**JULY 2017**

## FIRST DECADE OF JULY

**He bore our diseases**

# Gen 18,1-15; Ps Lk 1,46-55; Mt 8,5-17.

### 1 JULY

The song of the Suffering Servant of the Lord reveals the greatest truth ever prophesied of Jesus the Lord. By becoming true man, the Eternal Word, the Only Begotten Son of the Father took upon himself, taking it as its own, all the spiritual and physical condition of humanity, enslaved by sin and death, covered with all manner of sickness, prisoner of the devil and submitted to his falsity. He took everything upon himself to take away sin, which is the cause of all the evil, by hanging it in his body on the cross. Today, the Evangelist Matthew says that in Christ this prophecy begins its fulfilment. Today Jesus assumes sicknesses and suffering, tomorrow on the cross he will atone every sin and every fault.

*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 53,1-12).*

Only Jesus can carry out such an effective work in giving a real solution to the painful human condition. Only the Christian in Christ can continue the work of Christ for the salvation of the world. If the Christian is separated from Christ, does not grow in Him, he might do nothing for the man, because he might never take away his sin by atoning for it. Who wants to save man must heal him, curing him from his sin and who can is only the Christian in Christ Jesus. True mercy starts from the heart of Christ having become the heart of the Christian.

*When he entered Capernaum, a centurion approached him and appealed to him, saying, "Lord, my servant is lying at home paralyzed, suffering dreadfully." He said to him, "I will come and cure him." The centurion said in reply, "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it." When Jesus heard this, he was amazed and said to those following him, "Amen, I say to you, in no one in Israel have I found such faith. I say to you, many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the kingdom of heaven, but the children of the kingdom will be driven out into the outer darkness, where there will be wailing and grinding of teeth." And Jesus said to the centurion, "You may go; as you have believed, let it be done for you." And at that very hour (his) servant was healed. Jesus entered the house of Peter, and saw his mother-in-law lying in bed with a fever. He touched her hand, the fever left her, and she rose and waited on him. When it was evening, they brought him many who were possessed by demons, and he drove out the spirits by a word and cured all the sick, to fulfil what had been said by Isaiah the prophet: "He took away our infirmities and bore our diseases."*

The Christian saves the world to the extent of his growth in Christ. The more he grows and the more Christ's heart beats in his chest, he takes the sin of the world and atones for it in his body.

Virgin Mary, Mother of the Redemption, Angels and Saints make us true heart of Christ Jesus.

# Whoever loves father or mother more than me

# 2Kings 4,8-11.14-16a; Ps 88,2-3.16-19; Rm 6,3-4.8-11; Mt 10,37-42.

### 2 JULY – XIII SUNDAY O.T.

The Christian vocation is more than the passage of the Red Sea for the Jews. The Sea opened to exit, then it closed removing those who had come out any possibility of turning back. So the separation of the world before the world after takes place. The Apostle Peter has a strong message for those who do not live the call and return to the slavery of the past. He likens them to dogs returning to their vomit.

*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 savior 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 2,10-22).*

Jesus Christ wants Him to be loved by all his disciples as He loves the Father. He does not want anyone to disturb the quality of this love and not even its intensity. It has to be always perfect. It is a love that must not know either night or dawn, or aurora or dusk and or even sunset. Instead, it must be always perfect and as full as the sun at noon. Not even a momentary and passing cloud must obscure it. Father, mother, son and daughter cannot diminish love for Christ. Not even love for the personal life must diminish it. To love the Lord Jesus you must also be ready to face martyrdom both the bloodless and the bloody ones. Jesus wants the heart all for Him and together with the heart mind, thoughts, will, desires, soul and the same body. For this, a person leaves one world and enters another. He leaves the world of men and enters the world of his truth and his love, placing himself in perpetual obedience to every command of the Lord.

*"Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up his cross and follow after me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it. "Whoever receives you receives me, and whoever receives me receives the one who sent me. Whoever receives a prophet because he is a prophet will receive a prophet's reward, and whoever receives a righteous man because he is righteous will receive a righteous man's reward. And whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple - amen, I say to you, he will surely not lose his reward."*

When a disciple of Jesus lives for Him, whoever receives the disciple accepts Jesus. Who receives Jesus, receives the Father that sent him. Whoever does good to the disciple does good to Jesus. Tomorrow and even today, Jesus will be the one to reward him. But no one might ask to be received in the name of Christ, if his life does not manifest Christ in thoughts, desires and works. Christ and the disciple must be one, as Christ and the Father are one, one will and one love.

Virgin Mary, Mother of the Redemption, Angels and Saints make us one with Jesus.

# We have seen the Lord

# Eph 2,19-22; Ps 116,1-2; Jn 20,24-29.

### 3 JULY

The witness of having seen the Lord is a true path of faith. Saul has seen the Lord.

*Now Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in Damascus, that, if he should find any men or women who belonged to the Way, he might bring them back to Jerusalem in chains. On his journey, as he was nearing Damascus, a light from the sky suddenly flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" He said, "Who are you, sir?" The reply came, "I am Jesus, whom you are persecuting. Now get up and go into the city and you will be told what you must do" (At 9,1-9).*

Peter enters the house of Cornelius testifying that he did so because he saw the Lord. It was he who commanded him to go to Cornelius. But it is also by vision of the Holy Spirit that Peter gave baptism to the Centurion and his family.

*Peter began and explained it to them step by step, saying, "I was at prayer in the city of Joppa when in a trance I had a vision, something resembling a large sheet coming down, lowered from the sky by its four corners, and it came to me. Looking intently into it, I observed and saw the four-legged animals of the earth, the wild beasts, the reptiles, and the birds of the sky. I also heard a voice say to me, 'Get up, Peter. Slaughter and eat.' But I said, 'Certainly not, sir, because nothing profane or unclean has ever entered my mouth.' But a second time a voice from heaven answered, 'What God has made clean, you are not to call profane.' This happened three times, and then everything was drawn up again into the sky. Just then three men appeared at the house where we were, who had been sent to me from Caesarea. The Spirit told me to accompany them without discriminating. As I began to speak, the holy Spirit fell upon them as it had upon us at the beginning, and I remembered the word of the Lord, how he had said, 'John baptized with water but you will be baptized with the holy Spirit.' If then God gave them the same gift he gave to us when we came to believe in the Lord Jesus Christ, who was I to be able to hinder God?" (At 11,4-17).*

All the Apocalypse is a vision of the Apostle John. It is a revelation worthy of faith. Without this vision Christian hope would be lacking a lot of strength.

*I, John, 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 (Rev 1,9-20).*

Thomas does not believe in the testimony of the Apostles. He rejects what is the true way to reach the faith. The whole history of the Church is enlivened by the vision of Christ and his Mother. From these visions always came a new holiness and new ways started.

*Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nail marks and put my hand into his side, I will not believe." Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."*

Virgin Mary, Mother of the Redemption, Angels and Saints make us witnesses of the true faith.

# Why are you terrified, O you of little faith?

# Gen 19,15-29; Ps 25,2-3.9-12; Mt 8,23-27.

### 4 JULY

A man of God is a true man of God when he knows everything that happens in his life is for his greater good. It is in history that the truth of his faith, charity and hope is revealed. St. Paul invites Christians to live with only one certainty in their heart. God is with them and nothing might be against them, but everything is for their own good.

*We know that all things work for good for those who love God, who are called according to his purpose. For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers. And those he predestined he also called; and those he called he also justified; and those he justified he also glorified. What then shall we say to this? If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him? Who will bring a charge against God's chosen ones? It is God who acquits us. Who will condemn? It is Christ (Jesus) who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us. What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? As it is written: "For your sake we are being slain all the day; we are looked upon as sheep to be slaughtered." No, in all these things we conquer overwhelmingly through him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord (Rm 8,28-39).*

But the man lives in the weakness of his flesh and it is won with a prayer without interruption. In the Garden of Olives Jesus showed his how to win every fragility and be strong to meet the storm of the cross. Faith and prayer are one. They must remain forever one thing, if one wants to be victorious.

*Then going out he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, "Pray that you may not undergo the test." After withdrawing about a stone's throw from them and kneeling, he prayed, saying, "Father, if you are willing, take this cup away from me; still, not my will but yours be done." (And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.) When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them, "Why are you sleeping? Get up and pray that you may not undergo the test" (Lk 22,39-46).*

Then, what is the great lesson that Jesus gives his disciples with the words: *"Why are you fearful, O ye of little faith?"* Fear of what? Of ending up in the waves. If a disciple wants to walk behind Him, he must not be afraid of death. He must not ask to be freed from it. He must do as He will do: asking the Father all strength to overcome the fear of death, which is natural to man and take the way of the cross. Jesus came to show every man both the way of the cross and also how to walk towards it and remain fixed forever over it.

*He got into a boat and his disciples followed him. Suddenly a violent storm came up on the sea, so that the boat was being swamped by waves; but he was asleep. They came and woke him, saying, "Lord, save us! We are perishing!" He said to them, "Why are you terrified, O you of little faith?" Then he got up, rebuked the winds and the sea, and there was great calm. The men were amazed and said, "What sort of man is this, whom even the winds and the sea obey?"*

The disciples are not yet ready to go up on the cross. They will be when their time comes. Now the winds have to be calmed and the sea of ​​evil stopped. They need quiet moments. Jesus must teach them, showing it, how to walk towards the cross, how to win all fear of death and how to remain nailed over it. Only after the disciples will see, they will know that one can walk toward the cross, the cross can be brought and he can climb on it. First they must see!

Virgin Mary, Mother of the Redemption, Angels and Saints, help us to love the cross.

# They begged him to leave their district

# Gen 21,5.8-20; Ps 33,7-8.10-13; Mt 8,28-34.

### 5 JULY

Jesus comes into a pagan territory. He frees a man from a legion of unclean spirits. This healing has a price: it costs to that region a herd of pigs, drowned in the lake. The whole city comes, sees and prays to Jesus so that he leaves their territory. Why such a big benefactor is asked to leave, to return to his country? The answer concerns the men of that city, but also of every city in this world.

The true God, the true Christ oblige to put the man at the centre of life. Everything has to be lived for the good of man, of every man and everything must be sacrificed to his true good. With the true God a substantial mutation of interest takes place. Economy, which is considered by the man the only real interest must become a false interest. The man, believed to be a fake interest and sacrificed to economy, has to become the only true interest of man. It would be enough to give truth to real interests and falsehood to false interests, to overturn the social, political and economic order of our land.

Destroying a plantation of opium poppies or of coca to give life to one man, subverts the world's economy. Since gain is the end of man, the entire humanity is sacrificed to it. Destroying entire generations of men or destroying a plantation intended for the factory of the drug, man's death is chosen. Since the whole world under sin works so, for Christ there is no place on our earth. For the salvation of one man He *"destroys the very God."* He, God, the true God, lets himself be destroyed, annihilated and trampled on the cross to give life to the man. He really knows how values ​​are reversed. Real values ​​are raised, the false values ​​are cancelled and annulled. Since man lives by false values, for Christ the only true carrier of values, there is no place in our area.

These people invite Jesus to return to his country. But not even in his own country there is place for him. Here his condition is even more serious, because his fellow villagers decide to get rid of him. Between his life that brings truth and every other life creator of only falsehoods, they choose to kill the real life to give false life to every false life.

*So the chief priests and the Pharisees convened the Sanhedrin and said, "What are we going to do? This man is performing many signs. If we leave him alone, all will believe in him, and the Romans will come and take away both our land and our nation." But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing, nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish." He did not say this on his own, but since he was high priest for that year, he prophesied that Jesus was going to die for the nation, and not only for the nation, but also to gather into one the dispersed children of God. So from that day on they planned to kill him (Jn 11,47-53).*

Today, the same violence is done to Christ the Lord today. The world is enveloped in a large, universal falsehood. It only needs the vision of Christ Crucified to put it into crisis. Since it loves to stay in falsehood, it is also decreeing by law, the non-display of Jesus in every place where there is a false man. The dimming of man's divine truth is decreed, so that falsity is not even put into jeopardy. It is our civilization!

