

(English translation)

Rocca di Papa, 19 April 2002

**An answer taken from “Face to Face” - Chiara Lubich and Sandra Hoggett**  
(Part II)

**Sandra: Before we talk about the wider movement, I want to ask you about the special bond between you and Igino Giordani, whom you called ‘Foco’. Can you explain it to me?**

Chiara: Foco – Igino Giordani - was a lover of the saints and especially Saint Catherine and he wanted to be a disciple of someone special. He thought he’d found this person in me because Saint Catherine died in the fourteenth century<sup>1</sup>. He wanted, what they called it in St Catherine’s time, to be “tied close,” in other words, with a vow of obedience.

The idea of a vow didn’t mean much to me as I had consecrated myself to God in the sense of a marriage rather than a vow. Nor did the idea of a holy twosome appeal to me. He’d say: “So we can become saints like St Clare and St Francis, like St Francis de Sales and St Jane de Chantal”. But I felt that all of us had to become one and not just two of us. I was born for the unity of all, the whole of the Mystical Body, humanity.

So I said: “I don’t understand what you’re asking but the fact that you want to do something for God is a special grace. Let’s go to Holy Communion together tomorrow and ask Jesus in the Eucharist to enter your heart and mine and bind us together as He thinks best.”

So we went and we said to Jesus in the Eucharist: “We are nothing, but You are God, bind us together as You want.” Right away, Igino had to give a lecture to the friars and I went back into the church to talk to Jesus in the tabernacle. There I received a special understanding. I felt I couldn’t speak to Jesus in the tabernacle because He was present in me. The Eucharist transforms us into Christ so I couldn’t... Christ in me speaking to Christ wasn’t possible. We were one and the same thing.

I understood that it must be the same for Foco. ... This is what the Eucharist does though not everyone realizes it. It transforms us into Christ. So not being able to say “Jesus” because of the effect of the Eucharist in me, the word which came to my lips from the Holy Spirit was: “Father”. I was another Christ addressing the Father. In that moment, I understood why the Church says that when we become another Christ, we are in the heart of the Father, together with Jesus within the Trinity. This was my impression, what I understood.

Then when Foco came back, I said: “Do you know where we are?” “Where are we?” he asked.

So I told him: “We made a pact to say to Jesus what we’d agreed. The effect of the Eucharist has transformed us into Him and I was unable to say “Jesus” to Jesus because I had become another Christ and instead I found myself saying the word “Father”.

“Now we are in the heart of the Trinity” I told him. This, Sandra, is what happens already through Baptism. We may not know it but we are in God and the Eucharist brings to fullness, the effect of baptism and transforms us into another Christ. I think it’s St Augustine who says that when we receive the Eucharist, it’s not that Christ is absorbed into us but that we are absorbed into Christ.

This is what happened.

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<sup>1</sup> Lapse. Chiara said in the thirteenth century but Saint Catherine died in 1380.