientific structure while reinforcing it with an adequate legal protection.

The Lord God descends to earth and becomes flesh through Jesus Christ, so as to be able to see personally what mankind is doing and reveal to it the real, hidden project of creation, saving – with his water, blood and flesh – those who let themselves be misled and separated from him.

At the beginning of history there is a journeying people and only one language. Such people is determined to complete his project.

In the end, the same people is blocked in the tower he has built, a people more and more capable of arguing his choices, more and more shrewd in justifying his conduct; but right for these reasons, he needs to be saved from a dull existence.

In Christ, the Most Holy Trinity descends on earth and that only language will turn into as many languages as its single inhabitants.

The confusion of the Babel's language and the failed comprehension of the newly formed languages will become the new condition to build, in Christ, a sole living body with one language: *His Word*.

The uniformity and conditioning of views have definitively been swept away to be replaced by subjectivity, operating through an amazing multicellularity.

The dispersion on earth was turned into a great blessing, so that men can finally stop building settlements and forms of living together on a wide, horizontal basis, like at Babel.

The dispersion was a great blessing, so that men can learn, once and for all, to direct their gaze at the verticality of Christ's cross, up to the point of finding it in their own bodies.

On the heights of Mount Calvary, from Christ's open heart, from the east of that sacrificed body, pierced yet not broken, a new language has gushed that has revealed to man of every time and space how precious the character, peculiarity, unrepeatable and uniqueness of each human creature are to God's eyes.

The blood and water that have started to flow are the red and blue ink with which God wrote, over and over again, the most beautiful pages of the Bible. His broken heart is the eraser that has definitively wiped out and removed each sin.

The boundless Shinar plain was replaced by the womb of the Blessed Virgin Mary that has become God's womb and has revitalized all that had been irreparably dead, including culture, progress, science, technology, art, law, politics and economy.

The whole book of *Genesis* is an aetiologic work which examines causes, and it does from the origins of the world to those of the people of Israel, that is, from the first zygote to the fulfilled man, both having been created and wanted as part of a same journey.

Kept in the Book of Genesis is not only the aetiology, but also the pathogenesis of all those spiritual diseases that have arisen over time and all those mechanisms of action, accurately described, that have led man to sin, disease, suffering and death.

It is important to formulate, by a careful examination of this book, precise etiologic diagnoses so as to identify all those causal agents involved in sin and thus start the most appropriate treatment.

Thanks to the New Testament books, the theme of spiritual healing will be handled fully. Similarly, thanks to the seven sacramental medicines, the original, lost state of health will definitively be recovered.

SECOND COMMENT ON AN OLD TESTAMENT PASSAGE

YOU SHALL NOT TAKE THE NAME OF THE LORD, YOUR GOD, IN VAIN (Dt 5, 11)

Giving a name, in a semitic and biblical sense, is not an arbitrary expedient.

Adam, having been created after all earthly creatures as peak of creation tending to perfection, is to God's eyes superior to all living beings. He has dominion over them and all creation, from skies to waters, from fish to birds, from wild beasts to cattle and all reptiles creeping on earth.

Everything is submitted to him. He possesses all things, embodies and recognises them, up to the point of giving a name to every creature and single element of creation.

Giving a name, therefore, expresses the essence known and recognised by the man Adam. It represents the whole material and spiritual identity documents present in creation and delivered to the human creature.

Then what is the meaning of Adam calling his woman Eve?

It was God that gave the name to Adam. He did it anticipating Christ's coming on earth, as new Adam.

The Most Holy Trinity created everything out of nothing and finalised all creation in view of the New Adam.

It will be Jesus from the cross who will give the name of *Mother* and *Woman* to the new Eve.

Adam, that means *earth-clod* or also *taken from red earth*, had given the name Eve to his companion when, soon after waking up from sleep, he realised he had always had her inside and with him.

The meaning of Eve, in fact, is *life-giver* or also *mother of the living*.

