**And the Word became flesh**

**CHRISTMAS OF THE LORD DICEMBER 25 (Jn 1,1-18)**

The first who wanted to become God was Lucifer. No creature can become God. What God has done will always lack eternity and divinity, omnipotence, lordship. God is eternal, divine, omnipotent, lord, and creator. From light, with an almost divine splendor, Lucifer became darkness and was thrown into hell, into eternal perdition. Out of envy he deceived the woman, she too wanted to become like God. She found herself in the death of the soul, the spirit, the body. From her all men are born in death and not in life. As no creature will ever be able to give itself eternity and divinity, so no creature will ever be able to give itself life if it has fallen into death. Only God can give life to those who have died and light to those who are darkness, holiness to those in sin and freedom to those who live in slavery. But man, disobeying the Lord, has broken the justice that must necessarily be repaired. Who can repair it is only God. But who must repair it is only man. Here the Lord manifests all his love: the Only Begotten Son of the Father becomes flesh, takes upon himself all the sins of the world and expiates them on the cross. Justice is repaired. Our God can now fill us with life, not with that life we ​​had before, but with his own life. The Word becomes flesh to make us life from his life, life from his life, but also life with his life and for his life. The Holy Spirit in the waters of baptism makes us new creatures and children of the Father in his Son Jesus Christ. Now the life of God is our life. With it we must produce the fruits of the divine nature and no longer those of sin or the works of the flesh. It is our holy vocation until death.

*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it. A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did not accept him. But to those who did accept him he gave power to become children of God, to those who believe in his name, who were born not by natural generation nor by human choice nor by a man's decision but of God. And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth. John testified to him and cried out, saying, "This was he of whom I said, 'The one who is coming after me ranks ahead of me because he existed before me.'" From his fullness we have all received, grace in place of grace, because while the law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him.*

For every man to become divine life in Christ Jesus, the work of the whole body of Christ is necessary. Each member of the body of Christ for his part must cooperate with the Apostles so that all may become children of the Father in his Son Jesus Christ. The evangelizing mission requires the creative mission of the new creature which is proper to the Apostle of Christ. The creative mission needs the sanctifying mission also proper to the Apostles and finally the mission of governing or leading the new creature up to the eternal pastures of heaven which is also this mission proper to the Apostles of Christ Jesus. Without hierarchical communion with the Apostoli the incarnation of the Eternal Son of the Father is made vain. This is why the mission of salvation can never be accomplished without the Apostle who gives the Holy Spirit and shapes man with a special conformation to Christ, in his body, in his life. But here we leave the field of human rationality or of any other science or wisdom or intelligence and enter the field of the purest faith. And this is today the limit of modern man: his difficulty in going out of himself to open himself to the mystery, to the divine, to the transcendent. He no longer wants what is not the fruit of his mind.

Mother of the Redemption, Angels and Saints, let us welcome the mystery with pure faith.