**FRIDAY DECEMBER 31 – OCTAVE OF CHRISTMAS [C]**

**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.**

**In the beginning, namely since ever, was the Word. This is the first truth, the truth of truths we must put into heart: the Word is eternal. The Word was already in the beginning. The Word is without temporal beginning. The Word is without the passage from nothing to existence. He is since ever. His beginning is without beginning. He is in the beginning and he has never begun to exist. He is at the beginning in eternity, not out of it. His is the beginning from which every other thing will begin by creation. In the texts of the Old Testament, one speaks of emanation for wisdom. One can speak of emanation for wisdom. For the Word, one must only speak of generation and of generation in eternity. The Word does not have the qualities of wisdom. The Word is the Wisdom itself. It is the eternal wisdom. It is the uncreated wisdom.**

**To eternity now John adds otherness to the Word. The Word is “other from God.” “God” in the texts of the New Testament is always the Father, when the Son and the Holy Spirit are not mentioned. Then, the Word is “other from the Father.” The Word is before the Father, eternally addressed toward the Father. However, the Word is not the Father, as distinct from the Father. If the Word is not the Father, he is a different Person, different from the father. Distinction and diversity, the difference in the Persons is the truth in this sentence: “And the Word was with God,” is proclaimed to us. It is not about a static “with”, though. It is a dynamic “with”, though. There is an eternal addressing of the Word toward the Father in a “movement” of an endless love. Still, though, the Apostle John does not say what the relation between the Word and God is, even if we know that God is the Father. The Evangelist wants us to see the first difference, the distinction, then he will introduce us to see the relation. We already know, though, that the Word does not liv an autonomous, far, distant life from God. The Word lives “with God”, “addressed toward Him”, “seeks Him”, “loves Him”, “desires Him”, “yearns in an eternal movement toward Him.” This movement has one only name: “eternal love.” This eternal love is “eternal gift” of the Word toward God, for Him, with Him. This eternal gift is in eternity and for eternity. It is in the beginning. “With God is eternal essence of the Word.**

**Divinity is the own essence of the Word. This truth enlightens the other truths previously affirmed: eternity, otherness, being toward the Father of the Word, giving them fullness of acknowledgement. If the Word is God, he cannot be but eternal. “In the beginning” means: “always and forever.” A God cannot begin. If he begins, he is not God. Being without beginning is proper to God. God cannot be but “in the beginning.” “In the beginning”, however, is in relation to the entire created universe. If the Word is God, he cannot identify himself with the Father. He is not the Father, but he is with the Father, before the Father, addressed toward the Father, in communion with the Father. Now we know that there are two “Gods”: the Father and the Word. God is the Father. God is the Word. The Father is not with the Word, though; instead, the Word is with the Father. Since when is the Word with God? The Word is with God since he exists, namely since ever. The Word exists with God since ever, namely in the beginning. There is no time in which God exists and the Word does not exist. In eternity, time does not exist. Time exists in the order of creation. God exists since ever. The Word exists since ever. The Word exists with God since ever. Eternity is of God. Eternity is of the Word.**

**Let us read the text of Jn 1,1-18**

**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.**

**And the Word became flesh. This truth is the heart of the entire Revelation. The entire Revelation tends to the proclamation of this truth. The entire Revelation is the development of this truth. The entire Revelation finds its fulfilment in this truth. After this truth, every doubt, every erroneous interpretation, every specious falsified understanding of the mystery of Jesus of Nazareth falls. Whoever gives false interpretations about the mystery of Jesus the Nazareth speaks by the falsity and by the mistake that is in his heart. “And the Word became flesh.” This is the affirmation saying who Jesus of Nazareth is. He is the Word, He is the God who has made himself flesh, who became flesh. The Creator makes himself creature, God makes himself flesh, the Word makes himself true man. The Word who is eternal, divine, universal mediator, life, light makes himself flesh. The Word who is God makes himself flesh. “And the Word became flesh.” He became true, real, substantial, historical, visible, palpable flesh. In creation, God has remained out of his work. In Incarnation God makes himself his own work.**

**The Eternal Person of the Son subsists in two natures: the divine and the human one. The two natures communicate their properties to the Eternal Person of the Word. The two natures do not exchange their properties nor do they confuse them. What is of interest to affirm in this context is not the theology of the hypostatic union. Whilst deserving this dogmatic doctrine to be presented in the fullness of its truth, today so mistreated, misunderstood, interpreted as one pleases, offered in an insane way to the faithful mind, this is not the right place to commit oneself in this work. What is important is to say that the One who becomes flesh is the Word to whom the Apostle John has already dedicated 13 passages, of which the truth of the Word underlying in it has been presented.**

**The prophets have listened to his voice, but no one has never seen God. Jesus Christ, instead, is God and in the womb of the Father. From the womb of the Father, from God, from with God, namely from the communion of nature, of truth, of will, of wisdom, from the depth of his sonship, He reveals us the Father. We can know God since the Only Begotten Son has revealed him to us in fullness of truth. Not only. He has also revealed him to us in fullness of his grace. The fullness of the grace of God and of the truth is the Holy Spirit. Those, then, who are out of the channel of revelation, namely those who are out of the Scripture, know God “by hearsay” or by imagination. They know God by those sparks of truth of the Word living in them. But these sparks are not the fullness of truth. With these sparks, one cannot know the height, the depth, the width of the immensity of the truth of God in his mystery of unity and of trinity.**

**The true, perfect, complete, holy knowledge of God is that is given to us through the means of Christ Jesus. Every other knowledge – out of this of Christ Jesus – is partial, flawed, in crumbs, imperfect, incomplete, not fully true, very lacking, often erroneous. All the other knowledge of God must be purified, cured, healed, improved, refined, freed from the mistakes from the unique true knowledge that is that Christ Jesus has given us. Today almost nothing remains of this most pure eternal and historical truth of Christ. Mother of God, help us. We want to proclaim the wondrous truth of your Son endlessly.**