So Jesus, in calling the Blessed Virgin Mary with the name of *Mother* and *Woman*, gives her to the universal Church through His beloved apostle who, in addition to being His friend, becomes *Son* of the Father.

With His death, His life will, after the Eucharistic consecration, pass from His rib to the new *Woman* and then to the whole mankind, of which she has become mother.

In *Genesis 1*, manhood and womanhood, sexuality, procreation by internal insemination were stages of growing up already present and consolidated with mankind on earth.

However, Adam had not yet reached a level of spiritual maturity that would have allowed him to live his sponsal identity during his terrestrial life; so he had not yet managed to find one who could be similar to him; nor had he managed to give a name to his mate he didn't know yet, although he had her within himself.

He only managed to give her a name when God, after taking a rib from him while he slept, created, out of such rib, outside his flesh and bones, the woman who would place herself in front of him.

Only at this point was Adam able to realise he always owned her as an essential, integral part of his own nature.

This "pedagogy of subtraction" was needed to make Adam acquire, through sleep, a new awareness, whose real depth, though, he still could not fully perceive.

Through the 12 pairs of ribs and their joints, the vertebrae being placed in the rear, the breastbone in front, the Almighty wanted to provide humans, men and women, with a prodigious cage, as a completion and protection of the thoracic tabernacle, where the heart is found.

The precious content of the organs kept here is therefore mechanically protected by these twelve pairs of flat bones, which, in turn, are busy producing the blood circulating in the small and big bloodstream.

The same ribs participate in the complex respiratory movements.

The first Eve is the female component which gives birth to each person, whether it be male or female.

She is the material chromatid placed before the paternal chromatid to make up the DNA molecule.

Through it, each particular soul can be spiritually conceived by the Word of God, with all its physical, metaphysical and marital self.

In *Genesis 2*, Adam will recognise Eve as his own flesh and bone, therefore, the vital functions she is to perform as an integral part of his rib cage and of all his male self.

Adam will do all this only after giving a name to all things and entering the garden of her heart.

The spiritual dimorphism, present both in Adam and Eve, is innate in the human nature of a male and a female already on a chromosome level, and therefore on an anatomic and hormonal level as well as on the level of thought and will.

From such a perspective, which is the meaning assumed by Joseph and Mary, who are both called to give the name to Jesus? On the one hand, the great patron saint of universal Church, in giving the name to the Bethlehem child conceived in Nazareth by the power of the Holy Spirit, obeys to the angel's command; on the other hand, he asserts that he is that just Adam of not yet redeemed mankind, a man who, having taken Mary with him, has guessed and recognised her divine and universal maternity ever since, to the extent that he acquired a right of Davidic paternity to the unborn child.

"Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins." (Mt 1, 20-21)

St Joseph, therefore, on letting Mary enter his house instead of repudiating her in secret, shows he nurses a superhuman, perfect, spotless love towards her.

Consequently, when Mary is allowed to virginally conceive the Word of God, St Joseph will be entrusted with giving the name that is superior to any other name.

In this way, the just St. Joseph becomes, in an adamitical sense, the greatest among all those who are born from a man, the man-earth, just like John the Baptist will, in an evitic sense, become the greatest among those born from a woman, namely, those born from the first Eve.

John the apostle, receiving Mary at the foot of the cross, in his house, will bring up-to-date, presacramentally and pre-liturgically, what St. Joseph and John the Baptist had already guessed in deepest secret, humility and science.

"Then the angel said to her, 'Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus.'" (Lk 1, 30-31)

Mary is the *Mother-Earth* of all living, the full of grace who bears, inside herself, the *Name* of the one who descended from Heaven and restored dignity. She wants to bring back home any man born on earth.

Zacariah, during his temporary condition of dumbness, had to write the name of John, his son, on a tablet.

Because of this act of obedience, he promptly reacquired the faculty of speech on the occasion of the circumcision rite.

