# PORTRAIT ABOUT THE TRUE TRADITION

# In the Church, one, holy, Catholic, Apostolic upon the model of the Apostle Paul

**(Reflection upon the Second Letter to Timothy)**

**Principles of universal order**

Every person has received one gift or even more gifts from God. He has received them so that he may, in turn, hand them over to others who do not have them. Then here is the first principle of universal order: **no one can hand over to others what he has not received**. The second principle, also of universal order, says, instead, that **everyone is obliged to hand over to others what he has received**. If these two principles are correctly proclaimed and taught and perfectly lived, the man who lives them enters the peace. Before every human condition, the Christian does not give what he does not have, he always gives what the Lord has given to him, instead. Some examples will help us enter the fullness of the truth of these two principles of universal order that oblige everybody and always, in every place and in every time, before every person and every history in which we are called to live our days.

**First example**: Peter and John are before a man crippled from birth, placed to beg for alms at the gate of the temple of Jerusalem called “The Beautiful Gate.” They have neither gold nor silver. Consequently, they cannot give what they do not have. However, they have spiritual richness: the faith in the name of Jesus the Nazorean. They are obliged to give according to their richness. However, one cannot give such richness if one does not add to faith all the might of the Holy Spirit that is in the heart. Since Peter and John are from the most pure faith in the name of Christ Jesus and with the Holy Spirit overflowing from their heart: in the name of Christ Jesus with the might of the Holy Spirit, they heal that man crippled from birth. They give what they have. They do nothing and they give nothing but that. ***Nemo dat quod non habet***. If they had been without the faith in Christ and without the Holy Spirit in the heart, that man would not have received any benefit. To the material poorness, they would have added the spiritual poorness, that is absence of grace, of faith, of hope, of charity, of Holy Spirit. The spiritual poorness for an Apostle of the Lord is a great sin of omission.

*Now Peter and John were going up to the temple area for the three o'clock hour of prayer. And a man crippled from birth was carried and placed at the gate of the temple called "the Beautiful Gate" every day to beg for alms from the people who entered the temple. When he saw Peter and John about to go into the temple, he asked for alms. But Peter looked intently at him, as did John, and said, "Look at us." He paid attention to them, expecting to receive something from them. Peter said, "I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazorean, (rise and) walk." Then Peter took him by the right hand and raised him up, and immediately his feet and ankles grew strong. He leaped up, stood, and walked around, and went into the temple with them, walking and jumping and praising God. When all the people saw him walking and praising God, they recognized him as the one who used to sit begging at the Beautiful Gate of the temple, and they were filled with amazement and astonishment at what had happened to him. (Act 3,1-10).*

**Second example**: Jesus sends his Apostles into the world. What does He give them? The Word and the Holy Spirit, the Eucharist and Grace, Truth and Light. They have received these things, they must give these things. The Lord has given them neither silver nor gold. They must give neither silver nor gold. They must not give them because Christ has not given it to them. I am referring to the Apostles of Christ Jesus. If they, instead of giving the spiritual gifts, devote themselves to give material gifts, they fail the handover. **Moreover, they do works that are vain with regard to the received mandate, since, not having received, neither can they give**. Neither is it up to them to ask man to give to another man. Besides, they must teach every man to give to his brothers. Jesus does not ask to give. He gives what the Father has given to Him. What has the Father given Him? The grace and the might of the Holy Spirit, the Word and Grace, Light and eternal life. He has received these gifts from the Father together with many other ones, He hands over these gifts to his Apostles, so that they may give them to every man in turn. **Divine gifts, not gifts of earth. Spiritual gifts, not material gifts**.

*Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age." (Mt 28,18-20). At that time Jesus said in reply, "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him. "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for your selves. For my yoke is easy, and my burden light." (Mt 11,25-30).*

**Third example**: The same principle of universal order is also true for the material gifts and also for any other spiritual gift bestowed by the Lord. To the principle or to the two principles of universal order, we must add another one: the **talents and the spiritual gifts must be given to the brothers, making them fruitful and multiplying them through our daily work**. We are like soil. It receives a grain of wheat. It accepts it, it turns it into a plant, from the plant one gathers thirtyfold, sixtyfold, a hundred for every kernel accepted by it. Putting talents and spiritual gifts to good use is obligation for every disciple of Jesus. **One does not hand over what we have received. One hands over the fruit of our work**. One hands over what we have put to good use through our daily labour. The personal labour is necessary to give what one has received. **Without the daily labour, the handover is vain. Not only. It is also sinful**. It is sinful, for we have failed to put it to good use according to the received command. We have received talents and spiritual gifts together with the command to put them to good use. Gift and command are only thing. Obedience is necessary so that talents and gifts may be handed over according to the will of God, always.

*"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. Immediately the one who received five talents went and traded with them, and made another five. Likewise, the one who received two made another two. But the man who received one went off and dug a hole in the ground and buried his master's money. After a long time the master of those servants came back and settled accounts with them. The one who had received five talents came forward bringing the additional five. He said, 'Master, you gave me five talents. See, I have made five more.' His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.' (Then) the one who had received two talents also came forward and said, 'Master, you gave me two talents. See, I have made two more.' His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.' Then the one who had received the one talent came forward and said, 'Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter; so out of fear I went off and buried your talent in the ground. Here it is back.' His master said to him in reply, 'You wicked, lazy servant! So you knew that I harvest where I did not plant and gather where I did not scatter? Should you not then have put my money in the bank so that I could have got it back with interest on my return? Now then! Take the talent from him and give it to the one with ten. For to everyone who has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away. And throw this useless servant into the darkness outside, where there will be wailing and grinding of teeth.' (Mt 25,14-30).*

