**MAY 2019**

## FIRST DECADE OF MAY

## Where did this man get all this?

## Gn 1,26-2,3 opp. Col 3,14-15.17.23-24; Ps 89; Mt 13,54-58

### 1 MAY

Holy Scripture, both in the Old Testament and in the New, is a true inexhaustible mine in which to draw all divine light to walk in history, discerning what comes from God and what comes from man, what is darkness and what is light, what is true and what is false, what gives death and what gives life. If we separate ourselves from Scripture we will necessarily separate ourselves from the mine of light and man walks in darkness and falsehood. He will lack all sound discernment. It is an eternal and immortal truth that the flesh, that is the pure humanity, can operate nothing concerning true salvation. For a man to be an instrument of God he must be taken by God and filled with the Holy Spirit, wisdom, grace, truth, life, holiness and all justice by him. The Lord always promised that his Christ, his Messiah would have been filled with the Holy Spirit. Not only does the prophet Isaiah prophesy the fullness of the Spirit on the root of Jesse, but Jesus himself proclaims the fulfilment of the prophecy.

*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. Not by appearance shall he judge, nor by hearsay shall he decide, But he shall judge the poor with justice, and decide aright for the land's afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips. Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; The calf and the young lion shall browse together, with a little child to guide them. The cow and the bear shall be neighbours, together their young shall rest; the lion shall eat hay like the ox. The baby shall play by the cobra's den, and the child lay his hand on the adder's lair. There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with knowledge of the Lord, as water covers the sea. On that day, The root of Jesse, set up as a signal for the nations, The Gentiles shall seek out, for his dwelling shall be glorious (Is 11,1-10).*

*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).*

Whoever knows the Scriptures, who is in their truth might never be scandalized if the smallest, weakest, most insignificant, poor, wretched and humble man is chosen and constituted by God an instrument of his salvation and redemption. Those of Nazareth cannot be scandalized just because Jesus - as it was believed - is the son of a carpenter. Before then of a carpenter, Jesus is true Son of God. This truth can also be ignored. But one must not ignore that wisdom in a man comes from God. Was not Solomon filled with wisdom only by grace? Why then can Jesus not be filled?

*When Jesus finished these parables, he went away from there. He came to his native place and taught the people in their synagogue. They were astonished and said, "Where did this man get such wisdom and mighty deeds? Is he not the carpenter's son? Is not his mother named Mary and his brothers James, Joseph, Simon, and Judas? Are not his sisters all with us? Where did this man get all this?" And they took offense at him. But Jesus said to them, "A prophet is not without honour except in his native place and in his own house." And he did not work many mighty deeds there because of their lack of faith.*

The right knowledge of Scripture gives us the sound truth, the sound truth gives us the true faith, true faith offers us the right discernment, the right discernment makes us know or see God in every man he assumes as his instrument in the gift and in the work of salvation. Today we are without true knowledge of Scripture, we are without Christ.

Mother of God, Angels and Saints ensure that we find the true Christ of the Gospel, of Scripture.

## Is earthly and speaks of earthly things

## At 5,27-33; Ps 33; Jn 3,31-36

### 2 MAY

Man comes from the earth, because he has been drawn from the earth, even if he has become man because the Lord has breathed into his nostrils the breath of life. We know that at the moment of conception the soul is created directly by God and it is spiritual and immortal. Man enters into communion with God through listening to his Word. Whoever obeys the Word remains in life. Whoever disobeys it, enters death. He does not return to life in Christ Jesus, the only one who is eternal life and who gives eternal life; if he perseveres in his disobedience, he ends in the eternal death of hell. After the first sin, not only man belongs to the earth. He belongs to the earth, but with a soul without real life. God's life is missing in it. He might never speak according to God, he will speak according to the earth. He will also speak according to the sin that is in his heart. This truth has already been announced by the Psalms. The wicked says that God does not exist. Sin utters words of falsehood, sham and deception. Who is bad says bad words. The word manifests the heart, the soul, the spirit and the desires that are in the heart.

*Why do You stand afar off, O Lord? Why do You hide Yourself in times of trouble?**In pride the wicked hotly pursue the afflicted; Let them be caught in the plots which they have devised.  For the wicked boasts of his heart’s desire, And the greedy man curses and spurns the Lord.**The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, “There is no God.”  His ways prosper at all times; Your judgments are on high, out of his sight; As for all his adversaries, he snorts at them. He says to himself, “I will not be moved; Throughout all generations I will not be in adversity.” His mouth is full of curses and deceit and oppression; Under his tongue is mischief and wickedness. He sits in the lurking places of the villages; In the hiding places he kills the innocent; His eyes stealthily watch for the unfortunate. He lurks in a hiding place as a lion in his lair; He lurks to catch the afflicted; He catches the afflicted when he draws him into his net. He crouches, he bows down, And the unfortunate fall by his mighty ones. He says to himself, “God has forgotten; He has hidden His face; He will never see it.”  Arise, O Lord; O God, lift up Your hand. Do not forget the afflicted. Why has the wicked spurned God? He has said to himself, “You will not require it” (Ps10 (9), 1-13). Transgression speaks to the ungodly within his heart; There is no fear of God before his eyes. For it flatters him in his own eyes Concerning the discovery of his iniquity and the hatred of it. The words of his mouth are wickedness and deceit; He has ceased to be wise and to do good. He plans wickedness upon his bed; He sets himself on a path that is not good; He does not despise evil (Ps 36 (35) 1-5).*

If today the words of many disciples of Jesus are words according to the earth, it is the evident and manifest sign that they have broken the relationship of faith and obedience with the Word of God, the Gospel of salvation. Whoever wants to utter words of heaven must be bound with heaven and whoever wants to speak according to the truth of Christ must become one life with him. One belongs to Christ, the words of Christ will be said. One is of the Holy Spirit and he will speak according to the Holy Spirit. One is of God the Father. The words of God the Father will always be referred to. The word is the fruit of a man's being. If man is earth, his words will be of earth. If he is sin, his words will be of sin, if he is spirit in the Holy Spirit, his words will be spiritual, drawn into the heart of the Spirit.

*The one who comes from above is above all. The one who is of the earth is earthly and speaks of earthly things. But the one who comes from heaven (is above all). He testifies to what he has seen and heard, but no one accepts his testimony. Whoever does accept his testimony certifies that God is trustworthy. For the one whom God sent speaks the words of God. He does not ration his gift of the Spirit. The Father loves the Son and has given everything over to him. Whoever believes in the Son has eternal life, but whoever disobeys the Son will not see life, but the wrath of God remains upon him.*

Jesus comes from Heaven, from God. He is God in his Person and divine nature. He is most obedient to the Father in everything. As a true man he lives only to fulfil the will of his Father. He is most holy, his words will be most holy. In them everything shines with the purest eternal light. It is easy to know if a man is full of sin or of the Holy Spirit. It suffices to look at the words spoken by him. Every word reveals the core of every man. Moreover, being full of eternal life and of the Holy Spirit, eternal life and Spirit overflow from his heart. We believe in Christ, we fill ourselves with eternal life.

Mother of God, Angels and Saints, bind us intimately to heaven to say words of heaven.

## Do you not believe that I am in the Father and the Father is in me?

## 1 Cor 15,1-8; Ps 18; Jn 14,6-14

### 3 MAY

Jesus leaves no doubt about his essence and his mission: *"I am the way, the truth and the life. No one comes to the Father except through me. If you have known me, you will also know my Father: from now on you know him and you have seen him". "I am"* is a declaration of God's eternal being. It is only "I am". God is not from himself. No one can be from himself, that is he can make himself. If God could make himself, he would not be God, because he would not be eternal. He would not even be, because never the non-being can create a being, nothingness, the whole, the non-existent eternity, the non-power the omnipotence. God is without beginning and without end. He has not received being from anyone. Saying Jesus "I Am", he says the same thing. He is from eternity and for eternity the way, the truth and the way. He did not become life, he did not receive it from anything created. He did not draw the truth out of himself. He is eternal life, eternal way and eternal truth. No man is way, truth and life, because he has to receive everything. Those who receive life will necessarily receive everything else. But if He is the way, the way that leads to the Father, without Him, never might God be reached and even known.

If Jesus is the way, even the Father to come to man must run through this way. He has travelled this way in creation. Everything was done through his Word. He is going through it in redemption and in salvation. God works salvation only through this way. Even to reach eternal life one must walk on this one and only way. The way is not only from man to God, but also from God to man. If Jesus is the truth, he is not only the truth of man, he is also the truth of the Father. Man in Christ draws all the truth that makes him true man. The Father gives Christ all the truth to be manifested so that everything may be known of Him. No one can know the truth of the Father unless he draws it from Christ the Lord. In Christ, man becomes true because he is transformed into the truth of Christ. In Christ the father is known, because He is the only one who reveals to us all the truth of the Father. If Jesus is life, no one can think of returning to life - man is in death for his sin - if he does not accept Christ as his life and every day lets himself be nourished of his divine, eternal, supernatural and spiritual life. Either we let ourselves be vivified to Christ or we remain in death.

*Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me. If you know me, then you will also know my Father. From now on you do know him and have seen him." Philip said to him, "Master, show us the Father, and that will be enough for us." Jesus said to him, "Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works. Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves. Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father. And whatever you ask in my name, I will do, so that the Father may be glorified in the Son. If you ask anything of me in my name, I will do it.*

If Jesus is the way so that the Father comes to man and man goes to the Father, the truth of the Father in which man becomes truth, the life of the Father, receiving which man abandons the prison of death and is put into a life higher than that received on the day of his creation, it is also true that never a single person in the world might know the Father if he does not know Christ, so it is also true that knowing the Christ we know the Father, because the Father and the Son are only one thing. The Father is all in the Son and the Son is all in the Father in unity and in the eternal communion of the Holy Spirit. In Christ, through Christ and with Christ, every disciple of Jesus, having become his body, must be able to say what Jesus said about himself: "He who sees me, sees Christ. Those who know me, know Christ, because I am the way to go to Christ and so that Christ comes to you. I am the truth of Christ that helps you to be true in Him. I am the life of Christ that calls you to let be made eternal life in his eternal life". Faith obliges this confession.

Mother of God, Angels and Saints ensure that our profession of faith is always perfect.

## They wanted to take him into the boat

## At 6,1-7; Ps 32; Jn 6,16-21

### 4 MAY

To understand what is said of the Apostles after having seen Jesus walking on the sea - Then they wanted to take him on the boat - we must let ourselves be helped by the Gospel according to John. But first let us ask ourselves: how essential is the will in the relationship between Jesus and the Father, not only concerning his humanity, but also in relation to his eternal Sonship? In time and in eternity everything is from the will.

*Meanwhile, the disciples urged him, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Could someone have brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me and to finish his work. Do you not say, 'In four months the harvest will be here'? I tell you, look up and see the fields ripe for the harvest. The reaper is already receiving his payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. For here the saying is verified that 'One sows and another reaps.' I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work" (Jn 4,31-38).*

*Jesus said to them, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. But I told you that although you have seen (me), you do not believe. Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it (on) the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him (on) the last day" (Jn 6,35-40).*

*Jesus cried out and said, "Whoever believes in me believes not only in me but also in the one who sent me, and whoever sees me sees the one who sent me. I came into the world as light, so that everyone who believes in me might not remain in darkness. And if anyone hears my words and does not observe them, I do not condemn him, for I did not come to condemn the world but to save the world. Whoever rejects me and does not accept my words has something to judge him: the word that I spoke, it will condemn him on the last day, because I did not speak on my own, but the Father who sent me commanded me what to say and speak. And I know that his commandment is eternal life. So what I say, I say as the Father told me" (Jn 12,44-50).*

In eternity and time Jesus is always from the will of the Father. He lives to listen to the Father. At all times He wants to do only the will of the Father. There is not a single moment of eternity and of time in which Jesus does not want to have the will of the Father. At the river Jordan, He also gave entirely his will to the Father as a gift; at every moment of his existence and his mission he had to repeat this gift. All of Jesus' temptations aimed at this: separating him from the will of the Father. Making him retrieve the gift given. Making sure that Jesus did not want from the Father and for the Father. He made himself obedience till death on the cross. The gift was full, always, in every moment and in front of every person.

*When it was evening, his disciples went down to the sea, embarked in a boat, and went across the sea to Capernaum. It had already grown dark, and Jesus had not yet come to them. The sea was stirred up because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they began to be afraid. But he said to them, "It is I. Do not be afraid." They wanted to take him into the boat, but the boat immediately arrived at the shore to which they were heading.*

The disciple of Jesus must also insert himself in this truth of the gift of the will. Instead we do not give the will to Christ even when we celebrate the sacraments. Baptism, confirmation, Eucharist, penance, anointing of the sick, sacred order and marriage are often celebrated without thinking that at that moment the gift of the will is done once and for all. In the absence of this initial gift, the next gift will also be missing. We must always want the will of Jesus. If it is not willed, He cannot get on the boat of the sacrament received and there is no life.

Mother of God, Angels and Saints make of our life a gift of the will to Jesus.

## Simon, son of John, do you love me more than these?

## At 5,27-32.40-41; Ps 29; Rev 5,11-14; Jn 21,1-19

### 5 MAY

Jesus is perennially guided by the eternal wisdom of the Holy Spirit. He knows that his Church needs a strong point of unity. He knows the dynamics of human temptation and frailty. He knows that the communion and the union of the spirits can exist only if built on a single foundation and a single stone. He is invisible foundation and stone. Also a visible foundation and stone recognized by all is needed. After Peter has denied the Lord, can this visible stone and foundation still remain? It is here that all the wisdom of Jesus is revealed. At the Sea of ​​Galilee, in the presence of the other disciples, Jesus expressly asks Peter: "Simon, son of John, do you love me more than these?" Simon does not dare to say that he loves him and not even more than the others. He simply answers: "You know that I love you". Jesus' response is an immortal command: "Feed my lambs". At the second and third questions and answers, Jesus entrusts his sheep to him: "Feed my sheep". Now his Church can exist through the centuries. She has her point of unity and union.