*When he came to the other side, to the territory of the Gadarenes, two demoniacs who were coming from the tombs met him. They were so savage that no one could travel by that road. They cried out, "What have you to do with us, Son of God? Have you come here to torment us before the appointed time?" Some distance away a herd of many swine was feeding. The demons pleaded with him, "If you drive us out, send us into the herd of swine." And he said to them, "Go then!" They came out and entered the swine, and the whole herd rushed down the steep bank into the sea where they drowned. The swineherds ran away, and when they came to the town they reported everything, including what had happened to the demoniacs. Thereupon the whole town came out to meet Jesus, and when they saw him they begged him to leave their district.*

 Virgin Mary, Mother of the Redemption, Angels and Saints, help us to love Jesus Christ.

# Courage, child, your sins are forgiven

# Gen 22,1-19; Ps 114,1-6.8-9; Mt 9,1-8.

### 6 JULY

The true prophets of the living God, not only pray to the Lord to forgive the sin of his people, they often proclaim to the man that his sin is forgiven. Moses prays and obtains forgiveness. Nathan announces to David that the Lord has cancelled his guilt. Prophetic mediation begins with Moses. Every prophet proclaims forgiveness. This is one of his great ministries, because he is a herald of the true hope of God.

*Wash yourselves clean! Put away your misdeeds from before my eyes; cease doing evil; learn to do good. Make justice your aim: redress the wronged, hear the orphan's plea, defend the widow. Come now, let us set things right, says the Lord: Though your sins be like scarlet, they may become white as snow; Though they be crimson red, they may become white as wool. If you are willing, and obey, you shall eat the good things of the land; But if you refuse and resist, the sword shall consume you: for the mouth of the Lord has spoken! How has she turned adulteress, the faithful city, so upright! Justice used to lodge within her, but now, murderers. Your silver is turned to dross, your wine is mixed with water. Your princes are rebels and comrades of thieves;*

*Each one of them loves a bribe and looks for gifts. The fatherless they defend not, and the widow's plea does not reach them. Now, therefore, says the Lord, the Lord of hosts, the Mighty One of Israel: Ah! I will take vengeance on my foes and fully repay my enemies! I will turn my hand against you, and refine your dross in the furnace, removing all your alloy. I will restore your judges as at first, and your counsellors as in the beginning; After that you shall be called city of justice, faithful city. Zion shall be redeemed by judgment, and her repentant ones by justice. Rebels and sinners alike shall be crushed, those who desert the Lord shall be consumed. You shall be ashamed of the terebinths which you prized, and blush for the groves which you chose. You shall become like a tree with falling leaves, like a garden that has no water. The strong man shall turn to tow, and his work shall become a spark; Both shall burn together, and there shall be none to quench the flames (Is 1,16-31).*

*Then David said to Nathan, "I have sinned against the Lord." Nathan answered David: "The Lord on his part has forgiven your sin: you shall not die. But since you have utterly spurned the Lord by this deed, the child born to you must surely die." Then Nathan returned to his house (2Sam 12,13-15).*

Jesus, the true prophet of the Living God, not only calls for conversion, for the forgiveness of sins, he announces to a man that his sins are forgiven. He does not do anything special, particular and new. He acts like Isaiah, like Nathan and like all the prophets who preceded him. What is the reaction of the scribes? They accuse Jesus of blasphemy. But if Jesus blasphemed, even Nathan blasphemed. But we know that Nathan did not blaspheme. He told David the will and the decision of his God.

*He entered a boat, made the crossing, and came into his own town. And there people brought to him a paralytic lying on a stretcher. When Jesus saw their faith, he said to the paralytic, "Courage, child, your sins are forgiven." At that, some of the scribes said to themselves, "This man is blaspheming." Jesus knew what they were thinking, and said, "Why do you harbour evil thoughts? Which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of Man has authority on earth to forgive sins"  - he then said to the paralytic, "Rise, pick up your stretcher, and go home." He rose and went home. When the crowds saw this they were struck with awe and glorified God who had given such authority to human beings.*

Jesus does not enter into discussion with the scribes, starting from Scripture. It would have been a fruitless dialogue. Their mind is unable to reach the truth by the way of the Lord's Word. He testifies that He is a true mediator, a true prophet and a true man of God, like Moses and Elijah, like Elisha and like other prophets, rather much more than them. He orders the paralytic to get up, take up his bed and go home. Whoever on the mere word, instantly heals a paralyzed person he is a true man of God. If he is a true man of God, never might he blaspheme. A true man of God is the one who does the will of God in every think.

Virgin Mary, Mother of the Redemption, Angels and Saints, give us the wisdom of the heart.

# And he got up and followed him

# Gen 23,1-4.19; 24,1-8.62-67; Ps 105,1-5; Mt 9,9-13.

### 7 JULY

Jesus is a true Priest, true King and true Prophet. These three ministries are the ones to be lived entirely in function of the creation of the true good for every man, actually a slave and prisoner of the falsehood and deceit of the prince of this world, embodied in history as idolatry and immorality. As a Priest he operates discernment on falsehood and truth according to God, as a Prophet he announces and brings onto the earth the purest will of salvation of the Lord and as a King he frees the world from all unrighteousness so that only justice reigns and abounds among men. This mission of liberation, salvation and redemption, foretold by the prophet Isaiah, is experienced by Jesus under the guidance, conduction and motion of the Holy Spirit that was visibly placed on Him.

*Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region. He taught in their synagogues and was praised by all. 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 4,14-21).*

On the earth there are no people out of the context and truth of the prophecy that Jesus came to accomplish. There exist thirsty for God people, prisoners of sin and death, spiritually blind and oppressed. All of humanity is in need of liberation, redemption, grace, truth, comfort, mercy, forgiveness, support and light. But Jesus cannot do everything alone. In his humanity He is also within the limits of flesh and time. There are no holy people, but people to be sanctified. He calls, teaches, sanctifies them, gives them his Spirit, his grace, his Word, and tomorrow they might fulfil the mission of salvation and redemption as he does today among them.

Something unimaginable takes with Levi. He begins his mission immediately. He, a sinner, called by Christ Jesus, calls to Christ Jesus all his sinful friends, offers them a dinner the Lord also takes part in. It is a scandal. The Holy one stays with sinners, sits at table with them. Can one take offence if in a hospital he sees a doctor who speaks with the sick and gives them suggestions and even medicines to heal because of their infirmities? Jesus, the true physician of sinners, must stay with them, must heal them and must bring them to perfect health. Whoever is deemed healthy, he has no need of his care.

*As Jesus passed on from there, he saw a man named Matthew sitting at the customs post. He said to him, "Follow me." And he got up and followed him. While he was at table in his house, many tax collectors and sinners came and sat with Jesus and his disciples. The Pharisees saw this and said to his disciples, "Why does your teacher eat with tax collectors and sinners?" He heard this and said, "Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, 'I desire mercy, not sacrifice.' I did not come to call the righteous but sinners."*

A clarification must be made, especially in our time in which you want Christ, but not as a *"real doctor"* for the healing of the sinner. You want him like one of those people who go to visit the sick, stay with them even whole days, then they leave and the patient continues to remain in his infirmity. Jesus is not just a visitor. He comes to heal, cure and remove our sin. Who does not let his sin be taken away by Christ Jesus, he understood nothing of Him. All the sacraments are celebrated in view of the cancellation of sin and the fight against them. Celebrating the sacraments in sin to remain in sin offends Jesus gravely.

Virgin Mary, Mother of the Redemption, Angels and Saints, free us from all sin.

# Rather, they pour new wine into fresh wineskins

# Gen 27,1-5.15-29; Ps 134,1-6; Mt 9,14-17.

### 8 JULY

Jesus is announced as the true spouse of humanity. The engagement took place on the day of the Incarnation, the attendance in time of his public life and the celebration of the wedding on the cross. His bride is the Church, to whom the mission was given to bring in her body, which is the true body of Christ, every other man, until the advent of the new heavens and the new earth. The house of the bridegroom and the bride is the heart of the Father.

*My heart is stirred by a noble theme, as I sing my ode to the king. My tongue is the pen of a nimble scribe. You are the most handsome of men; fair speech has graced your lips, for God has blessed you forever. Gird your sword upon your hip, mighty warrior! In splendour and majesty ride on triumphant! In the cause of truth, meekness, and justice may your right hand show your wondrous deeds. Your arrows are sharp; peoples will cower at your feet; the king’s enemies will lose heart. Your throne, O God,* ***-****stands forever; your royal sceptre is a sceptre for justice. You love justice and hate wrongdoing; therefore God, your God, has anointed you with the oil of gladness above your fellow kings. With myrrh, aloes, and cassia your robes are fragrant. From ivory-panelled palaces**- stringed instruments bring you joy.*

*Daughters of kings are your lovely wives; a princess arrayed in Ophir’s gold**- comes to stand at your right hand. Listen, my daughter, and understand; pay me careful heed. Forget your people and your father’s house,**- that the king might desire your beauty. He is your lord; honour him, daughter of Tyre. Then the richest of the people will seek your favour with gifts. All glorious is the king’s daughter as she enters,**her raiment threaded with gold; In embroidered apparel she is led to the king. The maids of her train are presented to the king. They are led in with glad and joyous acclaim; they enter the palace of the king. The throne of your fathers your sons will have; you shall make them princes through all the land. I will make your name renowned through all generations; thus nations shall praise you forever (Ps 45 (44) 1-18).*

While the bridegroom is with the bride, the guests certainly cannot fast. Then the time of fasting will come and there will be fasting. The wisdom of Jesus is divine. A correct answer is worth more than a thousand arguments according to the highest truth of God and men. There are times when the purity of the truth according to the Word of the Lord is not accepted by men. Then only the wisdom drawn from time to time in the Holy Spirit can help us to give an answer that calms the hearts and brings peace to them. Who is without the Holy Spirit, will fight in vain every battle for the defence of truth. The hearts will always be beyond his words and his learned arguments. Instead, a wise word leaves the other in his false certainties and false ways of living religion, while giving freedom to live the personal one according to purity of truth and grace. It is a science that we have to ask the spirit, without any interruption.

*Then the disciples of John approached him and said, "Why do we and the Pharisees fast (much), but your disciples do not fast?" Jesus answered them, "Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast. No one patches an old cloak with a piece of unshrunken cloth, for its fullness pulls away from the cloak and the tear gets worse. People do not put new wine into old wineskins. Otherwise the skins burst, the wine spills out, and the skins are ruined. Rather, they pour new wine into fresh wineskins, and both are preserved."*

Jesus is the new wine. Might he be contained in the schemes of the Old Covenant, if he himself is the essence, method, way, shape, content and container of the New Covenant? If everything has to take place in Him, with Him and for Him, might ever the patterns of Moses be taken and brought into Him? The New Covenant is not a restyling of the Old. It is New in everything, in the essence, in the Law, in the manner, in the gifts and in the promises. The New Covenant is Christ and it is stipulated in his blood and in his flesh. It becomes New Covenant becoming the body of Christ, a body to be really offered to the Father, in a spiritual and also physical way, for the redemption of the other brothers who are not yet the New Covenant in Christ and in his Body which is the Church. Making the New Covenant consist of in a fasting that God himself had denied, is highly detrimental.

Virgin Mary, Mother of the Redemption, Angels and Saints, make us new wineskins in Christ.

# All things have been handed over to me by my Father

# Zc 9,9-10; Ps 144,1-2.8-11.13-14; Rm 8,9.11-13; Mt 11,25-30.

### 9 JULY – XIV SUNDAY O.T.

The triple mediation of Christ - royal, priestly, prophetic - is universal according to a twofold truth: the whole God in his Holy Spirit, is given to man in Christ, with Christ and through Christ. The whole man and all men, without exception, might have contact with God, in the Holy Spirit, only with Christ, in Christ and for Christ. In the Gospel according to John, Jesus himself is proclaimed as the ladder that connects heaven and earth, on which the angels of God descended and ascended. Without Christ there is no ladder. There is separation between heaven and earth, between God and men. The ladder is Christ and Him alone.

