

## The resurrection of Rome

[Ottobre 1949]<sup>1</sup>

If I look at this Rome as it is,<sup>2</sup> I feel my Ideal far away, as are far off the days when the great saints and great martyrs with eternal Light lit up around them even the walls of these monuments that still stand in witness of the love that united the first Christians.

With a grating contrast, the world, with its filth and vanities, now dominates this city in its streets and still more in the hideaways of the houses where lurk anger with every sin and agitation.

And I would call my Ideal a utopia if I did not think of him, who also saw a world like this one that surrounded him, and at the highest point of his life appeared swept away by it, overcome by evil.

He too gazed upon all this crowd whom he loved as himself, he who had created them, and he would have wanted to cast them the ties that would re-unite them to him, like children to a father, and unite them one brother or sister to another.

He came down to recompose the family: to make all one.

And instead, despite his words of Fire and of Truth that burnt away the undergrowth of vanities that bury the Eternal that is in human beings and passes among them, people, many people, though comprehending, did not want to understand and remained with lifeless eyes because their souls were dark.

And all this because he made them free.

He, come down from Heaven to earth, could have resurrected them all with a glance. But he had to allow them – made in the image of God – allow them the joy of freely conquering Heaven. Eternity was at stake, and for all Eternity they would be able to live as children of God, as God, creators (by participation in Omnipotence) of their own happiness.

He looked at the world as I see it, but he did not doubt.

Unsatisfied and sad because all was rushing to ruin, he looked again during the night in prayer to Heaven above and Heaven within, where the Trinity lived and was true Being, the concrete All, while outside along the streets moved the nothingness that passes.

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<sup>1</sup> This writing is presumed to have been done before 10 October 1949, the date of its publication in 'La via' 36, p. 5, under the title 'Resurrection of Rome' (ed.).

<sup>2</sup> We can see from the whole of this text how, having come back into the midst of humanity through love for Jesus Forsaken, we lived what had been understood in Paradise.

And I too do as he did so as not to detach myself from the Eternal, from the Uncreated, root of the created and therefore the Life of all, to believe in the final victory of Light over darkness.

I pass through Rome, and I do not want to look at it. I look at the world within me and I cling to what has being and value. I make myself completely one with the Trinity resting in my soul, illuminating it with eternal Light and filling it with the whole of Heaven populated by the angels and saints who, not subject to time and space, can all meet together with the Three in unity of love in my small being.

And I make contact with the Fire that, invading the whole of my humanity given me by God, makes me another Christ, another God-man by participation, in such a way that my humanity merges with the divine<sup>3</sup> and my eyes are no longer lifeless, but, through the pupil, which is an open space onto the soul, through which passes all the Light that is within (if I let God live in me), I look at the world and at things. But it is no longer I who look, it is Christ in me who looks and sees again the blind to enlighten, the mute to make speak, and the crippled to make walk – blind to the vision of God within and outside them; mute to the Word of God that also speaks within them and by them could be transmitted to their brothers and sisters to reawaken them to the Truth; the crippled unable to move because ignorant of the divine will that from the depths of their hearts spurs them to the eternal motion that is the eternal Love, where by transmitting Fire one is set ablaze.

In such a way that, opening my eyes again to what lies outside, I see humanity with the eye of God who *believes all things* because he is Love.

I see and I discover my same Light in the others, the true Reality of me, my true self in them (perhaps buried or secretly camouflaged out of shame) and, having found myself, I reunite myself to me<sup>4</sup> resurrecting myself – Love that is Life<sup>5</sup> – in my brother or sister.

Resurrecting there Jesus, another Christ, another God-man, the manifestation of the Father's goodness here below, the Eye of God upon humanity. Thus, I extend the Christ in me to my brother or sister and I form a living and complete cell of the Mystical Body of Christ,<sup>6</sup> a living cell, a hearth of God<sup>7</sup> that holds the Fire to be communicated and with that the Light.

It is God who makes two into one, placing himself third, as their relationship: Jesus among us.

Thus, love circulates and like a blazing river carries naturally (through the law of communion that is innate in it) every other thing that the two possess so that they put in common their goods, those of the spirit and those that are material.

And this is effective and outward witness to a unitive love, the true love, that of the Trinity.

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<sup>3</sup> That is: the human is fused with the divine, is made one with the divine.

<sup>4</sup> Insofar as the Jesus who is in me is reunited to the same Jesus who is in the other.

<sup>5</sup> In fact, when we love we give life to our brother or sister.

