**APRIL 2017**

## FIRST DECADE OF APRIL

### Never before has anyone spoken like this one

### Jer 11,18-20; Ps 7,2-3.9-12; Jn 7,40-53.

### 1 APRIL

For the salvation of Jesus, so that nothing prevents the holy, true and perfect fulfilment of his mission, the Heavenly Father, with his Holy Spirit, creates in the hearts a membership movement in Christ Jesus, that is of contrast with those who wish an immediate death. There is not a compact front against Christ, but there are two fronts which compact with one another. This is also what happened in the Sanhedrin with Paul.

*Paul looked intently at the Sanhedrin and said, "My brothers, I have conducted myself with a perfectly clear conscience before God to this day." The high priest Ananias ordered his attendants to strike his mouth. Then Paul said to him, "God will strike you, you whitewashed wall. Do you indeed sit in judgment upon me according to the law and yet in violation of the law order me to be struck?" The attendants said, "Would you revile God's high priest?" Paul answered, "Brothers, I did not realize he was the high priest. For it is written, 'You shall not curse a ruler of your people.'" Paul was aware that some were Sadducees and some Pharisees, so he called out before the Sanhedrin, "My brothers, I am a Pharisee, the son of Pharisees; (I) am on trial for hope in the resurrection of the dead." When he said this, a dispute broke out between the Pharisees and Sadducees, and the group became divided. For the Sadducees say that there is no resurrection or angels or spirits, while the Pharisees acknowledge all three. A great uproar occurred, and some scribes belonging to the Pharisee party stood up and sharply argued, "We find nothing wrong with this man. Suppose a spirit or an angel has spoken to him?" The dispute was so serious that the commander, afraid that Paul would be torn to pieces by them, ordered his troops to go down and rescue him from their midst and take him into the compound. The following night the Lord stood by him and said, "Take courage. For just as you have borne witness to my cause in Jerusalem, so you must also bear witness in Rome" (At 23,1-11).*

The chief priests and the Pharisees order that Jesus is arrested. It would have been the end. What does the Heavenly Father do? He creates a great admiration for his Son in the soldiers and they come back empty handed. When questioned, they say: *"No man ever spoke like this."* Here are the first two fronts: the chief priests and Pharisees and the guards. But quickly two fronts are also created within the Pharisees. Nicodemus takes the defence of Jesus. Even if they respond him with tone of contempt and declare Nicodemus an ignorant of the Law, the Pharisees know that they cannot act as they wish. They do not have full government of the situation.

*Some in the crowd who heard these words said, "This is truly the Prophet." Others said, "This is the Messiah." But others said, "The Messiah will not come from Galilee, will he? Does not scripture say that the Messiah will be of David's family and come from Bethlehem, the village where David lived?" So a division occurred in the crowd because of him. Some of them even wanted to arrest him, but no one laid hands on him. So the guards went to the chief priests and Pharisees, who asked them, "Why did you not bring him?" The guards answered, "Never before has anyone spoken like this one." So the Pharisees answered them, "Have you also been deceived? Have any of the authorities or the Pharisees believed in him? But this crowd, which does not know the law, is accursed." Nicodemus, one of their members who had come to him earlier, said to them, "Does our law condemn a person before it first hears him and finds out what he is doing?" They answered and said to him, "You are not from Galilee also, are you? Look and see that no prophet arises from Galilee." Then each went to his own house,*

The Lord knows how to rescue his Son before it is his hour. Today he saves him putting one against the other. It is as if God fulfilled the prophecy of Jeremiah.

*Now speak to them this word: Thus says the Lord, the God of Israel: Every wine flask is meant to be filled with wine. If they reply, "Do we not know that every wine flask is meant to be filled with wine?" say to them: Thus says the Lord: Beware! I am filling with drunkenness all the inhabitants of this land, the kings who succeed to David's throne, the priests and prophets, and all the citizens of Jerusalem. I will dash them against each other, fathers and sons together, says the Lord; I will show no compassion, I will not spare or pity, but will destroy them (Jer 13,12-14).*

It is the truth. We do not know how historically the Lord saves his elect. But we know that he always saves them. The arrangements belong to his eternal science. However, the faith belongs to us. Nothing happens without his will or without his permission.

Virgin Mary, Mother of the Redemption, Angels and Saints make us of pure faith in God.

### That they may believe that you sent me

### Ez 37,12-14; Ps 129,1-8; Rm 8,8-11; Jn 11,1-45.

### 2 APRIL – V SUNDAY OF LENT

The resurrection of Jairus' daughter had taken place in silence. No one had been a spectator except Peter, James and John. The resurrection of the son of the widow of Nain was accomplished in a remote village of Galilee, far from vigilant and watchful eyes. The resurrection of Lazarus is a public and striking fact. There are many viewers and there are also people of a certain political and religious breadth. We are in the vicinity of Jerusalem. With this work the peak of the power of Jesus is reached, but also the culmination of forbearance and tolerance on the part of the Jews.

Before this event, either you take a drastic decision, or Jesus might no longer be stopped. If he Christ wins, the religion of the chief priests, scribes, Pharisees and Sadducees dies. The artificial, plastic, lifeless, liquid religion, controlled by the ignorant thought and foolish man dies. This religion which knows only give death because of the transformation operated in them by men dies. Christ cannot win. He must die. In fact, it is after this wonderful work that his physical elimination is decided. The dilemma is this: either Christ or us. However, the only real solution is not the dilemma, but a perfect unity: they in Christ Jesus, in his Word.