He became dumb following the dialogue held with an angel inside the Sancta Sanctorum, since he violated the covenant God had made with Abraham.

In that circumstance, Zachariah spoke and thought as an old, not circumcised man.

Mary, who was present at the circumcision rite since in those days she was on visit as *Mother of the Living* at St Elizabeth's house, gives back to Zachariah what she had temporarily removed.

What is removed in the circumcision pact is the prepuce, in other words, that foreskin which covers the penis in the flaccid state.

This is the way chosen by God to symbolically rid the male creation of any wicked thought that may condition, wrap, oblige and painfully imprison any virile spiritual fecundity.

Unlike the woman who receives the throes every time she gives birth to a child, man, with Abraham, was circumcised once and for all, as a sign of fecundity on earth, both in a "flaccid" state and in a state of spiritual excitement and passion.

When the foreskin is tight (phimosis), the physiological emission of urine is compromised. This causes suffering at the renal emunctory, which seriously jeopardises the purifying process of the whole organism and of the spiritual journey of the person.

Once priest Zachariah reacquires the use of speech, he will elevate the meaning of circumcision from the perineum to the heart. St Paul will go deeper into this subject.

In light of the foregoing, the commandment "You shall not take the name of the Lord in vain" - because the Lord does not deem those who take his name in vain innocent -, assumes a much deeper meaning.

The second commandment teaches us not to speak of God uselessly, namely, without bearing any fruits of a true, deep and fecund spiritual life.

For whoever is allowed to speak the name of the Lord owns it fully, in much the same way as he fully embodies his creation in his flesh and soul.

The faithful shall have full dominion over himself and all things surrounding him, so he cannot fail to irradiate and transmit the endless life and love he has received from God to whomever he runs into.

Whoever takes the name of God feels the whole burden on himself.

Such person becomes a witness of the relations between the three Divine Persons, particularly the relation based on the generation binding the Father to the Son, and of the two relations of procession linking the origin of creation, which is in the Father, to the end of creation, which is in the Son through the Holy Spirit.

The believer, in living the second commandment – you shall not take the name of God in vain - shall therefore pray in adoration of crucified Christ and contemplate the total dispossession as man and as God that Our Lord wanted to experience.

Jesus, in fact, letting Himself be raised on the cross, wanted to strip Himself of everything out of pure love, not only of his clothes, but also of all those personal relations considered essential for life here on earth, to the extent that He called His mother “woman” and his beloved apostle “son”.

In such a tremendous moment of deep, absolute solitude, our Lord gave up that bond of blood He had with his Mother as well as the bond of friendship He lived with the apostle.

Psalm 22 (21) comes about from this dramatic context where, in addition to the glorious description of the whole line of Jacob, the fear of incomprehension on the part of the Israel descendants is invoked.

The same psalm refers the paternity of all altars to Abraham, that of all sons to Isaac. Both paternities live in Jacob, who has become father of every firstborn and father of that stairway which will keep earth united with Heaven, a stairway having a stone as a bolster.

Jesus gets immersed into this very context of prayer when, once close to death, He has got to the point of giving up what every person considers indispensable from a human point of view, namely, all those relations that have hitherto accompanied Him in life.

That line of the psalm that says:

“Like water my life drains away” [Ps 22 (21), 15]

contains therefore the peak of the hypostatic dispossession of Jesus, God’s Christ, which becomes bread and wine in the sacrament.

THIRD COMMENT ON AN OLD TESTAMENT PASSAGE

KING SAUL AND KING DAVID

King Saul and king David are compared through various episodes of their lives.

"Then, from a flask he had with him, Samuel poured oil on Saul's head; he also kissed him." (1 Sam 10, 1)

What is reported here is the anointment of Saul on the part of prophet Samuel and his first betrayal in Gilgal, where the king offers up the holocaust in the absence of the prophet.