*After this, Jesus revealed himself again to his disciples at the Sea of Tiberias. He revealed himself in this way. Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We also will come with you." So they went out and got into the boat, but that night they caught nothing. When it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus. Jesus said to them, "Children, have you caught anything to eat?" They answered him, "No." So he said to them, "Cast the net over the right side of the boat and you will find something." So they cast it, and were not able to pull it in because of the number of fish.*

*So the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad, and jumped into the sea. The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish. When they climbed out on shore, they saw a charcoal fire with fish on it and bread. Jesus said to them, "Bring some of the fish you just caught." So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn. Jesus said to them, "Come, have breakfast." And none of the disciples dared to ask him, "Who are you?" because they realized it was the Lord. Jesus came over and took the bread and gave it to them, and in like manner the fish. This was now the third time Jesus was revealed to his disciples after being raised from the dead.*

*When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs." He then said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." (Jesus) said to him, "Feed my sheep. Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, "Follow me."*

The command of Jesus to Peter must be read not only in the direction from top to bottom, from Peter to the lambs and the sheep. But also in the bottom-up direction. As Jesus says to Peter: "Feed my lambs. Feed my sheep ". So he says to lambs and sheep: "Let yourself be grazed by Peter". The obedience to Christ is of Peter concerning sheep and lambs. But it is also the obedience of sheep and lambs to Peter. This means that tomorrow Peter could also forget about this command of the Lord, because having fallen into temptation, he thinks more to himself than to the sheep and lambs of Jesus. But Peter's disobedience does not authorize sheep and lamb to separate themselves from Jesus' command. The command is of Jesus. It is not of Peter to sheep lambs and not even of lambs and sheep to Peter. We are all called to remain in the will of Christ the Lord. It is the duty of those who disobeyed to recompose their disobedience.

Mother of God, Angels and Saints help everyone so that every disobedience is recomposed.

## That you believe in the one he sent

## At 6,8-15; Ps 118; Jn 6,22-29

### 6 MAY

A first truth that we find in the dialogues of Jesus in the Gospel according to John is Christ the Lord going beyond every superfluous and insignificant word. The other person approaches him to talk. Jesus hears only the first words. Then he immediately announces the mystery that must be announced. So with Nicodemus, the Jews and the Samaritan woman.

*Now there was a Pharisee named Nicodemus, a ruler of the Jews. He came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him." Jesus answered and said to him, "Amen, amen, I say to you, no one can see the kingdom of God without being born from above." (Jn 3,1-3).*

*So he came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." His disciples had gone into the town to buy food. The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews use nothing in common with Samaritans.) Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water" (Jn 4,5-10).*

*Therefore, the Jews began to persecute Jesus because he did this on a Sabbath. But Jesus answered them, "My Father is at work until now, so I am at work." For this reason the Jews tried all the more to kill him, because he not only broke the Sabbath but he also called God his own father, making himself equal to God. Jesus answered and said to them, "Amen, amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also. For the Father loves his Son and shows him everything that he himself does, and he will show him greater works than these, so that you may be amazed. For just as the Father raises the dead and gives life, so also does the Son give life to whomever he wishes. Nor does the Father judge anyone, but he has given all judgment to his Son, so that all may honour the Son just as they honour the Father. Whoever does not honour the Son does not honour the Father who sent him (Jn 5,16-23).*

Even after the multiplication of the loaves, the Jews seek Jesus. He does not get lost in vain words. He invites them to stop looking for the bread that perishes. They must seek the bread that lasts for eternal life. Only the Son of man can give them this bread. He might donate it because the Father has placed his seal on him. The Father declared, constituted and established that He alone is the giver of this bread. No one else might donate it. Everyone can give the bread that perishes. No one will be able to offer the bread that lasts for eternal life. Clear, direct and immediate words. One welcomes or refuses them. One believes or does not believe in them. This is the style of the dialogues of Jesus: a direct and immediate word, which cannot be discussed. One can respond with faith or non faith, acceptance or rejection. However, Jesus always helps the process of faith. But faith is a joint act of rationality and will. The will eventually must want to believe. Jesus often says so. You do not want to believe. You can, but you do not want to.

*The next day, the crowd that remained across the sea saw that there had been only one boat there, and that Jesus had not gone along with his disciples in the boat, but only his disciples had left. Other boats came from Tiberias near the place where they had eaten the bread when the Lord gave thanks. When the crowd saw that neither Jesus nor his disciples were there, they themselves got into boats and came to Capernaum looking for Jesus. And when they found him across the sea they said to him, "Rabbi, when did you get here?" Jesus answered them and said, "Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you. For on him the Father, God, has set his seal." So they said to him, "What can we do to accomplish the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in the one he sent."*

Jesus asks the Jews from the beginning what their faith must be: believing in the one he has sent. Jesus is from the Father. This is the work they will have to accomplish.

Mother of God, Angels and Saints make us disciples with the perfect proclamation of the truth of Jesus.

## I am the bread of life

## At 7,51-8,1 a; Ps 30; Jn 6,30-35

### 7 MAY

It is as if the Jews were stuck at the time of the desert, when Moses to push them forward to the Promised Land was forced to perform every kind of prodigy. It is as if the prophets had never existed. All the prophets acted for the Word of God announced. The sign of their truth as men of God was the Word that was realized. When the Lord announced the coming of a prophet equal to Moses, the signs of credibility would not have been prodigies and miracles, but the Word uttered that would have been accomplished. The same truth also applies to Jesus the Lord. Today the truth of Jesus is from his Word. Life is in it. Out of his Word there is only death. It is truth that history confirms every day. Everyone can experience the truth of the Word. It suffices to enter it. It is enough to give it perfect obedience. All life for man is from obedience to it.

*"A prophet like me will the Lord, your God, raise up for you from among your own kinsmen; to him you shall listen. This is exactly what you requested of the Lord, your God, at Horeb on the day of the assembly, when you said, 'Let us not again hear the voice of the Lord, our God, nor see this great fire any more, lest we die.' And the Lord said to me, 'This was well said. I will raise up for them a prophet like you from among their kinsmen, and will put my words into his mouth; he shall tell them all that I command him. If any man will not listen to my words which he speaks in my name, I myself will make him answer for it. But if a prophet presumes to speak in my name an oracle that I have not commanded him to speak, or speaks in the name of other gods, he shall die.' "If you say to yourselves, 'How can we recognize an oracle which the Lord has spoken?', know that, even though a prophet speaks in the name of the Lord, if his oracle is not fulfilled or verified, it is an oracle which the Lord did not speak. The prophet has spoken it presumptuously, and you shall have no fear of him (Dt 18,15-32).*

At the request of signs and wonders similar to those made by Moses, Jesus promptly replies that the bread that came down from heaven was not the real bread. That bread did not free from death. It satisfied the body, but not the soul. The Father has established to give them today, at this time, the bread that comes down from heaven, the real one. But this is not a matter of a material bread. The bread of God is he who descends from heaven and gives life to the world. We move from the matter to a person. A bread that leaves in death must not be given. One is given that gives life to the world. Do the Jews understand the words of Jesus? Currently they are interested in only one thing: that Jesus gives them this bread. They need bread, in the same way that the Samaritan woman needed water. Everybody welcomes the matter. Today it is the same. Does not the world seek material from the Church? Then when from the matter one passes to the Person to be accepted, then things become difficult and impossible. They are rejected. Matter feeds on matter, sin on sin. The flesh on flesh. Only the spirit is nourished with spirit, truth and grace.

*So they said to him, "What sign can you do, that we may see and believe in you? What can you do? Our ancestors ate manna in the desert, as it is written: 'He gave them bread from heaven to eat.'" So Jesus said to them, "Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world." So they said to him, "Sir, give us this bread always." Jesus said to them, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.*

At the request of the Jews to have this bread, Jesus responds with words that turn away from any misunderstanding. I am the bread of life; whoever comes to me will not be hungry and whoever believes in me will not be thirsty, never! The passage from the matter to the Person of Jesus is explicit. To Jesus one goes believing in him, that is, accepting all his Word as the purest truth. Without faith in his person and his Word, one remains in death. You do not pass into life. Also because one does not believe in Jesus once and for all. We must believe moment by moment and his Word must be eaten in full obedience of faith moment by moment. While the prophets were separated from the Word, Christ Jesus and the Word are one. We eat Him, we eat the Word. They are one thing.

Mother of God, Angels and Saints, give us the true faith in Jesus bread of the life of every man.

## The will of the one who sent me

## At 8,1b-8; Ps 65; Jn 6,35-40

### 8 MAY

Jesus lives of eternal relationship of obedience with the Father. He is from the Father, but also of the Father. Creation is from the Father, through the Word, but remains of the Father. The flock is also of the Father. The Father gives it to Christ to nourish it with eternal life and lead it to eternal bliss. Everything belongs to the Father, but the Father has placed everything in the hands of the Son. The Father does nothing except through the Son. It is an eternal truth. Without this truth there is no evangelical faith. It must be affirmed with all strength.

*The feast of the Dedication was then taking place in Jerusalem. It was winter. And Jesus walked about in the temple area on the Portico of Solomon. So the Jews gathered around him and said to him, "How long are you going to keep us in suspense? If you are the Messiah, tell us plainly." Jesus answered them, "I told you and you do not believe. The works I do in my Father's name testify to me. But you do not believe, because you are not among my sheep. My sheep hear my voice; I know them, and they follow me. I give them eternal life, and they shall never perish. No one can take them out of my hand. My Father, who has given them to me, is greater than all, and no one can take them out of the Father's hand. The Father and I are one" (Jn 10,22-30).*

*"I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me. I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, and everything of mine is yours and everything of yours is mine, and I have been glorified in them. And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. But now I am coming to you. I speak this in the world so that they may share my joy completely. I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world (Jn 17,6-14).*

*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 labour 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).*

What is the condition so that the Son can nourish those whom the Father gives him of eternal life? Faith in the Person, the Word and works of the Son. They must believe that Jesus is from the Father, that the works belong to the Father and that the Word belongs to the Father. They must believe that if they want eternal life, if they want to be resurrected on the last day, they must dwell in this faith and never leave it. It is an eternal essential condition.

*Jesus said to them, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. But I told you that although you have seen (me), you do not believe. Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it (on) the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him (on) the last day."*

It is against the Gospel to make a separation between the Father and Christ Jesus. It is against the Father's will to declare Jesus useless to the gift of eternal life and resurrection. It is against the revealed truth to want to go to God by excluding Christ from his universal mediation. It is a sin against the Holy Spirit if the will to remove Jesus Christ from the process of eternal salvation and resurrection is added to the non-faith.

Mother of God, Angels and Saints help Christians to believe with true faith in Christ Jesus.

## It is my flesh for the life of the world

## At 8,26-40; Ps 65; Jn 6,44-51

### 9 MAY

The Eucharist is the true body, true flesh and true blood of Christ. They are body and blood in which the sacrifice of the redemption of humanity is accomplished. The words of its institution do not allow any allegorical and symbolic meaning. It is very pure reality. The flesh is real flesh. The body true body. The blood true blood.

*While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father" (Mt 26,26-29).* *While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God" (Mk 14,22-25).* *Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you (Lk 22,19-20).*

Saint Paul reminds the Corinthians of the truth and reality of the body and blood of the Lord. If the Eucharist is aimed at making all the members of the body live together in a spiritual and real communion, he asks that the end be respected by all. We cannot share or make communion with the body of Christ unless we create an effective, real, spiritual and material communion among the members of the one body. One cannot leave the Lord's Supper drunk and the other without even having tasted a crumb.

*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 (1Cor 11,23-29).*

In the Gospel according to John, the Holy Spirit provides that no one, not even the most ill-intentioned, can give to the Eucharist a meaning that is not but just the affirmation of its truest and most holy reality. The bread that Jesus gives is his flesh. Whoever eats the flesh of the Son of man is filled with the whole life of Christ that is the most pure truth, holiness, justice, peace, forgiveness, reconciliation, charity and compassion.

*No one can come to me unless the Father who sent me draw him, and I will raise him on the last day. It is written in the prophets: 'They shall all be taught by God.' Everyone who listens to my Father and learns from him comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Amen, amen, I say to you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."*

It is very evident that if one does not believe in Christ, sent by the Father, one does not believe in his Word which is of eternal life, one does not believe in his omnipotence that can nourish the whole world with his body, he might never believe in truth and reality of the Eucharist. One can even not believe in the Eucharist. However, the historical truth remains. Who feeds on it, he enters a process of life and governs every sin. The others remain in death.

Mother of God, Angels and Saints ensure that we always respect the truth and purpose of the Eucharist.

## So also the one who feeds on me will have life because of me

## At 9,1-20; Ps 116; Jn 6,52-59

### 10 MAY

Jesus reveals to the Jews not only the truth and reality of the Eucharist, but also its finality. Truth, reality and purpose must never be separated. They must remain one only thing, if the gift of Christ Jesus is to produce real fruits of eternal life. One cannot receive the Eucharist except for the fulfilment of the end set in it by the Lord. But the end might never be achieved, if the Eucharist is not true body, true blood and true flesh of Jesus. Where there is no Bishop in apostolic succession and there is no Priest ordained by the bishop, who must be true successor of the Apostles, the truth of the body of Christ does not exist and never might it exist. Not even the end might be achieved. The body of Christ is missing in its truth and reality. A symbol is not reality. The first aim of the Eucharist is to transform those who receive it into eternal life: "If you do not eat the flesh of the Son of man and do not drink his blood, you do not have life in you". God is eternal life. Eternal life is in the flesh of Christ, in his body and in his blood. By eating the body of Christ and drinking his blood, we gradually become eternal life, we are charity as God is charity, truth as God is truth in our nature.