*Jesus saw Nathanael coming toward him and said of him, "Here is a true Israelite. There is no duplicity in him." Nathanael said to him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, I saw you under the fig tree." Nathanael answered him, "Rabbi, you are the Son of God; you are the King of Israel." Jesus answered and said to him, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than this." And he said to him, "Amen, amen, I say to you, you will see the sky opened and the angels of God ascending and descending on the Son of Man" (Jn 1,47-51).*

Even after the resurrection Jesus is the one and only universal Mediator between God and man. With the glorious ascension of Jesus to heaven, a deep fundamental change takes place in the mediation of Jesus. He associates the Church to his mediation, in all her members, according to the own, personal charismas and ministries. What happened in Him, through Him, with Him, must always happen in Him, with Him, through Him, but today all this takes place through his body, which is the Church. Today, everything must be done for the Church, in the Church, with the Church. Jesus has constituted her his universal mediation. For her, with her, in her every man must become his body, so that He can take him and deliver him to the Father in Him and for Him. This truth is so heralded in the Gospel according to John on the day of the resurrection of Jesus.

*On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. (Jesus) said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained" (Jn 20,19-23).*

Today, the Church and in her every Christian, are responsible for the effectiveness of the universal mediation of Jesus the Lord. For her, in her and with her the mediation of Jesus bears fruit or may also remain fruitless. For many disciples of Jesus, she is totally fruitless. People do not even believe in the necessary mediation anymore. By now, Christ has been deleted from the mediation and as a consequence also the Church.

*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."*

It suffices to put some attention to the way we pray to find out whether we are in the mediation of Christ or it was removed from the heart. If I say, *"Let us pray to the Lord so that he sends peace on earth,"* I have abolished the mediation of Christ. But if I say: *"Let us pray so that we are converted to Christ our peace in order to have peace"*, I give full value to the mediation of Christ. If I add that conversion to Christ in the Church is the way of peace, then I am in perfect truth.

Virgin Mary, Mother of the Redemption, Angels and Saints make us true mediation of Jesus.

# Jesus rose and followed him, and so did his disciples

# Gen 28,10-22a; Ps 90,1-4.14-15Hab; Mt 9,18-26.

### 10 JULY

Page after page, the Gospel reveals us the truth of Jesus Christ and how each person interacts with it. One of the leaders asks Jesus: *"My daughter has just died; but come and lay your hand upon her and she will live."* This man believes, although Jesus did not carry out any resurrection, that He can give life again to his daughter who died. He believes, goes to him and asks him in faith, indeed with certainty. If Jesus comes, his daughter will be brought back to life. Jesus gets up to go to the dead girl and the hope of the father returns to live in his heart again. It is right then that we question our faith in Jesus Christ. He is the same yesterday, today and forever. With what certainty do we go to Him to ask also for an impossible grace according to us? Do we have the same certainty of this leader of the Jews? Or do we present ourselves with a weak, sick and ailing faith? Do we ask just to ask, without any belief, lacking any certainty in the heart? Jesus always responds according to our faith. It is our faith that drives him to work.

A woman suffers from a disease that makes her impure. All that she touches becomes unclean, and anyone who were to touch her, becomes unclean. She cannot present herself to Jesus and ask for healing like all other sick in the body. Her faith goes far beyond any hitherto known and tested methods of asking Jesus. She is certain that if she can just touch Jesus, even through a corner of his robe, she will be healed. Without anyone seeing and knowing anything, she comes near, touches the mantle and she is instantly healed. Not only does Jesus encourage her, he also reveals her the reason why she is safe, *"Your faith has saved you."* This woman teaches every other woman and every other man that everyone has to find his way to ask Christ. There are no plotted for all routes. The ways may be, must always be personal. Everyone is obliged to find his way to go to the Lord. Who finds his own way attests to have a living faith. The woman is with a living faith. She goes beyond any known mode. She finds the mode that suits her. She respects her modesty and shame. There are no ways that cannot be run through. One is the condition: that they are the fruit of a living, true and new faith, always updated on the truth of Jesus.

*While he was saying these things to them, an official came forward, knelt down before him, and said, "My daughter has just died. But come, lay your hand on her, and she will live." Jesus rose and followed him, and so did his disciples. A woman suffering haemorrhages for twelve years came up behind him and touched the tassel on his cloak. She said to herself, "If only I can touch his cloak, I shall be cured." Jesus turned around and saw her, and said, "Courage, daughter! Your faith has saved you." And from that hour the woman was cured. When Jesus arrived at the official's house and saw the flute players and the crowd who were making a commotion, he said, "Go away! The girl is not dead but sleeping." And they ridiculed him. When the crowd was put out, he came and took her by the hand, and the little girl arose. And news of this spread throughout all that land.*

There exists the foolish and ignorant faith, founded on irrationality and not on the knowledge of Christ Jesus. Jesus comes, gives a truth: *"Go away! In fact, the girl is not dead but asleep"*, those who listen, laugh at him. It is as if Jesus did not distinguish a sleeping person from one that is dead. He is laughed at because he is judged as being an incompetent and a non-expert. These people also lack the initial faith in him. They do not even have a tiny seed of faith in Jesus. The derision of these people must reveal our hearts an essential truth: faith is born of faith and the truth of the truth. In faith you walk from faith to faith, even in the truth you walk from truth to truth. It is always necessary to go from an imperfect faith to a perfect faith, from an isolated truth to a whole one and to all truths. However, if also the initial seed of faith and truth are lacking, there is no development. It is the duty of the Church to put in every human heart the seed of faith and then help those who have received it so that they make it grow and develop. Then it is right that everyone asks himself: *"What is the germ of my faith?"*

Virgin Mary, Mother of the Redemption, Angels and Saints, help us to believe in faith.

**JULY 2017**

## SECOND DECADE OF JULY

# We have given up everything

# Pr 2,1-9; Ps 33,2-11; Mt 19,27-29.

### 11 JULY

When Abraham leaves everything to follow the Lord, the reward is divinely great. In him the Lord will bless all the nations of the earth. Then, when Abraham did not hesitate to give his only son to God, then the blessing becomes even greater.

*The Lord said to Abram: "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you" (Gen 12,1-13). Again the Lord’s messenger called to Abraham from heaven and said: "I swear by myself, declares the Lord, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing - all this because you obeyed my command''* *(Gen 22,15-18).*

Jesus also leaves everything, he even gives his body to God from the cross. What reward does the Father gives him? He constitutes him the Lord and Judge of all the earth. Before Him every knee on earth, in heaven and under the earth will bend. For all he is their Lord.

*Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2,6-11). Then I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb that seemed to have been slain. He had seven horns and seven eyes; these are the (seven) spirits of God sent out into the whole world. He came and received the scroll from the right hand of the one who sat on the throne. When he took it, the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones. They sang a new hymn: "Worthy are you to receive the scroll and to break open its seals, for you were slain and with your blood you purchased for God those from every tribe and tongue, people and nation. You made them a kingdom and priests for our God, and they will reign on earth." I looked again and heard the voices of many angels who surrounded the throne and the living creatures and the elders. They were countless in number, and they cried out in a loud voice: "Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honour and glory and blessing." Then I heard every creature in heaven and on earth and under the earth and in the sea, everything in the universe, cry out: "To the one who sits on the throne and to the Lamb be blessing and honour, glory and might, forever and ever." The four living creatures answered, "Amen," and the elders fell down and worshiped.*

That is how God rewards those who leave everything to surrender to his divine will, arranging themselves entirely to the accomplishment of his saving mission. Jesus assures Peter and the others. Everything left for Christ to be given entirely to the fulfilment of his will, is multiplied percent on earth and in addition eternal life will be given.

*Then Peter said to him in reply, "We have given up everything and followed you. What will there be for us?" Jesus said to them, "Amen, I say to you that you who have followed me, in the new age, when the Son of Man is seated on his throne of glory, will yourselves sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has given up houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive a hundred times more, and will inherit eternal life.*

Pacts must be observed. If you leave everything, everything must be left really and spiritually. We cannot give to Christ the body, holding soul, spirit, will and desires. Nor can one be of Christ at times, moments, days and pleasure. Everything must be everything. The body must also be given in martyrdom, if the Father decides that the way of the testimony and preaching of the Gospel must be that of the bloody sacrifice.

Virgin Mary, Mother of the Redemption, Angels and Saints make us totally of Christ.

**Make this proclamation: 'The kingdom of heaven is at hand'**

# Gen 41,55-57; 42,5-7a.17-24a; Ps 32,2-3.10-11.18-19; Mt 10,1-7.

### 12 JULY

A good farmer does not sell the fruits of his field at the market if he did not even buy the field, or despite having already the field, if he still has sown nothing and has even planted nothing in it. The farmer is wise and intelligent if first he buys the field, then he plants and sows in it, watching and paying all those cures so that everything comes to fruition. The field is the life of the farmer and for this he must devote himself entirely to its care, if he wants that the harvest is plentiful at any time.

Jesus comes. He buys the field and cultivates it with the wisdom of the Holy Spirit. For it to produce in abundance, he sprinkles with his blood and feeds it by giving it his own flesh to be eaten, from the cross. He vigils day and night on it so that no one goes to ravage it. He associates other workers to himself, so that they observe how He works on the field, so that they, in turn, can work it with the same intensity of love and light. The field of Christ needs many workers, many hands and many hearts.

Today, Jesus chooses his first twelve workers. Immediately he makes them gain experience of the fatigue that must be put in the field, if they want to produce fruits. He sends them on a mission to the lost sheep of Israel, commanding them what to do and how to do it, giving them some powers so that their work proved effective. They must show the life that comes from the kingdom, inviting to enter the kingdom. They have entered into the kingdom, Jesus has clothed them with the powers of the kingdom; they go to manifest the beauty of the kingdom, but inviting everyone to want to be the kingdom of God through the new way which is that of Jesus the Lord. Without the invitation to the kingdom, the effects of the kingdom fruits vanish and there will be no one who might give them again. In the kingdom the fruits will remain forever.

The apostles go, heal and cure. These things are not eternal graces. They are not even graces that give a new truth to their lives. They are a momentary, fleeting relief. Instead the entrance into the kingdom gives you an eternal good. First of all, it gives you the true God, the true salvation and the true humanity. It gives you the grace to live each disease and suffering. It frees you of the desire of the miracle. With the true God in the heart existence is lit. Things are sees in a true way. The disease itself is transformed into the sacrifice and redemption holocaust. Without the invitation to the kingdom and without going into it there is no real hope. It is as if for a night a poor man slept in a room with every luxury and then the next night returned into his usual hovel. Everything is different when you enter the kingdom. Then the hovel becomes our luxury, because God comes down to dwell in it, as he descended to dwell on the cross of Christ and made of it his royal throne. Christ reigns from the cross.

*Then he summoned his twelve disciples and gave them authority over unclean spirits to drive them out and to cure every disease and every illness. The names of the twelve apostles are these: first, Simon called Peter, and his brother Andrew; James, the son of Zebedee, and his brother John; Philip and Bartholomew, Thomas and Matthew the tax collector; James, the son of Alphaeus, and Thaddeus; Simon the Cananean, and Judas Iscariot who betrayed him. Jesus sent out these twelve after instructing them thus, "Do not go into pagan territory or enter a Samaritan town. Go rather to the lost sheep of the house of Israel. As you go, make this proclamation: 'The kingdom of heaven is at hand.'*

Man is condemned to eternal death, because he lives in sin. What sense does it have offering him some fruit of the kingdom, if then he is not made the proposal of the kingdom? The invitation, the proclamation, the proposal must always be made. Then it will be their decision welcoming or rejecting the kingdom. If the kingdom is refused, the missionary must leave everything, take also the fruits of the kingdom, such as peace and blessings, and go to other places, at other people to make them an invitation to welcome the kingdom of God in conversion and in the faith in the Gospel. It is not an evangelical mission and not of Christ, to give the goods of the kingdom without invitation.