**Fourth example**: Saint Paul has received the Eucharist. He has conveyed it to the Corinthians. Not only has he conveyed this most high gift. **He has also added the truth that this gift bears. Gift and truth are also one only thing**. Today this is the great crisis that is consuming the Christian world: does one want the handover of the gift but without the truth it bears in itself? **Handing over a gift without its truth is not only useless, for it does not produce any fruit of eternal life, moreover one receives it in a sinful way, as well**. The Apostle Paul has words of solemn warning: **everyone eats and drinks his own condemnation, if he does not eat and does not drink the gift according to his most pure truth**. Here is then the most serious responsibility in the ***Traditio***: one must hand over the gift and its truth. One must never give the gift deprived of its truth. The strength of the gift is in its truth. One takes away the truth and the gift is for the death and not for the life. It would be as if one gave a farmer a quintal of flour instead of giving a quintal of wheat. One might even sow tons of flour, but not even one only stem will never sprout. Flour is wheat without truth, for it is wheat whose sprout has been destroyed. Without sprout, it might never become a plant and if one does not become plant, all the tons of flour sowed have been lost.

*For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. That is why many among you are ill and infirm, and a considerable number are dying. If we discerned ourselves, we would not be under judgment; but since we are judged by (the) Lord, we are being disciplined so that we may not be condemned along with the world. (1Cor 11,23-32).*

**Fifth example**: Not only does the Apostle Paul hand over the mystery or the Gospel that has been handed over to him. **He fills the mystery, he fills the Gospel with every truth contained in it and that he draws out with the divine wisdom of the Holy Spirit dwelling in his heart. If we are deprived of the divine wisdom of the Holy Spirit that dwells in us, we do not only draw out the truth that is in the mystery or in the Gospel, we fill the mystery and the Gospel with the many falsities that are in our heart and that defile our mind**. This is precisely the tragedy of the Church, one, holy, Catholic, Apostolic, today: being we deprived of Holy Spirit, for we have handed ourselves over to the thought of the world, not only do we give the mystery or the Gospel without any truth. We give the mystery and the Gospel lousy with every falsity and lie. **Today we are managing to translate all the mysteries and every Word of the Gospel, every Word of the Tradition, every Word of the sound doctrine and sound Theology into a lie**. Is it possible to turn back into the most pure rules of the gift that have been handed over by Christ Jesus? We can turn back insofar as we will turn back into the Holy Spirit. Since today we all want to be accommodating with the thought of the world, we will never give the mystery and the Gospel its most pure truth, that will always have to be drawn out as new from our heart with the might of the Spirit of God who dwells in us. The truth of the Word is in the Holy Spirit. One must always draw it from his heart that has to become our heart.

*Now I am reminding you, brothers, of the gospel I preached to you, which you indeed received and in which you also stand. Through it you are also being saved, if you hold fast to the word I preached to you, unless you believed in vain. For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Kephas, then to the Twelve. After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the apostles. Last of all, as to one born abnormally, he appeared to me. For I am the least of the apostles, not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me has not been ineffective. Indeed, I have toiled harder than all of them; not I, however, but the grace of God (that is) with me. Therefore, whether it be I or they, so we preach and so you believed. But if Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? If there is no resurrection of the dead, then neither has Christ been raised. And if Christ has not been raised, then empty (too) is our preaching; empty, too, your faith. Then we are also false witnesses to God, because we testified against God that he raised Christ, whom he did not raise if in fact the dead are not raised. For if the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all.” (1Cor 15,1-19).*

Either we give the Gospel according to the truth of the mystery and of the Gospel, or we will give death and not life, falsity and not truth, darkness and not light. However, everyone must give only what he has received, always in the respect of the rules of the gift. **The confusion and the disarray of the Church precisely consists of that today: of wanting to give man what she has not received**. The Apostles, above all the Apostles, must strictly adhere to this rule that is of divine and not human origin. But someone might say: if the Apostles do not devote themselves to give material goods, what is their mission? What is their use? This is a thought that comes from flesh, it does not come from the Spirit. **They have God the Father to give, they have Christ Jesus to give, they have the Holy Spirit to give. They have the mystery to give. They have the Gospel to give. In order to give such gifts according to the most pure truth, they do not even have one moment to devote themselves to other things**. They must give these spiritual gifts in the most pure, current, updated truth of the Holy Spirit and this is why they must always stand before his presence. Thus, they will perennially draw the truth from Him and enrich the entire world with the truth drawn.

**Traditio vitae Christi**

What has the Father given to Christ Jesus so that He may hand it over to his Apostles? **He has given all Himself, all the Holy Spirit, but also all Christ Jesus**. Here is what Jesus the Lord must give us: all the Father, all the Holy Spirit, all himself. What is the way so that Christ the Lord may give us all the Father and all the Holy Spirit in the gift of Himself? **Giving all Himself until the death of cross, always led and guided by the Holy Spirit**. If Christ does not give Himself to the Father, annihilating and denying Himself until the death of cross, He will never give us the Father and the Holy Spirit in the gift of Himself. **Then here is the principle of truth that must always be observed**: if the Apostle of the Lord wants to give the world all Christ in whom the Father and the Holy Spirit is, he must give himself to Christ Jesus, also handing himself over and annihilating himself until death and to a death of cross. Jesus receives the life from the Father. Jesus hands his life to the Father – this is his ***vera traditio*** – in the total annihilation of Himself. In this ***vera traditio* to the Father**, He is given to us by the Father. The Father, in giving Him to us, gives Himself and the Holy Spirit to us.