A second end is the glorious resurrection, in the image of the glorious resurrection of Christ the Lord: "Whoever eats my flesh and drinks my blood has eternal life and I will raise him up on the last day". The Eucharist is the divine life, which is eternal life, and it must prepare our body to clothe itself with eternal glory. Already while it is alive, the signs of its transfiguration can be seen in the body that nourishes itself according to the truth of the Eucharist. From a nature according to the flesh it begins to become a nature according to the Spirit. From the works of the flesh it passes to produce the fruits according to the Spirit. From the thought according to the world the signs in the body of the thought according to God, are seen. When the Eucharist is eaten with faith, everything in us changes and is transformed. This happens, it can happen only if the Eucharist is given in its truth and reality of true body and blood: *"My flesh is true food and my blood is true drink"*. If the reality and the truth of body and blood are missing, nothing happens. Our body is dry wood. If you approach the fire to the wood, it burns, blazes, warms and lights up. If the fire is not brought near, it remains only wood. If the Eucharist is not true fire of God, true eternal life and true resurrection, because it is not true flesh and true blood, wood remains only dry wood, it will never burn.

*The Jews quarrelled among themselves, saying, "How can this man give us (his) flesh to eat?" Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever." These things he said while teaching in the synagogue in Capernaum.*

A third fruit of the Eucharist is the creation of an indissoluble union, unity and communion of life between Christ Jesus and who eats his body and his blood: *"Whoever eats my flesh and drinks my blood remains in me and I in him"*. Through his flesh and his blood he becomes us and we become him. The condition is always one: approaching the Eucharist in respect of its truth and its finality. When we become Christ and Christ become us, we have only one thought that guides us, that of the Father, and one Spirit that leads us, the Holy Spirit of Christ Jesus. A fourth end is the supernatural ability that we receive to live always and only for Christ: *"As the Father, who has life, sent me and I live for the Father, so also he who eats me will live for me"*. By eating the Eucharist according to truth, we can live for Christ, obeying Christ. A fifth end is eternal life: *"This is the bread that came down from heaven; it's not like the one that the fathers ate and they died. Whoever eats this bread will live forever"*. Everything is contained in the Eucharist. It is the life of every other sacrament.

Mother of God, Angels and Saints, help us to live the Eucharist in full respect for it.

**MAY 2019**

## SECOND DECADE OF MAY

## Do you also want to leave?

## At 9,31-42; Ps 115; Jn 6,60-69

### 11 MAY

Man's salvation is his return to the eternal truth from which he was created in his image and likeness. The eternal truth is God the Father. It is his Only Son. It is the Holy Spirit. Man was created in the image of the Father and of the Son and of the Holy Spirit. With sin, man left eternal truth. He has entered into the falsity of the soul, of the spirit and of the body. He dragged the earth into falsehood, because it is used by falsehood and no longer by truth. On the other hand it would be really impossible for a man who emerged from falsehood to use things from the truth. With an eternal decree, the Father established to bring man back into the truth of the origins, rather to give him a truth even bigger and brighter than the one given to him at the moment of his creation. His Only Son, his Eternal Word becomes flesh, comes to dwell among us to make us true in his truth, to fill us with his eternal life, to give us all grace so that we can walk from truth to truth. Salvation is from the truth of Christ Jesus. The truth of Christ Jesus is obtained through two ways: the preaching of truth, the proclamation that Christ is the only truth and the gift of truth, to which man is called to be converted, welcoming in faith the Word of truth and letting himself be transformed into the truth of Christ and into Christ truth through the sacraments of the Church.

Jesus announces what his truth is and the way through which man might become perfect truth of the Father, of Christ the Lord and of the Holy Spirit. Man refuses to believe, to welcome in faith the Word of the announcement of truth and the way by which he might become truth and remain eternally truth. He abandons Jesus, leaves and does not follow him. At this point two ways are opened. Jesus could renounce his truth from which the truth of man is and to have disciples behind him, for a human prestige, of lie and falsehood and agree with the thought of the earth. Or he would remain firm in his truth and let those who first followed him follow their path. If Jesus had agreed with the thought of the world, renouncing his truth, he would have declared his mission useless. He is the incarnated eternal truth to bring every man through his humanity into the eternal truth of the Father, through his Holy Spirit. Renouncing this mission, he makes all the eternal decree of the Father that established to make man true only in his Incarnate Word, vain. Jesus remains in his eternal truth and incarnate truth. He lets everyone go. He knows that if he remains firm in his truth, some soul would have one day become truth in him, with him and for him. Here are the two ways: abandoning the truth and leaving the world forever in falsehood. It would have been Satan's greatest victory over Christ Jesus. Abandoning men to their falsity, but remaining him in truth, as eternal truth, for those who tomorrow will want to become truth in him, with him and for him. Jesus chooses the way of truth and he remains eternally way of salvation for human kind.

*Then many of his disciples who were listening said, "This saying is hard; who can accept it?" Since Jesus knew that his disciples were murmuring about this, he said to them, "Does this shock you? What if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life, while the flesh is of no avail. The words I have spoken to you are spirit and life. But there are some of you who do not believe." Jesus knew from the beginning the ones who would not believe and the one who would betray him. And he said, "For this reason I have told you that no one can come to me unless it is granted him by my Father." As a result of this, many (of) his disciples returned to their former way of life and no longer accompanied him. Jesus then said to the Twelve, "Do you also want to leave?" Simon Peter answered him, "Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God."*

Today the same choice that was of Christ must be made by the Church. Pope, bishops, priests, deacons, confirmed and baptized persons, must preserve themselves in the pure truth of Christ. They must preserve the Word and grace in the truth of Christ, every sacrament must be preserved in the truth. If they surrender to falsehood, everything becomes false and the world sinks into a falsehood and an infernal darkness. The choice obliges.

Mother of God, Angels and Saints, do not allow us to abandon our eternal truth.

## No one can take them out of the Father's hand

## At 13,14.43-52; Ps 99; Rev 7,9.1 4b-17; Jn 10,27-30

### 12 MAY

The Pastor and God, to whom the flock belongs, must be one heart, one thought, one will, one Word and one single work. If the Pastor wants to be a true Shepherd, he must always have his ear turned towards his God, to listen to him, and all of himself committed to carrying out every order and command of his Lord for the greater good of the flock entrusted to him. The Holy Scripture reveals to us the damage that the Pastors have produced whenever they separated from their God and Lord. Can God allow his flock to perish for the shepherds' bad behaviour? Never. He sees his shepherds who have become mute dogs, mercenaries, profiteers of the flock, thieves, murderers and brigands and decides to take care himself of his flock.

*All you wild beasts of the field, come and eat, all you beasts in the forest! My watchmen are blind, all of them unaware; They are all dumb dogs, they cannot bark; Dreaming as they lie there, loving their sleep. They are relentless dogs, they know not when they have enough. These are the shepherds who know no discretion; Each of them goes his own way, every one of them to his own gain: "Come, I will fetch some wine; let us carouse with strong drink, And tomorrow will be like today, or even greater" (Is 56,8-12).*

*Woe to the shepherds who mislead and scatter the flock of my pasture, says the Lord. Therefore, thus says the Lord, the God of Israel, against the shepherds who shepherd my people: You have scattered my sheep and driven them away. You have not cared for them, but I will take care to punish your evil deeds. I myself will gather the remnant of my flock from all the lands to which I have driven them and bring them back to their meadow; there they shall increase and multiply. I will appoint shepherds for them who will shepherd them so that they need no longer fear and tremble; and none shall be missing, says the Lord (Jer 23,1-4).*

*For thus says the Lord God: I myself will look after and tend my sheep. As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark. I will lead them out from among the peoples and gather them from the foreign lands; I will bring them back to their own country and pasture them upon the mountains of Israel (in the land's ravines and all its inhabited places). In good pastures will I pasture them, and on the mountain heights of Israel shall be their grazing ground. There they shall lie down on good grazing ground, and in rich pastures shall they be pastured on the mountains of Israel. I myself will pasture my sheep; I myself will give them rest, says the Lord God. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal (but the sleek and the strong I will destroy), shepherding them rightly (Ez 34,11-11-16).*

It is right to ask oneself: what is the secret of Christ Jesus that makes him be and to remain forever the Good Shepherd for the whole flock of the Father? The secret of Lord Jesus must be the same as every other man’s, constituted in him, through him and with him, shepherd of the Father's flock. The secret is the being of Jesus always from the will of the Father. It is his eternal obedience. It is listening to the voice of the Father. We can affirm that He is the Good Shepherd of the flock, because the Father is for him his Good Shepherd. He lets himself be led by the Father through his Holy Spirit in the will of the Father. He can lead the Father's flock according to the will of the Father. This relationship is eternal.

*My sheep hear my voice; I know them, and they follow me. I give them eternal life, and they shall never perish. No one can take them out of my hand. My Father, who has given them to me, is greater than all, and no one can take them out of the Father's hand. The Father and I are one."*

The secret of Christ Jesus must be the secret of every Pastor in Him, with Him and for Him. If the Shepherd in Him is also Pastor from Him, He will also be Shepherd for Him. If He is not Shepherd from Him, He will no longer be Pastor in him and not even for him. The flock will be scattered, dispersed, consumed and destroyed by abandonment to the loss of all certainty in truth, morality, life and death. Without the Shepherd, the flock dies.

Mother of God, Angels and Saints ensure that every Pastor in Christ is a Shepherd from Christ.

## So that they might have life and have it more abundantly

## At 11 ,1-18; Ps 41; Jn 10,1-10

### 13 MAY

The prophet Hosea and also Ezekiel describe the miserable condition of the Lord's people. It is a people delivered to death. The responsibility lies with pastors who no longer lead the flock in the pastures of the Law of the Lord and his covenant.

*Hear the word of the Lord, O people of Israel, for the Lord has a grievance against the inhabitants of the land: There is no fidelity, no mercy, no knowledge of God in the land. False swearing, lying, murder, stealing and adultery! in their lawlessness, bloodshed follows bloodshed. Therefore the land mourns, and everything that dwells in it languishes: The beasts of the field, the birds of the air, and even the fish of the sea perish. But let no one protest, let no one complain; with you is my grievance, O priests! You shall stumble in the day, and the prophets shall stumble with you at night; I will destroy your mother. My people perish for want of knowledge! Since you have rejected knowledge, I will reject you from my priesthood; Since you have ignored the law of your God, I will also ignore your sons. One and all they sin against me, exchanging their glory for shame. They feed on the sin of my people, and are greedy for their guilt. The priests shall fare no better than the people: I will punish them for their ways, and repay them for their deeds. They shall eat but not be satisfied, they shall play the harlot but not increase, Because they have abandoned the Lord to practice harlotry. Old wine and new deprive my people of understanding. They consult their piece of wood, and their wand makes pronouncements for them, For the spirit of harlotry has led them astray; they commit harlotry, forsaking their God (Hos 4,1-12).*

*Thus the word of the Lord came to me: Son of man, prophesy against the shepherds of Israel, in these words prophesy to them (to the shepherds): Thus says the Lord God: Woe to the shepherds of Israel who have been pasturing themselves! Should not shepherds, rather, pasture sheep? You have fed off their milk, worn their wool, and slaughtered the fatlings, but the sheep you have not pastured. You did not strengthen the weak nor heal the sick nor bind up the injured. You did not bring back the strayed nor seek the lost, but you lorded it over them harshly and brutally. So they were scattered for lack of a shepherd, and became food for all the wild beasts. My sheep were scattered and wandered over all the mountains and high hills; my sheep were scattered over the whole earth, with no one to look after them or to search for them. Therefore, shepherds, hear the word of the Lord: As I live, says the Lord God, because my sheep have been given over to pillage, and because my sheep have become food for every wild beast, for lack of a shepherd; because my shepherds did not look after my sheep, but pastured themselves and did not pasture my sheep; because of this, shepherds, hear the word of the Lord: Thus says the Lord God: I swear I am coming against these shepherds. I will claim my sheep from them and put a stop to their shepherding my sheep so that they may no longer pasture themselves. I will save my sheep, that they may no longer be food for their mouths (Ez 34, 1-10).*

Christ is eternal life. He gives his life for the sheep with the Word which is the Word of eternal life. He gives it physically on Golgotha, nailed to the cross. He gives it by making himself a sacrifice of expiation and communion for his flock. He gives it in the Eucharist.

*"Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber. But whoever enters through the gate is the shepherd of the sheep. The gatekeeper opens it for him, and the sheep hear his voice, as he calls his own sheep by name and leads them out. When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognize his voice. But they will not follow a stranger; they will run away from him, because they do not recognize the voice of strangers." Although Jesus used this figure of speech, they did not realize what he was trying to tell them. So Jesus said again, "Amen, amen, I say to you, I am the gate for the sheep. All who came [before me] are thieves and robbers, but the sheep did not listen to them. I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly.*

But there is another way in which Christ gives his life for the sheep: by giving his body today, making it a sacrifice of redemption and communion. Today, each according to the received sacrament, the Christian is the one that is called to be made life for humanity.

Mother of God, Angels and Saints arrange that every Christian makes himself life of Christ in Christ.