"He waited seven days - the time Samuel had determined. When Samuel did not arrive at Gilgal, the men began to slip away from Saul". (1 Sam 13, 8)

The narration continues with the betrayal at the town of Amalek, where Saul spares king Agap, who will later be executed by Samuel, and where Saul had also spared the best part of animals and every good thing found in town from the total destruction which had been ordered to him.

"He and his troops spared Agap and the best of the fat sheep and oxen, and the lambs. They refused to carry out the doom on anything that was worthwhile, dooming only what was worthless and of no account." (1 Sam 15, 9)

Then follows the tear of prophet Samuel's mantle by Saul who, in so doing, marks the end of his kingship in Israel and is definitively rejected by the heart of God.

"As Samuel turned to go, Saul seized a loose end of his mantle, and it tore off." (1 Sam 15, 27)

Samuel, afflicted, decides not to see Saul anymore. He goes over to Jesse in Bethlehem to consecrate David, the youngest of his eight children. He waits for him to return from the pastures with the flock the father has entrusted him with.

"Jesse sent and had the young man brought to them. He was ruddy, a youth handsome to behold and making a splendid appearance. The LORD said, "There-anoint him, for this is he!" (1 Sam 16, 12)

At that moment, the Spirit of the Lord bursts into David and stays with him from that day on.

Saul, abandoned at the mercy of an evil spirit, decides to take David to court, in the hope of having relieved his suffering with the harp music.

Jesse's son arrives there bringing along a load of bread, a wineskin and a goat received from his father as offering for the king.

David will remain at Saul's service, although he will continue to graze his father's flock at Bethlehem.

This is, in a nutshell, David's background before he faces Goliath of Gath, a giant warrior of the philistine people who for forty days, every morning and every night, went down to the Terebinth Valley in Judah to tackle Israel in a man-to-man fight, hurling insults and serious offences at the whole people and at God.

At first David listens, then asks; finally he decides to take the field: he is certain that with God's help, he will defeat Goliath.

In preparing for the fight, he even gives up Saul's armour and his sword, preferring the staff used for grazing and five smooth stones selected from the torrent, which he puts in his shepherd's bag and in his pocket.

With his sling ready to hand, he approaches Goliath who, seeing him so small and vulnerable, gets more furious and flings abuse at him and his God. Soon afterwards he falls at David's feet, unconscious, after being hit to the forehead by a stone which David had promptly taken from his shepherd's bag.

The Philistine is immediately executed by David through his own sword.

Other important episodes of David's life are those regarding the cutting of a strip of Samuel's mantle in the cave, the betrayal with Bathsheba, Uriah's death and Nathan's prophecy.

The resulting message regarding the first king is that Saul lives in each of us, especially when, in the confessional, we justify ourselves and do not admit our faults or, worse still, when we prefer to tell someone else's sins or say we do not have sins to confess: in all the three cases, we make Christ's sacrifice on the cross futile.

Saul continues to live in every human being, male or female, who confides almost exclusively on one's forces, is proud of his or her physical strength, beauty and whatever he/she received by grace.

Saul continues to exist in those who can hardly wait on God's timing, have always an answer ready to justify their wicked choices, go so far as to tear the mantle of God's man who has come up to them and even force someone to submit to their will.

Saul still lives in whoever impose prohibitions on other people but is ready to violate them when the first opportunity arises.

Saul is also the man of the fastings that are not liked by God. He himself fasts and makes his soldiers fast in the battle against the Philistines, although he is not followed by his son Jonathan, David's friend, who strongly disapproves of this behaviour.

"Jonathan replied: 'My father brings trouble to the land. Look how bright my eyes are from this small taste of honey I have had.'" (1 Sam 14, 29)

Saul will fast at the witch's house in the town of Endor on the eve of his death which, along with his children's death, had been announced to him by prophet Samuel's soul he had evoked through deceit.

Saul's regality is in today's man. It is hidden in his many, insidious manifestations of power and arrogance where God, in the event he is invoked, is anyhow obliged and submitted to man's plans, instead of being prayed, listened to and followed in His infallible, wise designs.