Virgin Mary, Mother of the Redemption, Angels and Saints make us missionaries of the kingdom.

# The labourer deserves his keep

# Gen 44,18-21.23b-29; 45,1-5; Ps 104,16-21; Mt 10,7-15.

### 13 JULY

Every word of the Gospel of the Lord Jesus is founded on an eternal principle jealously guarded in the heart of the Father. When a person "sells" himself for a job, he belongs to the owner to whom he sold himself for all the time stipulated in the contract, in which the due price is also established. In Jesus' time one was sold for a day for a penny. He worked from sunrise to sunset and in the evening the "buyer" gave the pay agreed. This law was observed for strict justice. We know the cry of the Apostle against those who transgressed it.

*Come now, you rich, weep and wail over your impending miseries. Your wealth has rotted away, your clothes have become moth-eaten, your gold and silver have corroded, and that corrosion will be a testimony against you; it will devour your flesh like a fire. You have stored up treasure for the last days. Behold, the wages you withheld from the workers who harvested your fields are crying aloud, and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on earth in luxury and pleasure; you have fattened your hearts for the day of slaughter. You have condemned; you have murdered the righteous one; he offers you no resistance (Jm 5,1-6).*

The apostles and all other missionaries of Christ Jesus have sold their lives to the Heavenly Father not for one day, but for every day of their stay on earth. What was the Father compelled to and what the apostles and other missionaries? The Father was obliged to give them what is necessary for their life both physical and spiritual. Ensure everything is his duty. The Lord has never failed to only one rule of engagement. The apostles and the other missionaries have committed to work for Him, according to His divine will. He commands and they obey. He sends and they go. He decides and they perform. They have to worry only about obeying. The Lord will do everything else for them. He will provide them accommodation and their meals. He will send his angels and they will prepare everything before they come to a place or a city. St. Paul is a witness that the Father has always remained faithful to his covenant.

*I rejoice greatly in the Lord that now at last you revived your concern for me. You were, of course, concerned about me but lacked an opportunity. Not that I say this because of need, for I have learned, in whatever situation I find myself, to be self-sufficient. I know indeed how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need. I have the strength for everything through him who empowers me. Still, it was kind of you to share in my distress. It is not that I am eager for the gift; rather, I am eager for the profit that accrues to your account. I have received full payment and I abound. I am very well supplied because of what I received from you through Epaphroditus, "a fragrant aroma," an acceptable sacrifice, pleasing to God. My God will fully supply whatever you need, in accord with his glorious riches in Christ Jesus (Phil 4,10-20).*

You can only live with a true faith in the Father the mission the way Jesus commands it. A high conscience of Justice is also necessary on the part of the missionary. The Father works for him, if he works for the Father. If he does not work for the Father, not even the Father will work for Him. If the missionary lacks in something it is certainly not by omission on the part of God, but because he was negligent and did not fulfil all the will of the Father according to the will of the Father. One is not from the Father but from his heart.

*Do not take gold or silver or copper for your belts; no sack for the journey, or a second tunic, or sandals, or walking stick. The labourer deserves his keep. Whatever town or village you enter, look for a worthy person in it, and stay there until you leave. As you enter a house, wish it peace. If the house is worthy, let your peace come upon it; if not, let your peace return to you. Whoever will not receive you or listen to your words - go outside that house or town and shake the dust from your feet. Amen, I say to you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.*

Virgin Mary, Mother of the Redemption, Angels and Saints make us missionaries from the Father.

# But whoever endures to the end will be saved

# Gen 46,1-7.28-30; Ps 36,3-4.18-19.27-28.39-40; Mt 10,16-23.

### 14 JULY

With the conversion, faith in the Gospel of the Lord Jesus, baptism in the name of the Father and of the Son and of the Holy Spirit, man having become a Christian is placed on the track that must lead him into eternal bliss. This path is bumpy. There are the mines of temptation, the bombs of persecution, the ambushes of human frailty, the assaults of lust, the persuasive voices of friends and acquaintances who want either to slow us down on the path or even deviate. Jesus is clear in his Word: *"He who endures to the end will be saved."* He will have endured who will have brought his life up to the door of paradise and now the only thing he has left to do is that of knocking to be welcomed. Perseverance is a journey in faith, hope and charity according to the Word of Jesus, living his every command and listening today, to his voice that speaks to us through His Holy Spirit. What the Letter to the Hebrews says to the Christians of the first hour, applies also to us. One walks listening to the Lord that speaks.

*Therefore, as the holy Spirit says: "Oh, that today you would hear his voice, 'Harden not your hearts as at the rebellion in the day of testing in the desert, where your ancestors tested and tried me and saw my works for forty years. Because of this I was provoked with that generation and I said, "They have always been of erring heart, and they do not know my ways." As I swore in my wrath, "They shall not enter into my rest."'" Take care, brothers, that none of you may have an evil and unfaithful heart, so as to forsake the living God. Encourage yourselves daily while it is still "today," so that none of you may grow hardened by the deceit of sin. We have become partners of Christ if only we hold the beginning of the reality firm until the end, for it is said: "Oh, that today you would hear his voice: 'Harden not your hearts as at the rebellion.'" Who were those who rebelled when they heard? Was it not all those who came out of Egypt under Moses? With whom was he "provoked for forty years"? Was it not those who had sinned, whose corpses fell in the desert? And to whom did he "swear that they should not enter into his rest," if not to those who were disobedient? And we see that they could not enter for lack of faith (Heb 3,7-19).*

The written Gospel is transformed into voice of the Lord by the Holy Spirit that calls every single believer in Christ to place himself listening to his voice. The Gospel, the faith, the track are the truth and grace. But who must lead our lives and who must guide the *"right changes"* is the Spirit of God. Without listening to his voice one will never reach the eternal kingdom. He gets lost because human and divine ways, God's ways and ways of men, paths that lead up and paths that lead down, are confused.

*"Behold, I am sending you like sheep in the midst of wolves; so be shrewd as serpents and simple as doves. But beware of people, for they will hand you over to courts and scourge you in their synagogues, and you will be led before governors and kings for my sake as a witness before them and the pagans. When they hand you over, do not worry about how you are to speak or what you are to say. You will be given at that moment what you are to say. For it will not be you who speak but the Spirit of your Father speaking through you. Brother will hand over brother to death, and the father his child; children will rise up against parents and have them put to death. You will be hated by all because of my name, but whoever endures to the end will be saved. When they persecute you in one town, flee to another. Amen, I say to you, you will not finish the towns of Israel before the Son of Man comes.*

Jesus did not leave his disciples alone on the paths to the kingdom, immersed in this world of darkness and non-light. He gave them the Holy Spirit. The Spirit that led Him, must guide them. However, it is necessary to place themselves in his listening, but not once, but in every moment. The Christian remains a Christian if he reads the Gospel, if meditates Scripture, but also knowing how to listen to the Spirit that speaks in many and various ways to his heart. Gospel, Christian and Spirit of God must always be one. The separation of the Christian or the Spirit or the Gospel interrupts the journey.

Virgin Mary, Mother of the Redemption, Angels and Saints make us the Spirit listeners.

# I will deny before my heavenly Father

# Gen 49,29-33; 50,15-26a; Ps 104,1-4.6-7; Mt 10,24-33.

### 15 JULY

When the Lord God chose to enter into a covenant with the Children of Abraham, His conditions were clear from the beginning. *"I put before you blessing and curse, life and death, water and fire, wherever you want stretch your hand out. If you obey my law, life, blessing, water, shall always be yours in abundance, if you do not obey, death, curse, the fire will be yours in a bigger and bigger crescendo."* God was always faithful to his Word, though implementing it very slowly, inviting and waiting for the conversion to the Law of his idolatrous people.

*"Here, then, I have today set before you life and prosperity, death and doom. If you obey the commandments of the Lord, your God, which I enjoin on you today, loving him, and walking in his ways, and keeping his commandments, statutes and decrees, you will live and grow numerous, and the Lord, your God, will bless you in the land you are entering to occupy. If, however, you turn away your hearts and will not listen, but are led astray and adore and serve other gods, I tell you now that you will certainly perish; you will not have a long life on the land which you are crossing the Jordan to enter and occupy. I call heaven and earth today to witness against you: I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live, by loving the Lord, your God, heeding his voice, and holding fast to him. For that will mean life for you, a long life for you to live on the land which the Lord swore he would give to your fathers Abraham, Isaac and Jacob" (Dt 30,15-20).*

Like his Father, so also Jesus puts to those who come after him the same condition. *"If you recognize me before men, I will acknowledge you before my Father who is in heaven. If you deny me before men, I will deny you before my Father who is in heaven."* How to recognize the Lord and how to deny him? You recognize him by testifying before men that Jesus is our only Master and Lord. Confessing that only his Word is eternal life for us. Stating firmly that we do not want to recognize any other law, other truth as our law and truth. Accepting even martyrdom so as not to fail in this confession. The denial of Jesus begins subtly. It is also already carried out with a simple venial sin, a vice and an empty word. Then it is consumed in a more consistent way with mortal sins. One attests that the Law of Christ is not our truth. Finally, the denial is sealed in an eternal way with apostasy, with the abandonment of faith in Him, apostasy that occurs in many ways, even with sloth.

*No disciple is above his teacher, no slave above his master. It is enough for the disciple that he become like his teacher, for the slave that he become like his master. If they have called the master of the house Beelzebul, how much more those of his household! "Therefore do not be afraid of them. Nothing is concealed that will not be revealed, nor secret that will not be known. What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops. And do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna. Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. Even all the hairs of your head are counted. So do not be afraid; you are worth more than many sparrows. Everyone who acknowledges me before others I will acknowledge before my heavenly Father. But whoever denies me before others, I will deny before my heavenly Father.*

Who wants to give a full confession to Christ before men, he must begin with a serious, demanding and constant struggle to fell from His Life even the smallest venial sins. They are the ones that weaken the spirit and open the door to serious sin. With mortal sin already Christ is not recognized. From the grave sin one enters into a state of habitual sin and lives as if Christ never existed for him. Today we would like to justify and make every moral disorder a true confession of Christ.

Virgin Mary, Mother of the Redemption, Angels and Saints make us real confessors of Christ.

# You shall indeed hear but not understand

# Is 55,10-11; Ps 64,10-14; Rm 8,18-23; Mt 13,1-23.

### 16 JULY – XV SUNDAY O.T.

Man's intelligence is the Holy Spirit, as well as wisdom and knowledge. A single venial sin already weakens the Spirit of God and makes him not perfectly capable of being able to act in us and for us. The mortal sin takes him away from the soul and heart. Perseverance in vice, sin and immorality makes also our human intelligence and rationality of stone and rock. Having become the soul of iron and the mind of bronze, there is no chance to get in touch with the Lord. He can even talk and send his prophets. But by now our nature has become so transformed because of the evil, as to become insensitive to the voice of God who always and with care speaks. What Isaiah lived in his time with the Lord's people, also today Jesus does live it. He speaks to many hearts, but these might never understand his words. Sin has turned them into iron, bronze and stone. Water slides, but it does not penetrate. We are all called to put great care so that we do not reach to the stoning of our heart and our mind. There is no more turning back. We are left to ourselves. It's the end. There is no more salvation nor redemption. The sower sows, but the ground is a road, stones and thorns. There is no fructification of the Word.