**Here is the *true traditio* or handover of Christ to us**: Christ Jesus gives us his Word, his flesh, his blood, his Mother, his Father, his Holy Spirit, his death, his resurrection, his eternal glory. He has given us everything He has received from the Father, He has also given his sonship to us together with the participation to the human nature. He is the eternal Son of the Father and in Him we are true children of the Father, through the gift of his sonship. Christ Jesus has given these divine, eternal and also human gifts to us after having brought them to the utmost fructification in his body. The utmost fructification happens on the cross. From the cross He gives us the forgiveness and the expiation of the sins, the grace and the Holy Spirit for our sanctification. Since in the body of Christ, the life of Christ is participated in a different way for each of his member, every member must know what his participation of the life of Christ is and according to which participation he must make the entire world participative.

What has He handed over to the Apostles that He has not given to the other members of his body, though? **He has handed over the ministry of the Word and of the vigilance over the Word to them. He has handed over the power to generate other Bishops, Presbyters, Deacons. He has handed over the power to give the Holy Spirit. He has handed over the power to make his body and his blood. He has handed over the power to forgive sins. He has handed over the power to untie and to tie. He has handed over every other power the Father has given Him. He has handed over the power to baptise in the name of the Father and of the Son and of the Holy Spirit. He has handed over the power to create the true hope into hearts, as He has created the true hope. He has handed over to his Mother to them. Why has He handed over his Mother as their true Mother? He has given Her so that they may give Her to every other man as their true Mother. Everything that Jesus has received from the Father was handed over to his Apostles so that they may give it to every other man**. Immortal truth. Truth that must always rule the Apostles of Jesus the Lord. They must give what they have received. Never must they devote themselves to give something they have not received.

**If we preach the perfect equality of every member of the body of Christ,** since Jesus the Lord has not given these gifts to the other members, what do we do?We plunge the entire body of Christ, his Church, into the great spiritual misery and poorness. **Thus, the Church is destroyed**. Today here is the great attack against the mystery and the ministry of the Apostles, from which the mystery and the presbyteral and diaconal ministry is and, also, the mystery and the ministry of testimony through the sacrament of the Confirmation: **the abrogation of the particular mystery and of the specific ministry of the episcopal order and also, in general, of the mystery and of the ministry of the entire sacred order.** If the apostolic mystery and ministry is abrogated, the Church dies. What we wrote some days ago should be righteously reiterated in this reflection about the ***vera traditio* of the apostolic mystery and ministry**, so that everyone may become responsible of the use of the words he utters. Our words destroy the apostolic mystery and ministry if they are false. They build the true mystery and the true apostolic ministry if they are true. The Christian is asked to speak from the heart of the Holy Spirit and never from his heart. Let us read what previously written:

Today many children of the Church, no longer governed by the Holy Spirit, are handing over to the world not only Christ Jesus, so as to remove Him from our earth, from our thoughts, from our sight, but also the highest blessings coming from the dead and risen Lord. **One of these highest blessings is priesthood**, that one wishes to remove from supernatural to throw it to immanence. **One wishes to make it a human and not a divine ministry, governed by human and not heavenly laws, according to the will of men and no longer according to the will of God**. This handover, if brought forth and not interrupted, will cause the greatest destruction and devastation of the Church of the living God. **Priesthood is the pillar, we can say it is the cornerstone of the edifice of the Church**. If this cornerstone falls, the entire edifice falls down. Today, with a high-powered jackhammer, one has begun to dig around this cornerstone to remove it from its place. This jackhammer has not one only name, but many: *“Universal despise for the presbyter.” “Daily, subtle, malicious and often even devilish attacks against the clergy.” “Condemnation of clericalism, while the one who hears thinks and believes that the condemnation is of the clergy in itself.” “Not wise, not divine, not supernatural distinction between clergy and laity faithful.” “Reduction of the supernatural ministry to the ministry of pure immanence or simple work.” “Total emptying of the ministry in favour of a service for sacred and marginal things.” “Foolish and unwise assumption that is universalizing, among the faithful, the non-necessity of the priest for their life.”* Satan knows it well: that day, in which this cornerstone falls down within the Church, the entire Church will fall down. Only ruins will remain of it, similar in all to the remained ruins of the great temple build by Salomon in Jerusalem. How is it possible to destroy the priesthood, the greatest blessing for the Church, greater than the Eucharist itself, since the Priest is the one who makes the Eucharist and celebrates every sacrament? This is possible since by now the devil has taken possession of the hearts of many ones and rules their thoughts. Being these hearts governed by the spirit of the world, they think according to the world and adjust to the thoughts of the world, that are thoughts of Satan and not of God. **Destroyed the priesthood, the life tree for the entire world is destroyed**. Only the tree of death remains. What does Satan particularly use to uproot the priesthood from the garden of the Church? **Sometimes the ones who have consecrated their life to Christ Jesus**. Other times, the life of many ones immersed in scandals that separate from the Church. Other times too, those who have turned the ministry into a work. Finally, those who want the ministries of Christ Jesus to only become bureaucrats of the sacred. Lastly, others are the ways devised by Satan, all having the same goal: destroying the truth of the mystery of the priesthood. **Striving to defend the truth of the mystery of the Priest is to consecrate life to the defence of the truth of the ministry of the Church, light of people and sacrament of salvation for all the people**.

Every Apostle of Jesus must consume his days in knowing, helped and sustained by the Holy Spirit, which gifts Jesus the Lord has handed over to him. However, the knowledge of the gifts is not necessary. Always in the Holy Spirit he must know every truth contained in every gift. Then, he must always let himself be led and sustained by the Holy Spirit to fulfil a perfect fructification, as it happened in Christ the Lord. These are the **necessary conditions** so that he may be what he is called to be before God and the world, for thus he was constituted and made by Jesus the Lord.

Established these principles of general order, let us ask: how did the Apostle Paul fulfil the handover of his life to Timothy, his disciple and child in the Holy Spirit? Knowing the ***vera traditio*** of the Apostle Paul, we can have a paradigm that may be true discernment for us to distinguish and separate every ***vera traditio*** from every other false and heretical tradition or even from the absence of ***vera traditio***. Separating the ***vera traditio*** from the false is obligation for every Christian.