**This I command you: love one another**

## At 1,15-17.20-26; Ps 112; Jn 15,9-17

### 14 MAY

The Law of the Lord, written on the two tablets of Stone or the Ten Commandments, is the foundation on which the whole building of true love is built. Never might true love exist for one who stands outside these two tables of salvation. The Ten Commandments are the Law of love to the negative, of the non-doing. To it the Lord adds the other Law, that of doing, which must be given pure obedience as the first. The perfection of this Law of doing is contained in the two Commandments of charity: "You shall love the Lord your God with all your heart, with all your soul and with all your strength. You will love your neighbour as yourself". To non-doing we must always add the doing. You do not have to kill, but you do not have to let the other go hungry. It is not enough not to take away from the other what is his, we must also give to the needy what is ours. Today, a truth that is denied wants love to be very pure obedience to every law, every precept, every statute and every prescription of the Lord given to us by revelation.

Jesus comes. He completes the Law and the Prophets, reveals his pure Law of love according to justice or perfect obedience of the Sermon on the Mount. In this Law of Christ love consists of two truths: do not harm the other person even with thought, desire, speech, heart and mind. A non-holy word addressed to the neighbour is already absence of true love. Doing the other all the good that is in our possibilities without any distraction. No one must be harmed. Not even enemies and persecutors. Good must be done to all, even to enemies and persecutors. The disciple of Jesus is called to a divine vision of love. To the perfect imitation of the Father. But not imitation by imagination. Imitation through contemplation of the image of the true love that the Father has given to us. This image is Jesus the Lord. For this reason, the Christian must know all the secrets of the love of Jesus in the same way that Jesus knew all the secrets of the Father. As Jesus is eternally turned towards the Father, so the disciple must be perpetually towards Christ the Lord. As Jesus did what he saw the Father do, so the Christian must do what he sees the Son doing. If the contemplation of Jesus is omitted or made occasionally or made one day and a thousand no, it becomes impossible to love on the perfect model of Lord Jesus.

*As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. "I have told you this so that my joy may be in you and your joy may be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another.*

But how did Jesus love his disciples? He loved them by calling them, showing them his most pure truth, revealing and giving them the Word of the Father in its most perfect sanctity, instructing them on the mystery of the kingdom, removing from their heart and mind all falsehoods and lies, guiding and accompanying them onto the path of superior justice, washing their feet, dying on the cross, becoming for them a true holocaust of redemption and salvation, breathing on them the Holy Spirit, nourishing them by making himself Eucharist for them, entrusting them with his very mission. He loved them by putting his life, in every moment, at the service of their salvation. Jesus asks the disciples to love one another, according to the model He left them. Love begins by placing oneself at the service of the salvation of the other. If a disciple is not true salvation for the other disciple, never might he be salvation for the world. This is the sad temptation that today is consuming the mind and heart of the Christian. Everyone is thinking that we must love outside the Church, while it is in her that love must be lived. Then, out as well.

Mother of God, Angels and Saints, teach us to love according to the will of Lord Jesus.

## Whoever sees me sees the one who sent me

## At 12,24- 13,5a; Ps 66; Jn 12,44-50

### 15 MAY

Jesus closes his teaching in the Sermon on the Mount by solemnly declaring that He will recognize as His disciples and accept in the eternal Kingdom of the Father only those who will have listened to His Words and will have observed them, putting them into practice with perfect and uninterrupted obedience. Eternal salvation is from obedience to his Word. There are no other words of eternal life on earth.

*"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name? Did we not drive out demons in your name? Did we not do mighty deeds in your name?' Then I will declare to them solemnly, 'I never knew you. Depart from me, you evildoers.' "Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock. And everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand. The rain fell, the floods came, and the winds blew and buffeted the house. And it collapsed and was completely ruined" (Mt 7,21-27).*

Today, since we say that eternal life is given to all by the Father and that we will all be welcomed in his Paradise, having also declared the non-existence of hell or eternal perdition, we must necessarily conclude that the Words of Jesus do not serve for the eternal life. But if they do not serve for eternal life, what are they for? If the wicked and the just will have the same gift, if the Crucifix and the crucifiers, without any conversion and repentance on the part of the latter, will be seated at the same table of heaven, the Words of Christ reveal themselves to be lying and deceiving. What is the use of obliging and oneself and others to obedience, if it serves nothing concerning eternal life?

In the Gospel according to John, Jesus concludes his public life by affirming a solemn truth that explains why it is necessary to be obliged to all his Word. What He says is not His Word, but of the Father. What he has taught is the teaching of the Father. He put nothing of his own, not even a single comma or a single dash. Now it is right for each of us to ask himself: since I am a disciple of the Lord, in my teaching, what comes from my heart and what from the heart of Christ Jesus? Can I with infallible certainty repeat, testify and confess the very truth of Christ the Lord: "Nothing has come from me, everything is referred in the name of my Master"?

*Jesus cried out and said, "Whoever believes in me believes not only in me but also in the one who sent me, and whoever sees me sees the one who sent me. I came into the world as light, so that everyone who believes in me might not remain in darkness. And if anyone hears my words and does not observe them, I do not condemn him, for I did not come to condemn the world but to save the world. Whoever rejects me and does not accept my words has something to judge him: the word that I spoke, it will condemn him on the last day, because I did not speak on my own, but the Father who sent me commanded me what to say and speak. And I know that his commandment is eternal life. So what I say, I say as the Father told me."*

If we look closely, between the Word of the Father of the Old Testament and that of Jesus in the New Testament, there is no contradiction, no contrast, no contraposition and no denial. Jesus brings to fulfilment, but does not abolish, does not demolish, does not betray, does not transform, does not change and does not repeal. Between Jesus and many of his disciples today there is a substantial not difference, but contraposition, negation, alteration and substantial modification of the Word. Jesus says one thing and his disciples say the exact opposite. Certainly there is something that does not work, so as to urge us to ask them: you, disciples of Jesus, who attest the opposite of what our Master says, on what eternal foundation do you give truth to your words?

Mother of God, Angels and Saints make us one thought and one truth with Christ Jesus.

## Whoever receives me receives the one who sent me

## At 13,13-25; Ps 88; Jn 13,16-20

### 16 MAY

The Father sends his only Son in the power of the Holy Spirit. The Son welcomes all the Father and the Spirit in his heart, in his mind, in his desires and in his will. He comes to us with the Word of the Father and the truth, wisdom, intellect, counsel and strength of the Holy Spirit. He comes full of God and of his Holy Spirit. After having revealed the Father in the Holy Spirit and accomplished the redemption for the salvation of humanity, he entrusts his mission to his Apostles. They will have to go into the world with Christ Jesus in their heart, which is full of the Father and the Spirit, filling themselves more and more each day of the Father and the Holy Spirit and conforming to Christ the Lord until being his perfect image among their brothers, in the same way that Christ was the true presence of the Father in the midst of men. The Apostles are sent among all peoples, to all people. As Christ brought the Father and gave the Father so that he was received, so the disciples must bring Christ and give Christ so that he is received. Christ is welcomed, by welcoming the disciples as true bearers of Christ, true givers of his Word, of his grace and of his truth.

Today, this great mystery of reception seems to have been turned upside down. It is no longer the man who has to welcome Christ brought by the disciple, but it is the disciple who must welcome the man who comes to him, but not to receive Christ, but some material goods necessary for his life. It is understood that by doing so one places himself outside the true evangelical reception. This is aimed at welcoming the disciple who brings Christ, so that, by accepting Christ who bears the Father, the Father is welcomed in his mystery and will of eternal salvation for every man. If the Father is not accepted, every other reception is useless. Man remains without any eternal salvation. If every other welcome can be done by other men, the Apostle of the Lord, having to live of the most pure obedience to the One who sent him, first must always let himself be preceded by Christ and then he arrives. It means that he will never have to omit the gift of Christ Jesus. This gift must be given explicitly, clearly and inviting to conversion and faith in the Gospel. By asking that we let ourselves be baptized in order to be born of water and Holy Spirit so as to enter the kingdom of heaven. The Apostle of the Lord must always know that for him there might never exist either mercy, piety, or compassion if they are not aimed at the gift of Christ. The gift of Christ must be made according to the rules given by Christ, never by imagination, thought, fantasy and will of the personal heart. Unfortunately, today obedience to the rules of Christ has been abolished and acceptance is done according to anthropological rules without any reference either to salvation, to Christ or to the Father.

*Amen, amen, I say to you, no slave is greater than his master nor any messenger greater than the one who sent him. If you understand this, blessed are you if you do it. I am not speaking of all of you. I know those whom I have chosen. But so that the scripture might be fulfilled, 'The one who ate my food has raised his heel against me.' From now on I am telling you before it happens, so that when it happens you may believe that I AM. Amen, amen, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."*

The Apostle must never be presented as a man among men. He is the visible presence of Christ, as Christ is the visible presence of the Father. As Jesus is the visible presence of the Father because He is full of the Father, his life is entirely given to the Father so that the Father may manifest himself to the world through him, so the life of the Apostle must be given entirely to Christ, so that Christ manifests and reveals himself, gives himself, converts and saves through him. When the life of the Apostle is no longer all of Christ, it is not even under the conduction and motion of the Holy Spirit. It is then that he, devoid of the true Christ, worshiper of a false Christ and a false God, presents himself to the world as a man among men. This is a true fall in the most black and sad temptation. The Apostle of the Lord did not give life to men, but to Christ. Obedience to the Word of Christ is the truth of his gift.

Mother of God, Angels and Saints, make us full of Christ, to give Christ the life of the world.

## You have faith in God; have faith also in me

## At 13,26-33; Ps 2; Jn 14,1-6

### 17 MAY

God and man of God must be one principle of faith, not two. They are one principle of faith, if the man of God is seen essentially, vitally tied to his God, as his true instrument. The man of God must be seen as the hand with respect to the body. As the hand and the body are one, so God and the man of God must be seen as one. They are seen only one thing if in truth they are one only thing. Moses is seen as the true voice of God and the people believe in God and in Moses as the one and only principle of its faith. Neither God without Moses. Nor Moses without God.

*Then the Lord said to Moses, "Why are you crying out to me? Tell the Israelites to go forward. And you, lift up your staff and, with hand outstretched over the sea, split the sea in two, that the Israelites may pass through it on dry land. But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and charioteers. The Egyptians shall know that I am the Lord, when I receive glory through Pharaoh and his chariots and charioteers." The angel of God, who had been leading Israel's camp, now moved and went around behind them. The column of cloud also, leaving the front, took up its place behind them, so that it came between the camp of the Egyptians and that of Israel. But the cloud now became dark, and thus the night passed without the rival camps coming any closer together all night long. Then Moses stretched out his hand over the sea, and the Lord swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left. The Egyptians followed in pursuit; all Pharaoh's horses and chariots and charioteers went after them right into the midst of the sea.*

*In the night watch just before dawn the Lord cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the Lord was fighting for them against the Egyptians. Then the Lord told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers." So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the Lord hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. Thus the Lord saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the Lord had shown against the Egyptians, they feared the Lord and believed in him and in his servant Moses (Ex 14, 15-31).*

The same truth, the same principle Jesus asks that is applied to him and to the Father. To the Apostles he asks to have faith in the Father and faith in him. Faith in the Father who sent him as his only way, truth, life, light, salvation and redemption. Faith in him as the only eternal sacrament of salvation, life, truth, redemption and grace of the Father. Neither the Father without Christ. Nor Christ without the Father. Christ and the Father are one faith.

*"Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where (I) am going you know the way." Thomas said to him, "Master, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me.*

This truth must also be visible between Christ and the disciple, Christ and the Apostle. Not two principles of faith, one principle. When does this happen or can it happen? When the apostle is the true sacrament of Christ, in the same way that Christ is the true sacrament of the Father. As Christ and the Father are one, so the Apostle and Christ must be one. As the Father sends Christ, so Christ sends his Apostles. No faith can be born in the hearts, if Christ and the Apostles will be two principles, two sources of faith. Today there are two sources and also in opposition.

Mother of God, Angels and Saints ensure that the Apostles and Jesus are one principle of faith.

## I am in the Father and the Father is in me

## At 13,44-52; Ps 97; Jn 14,7-14

### 18 MAY

Today, a time when even the true faith of the one, holy, catholic and apostolic Church, like an avalanche of snow, due to many of her children, is slipping disastrously from the top of her truth to the valley of falsehood, confusion, heresy, silent and hidden apostasy and schisms of the spirit not declared by the words, it is urgent more than ever to affirm some essential evangelical truths. One can also not believe the truth, the Gospel, the Revelation, Christ the Lord, the Father of Jesus, who is the only living and true God, the Holy Spirit, the Church, grace, the sacraments, the universal evangelizing mission and the invitation to conversion with explicit faith to the announced Word; however, never might we justify non-faith by misrepresenting the Gospel, the whole Revelation, the sound doctrine and the deposit of the right faith that so many martyrs, confessors and saints gave to God and the world. The honest Christian must say what the Gospel says and not say what the Gospel does not say. He must say it out of respect to those who need true salvation and true eternal life, but cannot obtain it because of his great intellectual and moral dishonesty. But might a man who is dishonest with God ever be honest with the things of God? Never. First, he should find honesty before his Creator and Lord. Then he will come to honesty towards his things. The non-honesty towards his things is a sign of dishonesty towards his Creator and God. Let whoever misrepresents the Gospel know that there is a severe condemnation for him.