The message resulting from this confrontation is not limited to Saul; it is also extended to David, who lives in each of us when we, despite our objective smallness, are no longer afraid of facing up to life's big challenges in the certainty that we have already overcome them with God's help.

David lives in us every time we, in spite of our serious mistakes, call ourselves sinners; whenever we, repented, listen to the priests and prophets God has put in our way and whenever we physically fast to be sated in our souls.

David's attitude lives and continues to be present in the life of each of us when we let ourselves be surprised by God's wonders, as in the case of the birth of Salomon, sprouted from the illicit union with Bathsheba.

It will be Salomon, in his great wisdom, that, after becoming the third king of Israel, will erect the Temple in Jerusalem consecrating it to God and proclaiming the disappearance of the Ark of the Covenant from the biblical scene.

Nevertheless, king David, despite his endless faith and great trust always shown to God, starting with the determination with which he collected the five smooth stones from the torrent bed when he was young, is persuaded, in his full physical and spiritual maturity, to do a census, as reported by the *second book of Samuel* and the *first book of Chronicles*.

"The LORD'S anger against Israel flared again, and he incited David against the Israelites by prompting him to number Israel and Judah." (2 Sam 24, 1)

"A satan rose up against Israel, and he enticed David into taking a census of Israel." (1 Chr 21, 1)

The consequences of such a sad choice will cause seventy thousand persons of his people to die of plague in just three days, until the king, repented and distressed following the serious sin committed, addresses prophet Gad, his seer.

"Thus David chose the pestilence. Now it was the time of the wheat harvest when the plague broke out among the people. (The Lord then sent a pestilence over Israel from morning until the time appointed, and seventy thousand of the people from Dan to Beer-sheba died)." (2 Sam 24, 15)

Once again, David will humbly respond to his Lord's commands by erecting to God, as per His request, an altar on the threshing floor of Araunah the Jebusite.

That will be the place where Salomon will build the Temple of Jerusalem, a symbol of the splendor and destruction of man's body which Jesus, in the fullness of time, will allow to be ruined with His death and then re-build with His resurrection in only three days.

In this last fatal circumstance, David will show once again that God is his only priority for him. Through his repentance, he will appease the anger of the Lord, who will immediately put an end to the plague that had hit His innocent sheep.

"When David saw the angel who was striking the people, he said to the LORD: 'It is I who have sinned; it is I, the shepherd, who have done wrong. But these are sheep; what have they done? Punish me and my kindred.'" (2 Sam 24, 17)

In this situation too David lives in each of us still today whenever we are tempted to quantify with figures what we have received by grace, rejoicing for the results achieved.

From such a perspective, any calamity which may come along is a blessing for us and the flock we have been entrusted with.

For thirty-three years, David will be the king of Israel and Judah, and he will keep the twelve tribes united under his rule; thus, with his long, stable rule, he will anticipate the duration and stability of the coming and staying of our Lord Jesus Christ to earth.

Coming back to Saul and in particular to king Agag, the town of Amalek and all the things that were to be destroyed in it, they represent the things we must completely eliminate from our lives, without hesitation, if we want to belong to God.

In fact, the town, what it contains and his king, include all the idols of our flesh and the world which the devil continuously suggests to us.

They must be wiped out firmly and pitilessly. We must go out of our way to be able to enter the promised land of a new redeemed, no longer slave “multicellularity”.

“From the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent are taking it by force.” (Mt 11, 12)

From such an old and new testament perspective, the life, birth, death, suffering and disease no longer have a merely individual value but take on a universal connotation.

With respect to David’s census, it must be added that nobody knows – although he wanders about for about nine months or more and then goes round the earth with his corporeity - the exact number of cells his own body has.

Similarly, none of us can “do the census” of the sheep entrusted to him nor know the number of those which will be added to his flock over time.