**Traditio vitae Pauli**

It is truth. The Apostle Paul hands over his life to Timothy (***traditio***) as true model to imitate, always. Having Paul as a model, Timothy can never fall into Satan’s deceit that will certainly fall against him to make him desist from the truth and from the most pure faith. Having a true model is certainty to always remain in the purest truth of Christ Jesus. This true model, however, must always be before our eyes. As the Letter to the Hebrew gives every Christian Christ Crucified as unique true model to follow, so the Apostle Paul gives his life to Timothy as true model from which he should never detach. Here is in what the Apostle Paul has been true model for Timothy: *“You have followed my teaching, way of life, purpose, faith, patience, love, endurance”* (2Tm 3,10). Now let us examine every handover (**traditio**) fulfilled by the Apostle Paul to Timothy and we will know what the ***vera traditio*** of the Apostle consists of.

1. ***Traditio sanae doctrinae***

**You have followed my teaching**: Timothy followed the Apostle Paul in each of his teaching. He followed him in many of his missions. He knows the Apostle’s teaching. He must always remain faithful to such teaching. This is true Tradition. **It is the Tradition of teaching** or ***Traditio sanae doctrinae*.** Paul has conveyed his teaching to Timothy. The Apostle Paul has never detached one iota from the most pure Gospel of Christ Jesus and never from the sound doctrine. His teaching was always drawn from the heart of Christ Jesus with every wisdom and understanding of the Holy Spirit. **Timothy must bring this teaching in history, enrich it with the truth of the Holy Spirit and in turn convey it to other Bishops and to every man who will accept Christ Jesus**, that will always be fruit of the transmission of the Gospel and of the teaching received by Paul. Every conversion is fruit of the proclamation of the most pure truth of the Gospel and gift of the Father to the missionary of the Gospel. If the Gospel is not sowed according to the truth of the sound doctrine, the fruits that will be gathered will be rotten and we cannot offer them to the Lord, as an offer pleasing to Him. They are not sactified by the truth.

1. ***Traditio Evangelii o Traditio vitae***

**Way of life**: this is a second Tradition. **It is the Tradition of life**. Or if you prefer it is **the Tradition of the lived Gospel** or **Tradition of the Incarnated Gospel**. Having seen how the Gospel was lived by the Apostle Paul, Timothy will have a fulgid example to imitate before him. Every disciple of Jesus must fulfil this handover that we can define: ***Traditio Evangelii* or *Traditio vitae***. If this handover does not occur, not only is our being disciples of Jesus vain, for it is with no fruit. Even our mission in the transmission of the Gospel is void. We find an example of this invitation to look at his life as ***traditio evangelii*** in the Second Letter to the Corinthians: *“We cause no one to stumble in anything, in order that no fault may be found with our ministry; on the contrary, in everything we commend ourselves as ministers of God, through much endurance, in afflictions, hardships, constraints, beatings, imprisonments, riots, labors, vigils, fasts; by purity, knowledge, patience, kindness, in a holy spirit, in unfeigned love, in truthful speech, in the power of God; with weapons of righteousness at the right and at the left; through glory and dishonor, insult and praise. We are treated as deceivers and yet are truthful; as unrecognized and yet acknowledged; as dying and behold we live; as chastised and yet not put to death; as sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things.” (2Cor 6.3-10).* I do not believe that one may find a more perfect and holier ***traditio vitae***.

1. ***Traditio voluntatis missionis***

**Purpose**: Paul’s purposes are only missionary. In these purposes there is the steadfast, resolute, strong, irresistible, perennial, uninterrupted will of Paul to travel over land and sea in order to bring the Gospel to all people. However, these purposes are always modified by the Holy Spirit. This ***Traditio*** is double.  **It is Paul’s *Traditio* of the missionary will** which does not end, never surrenders, never diminishes, always grows, never abandons the mission until the last breath of his life. But **it is also the *Traditio* of the total handover to the Holy Spirit.** With these two **Traditions** before his eyes, Timothy will never cease, as well, and will never decrease in his ministry of evangelization and will never leave his heart. He will always let himself be ruled by the Holy Spirit. **He knows the model of his handover to the Holy Spirit.** This is why he will always have to enliven the Spirit of God that was given to him. Without the Holy Spirit that consumes his heart with the love for Christ, the mission weakens soon, until dying in his heart and in his life.

1. ***Traditio fidei o traditio veritatis***

**Faith**: what is faith for Paul? For the Apostle, faith is first faith in the most pure truth of Christ Jesus. He knows whom he has believed in. ***Scio cui credidi*.** From the faith in Christ, he acknowledges the entire truth of God the Father and of the Holy Spirit. From the truth of God, of the Father and of the Holy Spirit he acknowledges the entire truth of the Scripture. From the truth of the Scripture through the means of the Holy Spirit, he acknowledges every other truth. We can define this most pure faith of the Apostle ***Traditio Fidei* or *Traditio veritatis***. If Timothy wants to remain in the righteous faith, he must never look away from Christ Jesus. The source of the truth of every other faith is in Christ. If Timothy departs from Christ Jesus, his faith will immediately be wrapped by falsity. It will no longer be faith that saves but a lie proclaimed to people and made to be truth, while it is only falsity and darkness. Faith saves if it is founded on the most pure Word of Christ the Lord in which the entire most pure truth of every mystery is contained. Even the truth in his mystery finds the truth in the Word of Jesus.