*Then he said to me, "Do not seal up the prophetic words of this book, for the appointed time is near. Let the wicked still act wickedly, and the filthy still be filthy. The righteous must still do right, and the holy still be holy." "Behold, I am coming soon. I bring with me the recompense I will give to each according to his deeds. I am the Alpha and the Omega, the first and the last, the beginning and the end." Blessed are they who wash their robes so as to have the right to the tree of life and enter the city through its gates. Outside are the dogs, the sorcerers, the unchaste, the murderers, the idol-worshipers, and all who love and practice deceit. "I, Jesus, sent my angel to give you this testimony for the churches. I am the root and offspring of David, the bright morning star." The Spirit and the bride say, "Come." Let the hearer say, "Come." Let the one who thirsts come forward, and the one who wants it receive the gift of life-giving water. I warn everyone who hears the prophetic words in this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words in this prophetic book, God will take away his share in the tree of life and in the holy city described in this book. The one who gives this testimony says, "Yes, I am coming soon." Amen! Come, Lord Jesus! The grace of the Lord Jesus be with all (Rev 22,10-21).*

One of the truths that it is urgent to put back on the candlestick of the Catholic faith is the eternal indissolubility, the non-separation, the non-division, the non-disjunction of the Father from the Son and the Son from the Father in the unity of the Holy Spirit. The eternal unity of the Father and the Son, which is a unity of substance, of only divine nature, also unity in creation, in redemption, in the gift of every grace and truth; it is essence, substance, work, will, truth, mercy and charity. Who separates the Father from the Son and the Son from the Father, no longer adores the true God, but is a true idolater. He adores a God thought by him. The true God, the one and only true God, is the Father in Christ and Christ in the Father, in the unity of the Holy Spirit.

*If you know me, then you will also know my Father. From now on you do know him and have seen him." Philip said to him, "Master, show us the Father, and that will be enough for us." Jesus said to him, "Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works. Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves. Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father. And whatever you ask in my name, I will do, so that the Father may be glorified in the Son. If you ask anything of me in my name, I will do it.*

May every child of the one, holy, catholic and apostolic Church return to the truth of Jesus.

Mother of God, Angels and Saints, do not allow our God to become a vain idol.

## I give you a new commandment

## At 14,21b-27; Ps 144; Rev 21,1-5a; Jn 13,31-33a.34-35

### 19 MAY

The new commandment of Jesus is well specified in every single detail. It is sufficient to read a few passages from his Sermon on the Mount, and it will be understood that everything has been specified in the smallest details and everything must be observed.

*"Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfil. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven. I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven. "You have heard that it was said to your ancestors, 'You shall not kill; and whoever kills will be liable to judgment.' But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raqa,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift. "You have heard that it was said, 'You shall not commit adultery.' But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart.*

*"It was also said, 'Whoever divorces his wife must give her a bill of divorce.' But I say to you, whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery. "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil. When someone strikes you on (your) right cheek, turn the other one to him as well. If anyone wants to go to law with you over your tunic, hand him your cloak as well. Should anyone press you into service for one mile, go with him for two miles. Give to the one who asks of you, and do not turn your back on one who wants to borrow. "You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? And if you greet your brothers only, what is unusual about that? Do not the pagans do the same? So be perfect, just as your heavenly Father is perfect (Cf. Mt 5, 17-48).*

Is the full observance of these commandments of Lord Jesus sufficient to be his true disciples? What is still missing? The Gospel according to John also reveals to us that there is still one thing missing. But what? A disciple's love for the other disciple is lacking, which must be a love not only of total service, but also of the offering of life for the other. As Jesus gave his life for his disciples, so too a disciple must give his life for the other disciple. This commandment ensures that we never fall into the temptation to think that we can love those outside, if we do not love our own body, which is the body of Christ, that are the other disciples of Jesus. A Church cannot think of the outer suburbs if inside everything is a suburb, a savannah, a jungle and a forest in which every tree tries to live by removing the sun and the air from the other trees.

*When he had left, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. (If God is glorified in him,) God will also glorify him in himself, and he will glorify him at once. My children, I will be with you only a little while longer. I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another."*

This is the reason why the only Discourse of the Mountain is not enough for the disciple to be recognized as a disciple. It is necessary the disciple's love for the other disciple that becomes oblation, sacrifice and offer of the own life. When the Church knows how to consume herself for the Church, then she becomes a sign of Christ for the world. Otherwise one becomes like that husband or that wife that loves another woman or another man, but ignores, despises, humiliates, removes and divorces from his spouse. Either the Church learns to love herself, or never might she be visible light of the world and salt of the earth.

Mother of God, Angels and Saints arrange so that we never fall into the temptation of not loving each other.

## He will remind you of all that (I) told you

## At 14,5-18; Ps 113; Jn 14,21-26

### 20 MAY

Are the meditation of the Gospel and the inner wisdom, invoked moment by moment, enough to remember all that Jesus has done? Despite the very high quality and universal qualities of wisdom, it alone is not enough. As in the Old Testament the only Law, the mere wisdom and the mere study were not enough, but the prophecy was needed, so for the New Testament the Holy Spirit, that from the outside bursts, manifests himself, reveals himself and reminds the disciples always of the true Christ, is needed.

*For in her is a spirit intelligent, holy, unique, Manifold, subtle, agile, clear, unstained, certain, Not baneful, loving the good, keen, unhampered, beneficent, kindly, Firm, secure, tranquil, all-powerful, all-seeing, And pervading all spirits, though they be intelligent, pure and very subtle. For Wisdom is mobile beyond all motion, and she penetrates and pervades all things by reason of her purity. For she is an aura of the might of God and a pure effusion of the glory of the Almighty; therefore nought that is sullied enters into her. For she is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness. And she, who is one, can do all things, and renews everything while herself perduring; And passing into holy souls from age to age, she produces friends of God and prophets. For there is nought God loves, be it not one who dwells with Wisdom. For she is fairer than the sun and surpasses every constellation of the stars. Compared to light, she takes precedence; for that, indeed, night supplants, but wickedness prevails not over Wisdom (Wis 7, 22-30).*

*I, John, your brother, who share with you the distress, the kingdom, and the endurance we have in Jesus, found myself on the island called Patmos because I proclaimed God's word and gave testimony to Jesus. I was caught up in spirit on the Lord's day and heard behind me a voice as loud as a trumpet, which said, "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea." Then I turned to see whose voice it was that spoke to me, and when I turned, I saw seven gold lamp stands and in the midst of the lamp stands one like a son of man, wearing an ankle-length robe, with a gold sash around his chest. The hair of his head was as white as white wool or as snow, and his eyes were like a fiery flame. His feet were like polished brass refined in a furnace, and his voice was like the sound of rushing water. In his right hand he held seven stars. A sharp two-edged sword came out of his mouth, and his face shone like the sun at its brightest. When I caught sight of him, I fell down at his feet as though dead. He touched me with his right hand and said, "Do not be afraid. I am the first and the last, the one who lives. Once I was dead, but now I am alive forever and ever. I hold the keys to death and the netherworld. Write down, therefore, what you have seen, and what is happening, and what will happen afterwards. This is the secret meaning of the seven stars you saw in my right hand, and of the seven gold lamp stands: the seven stars are the angels of the seven churches, and the seven lamp stands are the seven churches (Rev 1,9-20).*

The Church lives with the inner Holy Spirit, that is, poured into her, and with the external Holy Spirit, that is, that always hovers over her, to always watch and intervene to illuminate her with the purest truth of Lord Jesus. If the external Spirit were not there, at this time the Church would be submerged under a pile of falsehoods about Christ the Lord. Instead, the external Holy Spirit always intervenes and always frees the Church from the ruins of falsehood and error that cover her.

*Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him." Judas, not the Iscariot, said to him, "Master, (then) what happened that you will reveal yourself to us and not to the world?" Jesus answered and said to him, "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me. "I have told you this while I am with you. The Advocate, the holy Spirit that the Father will send in my name - he will teach you everything and remind you of all that (I) told you.*

Listening to the external Spirit is the obligation of every disciple of Jesus. When He breaks into our life, if we do not listen to him and obey his voice, there is no other way for us to free ourselves from the rubble of falsehood and we suffocate beneath them.

Mother of God, Angels and Saints make us true listeners of the Spirit that speaks to the Church.

**MAY 2019**

## THIRD DECADE OF MAY

## I do just as the Father has commanded me

## At 14,19-28; Ps 144; Jn 14,27-31a

### 21 MAY

It is right to ask oneself: what did the Father command the Son? The answer is not in the New Testament, but in the Old. The Father commanded the Son to fulfil all the prophecies, all the oracles, all the promises and all the words written for him. One of these words asked to take upon himself all the sins of the world and expiate them with his suffering in his body. Jesus is the Lamb who takes away sin by expiation.

*See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him -  so marred was his look beyond that of man, and his appearance beyond that of mortals - So shall he startle many nations, because of him kings shall stand speechless; For those who have not been told shall see, those who have not heard shall ponder it. Who would believe what we have heard? To whom has the arm of the Lord been revealed? He grew up like a sapling before him, like a shoot from the parched earth; There was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by men, a man of suffering, accustomed to infirmity, One of those from whom men hide their faces, spurned, and we held him in no esteem. Yet it was our infirmities that he bore, our sufferings that he endured, While we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins, Upon him was the chastisement that makes us whole, by his stripes we were healed.*

*We had all gone astray like sheep, each following his own way; But the Lord laid upon him the guilt of us all. Though he was harshly treated, he submitted and opened not his mouth; Like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, A grave was assigned him among the wicked and a burial place with evildoers, Though he had done no wrong nor spoken any falsehood. (But the Lord was pleased to crush him in infirmity.) If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; Through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, Because he surrendered himself to death and was counted among the wicked; And he shall take away the sins of many, and win pardon for their offenses (Is 52,13-53,12).*

The Psalm reveals to us not only that Jesus comes to obey the Father, it adds that He fulfils the will of the Father by making it his own will. He wants the will of the Father. This is obedience at the height of its beauty and perfection. The beyond does not exist.

*Sacrifice and meal offering You have not desired; My ears You have opened; Burnt offering and sin offering You have not required.**Then I said, “Behold, I come; In the scroll of the book it is written of me.**I delight to do Your will, O my God; Your Law is within my heart.”**I have proclaimed glad tidings of righteousness in the great congregation; Behold, I will not restrain my lips, O Lord, You know.**I have not hidden Your righteousness within my heart; I have spoken of Your faithfulness and Your salvation; I have not concealed Your loving kindness and Your truth from the great congregation (Ps 40 (39) 6-10).*

If Jesus came to be a holocaust and a sacrifice of salvation and redemption, can he escape the purpose for which he came? It would be the eternal victory of Satan.

*Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid. You heard me tell you, 'I am going away and I will come back to you.' If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I. And now I have told you this before it happens, so that when it happens you may believe. I will no longer speak much with you, for the ruler of the world is coming. He has no power over me, but the world must know that I love the Father and that I do just as the Father has commanded me.*

Let us apply this truth to the Church. If she exists to preach the Gospel of Jesus and to call all peoples to obedience to Christ, might she barter the proclamation, justifying with proclamations of salvation without Christ on the part of the peoples?

Mother of God, Angels and Saints ensure that we all obey according to the command received.

## Without me you can do nothing

## At 15,1-6; Ps 121; Jn 15,1-8

### 22 MAY

Let's go to an oak grove. Let's take a secular oak tree. We cut from the trunk. It collapses to the ground. It becomes wood. You can do anything with its wood, but it will not produce a single fruit. Yet it was an oak tree that challenged every storm. The same is true for a disciple of the Lord. He is cut as a branch from the only true vine that is Christ the Lord. He becomes wood good only for burning in the fire. Not a single fruit of salvation, of redemption and of faith in Christ Jesus will be born from him anymore. The illusion of many is precisely this. They confuse the good of salvation and redemption with every other work that man does and fulfils. Everyone can knead flour and put it in the oven to make good bread to give to the people. But giving bread is not eternal salvation. We can nourish the world of bread, but not for this we have opened it the door to the kingdom of heaven, not for this we have redeemed, saved and filled it with eternal life. Not everyone can knead the Gospel to make it a bread of eternal life.

Who can knead the Gospel of Christ the Lord and make of it some real bread to satisfy the man of true salvation and true life? Only who is a true branch, a live branch of the true vine that is Christ the Lord. One is bound to the vine, he draws the vital lymph from it, produces the wine which must enliven the souls of eternal life. This is the only true way for us to produce true salvation. If this is true, why do we disciples of Jesus say that everyone in the world can be the way of true salvation? Why do we say that without Christ we can go to the Father? Why do we say that Jesus is irrelevant to the redemption of hearts? Why do we say that all religions are the same? Why do we say that our work is irrelevant to salvation, when Jesus has called and constituted us so that we may produce much fruit? Why do we deny the same possibility of perdition? Why are we denying every truth that comes from the Word of Christ and of God? The answer is only one. Being us separated from Christ, because we have distanced ourselves from obedience to His Word, having become dry trees, we speak like dry trees, confirming the Word of Jesus: *"Without me you can do nothing"*. Not only can nothing be done for the salvation of the world, not only might one word of truth be said. As dry trees, put in the fire to burn. We do not even burn, but we only produce smoke of lies, falsehood, deception and illusion. We have become preachers who justify evil in all its forms. From disciples of Jesus we went on to be disciples of Satan. No one has ever been able to deny or declare a single Word of Jesus false.