“Thus they toured the whole country, reaching Jerusalem again after nine months and twenty days.” (2 Sam 24, 8)

The God of Israel, in fact, is a God who loves pregnancy. In due course, at the end of each pregnancy but still within the forty-second week, he bursts into us to reward us children.

It is the God who has made himself man in his Only-Begotten Son, who was born, grew up and resurrected even if he has remained immutable, consubstantial with the Father and the Holy Spirit since time immemorial.

He is the true God, he gives life; he gives it and takes it back. He is not an idol. He is a God that redeems, saves and will recapitulate all visible and invisible things in his Only-Begotten Son.

King David, therefore, still lives in each of us whenever we, despite feeling an undescribable anguish, choose with him to put ourselves in the hands of the Eternal God instead of in men’s hands; thus we experience His immense compassion and His endless mercy.

“Go and say to David, ‘This is what the LORD says: I offer you three alternatives; choose one of them, and I will inflict it on you.’” Gad then went to David to inform him. He asked: “Do you want a three years’ famine to come upon your land, or to flee from your enemy three months while he pursues you, or to have a three days’ pestilence in your land? Now consider and decide what I must reply to him who sent me.” David answered Gad: “I am in very serious difficulty. Let us fall by the

hand of God, for he is most merciful; but let me not fall by the hand of man." (2 Sam 24, 12-14)

If we have been able to keep the regality shown by Jesse's son, then, at the end of the test, we will not experience seven years of famine or three months' escape from the enemy, but the dawn of a new day, that of resurrection.

As if it were not enough, after forty days, going out to Bethania, we will once again be hugged by another, wonderful divine mystery, the ascension.

The Holy Spirit anticipated many more things through king David, the eighth of Jesse's children.

Among them, the power of the eighth day symbolised by the loafs of bread and the goat, brought as gifts to Saul's court.

It is a great day in continuity with the seventh day, on which all creation will definitively be redeemed, raised and recapitulated in Christ through the same offering, this time presented to the court of the "*Heavenly Sovereign*" and Our Father.

CONCLUSION

We have seen how helpful a priest's guide, the knowledge of texts, history, human anatomy and a fairly good familiarity with the vegetable and animal kingdoms can be for a good understanding of the Holy Scripture.

In fact, all creation participates, in Christ, in the great mystery which is celebrated on eucharistic altars: the mystery of death, resurrection and ascension to Heaven waiting for the second coming of Christ.

Christ, on the Way to Calvary, fell under the weight of the cross three times, and He raised it as many times before being crucified on the wooden cross by the three metallic nails.

The three kingdoms – mineral, vegetable and animal – were thus reunified in His holy flesh, to be redelivered, holy and immaculate, to the Father.

One can certainly read the Scripture by oneself, without having any particular cultural background, simply connecting with the vital, universal power of the Holy Spirit which allows anyone reading the Scripture “to be read” by it.

It may also happen that someone wishes to go deeper into one or more issues and communicate his own impressions to others, like in my case.

Before starting this journey, I equipped myself with a bag containing a language that may not be suitable but is at least closer to my purpose. I filled it with teachings from the Gospels, doctrines and experiences I had acquired.

Then I added the “saddlebag” of my medical-surgical skills and, with this burden, I set off.

I am not sure that I always wore the “sandals of humility” nor that I sold the mantle of my old convictions; maybe I kept some pieces of them.

Anyhow, I always perceived the support and comfort of the Church in its many representatives and a powerful brotherly help, particularly from the lay world.

About three years ago I entitled my previous book *The atria of the heart*, thinking of man's life like a continuous, rhythmical, pulsating going out of and coming back into himself.

Although I am not a heart specialist, the heart's systole and diastole, which can be appreciated with auscultation, have always led me to hear the vital heartbeat of God's great heart as my neighbour.

The sources of inspiration for the title to give to that work of mine were *Psalm 65 (64)* and the *Catechism of the Catholic Church*.