<sup>6</sup> It is like this because, according to his promise, it really is him in that cell: "Where two or three are gathered in my name, I am there among them" (Mt 18:20).

<sup>7</sup> That is, all fire, which is the fusion into one, into a single Jesus, of that all that we are and all that we have.

Then truly the whole Christ lives again in both and each one and among us.

He, the God-man, in the most varied human expressions imbued with the divine, placed at the service of the eternal purpose: God with the interests of the Kingdom and – ruler of all – distributor of every good thing to all his children like a father without preferences.

And I think that, letting God live in me and letting him love himself in the brothers and sisters, he would discover himself in many, and many eyes would be illuminated with his Light: a tangible sign that there he reigns.

And the Fire, destroyer of everything in the service of eternal Love, would spread like lightning throughout Rome resurrecting Christians there and making of this era, cold because atheist, the era of Fire, the era of God.

But we need to have the courage not to pay heed to other means<sup>8</sup> (to reawaken a little Christianity so as to echo past glories) or at least to put them in a lower place.

It is necessary to make God be reborn in us, to keep him alive and make him overflow onto others as torrents of Life and resurrect the dead.

And keep him alive among us by loving one another (and to love it is not necessary to make a din: love is dying to ourselves – and death is silence – and life in God – and God is the silence that speaks).

Then everything is revolutionized: politics and art, school and religion, private life and entertainment. Everything.

God is not in us like a Crucifix that at times hangs, almost like a talisman, on a classroom wall. In us he lives – if we let him live – as legislator of every law, human and divine, for all is of his making. And he from deep within dictates each thing. He, the eternal Teacher, teaches us the eternal and the contingent and to all gives value.

But this is not understood but by those who let him live in them by living in the others, for life is love and if life does not circulate it does not live.

Jesus is to be resurrected in the Eternal City and introduced everywhere. He is Life and Life to the full. He is not just something religious...<sup>9</sup> This separating him from the whole of

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<sup>8</sup> It is necessary not to pay heed to other means used for their own sake, as a value detached from the life of Jesus in us. It is he who suggests which means to use and, with that, they come to be part of the divine plan of the incarnation.

<sup>9</sup> It is thought that the Gospel does not resolve all human problems, and that it only brings the Kingdom of God understood strictly in a religious sense. But this is not so. Certainly it is not the historical Jesus or Jesus insofar as Head of the Mystical Body who resolves all problems. It is done by Jesus-us, Jesus-me, Jesus-you, and so on. It is Jesus in human beings, in each particular human being, when his grace is in them, who builds a bridge, constructs a road, and so on. Jesus is the true, deepest personality of each individual. Every human being (every Christian), in fact, is more a child of God (=another Jesus) than a child of his or her own parents. Hence Jesus in each person has the greatest influence on all that he or she does. It is as another Christ, as a member of his Mystical Body, that each person makes a specific and personal contribution in every field: science, art, politics, and so on. Human beings are thus co-creators and co-redeemers with Christ. It is the incarnation that continues, a full incarnation that involves every Jesus of the Mystical Body of Christ.

human life is a practical heresy of the present times; it is a subjection of human beings to something that is beneath them and relegates God, who is Father, far from his children.<sup>10</sup>

No, he is *Man*, the perfect man, who sums up and contains all men and women and every truth and urge they may feel to raise themselves to their proper place.

And whoever has found this Man has found the solution to every problem, human or divine. It is manifested by him. It is enough to love him.

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(*Resurrezione di Roma*, a cura di Hubertus Blaumeiser e Anna Maria Rossi, Città Nuova, Roma 2017, pag. 18 e ssg.)

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<sup>10</sup> Humanity, in all of its human dimensions and capacities, is not to be mortified but elevated. If theology is related to the mystical Body of Christ, it is also related to the body of society and with all that this brings with it. The various disciplines hence have to be reconnected to theology, which must return to being their head, the queen of the sciences, insofar as it expresses, in human terms, the wisdom, the truth of God. And this must be the purpose of the Abba School, which, apart from a new theology (because it is based on the trinitarian life lived in the mystical Body of Christ) must give rise also to a new science, a new sociology, a new art, a new politics, and so on – *new* because they are of Christ, renewed by his Spirit. This School will set in motion a new humanism, where humanity is really at the center, that humanity which before all else is Christ and Christ in human beings. There have been attempts of this sort (that is, to make theology the queen of the sciences), but then the other sciences, since they found themselves mortified, detached themselves to reclaim their autonomy. Now, on the basis of Jesus Forsaken, who has divinized all things, we can do it.