1. ***Traditio cordis***

**Patience**: what does this patience consist of for the Apostle Paul? In handing over to Timothy his zeal to bring the Gospel of salvation to every man. Paul spares himself in nothing to bring Christ to people and people to Christ Jesus. If he must consume himself for the mission, he consumes himself very willingly. We can define this handover ***Traditio cordis***. It is as if the Apostle Paul had handed over his heart to Timothy so that, using it, he might let himself be also consumed by the zeal for the spreading of the Gospel of Christ Jesus into world. Paul works for the Gospel with Christ’s heart. Handing over his heart to Timothy, he hands over Christ’s heart to him. With Christ’s heart in his heart, Timothy will always preach the Gospel of Christ. Christ Jesus works with the heart of the Father. Without the heart of the Father in his heart, knowing Christ becomes impossible. The Apostles are called to work with Christ’s heart in their heart. If Christ’s heart is not in their heart, their mission is vain. Everything that arises from man’s heart is vain.

1. ***Traditio amoris salutis***

**In love:** For the Apostle Paul love is to live the evangelizing mission in respect of the most pure truth of the Father and of the Son and of the Holy Spirit. In respect of the truth of every member of the body of Christ. In respect of the truth of every man. **To the respect of truth, he adds the gift of his great love**. As Christ Jesus consumed his life for the salvation of every man, so also the Apostle Paul, in Christ, with Christ, through Christ, consumes his life for the salvation of every man. We can define this handover of love as ***Traditio amoris salutis***. Where there is no love for the salvation, there will never be any charity. **The Father’s love is in the gift of Christ for the salvation of the world.** Christ’s love is his handover to the Father to be made gift of salvation and of redemption. **The Apostle Paul’s love is his gift to Christ so that Christ may make it an instrument of salvation for every man**. Where there is no love for the salvation, there is no love, for love is the gift of the life to God so that many hearts may become body of Christ, living temple of the Holy Spirit, true children of the Father in his Son Jesus Christ, true visible Church. The Christian is asked to love with only love of salvation. Having the Apostle Paul handed over his love for the salvation of every man to Timothy, Timothy will never go astray and will never follow the thoughts of the world.

1. ***Traditio martiyrii***

**In endurance**: for the Apostle Paul, endurance is the love that takes the sin of the other man in order to expiate it. Christ Jesus has taken all the sins of humankind on Him and expiated them with the gift of his life to the Father on the Cross. Every day the Apostle Paul also takes all the suffering created by the sin of men and that are poured on his body and he offers them to Christ to fill up what is lacking in the afflictions of Christ on behalf of his body that is the Church. We can define this handover ***Traditio Martyrii***. When one achieves this handover, then there are no constraints for the mission to be fulfilled for all the days of our life. **Timothy can consider himself as an extremely blessed person by Christ Jesus.** He has given Himself as a Teacher, living in the Person of his Apostle Paul. The martyrdom might be with the shedding of the physical blood, but also with the shedding of the spiritual blood. Every day the shedding must be of the spiritual blood, then if the Father decides it, it might also be of the physical blood. No one must expose himself to the shedding of the physical blood. However, he must shed the blood of his spirit and of his soul for the redemption of many hearts. Without the shedding of the blood there is no redemption.

1. ***Traditio crucis***

**In persecutions**: it is not about one only persecution, but uninterrupted persecutions. They ceased in a town and started in another one. The life of the Apostle Paul was a constant holocaust offered to the Lord for the salvation of the souls. The Gospel is proclaimed in the great persecutions. The Apostle defines this persecution crucifixion. Then here is the name to give to such handover: ***Traditio crucis***. The Apostle lives in the shadow of the cross, he walked under the burden of the cross of the persecution every day and handed over this cross of the persecution to Timothy, his faithful disciple and true child in faith. **Now he knows that the cross of Christ is his preaching and also his life. One day without the cross is a day without any conformation to Christ Crucified, it is a day lived with neither salvation nor redemption. It is a day wasted in vain.** We can affirm that since the day in which Christ Jesus has wrapped him with his light on the way to Damascus until the shedding of the blood, he has always lived his mission fruitfully, for he has always lived it in the shadow of the great persecution. **The persecution was his daily bread. Eating this bread, the Apostle received strength, all the strength.**

1. ***Traditio doloris redemptionis***

**In sufferings**: we can affirm that the suffering of Paul is not just that deriving from the persecution of those who stubbornly refused to believe in the Gospel. For him, the greatest suffering arises from the Christian communities founded by him. **It is caused by the abandonment of the Gospel of those who had first accepted it with joy**. But then seduced and tempted, they abandoned the Gospel preached, taught, proclaimed by Him to accept another gospel, a different gospel. Or, by those communities that, immediately after he left, precipitated into a truthless religiosity. Paul hands over such suffering to Timothy, as well. We can define it: ***Traditio doloris***. Receiving also this tradition, **Timothy will remember that the Gospel he will proclaim might suffer every alteration, every change, every abandonment.** But he will have to persevere in the proclamation of the most pure Gospel of Christ Jesus, the one he received by the Apostle Paul. This **“*Traditio doloris redemptionis*”** will be of great help for the Bishop Timothy. When the temptation of no longer proclaiming the Gospel knocks at his heart, he will always have to remember the Apostle Paul. **He has never failed, and he also will never have to fail**. Paul has persevered until the end, and he will also have to persevere until the end. The Gospel must be sowed with no interruption and, always uninterruptedly, it must be sowed again in every heart from which it has been uprooted and substituted with a false gospel or a different gospel. Sowing the Gospel again is a work that must never be interrupted. Whom must the Gospel be sowed to? To the Church, one, holy, Catholic, Apostolic. The Church of Christ Jesus bears fruits if she is sowed again with the Gospel every day. Only if she is sowed again with the Gospel every day, she can sow it in the heart of every man.