*"I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and everyone that does he prunes so that it bears more fruit. You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples.*

It is right to ask ourselves: where does this unique, only true vine planted by the Father grow? I know that many will be scandalized and tear their clothes, but truth always obliges. Christ Jesus was planted on the ground that is Peter. He is the stone, the rock on which the true vine grows and lives. And all the other churches? They are branches that are detached from the true vine. They are not cultivated by the Father. The Father cultivates only his true vine. Each of them is grown by herself. For this it is necessary that all be converted to the true vine and let themselves be bound by the Holy Spirit to it again. We can also not be branches of Christ Jesus on the ground of Peter, but let everyone know that he does not produce fruits of true salvation. The de-Christianization of the world is in this detachment from the true vine planted on the ground that is Peter. History attests to this truth.

Mother of God, Angels and Saints, help each branch so that it returns onto the true vine of Jesus.

## Remain in my love

## At 15,7-21; Ps 95; Jn 15,9-11

### 23 MAY

The Law is the only possible way to love. One loves only by fulfilling the will of the Lord, both in what it prohibits and in what it commands. Never might true love exist, that which comes from God and which gives all life, out of the law. The Book of Psalms begins by proclaiming blessed those who do not walk through the path of folly.

*How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!**But his delight is in the law of the Lord, And in His law he meditates day and night.**He will be like a tree firmly planted by streams of water, Which yields its fruit in its season And its leaf does not wither; And in whatever he does, he prospers. The wicked are not so, But they are like chaff which the wind drives away.**Therefore the wicked will not stand in the judgment, Nor sinners in the assembly of the righteous.**For the Lord knows the way of the righteous, But the way of the wicked will perish (Ps 1,1-6).*

Psalm 119 is a whole prayer of the just aimed at the perfect knowledge and understanding of the Law of the Lord, because he will never want to get out of it. He will want to love it as the author of it is loved, without any difference. God and his law are one. We love God by loving the Law. We love the Law by loving God. Never must one separate the Law of the Lord and the Lord from the Law.

*Teach me, O Lord, the way of Your statutes, And I shall observe it to the end.**Give me understanding, that I may observe Your law And keep it with all my heart.**Make me walk in the path of Your commandments, For I delight in it.**Incline my heart to Your testimonies And not to dishonest gain.**Turn away my eyes from looking at vanity, And revive me in Your ways.**Establish Your word to Your servant, As that which produces reverence for You.**Turn away my reproach which I dread, For Your ordinances are good.**Behold, I long for Your precepts; Revive me through Your righteousness.**May Your loving kindnesses also come to me, O Lord, Your salvation according to Your word;**So I will have an answer for him who reproaches me, For I trust in Your word.**And do not take the word of truth utterly out of my mouth, For I wait for Your ordinances.**So I will keep Your law continually, Forever and ever.**And I will walk at liberty, For I seek Your precepts.**I will also speak of Your testimonies before kings And shall not be ashamed.**I shall delight in Your commandments, Which I love.**And I shall lift up my hands to Your commandments, Which I love; And I will meditate on Your statutes (Ps 119 (118), 33-48).*

Jesus asks us to stay in his love. One remains in his love by remaining in his Law. But what is the Law of Christ Jesus? It is the will of God revealed in the Old Testament and brought to fulfilment by Him. It is every Word of his Gospel, to which obedience is owed always keeping our eyes fixed on Him, as He kept them fixed on his Father. It is obedience to the Holy Spirit and to the new nature created by him in every sacrament of salvation. This obedience is essence, substance and truth of the love that Christ Jesus asks of us. A pope can only love by obeying his truth as a pope and thus a bishop, a presbyter, a deacon, a confirmed and a baptized person. Who receives the Eucharist owes a very special obedience to the Holy Spirit. We must always add to this obedience the one due to the special vocation and mission of each one. The perfection of love is obedience to our personal charisma. Those who want to remain in the love of Jesus must remain in these obediences.

*As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. "I have told you this so that my joy may be in you and your joy may be complete.*

Today we must denounce the modern prophecy on love. This prophecy is false because it separates love from every law of love desired and established by God, to be lived in Christ and in the wisdom of the Holy Spirit. Either we return to the divine law, or there is no possibility of living with true love. Without Law love is the most monstrous and abominable of selfishness. But by now it is this false prophecy that rules the hearts.

Mother of God, Angels and Saints ensure that Christians are converted to the Law of love.

## To lay down one's life for one's friends

## At 15,22-31; Ps 56; Jn 15,12-17

### 24 MAY

In the kingdom of God, which is lived in the body of Christ, as the body of Christ, a special law is in force. Who is the kingdom of God is called, just as Christ Jesus did, to give his life as a ransom for many. You enter the kingdom, you take the last place and you give your life.

*Then the mother of the sons of Zebedee approached him with her sons and did him homage, wishing to ask him for something. He said to her, "What do you wish?" She answered him, "Command that these two sons of mine sit, one at your right and the other at your left, in your kingdom." Jesus said in reply, "You do not know what you are asking. Can you drink the cup that I am going to drink?" They said to him, "We can." He replied, "My cup you will indeed drink, but to sit at my right and at my left (, this) is not mine to give but is for those for whom it has been prepared by my Father." When the ten heard this, they became indignant at the two brothers. But Jesus summoned them and said, "You know that the rulers of the Gentiles lord it over them, and the great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you shall be your servant; whoever wishes to be first among you shall be your slave. Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mt 20,20-38).*

St. Paul reminds the Romans that Jesus did not give his life for his friends, but for the wicked, sinners and enemies of his Father. Life has been given as a ransom, for the redemption of humanity. The Christian gives his life to Christ, so that Christ gives it to the Father and the Father takes it and uses it to redeem the world from its sin.

*For Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation (Rm 5,6-11).*

What Jesus says of himself in the Gospel according to John, every one of his disciples must be able to say it. His faith and also his love are these: my life is of Christ, let Him be the one to make the use He wants of it in order to obtain the redemption and salvation of the many.

*And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life." For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God (Jn 3,14-18).*

Jesus calls his friends disciples. They are friends on one condition: that they do his will, what he commands. What does Jesus command? That every one of his disciples loves the other disciple up to the gift of his life. The life of the disciple is a gift for the other disciple. By giving for the other disciple, God makes of it a holocaust of redemption.

*This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another.*

Not even friendship is a feeling. As love it also is based on full obedience to every command of Christ Jesus. Jesus has asked his friends to be imitated in the gift of life and the true friend does his will. Life is given in many ways. It is not up to the individual to decide. It is up to the Holy Spirit to move and guide.

Mother of God, Angels and Saints ensure that we all discover the truth of friendship with Jesus.

## The world hates you

## At 16,1-1 0; Ps 99; Jn 15,18-21

### 25 MAY

The world is governed by the prince of evil, by the one who has been a liar from the beginning. Slave of darkness, he hates the light and does everything to extinguish it. On earth, since the light is brought by the friends of God, he will always fight them to the point of killing them. The Book of Wisdom offers us a clear vision of the struggle that will end only with the Parousia.

*They who said among themselves, thinking not aright: "Brief and troublous is our lifetime; neither is there any remedy for man's dying, nor is anyone known to have come back from the nether world. For haphazard were we born, and hereafter we shall be as though we had not been; Because the breath in our nostrils is a smoke and reason is a spark at the beating of our hearts, And when this is quenched, our body will be ashes and our spirit will be poured abroad like unresisting air. Even our name will be forgotten in time, and no one will recall our deeds. So our life will pass away like the traces of a cloud, and will be dispersed like a mist pursued by the sun's rays and overpowered by its heat. For our lifetime is the passing of a shadow; and our dying cannot be deferred because it is fixed with a seal; and no one returns. Come, therefore, let us enjoy the good things that are real, and use the freshness of creation avidly. Let us have our fill of costly wine and perfumes, and let no springtime blossom pass us by; let us crown ourselves with rosebuds ere they wither. Let no meadow be free from our wantonness; everywhere let us leave tokens of our rejoicing, for this our portion is, and this our lot. Let us oppress the needy just man; let us neither spare the widow nor revere the old man for his hair grown white with time.*

*But let our strength be our norm of justice; for weakness proves itself useless. Let us beset the just one, because he is obnoxious to us; he sets himself against our doings, Reproaches us for transgressions of the law and charges us with violations of our training. He professes to have knowledge of God and styles himself a child of the Lord. To us he is the censure of our thoughts; merely to see him is a hardship for us, Because his life is not like other men's, and different are his ways. He judges us debased; he holds aloof from our paths as from things impure. He calls blest the destiny of the just and boasts that God is his Father. Let us see whether his words be true; let us find out what will happen to him. For if the just one be the son of God, he will defend him and deliver him from the hand of his foes. With revilement and torture let us put him to the test that we may have proof of his gentleness and try his patience. Let us condemn him to a shameful death; for according to his own words, God will take care of him" (Wis 2,1-20).*

The dynamics of hatred and persecution without reason, deprived of any motive, must be found in impiety, idolatry and immorality. Whoever abandons himself to sin comes out of the influence of the Holy Spirit and falls into the slavery of the prince of the world. He unleashes all his anger against those who want to destroy his kingdom. His goal is only one: breaking down, annihilating and killing the carriers of light. But he does not know that it is precisely in this destruction that the kingdom of God is built up and strengthened, grows and produces fruits of eternal life, on condition that the bearer of light gives the world of darkness only the body, never the spirit and never the soul that must always be of the Lord.

*"If the world hates you, realize that it hated me first. If you belonged to the world, the world would love its own; but because you do not belong to the world, and I have chosen you out of the world, the world hates you. Remember the word I spoke to you, 'No slave is greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. And they will do all these things to you on account of my name, because they do not know the one who sent me*

Christ Jesus is not only a bearer of light. He is the true light that comes to enlighten every man. Satan has armed his entire army against him, placing himself in command of it. The special corps of this army were then scribes, Pharisees, Sadducees, Herodians, chief priests and elders of the people. Even Pilate was forced to be an instrument of death against the true Light. Jesus, the true Light, the Just and the Holy, handed his body over to the prince of the world and for this sacrifice he obtained redemption, salvation and eternal life for the whole of humanity. If Christ Jesus was crucified, might there be esteem or respect for his disciples?

Mother of God, Angels and Saints, give us the strength to offer our life for salvation.

## We will make our dwelling with him

## At 15,1-2.22-29; Ps 66; Rev 21,10-14.22-23; Jn 14,23-29

### 26 MAY

The truth of personal being obliges one to its respect. With baptism one becomes the body of Christ. This is the truth of our whole being. We are the body of Christ, which is most holy. It must be respected in its highest holiness. It must never be brought into immorality, idolatry, or transgression of the Law. It must be kept pure.

*"Everything is lawful for me," but not everything is beneficial. "Everything is lawful for me," but I will not let myself be dominated by anything. "Food for the stomach and the stomach for food," but God will do away with both the one and the other. The body, however, is not for immorality, but for the Lord, and the Lord is for the body; God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Shall I then take Christ's members and make them the members of a prostitute? Of course not! (Or) do you not know that anyone who joins himself to a prostitute becomes one body with her? For "the two," it says, "will become one flesh." But whoever is joined to the Lord becomes one spirit with him. Avoid immorality. Every other sin a person commits is outside the body, but the immoral person sins against his own body. Do you not know that your body is a temple of the holy Spirit within you, whom you have from God, and that you are not your own? For you have been purchased at a price. Therefore, glorify God in your body (1Cor 6,12-30).*

Never might there be agreement and communion between holiness, truth, the light that we are and the darkness, idols, superstition, moral and spiritual evil. Truth must always remain truth, light always light, holiness always sanctity. The confusion between light and darkness, between piety and impiety, between latria and idolatry is not suited to the temple of God. The holiness of Christ obliges us by nature to the same holiness.

*Do not be yoked with those who are different, with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? What accord has Christ with Beliar? Or what has a believer in common with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God; as God said: "I will live with them and move among them, and I will be their God and they shall be my people. Therefore, come forth from them and be separate," says the Lord, "and touch nothing unclean; then I will receive you and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty" (2Cor 6,14-18).*

Jesus wants to make the heart of man the abode of the Blessed Trinity. When will this be possible? When the disciple makes the Word of Jesus his home, without ever coming out of it. The disciple abides in the Word, obeys it, lives for it and dies for it and the Father, Christ Jesus and the Holy Spirit will make their house of their disciple. We know that with our death, God and Christ Jesus will be our temple and our eternal home. We will live forever in their light. This will happen if at the moment of death our home is the Word of Jesus. Everything is for the Word.

*Jesus answered and said to him, "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me. "I have told you this while I am with you. The Advocate, the holy Spirit that the Father will send in my name - he will teach you everything and remind you of all that (I) told you. Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid. You heard me tell you, 'I am going away and I will come back to you.' If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I. And now I have told you this before it happens, so that when it happens you may believe.*

It is urgent to pay close attention to Satan who wants to turn our heart into his home and into his abode. The strategies he uses are many and always up-to-date. We know that he does not give himself peace until he has conquered us again.

*"When an unclean spirit goes out of a person it roams through arid regions searching for rest but finds none. Then it says, 'I will return to my home from which I came.' But upon returning, it finds it empty, swept clean, and put in order. Then it goes and brings back with itself seven other spirits more evil than itself, and they move in and dwell there; and the last condition of that person is worse than the first. Thus it will be with this evil generation" (Mt 12,43-45).*

Mother of God, Angels and Saints ensure that we remain eternally abode of our God.

## They will expel you from the synagogues

## At 16,11 -15; Ps 149; Jn 15,26- 16,4a

### 27 MAY

The mission of Jesus starts not only with being driven out of the synagogue, but also being on the verge of being plunged down from the edge of the mountain. Hatred immediately threw everything against Him. Jesus wants to destroy Satan. Satan wants to destroy Jesus immediately.