*On that day, Jesus went out of the house and sat down by the sea. Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. And he spoke to them at length in parables, saying: "A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. Whoever has ears ought to hear."*

*The disciples approached him and said, "Why do you speak to them in parables?" He said to them in reply, "Because knowledge of the mysteries of the kingdom of heaven has been granted to you, but to them it has not been granted. To anyone who has, more will be given nd he will grow rich; from anyone who has not, even what he has will be taken away. This is why I speak to them in parables, because 'they look but do not see and hear but do not listen or understand.' Isaiah's prophecy is fulfilled in them, which says: 'You shall indeed hear but not understand you shall indeed look but never see. Gross is the heart of this people, they will hardly hear with their ears, they have closed their eyes, lest they see with their eyes and hear with their ears and understand with their heart and be converted, and I heal them.' "But blessed are your eyes, because they see, and your ears, because they hear. Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.*

*"Hear then the parable of the sower. The seed sown on the path is the one who hears the word of the kingdom without understanding it, and the evil one comes and steals away what was sown in his heart. The seed sown on rocky ground is the one who hears the word and receives it at once with joy. But he has no root and lasts only for a time. When some tribulation or persecution comes because of the word, he immediately falls away. The seed sown among thorns is the one who hears the word, but then worldly anxiety and the lure of riches choke the word and it bears no fruit. But the seed sown on rich soil is the one who hears the word and understands it, who indeed bears fruit and yields a hundred or sixty or thirtyfold."*

Every man of God must strive to walk from faith to faith and from truth to truth, taken by the hand, led and guided by the Holy Spirit, who alone knows the thoughts of God and also the only one that can notify them to us moment by moment and circumstance by circumstance. If one does not advance, he recedes and can even reach the point of no return, which happens when sin against the Holy Spirit is committed. But today of all these spiritual disaster there is silence. Each is given license to sin. It is believed that a bit of grace spread over sin, can give life to man. With sin one is already in death. Never might the grace live where there is sin. Never.

Virgin Mary, Mother of the Redemption, Angels and Saints make us walk in the Spirit.

# Do not think that I have come to bring peace

# Ex 1,8-14.22; Ps 123,1-8; Mt 10,34-11,1.

### 17 JULY

Jesus is the Messiah of God. By applying to him the prophecy of Isaiah, everyone could have thought that with him peace would have returned on our land. The prophecy is a proclamation of peace. But this is the eschatological, eternal peace, when the two kingdoms, that of light and that of darkness will be separated forever.

*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. On that day, The Lord shall again take it in hand to reclaim the remnant of his people that is left from Assyria and Egypt, Pathros, Ethiopia, and Elam, Shinar, Hamath, and the isles of the sea. He shall raise a signal to the nations and gather the outcasts of Israel; The dispersed of Judah he shall assemble from the four corners of the earth. The envy of Ephraim shall pass away, and the rivalry of Judah be removed; Ephraim shall not be jealous of Judah, and Judah shall not be hostile to Ephraim; But they shall swoop down on the foothills of the Philistines to the west, together they shall plunder the Kedemites; Edom and Moab shall be their possessions, and the Ammonites their subjects. The Lord shall dry up the tongue of the Sea of Egypt, and wave his hand over the Euphrates in his fierce anger And shatter it into seven streamlets, so that it can be crossed in sandals. There shall be a highway for the remnant of his people that is left from Assyria, As there was for Israel when he came up from the land of Egypt (Is 11,1-16).*

Until sun and moon shine in the sky, the good will walk with evil and evil with good. The Christian must always live peace nailed to the cross of his obedience to the Lord. It is a peace of cross and on the cross, lived for love and offered for the conversion of the world. This route was of Christ and it is of each of his disciples.

*"Do not think that I have come to bring peace upon the earth. I have come to bring not peace but the sword. For I have come to set a man 'against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; and one's enemies will be those of his household.' "Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up his cross and follow after me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it. "Whoever receives you receives me, and whoever receives me receives the one who sent me. Whoever receives a prophet because he is a prophet will receive a prophet's reward, and whoever receives a righteous man because he is righteous will receive a righteous man's reward. And whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple - amen, I say to you, he will surely not lose his reward." When Jesus finished giving these commands to his twelve disciples, he went away from that place to teach and to preach in their towns.*

The Christian is in peace when he knows how to be on every cross by the grace of Christ. This is the power of God in us: the assumption of all adversity, including a bloody martyrdom, to turn everything into a sacrifice of redemption and salvation, into other grace so that all people are converted and believe in the Gospel. With conversion one exits the world of evil, enters into that of light and becomes a peacemaker to every man.

Virgin Mary, Mother of the Redemption, Angels and Saints make us true peacemakers.

# Woe to you, Chorazin! Woe to you, Bethsaida!

# Ex 2,1-15; Ps 68,3.14.30-34; Mt 11,20-24.

### 18 JULY

St Paul knows how easy it is to believe in vain, vainly accepting the grace of God, but also working pastorally in vain. Everything is in vain unless you walk from faith to faith, from Gospel to Gospel, from grace to grace and from obedience to obedience.

*Through it you are also being saved, if you hold fast to the word I preached to you, unless you believed in vain (1Cor 15, 2). Working together, then, we appeal to you not to receive the grace of God in vain (2Cor 6, 1). I went up in accord with a revelation, and I presented to them the gospel that I preach to the Gentiles - but privately to those of repute - so that I might not be running, or have run, in vain (Gal 2, 2).* *I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing (Gal 2, 21).* *Did you experience so many things in vain? - if indeed it was in vain (Gal 3, 4). I am afraid on your account that perhaps I have laboured for you in vain (Gal 4, 11). As you hold on to the word of life, so that my boast for the day of Christ may be that I did not run in vain or labour in vain (Phil 2, 16). I do not want you to be unaware, brothers, that our ancestors were all under the cloud and all passed through the sea, and all of them were baptized into Moses in the cloud and in the sea. All ate the same spiritual food, and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ. Yet God was not pleased with most of them, for they were struck down in the desert. These things happened as examples for us, so that we might not desire evil things, as they did. And do not become idolaters, as some of them did, as it is written, "The people sat down to eat and drink, and rose up to revel." Let us not indulge in immorality as some of them did, and twenty-three thousand fell within a single day. Let us not test Christ as some of them did, and suffered death by serpents. Do not grumble as some of them did, and suffered death by the destroyer. These things happened to them as an example, and they have been written down as a warning to us, upon whom the end of the ages has come. Therefore, whoever thinks he is standing secure should take care not to fall. No trial has come to you but what is human. God is faithful and will not let you be tried beyond your strength; but with the trial he will also provide a way out, so that you may be able to bear it (1Cor 10,1-13).*

Jesus comes, performs many miracles; however, he sees that they have been made in vain, not having produced any fruit either of conversion and or of faith in his Word. Being the miracle most pure grace of God, an attestation that Jesus is a true prophet sent by the Father, all the cities that have benefited from the presence of Christ, are warned. For all grace not transformed into faith and conversion, not made to become acceptance of the Word of divine prophecy in the heart, one is responsible before God on Judgment Day. The Lord will judge every man on the foundation of all grace which he has granted. Sodom did not have the graces granted to Bethsaida and not even Nineveh. Judgment for them will be less hard. For Capernaum it will be similar to that given by God to Babylon, the idolatrous city, destroyer of Jerusalem and the Lord's people.

*Then he began to reproach the towns where most of his mighty deeds had been done, since they had not repented. "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. And as for you, Capernaum: 'Will you be exalted to heaven? You will go down to the netherworld.' For if the mighty deeds done in your midst had been done in Sodom, it would have remained until this day. But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for you."*

This is the truth revealed by Jesus for yesterday. What would Jesus say to us today for each Eucharist and every other sacrament received in vain, without corresponding with the fruits that it should necessarily produce? Can we live vainly baptism, confirmation, Eucharist, penance, marriage, holy orders, anointing of the sick? The grace in them is endless and infinite also must be the fruits.

Virgin Mary, Mother of the Redemption, Angels and Saints make us rich in every fruit.

# Such has been your gracious will

# Ex 3,1-6.9-12; Ps 102,1-4.6-7; Mt 11,25-27.

### 19 JULY

The Apostle tells us that it is from eternity that the Father, in his benevolence, decided to constitute his Only Son, the one and only mediator both in creation and in the redemption and salvation of the human Kind. Nothing without Him, everything in him and for him.

*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 (Eph 1,3-23).*

The mediation of Jesus Christ is not only universal, but in its universality it is threefold. It is in Him, with Him and through Him. If it was just through him, having obtained the divine goods, everyone could live them without God. Being mediation in Him, it is in Him that everything can be experienced. But not only is it through Him and in Him, it is also with Him and Him is all his body which is the Church. Every gift drawn can be lived by getting life from the other gifts of the body and so mediation is not only in Christ, with Christ and through Christ, but in Christ in the Church, with Christ with the Church and through Christ through the Church. So the Father has decided from all eternity in his benevolence. Christ and his Church are one mediation.

*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.*

Today, the dangers are twofold: eradicating the Church of Christ founded on Peter from the true mediation. There would be a mediation, but not necessarily for the Church, in the Church and with the Church. The other danger is confessing the mediation through Christ, but only as the origin, removing the other two mediations in Christ and with Christ. Christ has produced these goods, as a field produces many fruits. Now the field is no longer needed. But Christ is always "needed", because mediation is also with him and in him, as the Church is always needed because mediation is in Christ in the Church, with Christ in the Church, through Christ through the Church. If a truth falls, all the mediation drops.

Virgin Mary, Mother of the Redemption, Angels and Saints give us the true science of Christ.

# Learn from me, for I am meek and humble of heart

# Ex 3,13-20; Ps 104,1.5.8-9.24-27; Mt 11,28-30.

### 20 JULY

Listening to the words of Jesus it seems to hear the words that wisdom caters to every man. From this listening life comes, for wisdom is the mother of all life.

*"To you, O men, I call; my appeal is to the children of men. You simple ones, gain resource, you fools, gain sense. "Give heed! for noble things I speak; honesty opens my lips. Yes, the truth my mouth recounts, but the wickedness my lips abhor. Sincere are all the words of my mouth, no one of them is wily or crooked; All of them are plain to the man of intelligence, and right to those who attain knowledge. Receive my instruction in preference to silver, and knowledge rather than choice gold. (For Wisdom is better than corals, and no choice possessions can compare with her.) "I, Wisdom, dwell with experience, and judicious knowledge I attain. (The fear of the Lord is to hate evil;) Pride, arrogance, the evil way, and the perverse mouth I hate. Mine are counsel and advice; Mine is strength; I am understanding. By me kings reign, and lawgivers establish justice; By me princes govern, and nobles; all the rulers of earth. "Those who love me I also love, and those who seek me find me. With me are riches and honour, enduring wealth and prosperity. My fruit is better than gold, yes, than pure gold, and my revenue than choice silver. On the way of duty I walk, along the paths of justice, Granting wealth to those who love me, and filling their treasuries.  "So now, O children, listen to me; instruction and wisdom do not reject! Happy the man who obeys me, and happy those who keep my ways, Happy the man watching daily at my gates, waiting at my doorposts; For he who finds me finds life, and wins favour from the Lord; But he who misses me harms himself; all who hate me love death" (Pr 8,1-36).*

Wisdom invites everyone so that everyone listens to her every Word. Jesus Christ calls us to learn from Him, who is meek and humble of heart. But what is the main difference between the teaching of wisdom and that of Jesus the Lord? Wisdom speaks from heaven and from God. It is the voice of most pure divine truth. Christ Jesus speaks from Golgotha, from the Cross, from his torture and martyrdom. He asks not only to listen to him, but to learn from him. He is the example of how to live of perfect obedience. This is his humility. But He lives humility from the cross and this is his meekness: enduring, living and embracing every cross donating the personal life as a true holocaust, true sacrifice offered to the Lord for the own redemption and that of every other man. Christ the Lord is eternal Incarnate and Crucified Wisdom just for pure love, in perfect obedience to His Father. Being Visible and Crucified Wisdom we can learn from him how to be incarnate, crucified and visible wisdom through obedience.