“Blessed the one whom you will choose and bring to dwell in your courts. May we be filled with the good things of your house, your holy temple!” [psalm 65 (64), 5]

“Jesus knew and loved us each and all during his life, his agony and his Passion, and gave himself up for each one of us [...]: He has loved us all with a human heart [...].” (Cat of the Cath Ch, Nr. 478)

In human anatomy, the atria are two upper cavities of the heart, separated by a division called interatrial septum.

The atria are placed above the ventricles.

The right atrium collects the venous blood returning to the heart.

The left atrium receives the arterial blood coming from the two lungs.

The fully developed human body is therefore viewed as the symbol of the journey of the whole mankind, the model of a continuous, slow, unavoidable return to God's heart and to an as unceasing, more or less rapid, relentless going out of it.

So the Mystical Body can also be considered a return of all his cells, through two sacred hearts, from via della Conciliazione to St Peter's Square, from the confessional to Communion.

Angels, saints in Paradise and those who live on earth become, from this perspective, the "corpuscle part" of the blood which incessantly reaches each single cell of creation purifying, oxygenating, feeding, protecting and lovingly supporting it in the power of Christ in the Holy Sacrament.

"The grace of the Lord Jesus be with all. Amen." (Rev 22, 21)

With respect to the title of this book, I wanted to go back further, approaching the source of love.

On that occasion, I decided to be less lapidary in communicating my personal view on the reading of the Holy Scripture, in which I think there are still many pages to be clarified, papyri still wet and parchments not sufficiently dried up and cleaned.

As to the title of the book, a decisive source of inspiration was the reflection on the beginning of life in the waters, not so much in an evolution-related sense as in a Christian sense, in the womb of one Mother.

The plasma, lymph, cerebrospinal fluid, breastfeeding, biological fluids like perspiration and sweating blood have highlighted it.

In this context, all creation is considered one living organism kept in the womb of Our Lady Assumed into Heaven, and the rebels' choice is viewed as their leaving that body and vital custody after trying by all means to shatter its structure, to no avail.

"And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it." (Mt 16, 18)

WHEN

There's a cloud that weeps inside the heart.
When life stops in the middle of the sea.
When the soul precipitates from heaven.
When a seed drops and does not appear.
When hearing can no longer hear.
When breath makes no more noise.
When the voice falls silent.
When earth cried out its pain.
When the cold has pervaded the universe.
When a brother dressed himself with immortal.

MANY THINGS

There is a time to bear witness
and a time to start speaking.
A time to talk about limbs
and a time to chat on cells.
A time to express oneself with one's body
and a time the enter the womb.
A time in which to utter words
and a time to keep quiet.
The time of blood and water
and a time of hematocrit,
plasma and myocardium.
A time for love
and another to love oneself
and love.
Everything in
its own
time.

GLOSSARY OF TECHNICAL TERMS

Amniotic fluid: water in which the foetus lives inside the uterus

Apoptosis: programmed cell death process

Pericardial cup: tissue covering the heart, consisting of a thin membrane of mesodermal origin

Cervix: lower portion of the uterus. It connects the uterus with the vagina below

Chromatids: the two sub-units making up chromosomes

Erythrocytes: red globules

Encephalus: portion of the central nervous system contained in the cranial cavity, commonly called brain

Immunoglobulins: antibodies

Lymph: fluid that circulates throughout the lymphatic system

Macrophages: cells of the immune system

Meiosis: cell replication process in which two mitotic divisions are obtained. Four daughter cells, not necessarily identical, are obtained from a parent cell.