1. ***Traditio consolationis Domini***

The Apostle Paul also reminds Timothy the suffering and the persecutions endured by Him in Antioch, Iconium, and Lystra. These persecutions are recorded in the Acts of the Apostles. Perhaps have these or other persecutions stopped him? Never. The persecutions have been severe, hard. But the Lord has set him free from all of them. **What is the use of the suffering? To achieve the perfect conformation with Christ Jesus, the Suffering Servant of the Lord.** Jesus is not the Suffering Servant only on the cross.  **He is the Suffering Servant since the first day He was born. Rather, since the first day of his conceiving.** However, in every suffering the Apostle Paul received the solace by the Lord. Even this solace must be handed over. We can define this handover: ***Traditio consolationis Domini*.** Timothy must always live with this certitude: “Until my time comes, the Lord will always come and comfort me, He will set me free, He will place me again on the ways of the world, so that I may continue to proclaim the Gospel, persevering until the end”. With this certitude, he will never go astray.

***Traditio novissima***

***Traditio novissima*** is the last handover. The Apostle Paul turns to Timothy. What does he ask him? Not to let himself be carried away by the hellish tales that the man always creates. Instead, he must always **be carefully vigilant**. **He will be vigilant if he always remains in the most pure truth of Christ Jesus and always proclaims it as most pure as most pure it was handed over to him, fertilizing and enriching it with all the might of the Holy Spirit who was given to him**. Even though he has to live in a total spiritual blindness and deafness that reigns in the hearts that refuse the truth, he will always have to be the vigilant and careful guardian. Falsity must always be highlighted. He will never have to let it be hidden among the truth of the Gospel. The most pure proclamation of the Gospel generates every suffering in the minister of Christ Jesus. He, Timothy, **will have to endure every suffering.** For him suffering is the melting pot of the purification from every imperfection and, also, a way to test his faithfulness to Christ and to the Holy Spirit. Enduring every suffering, he will have to fulfil **his work of proclaimer of the Gospel** while remaining in the truth of the Gospel, though. If he abandons the truth of the Gospel, he no longer proclaims the Gospel of Christ Jesus, but another gospel, a different gospel that does not give any salvation. Proclaiming the Gospel, Timothy will **accomplish his ministry** that does not just consist of the gift of the Word, but also of the gift of grace and of endless prayer that, from his heart, will be raised to Christ Jesus. Having the Apostle Paul as his true Teacher, he will have to follow his footsteps. Here is the rule of Paul in order to the accomplishment of his ministry: *“For I am already being poured out like a libation, and the time of my departure is at hand.”* (2Tm 4,6). The Apostle Paul has not finished yet to write his testament to leave entirely to Timothy, his faithful disciple and also child by spiritual generation. There are still the last measures that are his example or his life, that are his precious heritage.

The Apostle reveals to Timothy what his style of living faith is and what is waiting for him. First, he shows what is waiting for him: **For I am already being poured out like a libation, and the time of my departure is at hand**.Not only does the Apostle see that his days are ending. He also sees that he will leave this life to enter the eternal life, shedding his blood. Rather, pouring himself, all himself, in offering. First the Apostle Paul has offered his life for the preaching of the Gospel without sparing himself in nothing. Now he is willing to offer it pouring his blood physically as well. **He combines his blood to Christ’s blood both to purify his Church and make her beautiful and immaculate before God the Father and for the redemption and the salvation of the world.** One adds the spiritual blood to Christ Jesus’s blood to fulfil the mission of the proclamation of the Gospel. One also adds the physical blood, if the Lord lets it, to reinforce the mystery of redemption that is fulfilled in Christ the Lord. Adding one’s own blood, the flow of the blood of Christ might become navigable and reach many places and many hearts. When one adds his entire spiritual blood and his entire physical blood to the spiritual and physical blood of Jesus the Lord, the Gospel reaches many hearts, and the grace attracts many souls to Christ.

Timothy will have to put other three truths in his heart, in his body, in his soul, in his spirit – I have competed well; I have finished the race; I have kept the faith. (2Tm 4.7). **I have competed well.** The good fight, the only good fight for an Apostle of Christ Jesus, is the fight to bring the Gospel to every heart, every mind, every spirit. There are no other fights to compete for an Apostle of the Lord. **One competes for the Gospel,** not to defend non-negotiable principles. Our Gospel is Christ. In Christ, through Christ, with Christ, our Gospel is the man to save. Always in Christ, through Christ, with Christ, our Gospel is the formation of the body of Christ that is the Church of Christ Jesus. It is also the Father of the Lord our Christ Jesus and the Holy Spirit. **If all of that is not our Gospel, our Gospel is a different Gospel.** Whoever preaches this different gospel, the Apostle Paul says, let him be anathema. He cannot be called disciple of Jesus the Lord. He has denied his Gospel. He has denied Christ Jesus. The Gospel is one and one and the same must it remain in eternity.

The Apostle Paul has competed for the good fight of the Gospel since the first day of his call on the way to Damascus until the present moment. **Now he can attest he has finished the race**. The race is double. It is the race in the world to proclaim the Gospel of Christ Jesus. But it is also the race following Christ in order to reach Him in the perfection of his love, of his compassion, of his charity. When one begins a work, it must be fulfilled. One conquers no crown of righteousness, if one begins and then interrupts. In the races among men, the one who finishes the race conquers the prize.

How has the Apostle Paul finished the race? **Keeping the faith in Christ Jesus intact, rather growing from faith into faith.** In the Apostle Paul, faith has not been static faith. In faith he has grown insofar as he grew in the Holy Spirit. The Lord might never reproach the Apostle Paul what he has reproached to the Angel of the Church in Ephesus: his fall from the initial love. This angel has started well and then he decreased in faith. **The Apostle Paul started with faith, finished with faith, between the faith of the beginning and the faith of the end of his race there is the same difference that is between an oak seed and a majestic tree that bears many other fruits of faith, love, hope.** The faith of the beginning has grown beyond every measure and every expectation. If Timothy wants to be true child and true disciple of Paul, he must also imitate him in the fight, in the race, in faith. Now Timothy knows what he must be and what he must do if he wants to live as true Bishop of Christ Jesus. The Apostle Paul has revealed and shown him his heart. He has shown him his spirit and his soul. As the Apostle Paul is life of Christ, Timothy will have to be life of Paul. Being life of Paul, he will also become life of Christ. He will show Christ, and whoever wants it might be converted to the Gospel.