*"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."*

This same law also applies to the body of Christ which is the Church. She too must, in each of her children, cry to the world*: "Learn from me that am meek and humble of heart"*. Learn from me that am crucified with Christ in the most perfect fulfilment of the will of my Lord. That is how St. Paul spoke to the Galatians, from the heart of Christ in him and from the mystery of his cross in his body. He spoke as a crucified with Christ and through Him.

*I have been crucified with Christ; yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me. But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. From now on, let no one make troubles for me; for I bear the marks of Jesus on my body (Gal 2,19-20; 6,14. 17).*

If a son of the Church cannot tell the whole world: "Learn from me that am meek and humble of heart", never might he preach the Gospel. He lacks the cross and obedience which are the confirmation that he speaks from the will of Christ and from his cross.

Virgin Mary, Mother of the Redemption, Angels and Saints make us meek and humble of heart.

**JULY 2017**

## THIRD DECADE OF JULY

# You would not have condemned these innocent men

# Ex 11,10-12,14; Ps 115,12-13.15-18; Mt 12,1-8.

### 21 JULY

Every man, whoever he is, religious or political, might never make up his own law and in its name condemn those who do not obey it. The sentence is an utmost injustice. But the Christian must imitate the Lord Jesus in everything, submit up to death to the iniquitous law, provided it is not in contrast with the Law of his God and Lord. No man might ever be commanded to kill another man. No doctor might be required to procure an abortion. The Lord's commandment: "Thou shall not kill" is absolute. It always applies to everyone. Whoever commits murderous actions by command is as responsible as the one who has commanded them to him. To the Law of the Lord all are obliged. And if one chooses a *"job"* of death, he is responsible when he chose it. Who chooses a *"job"* of death, in the choice he is already responsible for every subsequent action. Choice and exercise of *"job"* are one single act, not two. This means that who chooses, for example, to be a pilot of fighter aircrafts, is responsible before God for each death he caused. Accountability is at the moment of choice of profession or job. This law of responsibility applies to every choice that a man makes.

Having chosen "the trade" to be the guardians of the holiness of God's law, the Pharisees are responsible for every moral discernment effected on the basis of their thoughts and not instead on the only foundation of truth and holiness which is the thought of God. They are obliged to know the thought of God in every word of Scripture, otherwise they will have to account to God for each addition, but also of every bias introduced in the Word of the Lord. This responsibility involves Popes, Bishops, Priests, Deacons, confirmed, baptized and every disciple of Jesus. All and always are obliged to proclaim to all men the thought of God, in its purity and holiness. *"This the Lord says." "This the Lord wants." This he does not say it."* *This he does not want."* All the evils of religion yesterday, today and always are caused by the introduction of human thoughts in it, as both adding and removing, both amplifying and belittling. Of every falsification of the Word and of all evil that falsification produces one is responsible before God for eternity. Everyone can also add and remove, however, he must know, that the Lord will call him in judgement.

*At that time Jesus was going through a field of grain on the Sabbath. His disciples were hungry and began to pick the heads of grain and eat them. When the Pharisees saw this, they said to him, "See, your disciples are doing what is unlawful to do on the Sabbath." He said to them, "Have you not read what David did when he and his companions were hungry, how he went into the house of God and ate the bread of offering, which neither he nor his companions but only the priests could lawfully eat? Or have you not read in the law that on the Sabbath the priests serving in the temple violate the Sabbath and are innocent? I say to you, something greater than the temple is here. If you knew what this meant, 'I desire mercy, not sacrifice,' you would not have condemned these innocent men. For the Son of Man is Lord of the Sabbath."*

Under no word of the Law of the Lord it was forbidden to be able to feed on the Sabbath. Nor can you apply the law of the manna to every other time in the life of Israel. When the people of the Lord was in the desert, it had only one occupation. Getting out in the morning, collecting the manna, preparing it, and then being able to feed on it. The day before the Sabbath the Lord made twice as much of it fall. They went out, gathered it, it was kept for the next day, prepared and consumed. The apostles are not in a desert, they are travelling and do not have anything to be able to satisfy their hunger. Before them there is just a cornfield. They do not go in to harvest, but to gather only a few ears. Where is the violation of the law of the Lord that prohibits work in the fields? Either the interpreter of the Law has the mind of God, or the damage produced by him will be enormous. Today the damage is a real pandemic immorality just because of the interpreters.

Virgin Mary, Mother of the Redemption, Angels and Saints make us wise in saying the Law.

# To my Father and your Father, to my God and your God

# Song 3,1-4a; or: 2Cor 5,14-17; Ps 62,2.4-5.7-9; Jn 20,1-2.11-18.

### 22 JULY

God wants neither to be recognized nor worshiped as God, nor as Lord, Creator, Saviour, Redeemer and Father. These confession and adoration are and belong to the Old Testament. They express a religion that no longer exists. Today, we want to raise in history this ancient religion, with overbearing pride and infinite foolishness, creating the religious Tower of Babel in which everyone speaks of his God, but the other understands nothing. Only confusion is for everyone, but God is the one of each individual heart. Mind you: not every single religion, single heart, single mind and single thought. Never was on the land a religious Tower of Babel built similar to ours. The ancient polytheism had a certain number of gods, even if various, however the number was circumscribed. In our days, every heart has its God and every mind constructs "truth and thoughts" to be applied to the God built for use.

Let whoever wants to worship the true God know that he might no longer worship the Almighty God creator of heaven and earth. He must worship the Father of our Lord Jesus Christ. But also will have to bend down, bow down only before the God who is the God of Jesus Christ. However, this is not enough. You must worship the Father of our Lord Jesus Christ, in Christ, through Christ, with Christ, through the body of Christ, in Christ's body and with the body of Christ which is the Church founded on Peter, because all the truth of Christ shines only in her, in whom the whole truth of the Father in the Holy Spirit and the whole truth of man are. Only thinking of a God without Christ is already idolatry of the mind and heart. Also thinking about Christ without the Church founded on Peter is foolishness and ignorance. Without Christ and without the Church founded on Peter the risk of building religious Babel Towers is always at hand and indeed there are many builders of similar towers. We can say that today every religion is building its tower. Even in the one and holy, Catholic and Apostolic Church, the builders of towers are many.

*On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord from the tomb, and we don't know where they put him." But Mary stayed outside the tomb weeping. And as she wept, she bent over into the tomb and saw two angels in white sitting there, one at the head and one at the feet where the body of Jesus had been. And they said to her, "Woman, why are you weeping?" She said to them, "They have taken my Lord, and I don't know where they laid him." When she had said this, she turned around and saw Jesus there, but did not know it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" She thought it was the gardener and said to him, "Sir, if you carried him away, tell me where you laid him, and I will take him." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni," which means Teacher. Jesus said to her, "Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am going to my Father and your Father, to my God and your God.'" Mary of Magdala went and announced to the disciples, "I have seen the Lord," and what he told her.*

Not to build towers of idolatry it is urgent to put Christ at the centre of the true faith. Having placed Christ at the centre of the faith, the Church must be put at the centre of Christ, at his exclusive service. Having placed the Church at the centre of Christ, it is necessary that every religion is placed in the centre of the Church, being converted to Christ and the one, holy, catholic and apostolic Church. From the Church, in Christ, with Christ, through Christ we come to the heart of Christ, from the heart of Christ, always for the Church, in the Church, with the Church we reach to the heart of the Father, through the Holy Spirit. The religion in which you do not come to God, in Christ, for the Church, taken by the hand by God's Spirit, that is the Spirit of Christ and the Church, will never be free from the risk of building religious Babel Towers. But also the Catholic Church must be especially mindful. Many of her children could fall into this trap: becoming builders of idolatry. Being one is easy.

Virgin Mary, Mother of the Redemption, Angels and Saints make us worshippers of the God of Jesus.

# They will throw them into the fiery furnace

# Wis 12,13.16-19; Ps 85,5-6.9-10.15; Rm 8,26-27; Mt 13,24-43.

### 23 JULY – XVI SUNDAY O.T.

Speaking of perdition from the earth is one thing, talking about it from hell is something else. In his teaching Jesus always speaks of eternal damnation. But is there maybe today anyone who believes in the truth of his Word? In the Gospel one alone worries of his brothers and wants them to be warned so that they get converted in order not to go to that place of torment. It is the rich villain in Jesus' parable. This man, having ended up in the fire for his selfishness and his great spiritual blindness, asks Abraham to send Lazarus to warn his brothers. He does not want them to be lost forever. Abraham's response condemns us all: "They have the Law and the Prophets." We have Jesus Christ and his Gospel. But do not we say that the gospel is a fairy tale, a literary genre, a saying of the past? Today, man has evolved and the Gospel does not suit his high degree of civilization with no moral Law and no transcendent truth. The supernatural, if any, comes after death and it is for everyone. Today, the very false law of evolution applies. As the man from animal became man, so from a man is becoming God. From God passes naturally into the eternal divine.

*He proposed another parable to them. "The kingdom of heaven may be likened to a man who sowed good seed in his field. While everyone was asleep his enemy came and sowed weeds all through the wheat, and then went off. When the crop grew and bore fruit, the weeds appeared as well. The slaves of the householder came to him and said, 'Master, did you not sow good seed in your field? Where have the weeds come from?' He answered, 'An enemy has done this.' His slaves said to him, 'Do you want us to go and pull them up?' He replied, 'No, if you pull up the weeds you might uproot the wheat along with them. Let them grow together until harvest; then at harvest time I will say to the harvesters, "First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn."'"*

*He proposed another parable to them. "The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the 'birds of the sky come and dwell in its branches.'" He spoke to them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened." All these things Jesus spoke to the crowds in parables. He spoke to them only in parables, to fulfil what had been said through the prophet: "I will open my mouth in parables, I will announce what has lain hidden from the foundation (of the world)."*

*Then, dismissing the crowds, he went into the house. His disciples approached him and said, "Explain to us the parable of the weeds in the field." He said in reply, "He who sows good seed is the Son of Man, the field is the world, the good seed the children of the kingdom. The weeds are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels. Just as weeds are collected and burned (up) with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all who cause others to sin and all evildoers. They will throw them into the fiery furnace, where there will be wailing and grinding of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears ought to hear.*

Jesus reveals and exposes all thoughts of hearts. A truth of Christ that must always be confessed reveals to us that He does not force anyone to believe in his Word. Nor is anyone forced by him to live the Gospel. Faith in Him is a choice and so also the Gospel is a choice. Let us imagine that a young person has fifty girls with whom to amuse himself from morning to night, to what end should he choose the Gospel that also prohibits him a single lustful gaze of even one of them? If not to enjoy tomorrow eternal life and to escape the snares of perdition into the fire that never dies out? If there is no eternal damnation, choosing the Gospel is the greatest folly for humans. For what basic reason does it oblige us to live almost like angels of heaven, if not to conquer Paradise?

Virgin Mary, Mother of the Redemption, Angels and Saints, give us the intelligence of the Gospel.

# Teacher, we wish to see a sign from you

# Ex 14,5-18; Ps Ex 15,1-6; Mt 12,38-42.

### 24 JULY

There is an infinite difference between the signs performed by Moses in Egypt and those carried out by Christ the Lord in the Gospel. Those of Moses served to convince the pharaoh of the superiority of the Lord over every other god, including all the gods of Egypt, so that the king left his people free, so that it began the journey of liberation from the slavery that afflicted it. Even though Moses has shown to Pharaoh that the Lord has in hand the whole creation, his heart was more and more stubborn, until all his army and he died in the Red Sea, which opened for the Jews, but closed for the Egyptians.

*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 14,21-31).*

Jesus did not come to bring about liberation. He came to overcome sin, death and the prince of this world in his body. He came to offer every man his victory, through conversion and faith in his Word. One believes in his Word, he is converted to his word, he lets himself be baptized, he is reborn of water and the Holy Spirit, walks from faith to faith in the Word, gains full victory over sin, death and the prince of this world. The sign is given to convince that He is from the Father and that his Word is true. However, his are not signs of power or omnipotence, but of most pure love. Loving and working with all his omnipotence of love Jesus testifies to be from God, with Him and through Him.

*Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you." He said to them in reply, "An evil and unfaithful generation seeks a sign, but no sign will be given it except the sign of Jonah the prophet. Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights. At the judgment, the men of Nineveh will arise with this generation and condemn it, because they repented at the preaching of Jonah; and there is something greater than Jonah here. At the judgment the queen of the south will arise with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and there is something greater than Solomon here.*

Scribes and Pharisees ask Christ for a striking sign, from which to infer that he is truly from God. Jesus replies that they will have this sign. It is well above any other sign so far given by God. It is the sign of his resurrection. But today the sign is given to them. It is his Word. If they had a bit of humility, they would know that his Word can only come from God. It is his supreme prophecy of truth and light that attests his origin from the Father. One answer of Jesus is enough to prove that He is from God. In fact, no man ever succeeded to catch him on the wrong foot in his Words.

Virgin Mary, Mother of the Redemption, Angels and Saints make us humble before Jesus.

# Can you drink the cup that I am going to drink?

# 2Cor 4,7-15; Ps 125,1-6; Mt 20,20-28.

### 25 JULY

Jesus walks, teaches, trains, reveals himself and accomplishes miracles. But it is as if he said nothing and revealed nothing of his mystery and his truth according to God. The men are deaf to his voice. They proceed with their thoughts of land for the land. For them there is only one way of being Messiah, according to David, as if the kingdom of God were an update of the reign of David and the Messiah one in everything like him. The prophecy made to David merely says that the kingdom and the king will be eternal. Nothing more. After that prophecy there are a multitude and each reveals and manifests a truth about Christ that will come. The Messiah according to God is the one who will give fulfilment to all truths. One truth alone does not make him the Messiah according to God, it might make him Messiah according to the thought of men. But God's thoughts are *"very high"*, difficult to grasp for a mind created, surrounded by the natural limit and furthermore by the one even heavier of sin. Jesus is immersed in the wisdom of the Holy Spirit and knows how to respond.

The mother of the sons of Zebedee approaches Jesus and with mentality after the flesh, asks Jesus that her two sons, James and John, are put in first place in his kingdom. One has to take place at his right and one on his left. A worldly thought and request about the kingdom! Jesus cannot explain to a woman who knows nothing of Him his divine and human mystery and his mission of salvation. He operates for a distinction. He can only give that which is within his jurisdiction. He can give them his cup so that they drink it, that his martyrdom. This he can give and certainly will give it. But he cannot assign any place. He cannot determine who is first and who is second. Who must go to the right and who on the left. The Father has reserved this power to his choice. It is from his will alone, in which there will never be any interference, assigning seats, tasks and ministries. It is of the Holy Spirit giving each person his own personal and special charisma, so that the ministry received can be lived with an excellent fruiting. But is this explanation enough to bring peace in the heart of the disciples? Did not all of them dream the first place?

*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."*

The other ten hear the words of the mother of Zebedee's sons, do not pay any attention to Jesus' answer. If they had understood the words of the Master, there surely would be peace in their hearts, since everything is from the Father and nothing from Jesus the Lord. Jesus intervenes and reassures the hearts of all. First of all Jesus' kingdom is not a kingdom in the manner of the kingdoms of the earth. These are realms in which oppression and domination on the part of those who govern, reign. They are not called to rule, for the kingdom is different. That of Jesus is a realm in which one only serves. But to serve, one must put himself in last place. Wishing the first place is already building a different realm, not of God. It will be the first who will take the last place and he will make himself the servant of all. In this service, Jesus gives himself as a model. He did not come to be served but to serve and give his life as a ransom for many. That is how you live in the kingdom of God that He shall build on the land. These are its laws and they are of true liberation for all, for the first place is one, the last place instead is infinite.

Virgin Mary, Mother of the Redemption, Angels and Saints, give us the last place in Christ.

# A sower went out to sow

# Ex 16,1-5.9-15; Ps 77,18-19.23-28; Mt 13,1-9.

### 26 JULY

Jesus does not only work and teach, he operates and explains, teaches and enlightens. He begins his mission for the building up of God's kingdom on earth with sowing the Word in the heart. It is the Sermon on the Mount in one piece, whose debut is the proclamation of the beatitudes. How does his Gospel end? By sending His apostles to preach the Gospel to every creature because it is from its acceptance, in baptism, that one becomes the kingdom of God. Those who are sent must act like him: proclaiming the Word, teaching how the Word must be lived. Proclamation, faith in the Word, baptism and perfect exemplariness in life according to the Word.

*When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you (falsely) because of me. Rejoice and be glad, for your reward will be great in heaven. Thus they persecuted the prophets who were before you (Mt 5,1-12). Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age" (Mt 28,18-20).*

If Jesus comes into the world to build the kingdom of God, preaching the Word and showing concretely to all how it is lived, if the Apostles are sent to the world to proclaim the Word, baptizing those who believe in it, showing everyone how the Word is lived, might one ever think that the kingdom of God can be born without the proclamation of the Word, without baptism, without the teaching that shows the real possibility that what Jesus said is livable in its entirety? The Apostles and their successors must have in their heart only one desire, that must be transformed into the commitment of life. They are called and sent to make the kingdom of God and it is made by making the Church, aggregating new children, making them be born of water and Holy Spirit. If they do not build up the kingdom of God, building the Church, their mission is a complete failure. From the mission one passes to the grave sin of omission. They are sent to build the kingdom and they took care of things of the earth. For the earth, the earth is the one that must take care of. The command of Jesus is strong: *"Let the dead bury the dead."*

*On that day, Jesus went out of the house and sat down by the sea. Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. And he spoke to them at length in parables, saying: "A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. Whoever has ears ought to hear."*

Jesus warns his missionaries. Membership of the kingdom does not depend only on the Word that they will sow in the hearts, but from the nature of the heart. Knowing that most of their seed will be lost, they will have to worry about shedding more seed they will be capable of. If they will spread the seed on four hearts, three fail, one will accept it. If instead they will spread it on one hundred hearts, seventy-five will not respond, twenty-five will respond with many fruits, even if fruiting is not equal for all. The construction will depend on two factors: from the sowing of the Word of Jesus and from the zeal and time devoted to the sowing of the Word. Who seeds little, will reap little.

Virgin Mary, Mother of the Redemption, Angels and Saints make us diligent seeders.

# Gross is the heart of this people

# Mt 13,10-17.

### 27 JULY

The remembrance of a prophecy applied to the generation of the time of Jesus attests that there is the same religious, moral, spiritual condition of the historical time in which it was uttered. At the time of Isaiah, Israel war compared to the towns of Sodom and Gomorrah by the Lord.

*Hear, O heavens, and listen, O earth, for the LORD speaks: Sons have I raised and reared, but they have disowned me! An ox knows its owner, and an ass, its master's manger; But Israel does not know, my people has not understood. Ah! sinful nation, people laden with wickedness, evil race, corrupt children! They have forsaken the LORD, spurned the Holy One of Israel, apostatized. Where would you yet be struck, you that rebel again and again? The whole head is sick, the whole heart faint. From the sole of the foot to the head there is no sound spot: Wound and welt and gaping gash, not drained, or bandaged, or eased with salve. Your country is waste, your cities burnt with fire; Your land before your eyes strangers devour (a waste, like Sodom overthrown) -  And daughter Zion is left like a hut in a vineyard, Like a shed in a melon patch, like a city blockaded. Unless the LORD of hosts had left us a scanty remnant, We had become as Sodom, we should be like Gomorrah.*

*Hear the word of the LORD, princes of Sodom! Listen to the instruction of our God, people of Gomorrah! What care I for the number of your sacrifices? says the LORD. I have had enough of whole-burnt rams and fat of fatlings; In the blood of calves, lambs and goats I find no pleasure. When you come in to visit me, who asks these things of you? Trample my courts no more! Bring no more worthless offerings; your incense is loathsome to me. New moon and sabbath, calling of assemblies, octaves with wickedness: these I cannot bear. Your new moons and festivals I detest; they weigh me down, I tire of the load. When you spread out your hands, I close my eyes to you; Though you pray the more, I will not listen. Your hands are full of blood! Wash yourselves clean! Put away your misdeeds from before my eyes; cease doing evil; learn to do good. Make justice your aim: redress the wronged, hear the orphan's plea, defend the widow. (Is 1,2-17).*

It is an extremely pitiful, miserable condition, of complete deafness and blindness toward the Word of the Lord. Grossness makes the Lord speak in vain. At the time of Jesus, not only does Jesus speak in vain to his people, but there is also one only desire from all those who are responsible in some way: killing him to prevent Him from speaking. Jesus must speak. He must tell all the will of God communicated to Him in the Holy Spirit. He tells it in a comprehensible language for those who have to listen and incomprehensible for those who do not want to listen, instead. The obedience guided by prudence performs the miracle.

*The disciples approached him and said, "Why do you speak to them in parables?" He said to them in reply, "Because knowledge of the mysteries of the kingdom of heaven has been granted to you, but to them it has not been granted. To anyone who has, more will be given and he will grow rich; from anyone who has not, even what he has will be taken away. This is why I speak to them in parables, because 'they look but do not see and hear but do not listen or understand.' Isaiah's prophecy is fulfilled in them, which says: 'You shall indeed hear but not understand you shall indeed look but never see.* *Gross is the heart of this people, they will hardly hear with their ears, they have closed their eyes, lest they see with their eyes and hear with their ears and understand with their heart and be converted, and I heal them.' "But blessed are your eyes, because they see, and your ears, because they hear. Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.*

Today the world spies on our words to draw from them every justification for its sins, the transgressions, the alterations of the Gospel, the distortion of every Law of God. It often tempts the ministries of the Word so that they express an opinion on some issues of current interest, but according to the thought of Satan, not certainly according to the heart of Jesus. It is up to those who are responsible of the Word, of faith, of the Gospel not to let themselves be caught in the traps of the world. Today the grossness to the Word is a hundredfold in relation to the time of Isaiah and of Jesus. Today the world desires one only thing: being standardized into evil.

Virgin Mary, Mother of Redemption, Angels, Saints, make us immensely prudent.

# Who hears the word and understands it

# Ex 20,1-17; Ps 18,8-11; Mt 13,18-23.

### 28 JULY

The Word of the Lord always needs the voice, the heart, the understanding, the wisdom, all the spirit and the soul of man so that, from written word, it may become Word of salvation and of redemption for all the people. Moreover, the Word must resound in the fullness of its truth not in one heart, but in the entire people of the Lord. Everybody must listen to the same Word and everybody the same explanation. This is what happens at the time of Nehemiah. It is from the unique Word of God, of its unique truth, from its unique comprehension that the people rise, become true people of the Lord.

*Now when the seventh month came, the whole people gathered as one man in the open space before the Water Gate, and they called upon Ezra the scribe to bring forth the book of the law of Moses which the LORD prescribed for Israel. On the first day of the seventh month, therefore, Ezra the priest brought the law before the assembly, which consisted of men, women, and those children old enough to understand. Standing at one end of the open place that was before the Water Gate, he read out of the book from daybreak till midday, in the presence of the men, the women, and those children old enough to understand; and all the people listened attentively to the book of the law. Ezra opened the scroll so that all the people might see it (for he was standing higher up than any of the people); and, as he opened it, all the people rose.* *The Levites Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, and Pelaiah explained the law to the people, who remained in their places.) Ezra read plainly from the book of the law of God, interpreting it so that all could understand what was read. (Ne 8,1-8).*

Jesus teaches his disciples that without any explanation the Word sowed does not even take root. The devil immediately comes and takes it away. It does not enter the heart. Today one reads the unique Word, without its unique truth and its unique explanation, though. Everyone reads and draws from the word what he desires, wants, thinks, imagines. What are the results? The confusion in all the people of God and every spiritual and moral chaos. Once, at least about the great issue – unity and trinity of God, incarnation, passion, death, resurrection of Jesus – there was a kind of unity. Today not even the mystery of the Trinity is safe. Let alone thinking about being able to save the mystery of incarnation. The unique God is engulfing every truth of the mystery, everything is put in a sarcophagus by this devilish invention for the putrefaction of every truth of our holy faith. If the Word is not explained according to God, but everyone understands it in one’s own way, one cannot hope to gather some fruit. It will neither bear fruit in a rich soil. The truthful chaos is so great that i twill not make any truth rule in the hearts. Everyone walks with one’s own truth, one’s understanding, one’s interpretations.