Metaplasia: change of a tissue into another one

Mitosis: cell replication process in which the parent cell is divided into two identical daughter cells

Morula: phase which an organism goes through during the first stages of pregnancy. The name derives from its cluster-like form, like a “mora” (Latin word for mulberry)

Neurons: cells of nervous system

Sinoatrial node (or sinus node, or natural pacemaker): a small element with a diameter of about 20 mm which is responsible for the initiation of electrical pulses that determine the contraction of the cardiac muscle

Heart auricle: pinkish regions in relief located in the front and upper part of the heart. They are part of the atria

Plasma: portion of blood consisting 90% of water having a yellow-citrine colour

Costiform process: transversal process of the seventh cervical vertebra which sometimes

Uterine tube: portion of the uterus which is extended towards the ovaries

Zygote: cell which is obtained from the union of the sperm cell with the egg cell (in the virginal conception of Jesus, from the union of the Father's Word with Mary's oocyte).

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Contents

THE SOURCE OF WATERS

INTRODUCTION

STORY OF A CONCEPTION

A WAY

PATIBULUM

HUMAN UNIVERSE

SUN'S BATH

THE STAIRWAY

THE DIRECTION

JUDGEMENTS

ROBIN

IGNORED

FIRST COMMENT ON A GOSPEL PASSAGE
TALK WITH THE SAMARITAN WOMAN (Jn 4, 5-42)

SECOND COMMENT ON A GOSPEL PASSAGE
THE LIGHT OF GOOD WORKS (Mt 5, 13-16)

THIRD COMMENT ON A GOSPEL PASSAGE
THE RESURRECTION OF LAZARUS (Jn 11, 1-45)

FOURTH COMMENT ON A GOSPEL PASSAGE
TRIUMPHAL ENTRY INTO JERUSALEM (Mt 21, 1-11)

PROPERTIES OF CELLS

MAINTENANCE AND LUXURY FUNCTIONS

EUCARYOTIC AND PROCARYOTIC CELLS

AMOEBA AND HEPATIC CELL

EXTRACELLULAR AND INTRACELLULAR FLUID

CELLULAR DIFFERENTIATION

CELL DUPLICATION

APOPTOSIS

REPRODUCTION OF THE ORGANISMS

TISSUES, ORGANS AND APPARATUSES

FUNDAMENTAL TISSUES

CONNECTIVE TISSUE

BONE TISSUE

BLOOD AND LYMPH

BLOOD GROUPS

EYE AND EAR, SIGHT AND HEARING

THE BRAIN, A SENSORY AND MOTOR HOMUNCULUS

HAEMATOENCEPHALIC MEMBRANE

DECUSSATION AT THE LEFT AND RIGHT SIDES

RIB

RIB CAGE

DIAPHRAGM

SPINAL COLUMN

UTERUS, OVARIES, FERTILIZATION, NESTLING AND PLACENTATION

NOAH'S ARK

REGION OF THE HEAD, VIRGINAL CONCEPTION AND FALSE FRUIT

HEART AND EDEN

AORTIC ARCH, BIG ARTERIAL BLOOD VESSELS AND VENAE CAVAE

THE TWO HEARTS

IN THE BEGINNING

CARDIAC RUPTURE AND HAEMOPERICADIUM

THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL AND

THE TREE OF LIFE

THE JERUSALEM WOMEN

POLLEN OF EVIL

THE THREE TEMPTATIONS IN THE DESERT

EVE AND ADAM

LEPROSY

DESOLATING ABOMINATION

THE THIRD RECONSTRUCTION OF THE TEMPLE

ORIGINAL SIN

UMBILICAL CORD

CAIN

LILIES AND BIRDS (Mt 6, 25-34)

FIRST COMMENT ON AN OLD TESTAMENT PASSAGE
THE TOWER OF BABEL (Gen 11, 1-9)

SECOND COMMENT ON AN OLD TESTAMENT PASSAGE
THOU SHALT NOT TAKE THE NAME OF THE LORD, YOUR GOD,
IN VAIN (Dt 5, 11)

THIRD COMMENT ON AN OLD TESTAMENT PASSAGE
KING SAUL AND KING DAVID

CONCLUSION

WHEN

MANY THINGS

DICTIONARY OF MEDICAL TERMS

THANKS