Now here is the last manifestation of the heart of the Apostle Paul to Timothy: *“From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance*.*” (2Tm 4,8).* What is the fruit that the life of the Apostle Paul given to Christ for the cause of the Gospel bears for the Apostle himself? **A crown of righteousness**. *“From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day.”* The day is that of death. But it is also that of the glorious resurrection. On the day of death, the crown of righteousness will clothe only his soul. Instead, on the day of the glorious resurrection, the crown of righteousness will wrap also his body that will be turned into light and into spirit and clothed with incorruptibility, with immortality, with eternal glory, with the same glory that now wraps the glorious body of Christ the Lord. This crown of righteousness will not be given only to the Apostle Paul, *“but to all who have longed for his appearance.”* Those who have lived with Christ and died in Christ will be clothed with the same glory of Christ Jesus. Whoever will be conformed to Him in death will be conformed to him in glory as well. **Without most pure faith in the crown of righteousness, it is easy to fall from faith and from love. When one falls from faith and from love, one will always fall from the mission.** Whoever wants to remain steadfast in the evangelizing mission must grow in hope every day. **The true hope is true energy of Holy Spirit that always prompts us onto the ways of the world in order to give Christ to every man**. The true man of God is the man of true hope.

**Traditio vitae episcopi**

Every bishop enters this law of handover. It is not the laying on of hands and the prayer of consecration that must attest that a Bishop is in the apostolic succession. The laying on of hands and the prayer of consecration are what makes a man a Bishop. All of that is on the level of being, though. However, after that comes everything that will necessarily involve the level of doing and that deals with the mission of sanctifying, ruling, instructing, being vigilant, correct, teaching, living as true Bishop of Christ Jesus. This all will be possible only if there is the ***Traditio vitae***. This will happen if the one who chooses or proposes a person to the episcopal order and the one who also orders the appointed **hands over his heart, that is the heart of Christ Jesus, to the one whom he has given the new nature of Bishop of the Church of God, in Christ, with Christ, through Christ, through the work of the Holy Spirit.** Between the ordering Bishop and the ordered bishop there should be the same relation of true father and true child that is revealed by the Holy Spirit as existent between Paul and Timothy. One does not convey only the new nature of Christ the Shepherd of his sheepfold, but also the heart of Christ, that lives in the heart of the Bishop. Paul lives with the heart of Christ, gives not only the Spirit of Christ to Timothy, that is his own Spirit, but also the heart of Christ that is his own heart. This is the ***Traditio vitae perfetta*.**

Instead, if one limits himself to give only the consecration, but not his own Spirit and heart, then the ***Traditio*** is complete in the consecration. The ordered is Bishop and he can accomplish all the ministries that are proper to the episcopate. However, he lacks in the might of the Spirit of Christ and in the heart of Christ that have not been handed over to him. This is the true paternity of Paul in faith. He hands over to Timothy all his richness, all his life, all Christ, all the Holy Spirit, all his faith, all his sound doctrine. Not only. He also watches over so that these divine gifts may grow in his heart and then they may be handed over to trustful people, to people who love Christ Jesus and want to consecrate their life entirely to the Gospel in accordance with the truth that arises from their perfect conformation to Jesus the Lord, the Apostle of the Father, sent on earth to accomplish our redemption and salvation.

As Christ is the Giver of the heart of the Father and of the Holy Spirit in the gift of his heart, so the Ordaining Bishop must be the Giver of the heart and of the Father and of the Holy Spirit handing his heart over to the Bishop who, through his hands and through the prayer of consecration, is confirmed, configured, turned into life of Christ Jesus sacramentally. This is a mystery which one should reflect on and meditate a lot. Appointing people of the same thought as the one who chooses is not enough. The one who chooses and raises is obliged to have the heart of Christ, the thought of Christ, the heart of the Father, the thought of the Father, the heart of the Holy Spirit, the thought of the Holy Spirit. The Father appoints Christ Jesus as his Messiah and hands over him his entire heart and the entire Holy Spirit. The prophecy of Isaiah attests it with great strength. The Gospels are witnesses that this handover has truly happened: *“But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the LORD shall rest upon him: a spirit of wisdom and of understanding, A spirit of counsel and of strength, a spirit of knowledge and of fear of the LORD, and his delight shall be the fear of the LORD.” (Is 11,1-3)*. *“After all the people had been baptized and Jesus also had been baptized and was praying, heaven was opened and the holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my beloved Son; with you I am well pleased." (Lk 3,21-22). “He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord." Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, "Today this scripture passage is fulfilled in your hearing." (Lk 4,16-21).* This ***Traditio vitae*** commits the Bishop who consecrates or who chooses or who elects to be entirely in Christ’s heart in which the heart of the Father and of the Holy Spirit is, if he loves the Church and if he wants to give her and humanity a Bishop who may love God and the entire world with God’s heart. This mystery deserves to be contemplated to be lived. We thank the Holy Spirit for He has revealed it to us through the mouth of the Apostle Paul. He has lived it. Everyone else is called to live it.