*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." And all spoke highly of him and were amazed at the gracious words that came from his mouth. They also asked, "Isn't this the son of Joseph?" He said to them, "Surely you will quote me this proverb, 'Physician, cure yourself,' and say, 'Do here in your native place the things that we heard were done in Capernaum.'" And he said, "Amen, I say to you, no prophet is accepted in his own native place. Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed for three and a half years and a severe famine spread over the entire land. It was to none of these that Elijah was sent, but only to a widow in Zarephath in the land of Sidon. Again, there were many lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naaman the Syrian." When the people in the synagogue heard this, they were all filled with fury. They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong. But he passed through the midst of them and went away (Lk 4,16-30).*

We know that the decision to expel from the synagogue anyone who had recognized Jesus as the Christ had already been taken by the Jews. Hate against the truth knows no obstacles. It uses everything as long as it prevents anyone from confessing the true faith in Jesus.

*Now the Jews did not believe that he had been blind and gained his sight until they summoned the parents of the one who had gained his sight. They asked them, "Is this your son, who you say was born blind? How does he now see?" His parents answered and said, "We know that this is our son and that he was born blind. We do not know how he sees now, nor do we know who opened his eyes. Ask him, he is of age; he can speak for himself." His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone acknowledged him as the Messiah, he would be expelled from the synagogue. For this reason his parents said, "He is of age; question him" (Jn 9,18-23).*

Not only will the disciples be expelled from the synagogue, but whoever kills them will think of giving glory to God. This truth announced by Jesus can only be understood in the light of Chapter XIII of Deuteronomy. Idolatry had also to be eradicated with the death of the idolaters. For the Jews, the adoration of Jesus was true idolatry. By killing every idolatry, one obeyed God and gave Him glory. Saul followed this law.

*"When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me. And you also testify, because you have been with me from the beginning. "I have told you this so that you may not fall away. They will expel you from the synagogues; in fact, the hour is coming when everyone who kills you will think he is offering worship to God. They will do this because they have not known either the Father or me. I have told you this so that when their hour comes you may remember that I told you.*

Jesus and the disciples are one truth, one life and one body. They will necessarily be one persecution, one cross and one martyrdom. Until they will be light and will remain in the light hate will always strike against them. Instead, if they become world, they will be respected, revered, praised and celebrated. But the end will be eternal death. It is better to give the body to the cross than the soul to the fire of hell. Jesus gave his body to the cross and the Father clothed it with eternal glory. If the disciple wants to be clothed with eternal glory, he must give his body to the cross.

Mother of God, Angels and Saints, help Christians so that they never become world with the world.

## It is better for you that I go

## At 16,22-34; Ps 137; Jn 16,5-11

### 28 MAY

If Jesus did not leave, he would be a prophet like any other prophets, a priest and a king like any others. He could have also brought man back into the Law, but never could have he led him back to the truth of his nature by creation, rather to a truth even greater and more admirable. Never could he have fed him with his body and his blood. Never could he have baptized him in the Holy Spirit. Never would the doors of God's eternal kingdom have opened for him. Never would have sins been expiated and all fault redeemed. Never could have man become a participant in the divine nature. With the death of Christ changes the nature of man. It suffices to read the hymn of St. Paul of the Letter to the Ephesians and you will see all this wealth.

*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 favour 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 favour 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 instalment of our inheritance toward redemption as God's possession, to the praise of his glory. Therefore, I, too, hearing of your faith in the Lord Jesus and of your love for all the holy ones, do not cease giving thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation resulting in knowledge of him. May the eyes of (your) hearts be enlightened, that you may know what is the hope that belongs to his call, what are the riches of glory in his inheritance among the holy ones, and what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens, far above every principality, authority, power, and dominion, and every name that is named not only in this age but also in the one to come. And he put all things beneath his feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way (Cf. Eph 1,1-23).*

It is also enough to read the testimony given by John after Jesus' death on the cross, and the word of Jesus will be revealed in all its splendour of truth and light.

*Now since it was preparation day, in order that the bodies might not remain on the cross on the Sabbath, for the Sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may (come to) believe. For this happened so that the scripture passage might be fulfilled: "Not a bone of it will be broken." And again another passage says: "They will look upon him whom they have pierced" (Jn 19,31-37).*

If Jesus does not go away, the river of the Holy Spirit and of grace might never be poured on humanity in order to vivify, heal, cure, regenerate it and give it back to all truth.

*But now I am going to the one who sent me, and not one of you asks me, 'Where are you going?' But because I told you this, grief has filled your hearts. But I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you. And when he comes he will convict the world in regard to sin and righteousness and condemnation: sin, because they do not believe in me; righteousness, because I am going to the Father and you will no longer see me; condemnation, because the ruler of this world has been condemned.*

With the glorious resurrection Jesus transforms his body of flesh into a spiritual body and can be made eternal, true and real life of every one of his disciples. This is why Jesus must leave, to remain forever with us. The mystery is great, infinite, divine and eternal.

Mother of God, Angels and Saints arrange that Christians become a mystery in the mystery of Jesus.

## He will guide you to all truth

## At 17,15.22-18,1; Ps 148; Jn 16,12-15

### 29 MAY

God is eternal truth. The eternal truth that is God is all in Christ Jesus. Jesus is the eternal truth of the Father. Saying Jesus: "When He comes, the Spirit of truth will guide you to the whole truth", he wants to reveal to us a great mystery. The Holy Spirit comes, not only to tell man what his truth is, but also to make him truth in Christ, with Christ and through Christ. After the glorious resurrection of Jesus, the truth of every man is only one: letting oneself be transformed into the truth of Christ, becoming the truth of Christ in the personal body, spirit and soul. By becoming the truth of Christ, one becomes the truth of God through the participation of his divine nature. The mission of the Holy Spirit is not only to make us the truth of Christ, but also to lead us to the attainment of all possible truth to our body, our spirit and our soul. Iron is iron in its nature. The blacksmith can put the iron near the fire and it just heats up. Heating is so little as not to allow it to be formed and transformed. But if the smith puts the iron in the centre of the fire and covers it with fire, the iron soon becomes fire and acquires the properties of fire. It is iron, but it is also fire. It can be worked, shaped and moulded. If then the iron is placed in a blast furnace, it reaches the melting point. You can give it all the shapes you want. This means leading to the whole truth. Bring our nature to liquefaction in Christ, to assume the perfect form of Christ, so as to manifest Christ at the height of his beauty and majesty.

As the iron turns into fire it also acquires the new truth of fire. When the iron is next to the fire, it knows that the fire can heat up. When it is in the fire, it knows that fire can transform into fire and it is through this transformation that it can become malleable. If he then it reaches the liquefaction it will know that the fire has such a power as to allow it to be transformed into any object necessary to man. Here is the mission of the Spirit of the Lord: bringing the disciples of Jesus up to the liquefaction in Christ in order to assume the form of Christ, according to the measure and the modalities established by Him. The knowledge of the truth of Christ, and in Christ of God, happens by assumption in our life of Christ and of God. Assuming Christ we know Christ, even rationally. The more we assume him, the more we know of Christ. Without the Spirit of God, the one and only Blacksmith of our transformation into Christ, the journey to the whole truth is not accomplished, because no one alone can be placed in the heart and no one alone can bring himself to liquefaction in Christ, so as to be able to live entirely for Christ and with Christ. For the Holy Spirit the truth which is external to man, but which was of man by creation and which man has lost because of his transgression, becomes again internal truth. Nevertheless, the initial truth of creation and the final truth of redemption are highly different. Between the newly heated iron and the liquefied iron there is a difference and it is very high. With the liquefaction everything can be done with it.

*"I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you.*

We must absolutely avoid considering the mission of the Holy Spirit alone and solely as the guide that leads us from truth to truth, truth understood as a cognitive process of the mind. This is not all his mission. He comes to immerse us in the truth of Christ, make us liquefy in it, in order to assume the form, the essence, the truth, the life and the light that are in Christ Jesus. The whole truth to which the Spirit leads is the assumption of the whole essence of Christ in our body, soul and spirit. He comes to make us Christ because in him, with him and through him, we can cooperate in his mystery of redemption and salvation for every other man. A mission that is only his.

Mother of God, Angels and Saints, intercede so that we become truth of the truth of Jesus.

## But your grief will become joy

## At 18,1-8; Ps 97; Jn 16,16-20

### 30 MAY

It is right to read the words of Jesus in an eschatological and not just a Christological key: "But your sadness will change into joy". Today the sequel of Jesus is martyrdom because of the world that hates the truths and the light and kills and fights the bearers and the witnesses of them. But death for Christ leads to eternal glory, to joy that knows no end.

*After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands. They cried out in a loud voice: "Salvation comes from our God, who is seated on the throne, and from the Lamb." All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, and exclaimed: "Amen. Blessing and glory, wisdom and thanksgiving, honour, power, and might be to our God forever and ever. Amen." Then one of the elders spoke up and said to me, "Who are these wearing white robes, and where did they come from?" I said to him, "My lord, you are the one who knows." He said to me, "These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb. "For this reason they stand before God's throne and worship him day and night in his temple. The one who sits on the throne will shelter them. They will not hunger or thirst anymore, nor will the sun or any heat strike them. For the Lamb who is in the centre of the throne will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes" (Rev 7,9-17).*

Paul announces the same truth. Today living as missionaries of the light of Christ Jesus is suffering and martyrdom. Tomorrow the glory will be of a disproportionate quantity.

*But we hold this treasure in earthen vessels, that the surpassing power may be of God and not from us. We are afflicted in every way, but not constrained; perplexed, but not driven to despair; persecuted, but not abandoned; struck down, but not destroyed; always carrying about in the body the dying of Jesus, so that the life of Jesus may also be manifested in our body. For we who live are constantly being given up to death for the sake of Jesus, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since, then, we have the same spirit of faith, according to what is written, "I believed, therefore I spoke," we too believe and therefore speak, knowing that the one who raised the Lord Jesus will raise us also with Jesus and place us with you in his presence. Everything indeed is for you, so that the grace bestowed in abundance on more and more people may cause the thanksgiving to overflow for the glory of God. Therefore, we are not discouraged; rather, although our outer self is wasting away, our inner self is being renewed day by day. For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison, as we look not to what is seen but to what is unseen; for what is seen is transitory, but what is unseen is eternal (2Cor 4,7-18).*

The Christological reading of Jesus' words tells us that today Jesus will be on the cross. The disciples will be in sadness. Tomorrow He will rise, He will return to them and their sadness will change into joy. Suffering for Christ always produces this fruit.

*"A little while and you will no longer see me, and again a little while later and you will see me." So some of his disciples said to one another, "What does this mean that he is saying to us, 'A little while and you will not see me, and again a little while and you will see me,' and 'Because I am going to the Father'?" So they said, "What is this 'little while' (of which he speaks)? We do not know what he means." Jesus knew that they wanted to ask him, so he said to them, "Are you discussing with one another what I said, 'A little while and you will not see me, and again a little while and you will see me'? Amen, amen, I say to you, you will weep and mourn, while the world rejoices; you will grieve, but your grief will become joy.*

Saint Paul adds a third truth to it. Suffering for Christ is a grace. It is a grace because we have the certainty of being introduced by Jesus the Lord into his eternal glory. This faith is not only to be announced, it must also be shown and witnessed. Our humanity is fragile and weak. Faith must always be supported by those who are strong in it. Witnessed and announced, lived and declared suffering help the faith of many.

Mother of God, Angels and Saints, teach us how to grow and to witness this faith.

## Remembering his mercy

## Soph 3,14-18a or Rm 12,9-16b; and Is 12,2-6; Lk 1,39-56

### 31 MAY

Society lives on recurrent, we could say annual, half-yearly and monthly *"big-turmoils"*. A new motif arises of success in singing or dancing, a new, good or bad, style of life is presented and everyone feels maimed if he acts in a different way, or keeps on walking his own way, without even thinking about what is imposed from the ephemeral fashion of the moment. The same commotions also occur in the Church on a ten-year recurrence. They are ephemeral and transient fads. One wishes he could translate all of Revelation in one word, ignoring that revelation is an eternal, infinite mystery, beyond time, fashions, understandings, philosophies, theologies and the mental structure of every man. Today is the time of the commotion of mercy, but read in a vulgar, profane and by some even in a diabolical way. It is right then to ask oneself: what is the true mercy of which the Lord remembers and accomplishes the work of redemption and salvation? Mercy is a promise made by God to humanity. It consists in offering every man the possibility of being able to get converted after sin. It is also the offering of every gift of grace, so that we may walk in the Law of the Lord. Mercy is the gift that God makes of himself, of the Son and of the Holy Spirit, so that man can always walk in his Word and thus achieve eternal glory. It is mercy because it is a free gift. It is a gift that arises and is born only from the heart of the Father. Adam was hidden in the bushes of the garden after sin. The Lord God calls him and makes him the great promise of victory over sin. In truth the promise was not made to him, but to the serpent: "I will put enmity between you and the woman, between your lineage and his lineage. This will crush your head and you will strike her heel." The whole history of salvation is oriented towards its fulfilment.