*"Hear then the parable of the sower. The seed sown on the path is the one who hears the word of the kingdom without understanding it, and the evil one comes and steals away what was sown in his heart. The seed sown on rocky ground is the one who hears the word and receives it at once with joy. But he has no root and lasts only for a time. When some tribulation or persecution comes because of the word, he immediately falls away. The seed sown among thorns is the one who hears the word, but then worldly anxiety and the lure of riches choke the word and it bears no fruit. But the seed sown on rich soil is* *the one who hears the word and understands it, who indeed bears fruit and yields a hundred or sixty or thirtyfold."*

When one gives the heart to the Word, it is necessary that the entire body be of it, too. Giving the body to the Word is to give it to the persecutions and to all tribulations that come from the faith in the Word. The spirit must be given to the Word, as well. So far, it must only think according to the Gospel, abandoning all the thoughts of the mind turned to the earth, for by now there is one only thought to cultivate: how to bring all our person in the highest glory of heaven. If body and spirit are not given to the Word, no fruit will be gathered. One tribulation is enough to come back. One thought of greed, pride, vainglory, lust, concupiscence for the things of the world is enough and one immediately abandons himself to the world and to its laws of vice and of sin.

Virgin Mary, Mother of Redemption, Angels, Saints, make us of the Word entirely.

# A woman whose name was Martha welcomed him

# 1Jn 4,7-16; Ps 33,2-11; Jn 11,19-27; oppure: Lk 10,38-42.

### 29 JULY

Today we talk about desk or coffee table theology, theology from the pulpit, lectern and chair, confessional theology, the theology of dialogue or confrontation, road theology, scientific theology and practical theology, conceived theology and applied theology, universal theology and occasional theology. Often all these theologies are put against each other. Then it is right that we ask ourselves: which is the real one and which are the false ones? Which is the right one and which are unjust ones? Which is the useful and which are useless ones?

Reading what happens in the house of Martha and Mary, we receive a special light that allows us to give the right solution to the question. In this house there are two theologies: that of Martha and the other of Mary. Which of the two is the real, right and useful one and why? But before that what is the difference between the two theologies? The theology of Marta starts from her heart. She thinks, decides and operates. What her heart says to her is true. She need nothing else. Her heart tells her she must jail herself in the kitchen and take care of things at home and she sinks into a suffocating job.

The theology of Mary is totally different. She knows that everything must come from the heart of the Father. He is the Lord of her life. To him minutes and hours, days and weeks, months and years must be consecrated. Only one knows the heart of the Father: Christ Jesus. She stays at the feet of Christ the Lord and asks Him to reveal her the secrets of his Father all hidden in his heart. Listening to the heart of Christ, she listens to the Father's heart. For the heart of Christ, for this one way, she reaches to the heart of the Father and chooses it as her heart. Now you knows what to do. She does not think from her heart, but from the heart of the Father.

This theology of Mary is all the same as that of Jesus the Lord. He is always listening to the Father in the Holy Spirit. The Father says, and he refers. The Father commands and He obeys. The Father sends him, and he goes there. The Father tells him what to say and he speaks. Jesus does nothing but express all the beauty of truth, grace, mercy, fidelity and justice of the Father's thought. If Christ were not always from the Father, he would have words of truth and falsehood, justice and injustice, proper and improper, good and bad, appropriate and inappropriate. While the Word of Jesus is always true, right, proper, good, opportune, of salvation, redemption, truth and love.

*As they continued their journey he entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary (who) sat beside the Lord at his feet listening to him speak. Martha, burdened with much serving, came to him and said, "Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me." The Lord said to her in reply, "Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her."*

Then it is not the place that makes real theology. It is true, if it is true and present word of God for the heart that listens. Theology is the search of the thought of God and its understanding. It becomes an instrument of salvation, when from the Holy Spirit it is transformed into Word of life for the heart that is placed in listening. In the Holy Spirit he one draws from the heart of the Father the knowledge of his thought. From the Holy Spirit, the thought of God is transformed into Word of salvation and redemption. From the Holy Spirit, the Word of salvation is made to become the Word of conversion and repentance.

Everything happens in the Holy Spirit, for Him, by Him, with Him. If in the theologian the Spirit of the Lord is absent, everything becomes research and empty word, because there can never be the Word of God on the speaker's mouth and never God's Word in the heart of the listener. Here then is the mission of the theologian: in the Holy Spirit taking the thought of the Father in the heart of Christ. Transforming the taken thought, always through the work of the Holy Spirit, into present Word to be preached to men. Together with the Word, pouring the Holy Spirit into the heart, for only the Spirit in the Word can work repentance and conversion.

Virgin Mary, Mother of the Redemption, Angels and Saints, fill us of the Holy Spirit.

# Thus it will be at the end of the age

# 1Kings 3,5.7-12; Ps 118,57.72.76-77.127-130; Rm 8,28-30; Mt 13,44-52.

### 30 JULY – XVII SUNDAY O.T.

Theology is the offer, today, at this time, to this man, of the fullness of the Father's thought, in its current understanding, in the light of the Holy Spirit, the only one that leads the missionaries of Christ Jesus and every other disciple to the whole truth. Then it is right that we ask ourselves: is God's kingdom still the only hidden treasure, the only precious pearl that require the sale also of our body to the cross to get hold of them? And more: is the kingdom of heaven still this net thrown into the sea that takes all kinds of good and bad fish and that the moment it is being hauled to shore fishers immediately operate the big separation between good and bad fish? Or with the Psalm we have to ask ourselves: "Did maybe God’s thought change?"

*My voice rises to God, and I will cry aloud; My voice rises to God, and He will hear me.**In the day of my trouble I sought the Lord; In the night my hand was stretched out without weariness; My soul refused to be comforted.**When I remember God, then I am disturbed; When I sigh, then my spirit grows faint. You have held my eyelids open; I am so troubled that I cannot speak.**I have considered the days of old, The years of long ago.**I will remember my song in the night; I will meditate with my heart, And my spirit ponders:* *Will the Lord reject forever? And will He never be favourable again?**Has His loving kindness ceased forever? Has His promise come to an end forever?**Has God forgotten to be gracious, Or has He in anger withdrawn His compassion? Selah.**Then I said, “It is my grief, That the right hand of the Most High has changed.”**I shall remember the deeds of [*[*i*](https://www.biblegateway.com/passage/?search=Psalm+77&version=NASB#fen-NASB-15105i)*]the Lord; Surely I will remember Your wonders of old.**I will meditate on all Your work And muse on Your deeds.**Your way, O God, is holy; What god is great like our God?**You are the God who works wonders; You have made known Your strength among the peoples.**You have by Your power redeemed Your people, The sons of Jacob and Joseph.**The waters saw You, O God;  
The waters saw You, they were in anguish; The deeps also trembled.**The clouds poured out water;  
The skies gave forth a sound; Your arrows flashed here and there.**The sound of Your thunder was in the whirlwind; The lightnings lit up the world; The earth trembled and shook.**Your way was in the sea  
And Your paths in the mighty waters, And Your footprints may not be known.**You led Your people like a flock  
By the hand of Moses and Aaron (Ps 77 /76) 1-21).*

Like for the Psalmist, even for me today that is my torment: *"Did the Lord’s thought change?"* If it has changed, what prophet has He sent to earth to announce this change? But if the Lord’s thought changed, Jesus Christ is no longer his thought. If Jesus Christ is not his thought, not even the Gospel is the thought of the Christian. What then is the thought of the Christian and on what evidence is guaranteed its truth? Is eternal hell still a thought of God, since by now all announce its closing and even its non-existence? If this is true, we must affirm that the thought of God has changed.

*"The kingdom of heaven is like a treasure buried in a field, which a person finds and hides again, and out of joy goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant searching for fine pearls. When he finds a pearl of great price, he goes and sells all that he has and buys it. Again, the kingdom of heaven is like a net thrown into the sea, which collects fish of every kind. When it is full they haul it ashore and sit down to put what is good into buckets. What is bad they throw away. Thus it will be at the end of the age. The angels will go out and separate the wicked from the righteous and throw them into the fiery furnace, where there will be wailing and grinding of teeth. "Do you understand all these things?" They answered, "Yes." And he replied, "Then every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old."*

If the thought of God is no longer Christ the Lord, not even his Gospel is the thought of the Christian anymore. Even Scripture loses its value of revelation of the thought of God. The Church is no longer obligated to preach the ancient Word of God, having the Lord changed his thought. But if God has changed his thinking, what good is the knowledge of Scripture, Tradition, the Magisterium in all that is of the old thought of God? What good are the great theologians and Fathers of the past? No one is being aware that a single statement is destroying the whole truth.

Virgin Mary, Mother of the Redemption, Angels and Saints, give us the true thought of God.

# The kingdom of heaven is like

# Ex 32,15-24.30-34; Ps 105,19-23; Mt 13,31-35.

### 31 JULY

Jesus does not want the missionaries of the Gospel to become discouraged because they neither see nor collect immediate results from their work. The growth of the seed sown in the hearts is slow. Sometimes it may even happen that one sows and another reaps. This truth is proclaimed by Jesus at Jacob's well to his disciples.

*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).*

The kingdom of God is the work of the whole body of Christ. In this body there is a constant update of new cells. To cells that leave time for eternity always new ones succeed. For this reason, a cell seeds and another collects. But also the cell that collects must seed, if it wants the cells that come after are able to collect. And so it is sown and harvested, each reaps what others have sown. With no sowing there is neither construction nor building up of God's kingdom.

St. James warns the disciples of Jesus, that are themselves seeds of the kingdom of heaven, so that they persevere until the harvest. They cannot remain plants in half, without having completed the work of their maturation and fruiting. It is urgent that they accomplish their own sanctification in growth in the virtues.

*Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient with it until it receives the early and the late rains. You too must be patient. Make your hearts firm, because the coming of the Lord is at hand. Do not complain, brothers, about one another, that you may not be judged. Behold, the Judge is standing before the gates. Take as an example of hardship and patience, brothers, the prophets who spoke in the name of the Lord. Indeed we call blessed those who have persevered. You have heard of the perseverance of Job, and you have seen the purpose of the Lord, because "the Lord is compassionate and merciful" (Jm 5,7-11).*

While the parable of the mustard seed indicates the slow growth of the kingdom in ourselves and in others, that of the yeast reveals to us that if we are true kingdom of God the kingdom will spread around us. The real leaven ferments the whole lump. The true disciple is the leaven that ferments of Christ the world around him. If the world remains unleavened, unexpanded, it is a sign that the disciple is not leaven. As the flour is the same for everyone, so the world is world the same for all. The world is not what makes the difference, but the yeast. A Christian who each day lets himself be leavened by Christ, will rise with Christ those who are around and beside him.

*He proposed another parable to them. "The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the 'birds of the sky come and dwell in its branches.'" He spoke to them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened." All these things Jesus spoke to the crowds in parables. He spoke to them only in parables, to fulfil what had been said through the prophet: "I will open my mouth in parables, I will announce what has lain hidden from the foundation (of the world)."*

The Word of Jesus is clear. Who grows as a true kingdom of God, even if in the necessary slowness, will always attract people to the kingdom. Who lets himself be leavened by Christ, he will leaven the world with Christ. Everything is from being true kingdom of the Christian.

Virgin Mary, Mother of the Redemption, Angels and Saints make us true kingdom of God today.