**Traditio vitae christiani**

The Apostle Paul is disciple of Jesus, he is a disciple raised to the dignity of Apostle of the Lord. Not only as Apostle of Christ Jesus, but also as his disciple he is called to hand his life over to the entire world. Whoever sees him does not know who he is. Unless he reveals that he is an Apostle of Christ Jesus. But he must always show himself as his true disciple. How will he show himself as his true disciple? Handing his heart, that is a heart entirely planted in Christ Jesus, blessed in Christ Jesus, cleansed by Christ Jesus, sanctified by Christ Jesus, to the entire world. Here is his heart entirely planted in Christ and in his truth: *“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will, for the praise of the glory of his grace that he granted us in the beloved. In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace that he lavished upon us. In all wisdom and insight, he has made known to us the mystery of his will in accord with his favor that he set forth in him as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth. In him we were also chosen, destined in accord with the purpose of the one who accomplishes all things according to the intention of his will, so that we might exist for the praise of his glory, we who first hoped in Christ. In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised holy Spirit, which is the first installment of our inheritance toward redemption as God's possession, to the praise of his glory.” (Eph 1,3-14)*.

Not only must he show the truth of Christ in which he is uprooted. He must also show the heart of the Church. Not only must he show it. He must be a perennial builder of the Church of Christ Jesus. What he reveals in the Letter to the Ephesians is his own life: *“I, then, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace: one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. But grace was given to each of us according to the measure of Christ's gift. Therefore, it says: "He ascended on high and took prisoners captive; he gave gifts to men." What does "he ascended" mean except that he also descended into the lower (regions) of the earth? The one who descended is also the one who ascended far above all the heavens, that he might fill all things. And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ, so that we may no longer be infants, tossed by waves and swept along by every wind of teaching arising from human trickery, from their cunning in the interests of deceitful scheming. Rather, living the truth in love, we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love. (Eph 4,1-16).*

In order to hand over his heart, his life to the Church and to the entire world, his morality must be most high. However, what is the morality for a disciple of Jesus? It is the transformation of each Word that has come out the mouth of Christ the Lord into his life. Here is an example of his perfect morality. What He gives as morality to the Ephesians is his own life. This is the rule that is true for each member of the body of Christ. Here is the true morality: Christ Jesus’ life turned into our life, as the Father’s life was Christ the Lord’s life: *“That is not how you learned Christ, assuming that you have heard of him and were taught in him, as truth is in Jesus, that you should put away the old self of your former way of life, corrupted through deceitful desires, and be renewed in the spirit of your minds, and put on the new self, created in God's way in righteousness and holiness of truth. Therefore, putting away falsehood, speak the truth, each one to his neighbor, for we are members one of another. Be angry but do not sin; do not let the sun set on your anger, and do not leave room for the devil. The thief must no longer steal, but rather labor, doing honest work with his (own) hands, so that he may have something to share with one in need. No foul language should come out of your mouths, but only such as is good for needed edification, that it may impart grace to those who hear. And do not grieve the holy Spirit of God, with which you were sealed for the day of redemption. All bitterness, fury, anger, shouting, and reviling must be removed from you, along with all malice. (And) be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ. (Eph 4,20-32)*.

Not only does the Apostle Paul hand over his life as perfect example of how one turns Christ’s life into theirs. He also hands over his armour to each disciple of Jesus so that he may also compete well in faith, in truth, in righteousness, in the Gospel in accordance with the rules of the Gospel: *Finally, draw your strength from the Lord and from his mighty power. Put on the armor of God so that you may be able to stand firm against the tactics of the devil. For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens. Therefore, put on the armor of God, that you may be able to resist on the evil day and, having done everything, to hold your ground. So stand fast with your loins girded in truth, clothed with righteousness as a breastplate, and your feet shod in readiness for the gospel of peace. In all circumstances, hold faith as a shield, to quench all (the) flaming arrows of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the word of God. With all prayer and supplication, pray at every opportunity in the Spirit. To that end, be watchful with all perseverance and supplication for all the holy ones and also for me, that speech may be given me to open my mouth, to make known with boldness the mystery of the gospel for which I am an ambassador in chains, so that I may have the courage to speak as I must. (Eph 6,10-20)*

Another necessary detail. His life is handed over to Christ Crucified. He hands over his crucified life to every disciple of Jesus so that everyone may follow Christ Jesus and Christ Jesus Crucified. Without the fulfilment of Christ Crucified in us, our being disciples is lacking, very imperfect, sometimes even surrounded by offences. Instead of getting close to Christ Jesus, we depart from Him: *“If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but (also) everyone for those of others. Have among yourselves the same attitude that is also yours in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. So then, my beloved, obedient as you have always been, not only when I am present but all the more now when I am absent, work out your salvation with fear and trembling. For God is the one who, for his good purpose, works in you both to desire and to work. Do everything without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine like lights in the world, as you hold on to the word of life, so that my boast for the day of Christ may be that I did not run in vain or labor in vain. But, even if I am poured out as a libation upon the sacrificial service of your faith, I rejoice and share my joy with all of you. In the same way you also should rejoice and share your joy with me.” (Phil 2,1-18)*.

Now, let us ask: is our ***Traditio*** of true disciples of Jesus the handover of our entire life to the Church and to the world upon the model and the example of Christ the Lord? We have not been called to hand over only one Word of Gospel, separated from our life. Our announcing must be our life turned into Gospel, into Word of God. The Christian Paul always speaks from the heart of Christ and of the Church, he works for Christ and for his Church. He hands over all his life to Christ and to the Church in a perfectly exemplary way so that the body of Christ that is the Church may be formed through the adding of new members. If our announcing does not become true ***Traditio vitae christiani***, the Gospel must never be believed. May the Mother of God help us. They want to hand us over to Christ Jesus so that Christ may hand us over to the Father and the Father in Christ through the work of the Holy Spirit may hand us over to the Church and to the world as true holocaust, true sacrifice for the salvation and the redemption of the world and of the Church.

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