*During those days Mary set out and travelled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled." And Mary said: "My soul proclaims the greatness of the Lord; my spirit rejoices in God my saviour. For he has looked upon his handmaid's lowliness; behold, from now on will all ages call me blessed. The Mighty One has done great things for me, and holy is his name. His mercy is from age to age to those who fear him. He has shown might with his arm, dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty. He has helped Israel his servant, remembering his mercy, according to his promise to our fathers, to Abraham and to his descendants forever." Mary remained with her about three months and then returned to her home.*

For the Lord's mercy to be realized, the Lord has asked for collaboration with many Old Testament men: Abraham, Isaac, Jacob, Moses, the Prophets and many others. In the Gospel according to Luke already in the First Chapter the Lord asks the collaboration of Zechariah, Elizabeth, Mary and John the Baptist. He asked for the collaboration of the Son who is incarnated and accomplishes the redemption from the Cross. Jesus asks the collaboration of his Apostles who have to go all over the world to preach the Gospel and give the Holy Spirit and grace. Today all the Christians are called instruments of the Lord's mercy; of the mercy of God and not theirs. Today, this is the great betrayal of mercy: it has been transformed into the mercy of man and no longer of God, of the body and no longer of the soul and the spirit, for time and no longer for eternity. The mercy of God is Christ Jesus. The mercy of Christ is his Church. The mercy of the Church are all her children. Children must lead to the Church. The Church leads to Christ and Christ to the Father. But the children are without Church. The Church is without Christ. Christ is without the Father. If we say that man can go to God directly, do not we destroy God's mercy?

Mother of God, Angels and Saints, make us servants of the true mercy of the Lord our God.

**CONCLUSION**

Every Word of the Gospel is full of an eternal mystery. Thinking of being able to draw all the truth placed by the Holy Spirit in it, not only is it impossible, it would be of no avail. Being the Word of God true nourishment of the spirit of man, the Holy Spirit makes the nourishment that is needed today be drawn. Tomorrow we will approach the Word again and the Spirit will again give us ever fresh bread so that we can satisfy ourselves, so as to direct our life always on the present truth, delivered today by the Holy Spirit. Today for today. Yesterday for yesterday. Tomorrow for tomorrow. For this there should not be a single day without resorting to this source of eternal light for us.

St. Paul exhorts Timothy to ensure that his teaching always conforms to the Scriptures. With them, read and understood in the Holy Spirit, he will not only have to teach the truth, but also correct mistakes. It is useless to announce a truth if at the same time the error is not corrected, declaring it contrary to the sacred revelation and the doctrine of Lord Jesus. Unfortunately, today we are in bad shape. Not only we do not correct mistakes. They have become a common doctrine of the people of God. Letting error to be added to error, we have deprived our teaching of almost the whole truth of Revelation. We have the words, but without truth revealed in them.

Without the correction of errors, the truth gradually loses ground in the mind and heart. By losing the truth ground, faith dies. In its place human thought comes placed in place of truth, sound doctrine and the Word of God. But the ministers of the Word are responsible for this confusion and exchange. It is they who must guard truth in truth, faith in faith, sound doctrine in sound doctrine and the thought of God in the thought of God, impeding with their teaching that no human thought pollutes the most pure light of the divine and eternal truth. If they will not be watchful, attentive, diligent and solicitous guardians, responsibility is all on their shoulders.

The times described by Paul in the Second Letter to Timothy are the times of yesterday and also ours. To every minister of the Word incurs the burden, the responsibility, the task and the duty before God and men to separate true and false, just and unjust, grace and sin, obedience and disobedience, the thought of God and the thought of men. This ministry of discernment according to the revelation of the Lord never fails. Nor might a minister of the Word justify his omission because others, illustrious and famous for worldly fame, certainly not for glory according to God, teach differently to sound doctrine. The ministry obliges before God, always forever and before men.

In this Paul is true Master of discernment and announcement. When in Antioch he saw that Peter did not behave righteously according to the truth of Christ, he reprimanded him openly. You are not helping the community to walk in the truth of the gospel. Your bad example can generate discouragement in the pagans who come to faith. What about today? This discouragement is by now of every person who still believes in the truth of the Gospel. There are so many falsehoods introduced in the divine revelation that two hundred centuries are no longer sufficient to return to the truth. But I think it is right to listen to Paul's teaching to Timothy, his disciple.

*So you, my child, be strong in the grace that is in Christ Jesus. And what you heard from me through many witnesses entrust to faithful people who will have the ability to teach others as well.*

*Bear your share of hardship along with me like a good soldier of Christ Jesus. To satisfy the one who recruited him, a soldier does not become entangled in the business affairs of life. Similarly, an athlete cannot receive the winner's crown except by competing according to the rules. The hardworking farmer ought to have the first share of the crop. Reflect on what I am saying, for the Lord will give you understanding in everything. Remember Jesus Christ, raised from the dead, a descendant of David: such is my gospel, for which I am suffering, even to the point of chains, like a criminal.*

*But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory. This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with him. But if we deny him he will deny us. If we are unfaithful he remains faithful, for he cannot deny himself.*

*Remind people of these things and charge them before God to stop disputing about words. This serves no useful purpose since it harms those who listen. Be eager to present yourself as acceptable to God, a workman who causes no disgrace, imparting the word of truth without deviation. Avoid profane, idle talk, for such people will become more and more godless, and their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, who have deviated from the truth by saying that (the) resurrection has already taken place and are upsetting the faith of some. Nevertheless, God's solid foundation stands, bearing this inscription, "The Lord knows those who are his"; and, "Let everyone who calls upon the name of the Lord avoid evil." In a large household there are vessels not only of gold and silver but also of wood and clay, some for lofty and others for humble use. If anyone cleanses himself of these things, he will be a vessel for lofty use, dedicated, beneficial to the master of the house, ready for every good work.*

*So turn from youthful desires and pursue righteousness, faith, love, and peace, along with those who call on the Lord with purity of heart. Avoid foolish and ignorant debates, for you know that they breed quarrels. A slave of the Lord should not quarrel, but should be gentle with everyone, able to teach, tolerant, correcting opponents with kindness. It may be that God will grant them repentance that leads to knowledge of the truth, and that they may return to their senses out of the devil's snare, where they are entrapped by him, for his will (2Tm 2,1-26).*

*But understand this: there will be terrifying times in the last days. People will be self-centred and lovers of money, proud, haughty, abusive, disobedient to their parents, ungrateful, irreligious, callous, implacable, slanderous, licentious, brutal, hating what is good, traitors, reckless, conceited, lovers of pleasure rather than lovers of God, as they make a pretence of religion but deny its power. Reject them. For some of these slip into homes and make captives of women weighed down by sins, led by various desires, always trying to learn but never able to reach a knowledge of the truth. Just as Jannes and Jambres opposed Moses, so they also oppose the truth - people of depraved mind, unqualified in the faith. But they will not make further progress, for their foolishness will be plain to all, as it was with those two. You have followed my teaching, way of life, purpose, faith, patience, love, endurance, persecutions, and sufferings, such as happened to me in Antioch, Iconium, and Lystra, persecutions that I endured. Yet from all these things the Lord delivered me. In fact, all who want to live religiously in Christ Jesus will be persecuted. But wicked people and charlatans will go from bad to worse, deceivers and deceived.*

*But you, remain faithful to what you have learned and believed, because you know from whom you learned it, and that from infancy you have known (the) sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work (2Tm 3,1-17).*

*I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths. But you, be self-possessed in all circumstances; put up with hardship; perform the work of an evangelist; fulfil your ministry.*

*For I am already being poured out like a libation, and the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith. 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 4,1-8).*

St. Peter starts from another perspective. The Christian, even the most zealous and convinced in faith according to the truths of faith, being in contact with the world, it is easy that little by little lets himself be polluted by the thoughts of men, reaching to gradually abandon the purity of the truth and be governed by the falsehood that comes from the heart of man. In order for this not to happen, He proposes to always remember the truth according to the Word of Jesus, without adding nothing and taking nothing away from it. The Christian is called to live in a world of falsehood. He must be illuminated.

If the minister of the Word becomes a man of darkness, because he has ceased to be light in the Lord, his darkness will gradually invade all the minds, to which his word is addressed. For this reason it is also necessary that the minister of the Word, day by day, contacts the Word of God, humbly asks the Holy Spirit to reveal to him the truth contained in it, invoking every grace so that the received truth is transformed into his life. Thus with the mouth he says the truth of salvation and with his life he shows its fruits. But always correcting every mistake.

*Symeon Peter, a slave and apostle of Jesus Christ, to those who have received a faith of equal value to ours through the righteousness of our God and saviour Jesus Christ: may grace and peace be yours in abundance through knowledge of God and of Jesus our Lord.*

*His divine power has bestowed on us everything that makes for life and devotion, through the knowledge of him who called us by his own glory and power. Through these, he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature, after escaping from the corruption that is in the world because of evil desire. For this very reason, make every effort to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with endurance, endurance with devotion, devotion with mutual affection, mutual affection with love. If these are yours and increase in abundance, they will keep you from being idle or unfruitful in the knowledge of our Lord Jesus Christ. Anyone who lacks them is blind and short sighted, forgetful of the cleansing of his past sins. Therefore, brothers, be all the more eager to make your call and election firm, for, in doing so, you will never stumble. For, in this way, entry into the eternal kingdom of our Lord and saviour Jesus Christ will be richly provided for you.*

*Therefore, I will always remind you of these things, even though you already know them and are established in the truth you have. I think it right, as long as I am in this "tent," to stir you up by a reminder, since I know that I will soon have to put it aside, as indeed our Lord Jesus Christ has shown me. I shall also make every effort to enable you always to remember these things after my departure.*

*We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honour and glory from God the Father when that unique declaration came to him from the majestic glory, "This is my Son, my beloved, with whom I am well pleased." We ourselves heard this voice come from heaven while we were with him on the holy mountain. Moreover, we possess the prophetic message that is altogether reliable. You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts. Know this first of all, that there is no prophecy of scripture that is a matter of personal interpretation, for no prophecy ever came through human will; but rather human beings moved by the holy Spirit spoke under the influence of God (2Pt 1,1-21).*

*There were also false prophets among the people, just as there will be false teachers among you, who will introduce destructive heresies and even deny the Master who ransomed them, bringing swift destruction on themselves. Many will follow their licentious ways, and because of them the way of truth will be reviled. In their greed they will exploit you with fabrications, but from of old their condemnation has not been idle and their destruction does not sleep.*

*For if God did not spare the angels when they sinned, but condemned them to the chains of Tartarus and handed them over to be kept for judgment; and if he did not spare the ancient world, even though he preserved Noah, a herald of righteousness, together with seven others, when he brought a flood upon the godless world; and if he condemned the cities of Sodom and Gomorrah (to destruction), reducing them to ashes, making them an example for the godless (people) of what is coming; and if he rescued Lot, a righteous man oppressed by the licentious conduct of unprincipled people (for day after day that righteous man living among them was tormented in his righteous soul at the lawless deeds that he saw and heard), then the Lord knows how to rescue the devout from trial and to keep the unrighteous under punishment for the day of judgment, and especially those who follow the flesh with its depraved desire and show contempt for lordship.*

*Bold and arrogant, they are not afraid to revile glorious beings, whereas angels, despite their superior strength and power, do not bring a reviling judgment against them from the Lord. But these people, like irrational animals born by nature for capture and destruction, revile things that they do not understand, and in their destruction they will also be destroyed, suffering wrong as payment for wrongdoing. Thinking daytime revelry a delight, they are stains and defilements as they revel in their deceits while carousing with you. Their eyes are full of adultery and insatiable for sin. They seduce unstable people, and their hearts are trained in greed. Accursed children! Abandoning the straight road, they have gone astray, following the road of Balaam, the son of Bosor, who loved payment for wrongdoing, but he received a rebuke for his own crime: a mute beast spoke with a human voice and restrained the prophet's madness. These people are waterless springs and mists driven by a gale; for them the gloom of darkness has been reserved. For, talking empty bombast, they seduce with licentious desires of the flesh those who have barely escaped from people who live in error. They promise them freedom, though they themselves are slaves of corruption, for a person is a slave of whatever overcomes him.*

*For if they, having escaped the defilements of the world through the knowledge of (our) Lord and saviour Jesus Christ, again become entangled and overcome by them, their last condition is worse than their first. For it would have been better for them not to have known the way of righteousness than after knowing it to turn back from the holy commandment handed down to them. What is expressed in the true proverb has happened to them, "The dog returns to its own vomit," and "A bathed sow returns to wallowing in the mire" (2Pt 2,1-22).*

Falling from the faith is easier than you think. Reviving faith, according to the purest truth, is not only necessary, it is also obligatory for every minister of the Word. However, we cannot only stop at this mission, it must be guarded and defended against all the mistakes that the world blows against it day by day. The Church, against errors, for the defence of the truth, has lost many of her children. But she cannot renounce the truth, allowing errors to consume the deposit of sound doctrine. Today, instead, it seems that we want to operate on the contrary. Closing our eyes before mistakes in order to create unity. However, this is not true unity.

True unity is possible only in communion. Communion is only in the truth. The truth is only in the Word of Jesus. It is useless to sell out the Word of Jesus in the name of harmony and unity of peoples. Without truth there never might there be unity, because out of the truth grace cannot act with all its power of salvation and redemption. Without truth, in which to walk, grace becomes ineffective. The Church of Christ Jesus exists to give the world grace and truth. Or better: to give Christ the grace and truth of every man. Unity, true unity, can only take place in Christ, with Christ and for Christ. It is an invisible unity in Christ and visible in his Church.

The Church exists to form the Church, forming the Church she forms Christ. If she does not form the Church, Christ might never be formed. Invisible body and visible body only one body. Invisible and visible foundation a single foundation. Christ invisible and Christ visible only one Christ. Mother of God, Holy Angels, help the Church to form the Church, to become a true Church and to work as the true Church. The world will see her different from it, it will be attracted and conquered by her. The Holy Spirit always aggregates to the community if the community is true in Christ and in the Holy Spirit. Becoming true Church of Christ Lord is the task and mission of every disciple of Christ Jesus.

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***Msgr. Costantino Di Bruno***