The Heavenly Father does not work the miracle through Christ to push the Jews to declare the death of the Messiah. Instead, he works it as a pure gift of love. Lazarus is called out of the tomb, so that no one could doubt of the origins from God of the Lord Jesus. No one can call a dead man so that he comes out of the grave. If he calls him and the dead answers and obeys him then it is a sign that this man comes directly from God. This man is greater than Elijah and Elisha, than Moses and of all the other prophets of the Old Testament. That is the purpose according to God of that resurrection. The world of foolishness and ignorance uses it to decree the death of its author. The greater light is seen as evil from this world.

*Now a man was ill, Lazarus from Bethany, the village of Mary and her sister Martha. Mary was the one who had anointed the Lord with perfumed oil and dried his feet with her hair; it was her brother Lazarus who was ill. So the sisters sent word to him, saying, "Master, the one you love is ill." When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away. And many of the Jews had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. (But) even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise." Martha said to him, "I know he will rise, in the resurrection on the last day." Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world."*

*So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" So they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go." Now many of the Jews who had come to Mary and seen what he had done began to believe in him.*

The resurrection of Lazarus shows who really Jesus is. He is the one who acts with all the omnipotence of the Father. But he is also the one through whom the Father works immediately. It suffices that Jesus asks and instantly the prayer is heard. From this moment on who does not believe in Christ, no longer has any justification before God. Jesus did everything to express and reveal his origin from the Father.

Virgin Mary, Mother of the Redemption, Angels and Saints, give the true faith to every man.

### Let the one among you who is without sin

### Dn 13,1-9.15-17.19-30.33-62; Ps 22,1-6; Jn 8,1-11.

### 3 APRIL

Walking with the thoughts of the Lord is impossible for the man who became God and also placed his thoughts as a law, rule and statute for the other men. Like Moses, for historical reasons, the Lord has ordained death for certain sex crimes.

*If a man commits adultery with his neighbour’s wife, both the adulterer and the adulteress shall be put to death. If a man disgraces his father by lying with his father's wife, both the man and his stepmother shall be put to death; they have forfeited their lives. If a man lies with his daughter-in-law, both of them shall be put to death; since they have committed an abhorrent deed, they have forfeited their lives. If a man lies with a male as with a woman, both of them shall be put to death for their abominable deed; they have forfeited their lives. If a man marries a woman and her mother also, the man and the two women as well shall be burned to death for their shameful conduct, so that such shamefulness may not be found among you. If a man has carnal relations with an animal, the man shall be put to death, and the animal shall be slain. If a woman goes up to any animal to mate with it, the woman and the animal shall be slain; let them both be put to death; their lives are forfeit (Lev 20,10-16).*

 With the prophet Nathan the Lord did not decree the death of David and Bathsheba. He gave them his forgiveness and mercy. The horrible sin that is of contempt of the Lord remains. The penalty is modified. The unspeakable suffering also remains.

*Then Nathan said to David: Why have you spurned the Lord and done evil in his sight? You have cut down Uriah the Hittite with the sword; you took his wife as your own, and him you killed with the sword of the Ammonites. Now, therefore, the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah to be your wife.' 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 (Cf. 2Sam 12.7-15).*

With the prophet Ezekiel the Lord is declared contrary to the death of the sinner. He wants every sinner to be converted and live. He is the God of life and not of death.

*When a virtuous man turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die. But if a wicked man, turning from the wickedness he has committed, does what is right and just, he shall preserve his life; since he has turned away from all the sins which he committed, he shall surely live, he shall not die. And yet the house of Israel says, "The Lord's way is not fair!" Is it my way that is not fair, house of Israel, or rather, is it not that your ways are not fair? Therefore I will judge you, house of Israel, each one according to his ways, says the Lord God. Turn and be converted from all your crimes, that they may be no cause of guilt for you. Cast away from you all the crimes you have committed, and make for yourselves a new heart and a new spirit. Why should you die, O house of Israel? For I have no pleasure in the death of anyone who dies, says the Lord God. Return and live! (Ez 18,25-32).*

 Like his Father, Jesus does not enjoy the death of whoever dies. He is the God of life. However, he is the God that dies so that everyone can return to life and stay in it.

*While Jesus went to the Mount of Olives. But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them. Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. They said to him, "Teacher, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say?" They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger.  But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her." Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, (and) from now on do not sin anymore."*

It is the teaching of Jesus: Do you want to judge and condemn? Make yourself pure from all sin.

Virgin Mary, Mother of the Redemption, Angels and Saints always make us creators of life.

### I do not belong to this world

### Nm 21,4-9; Ps 101,2-3.16-21; Jn 8,21-30.

### 4 APRIL

Jesus affirms with divine, eternal and infinite truth the difference that there is between him and any other man. He comes from up there, from Heaven, from the bosom of the Father. He lives in the bosom of the Father. On the contrary, the Jews come from the earth, they live in the bosom of the earth. Jesus is not of this world, the Jews are of the world, they belong to the world. Jesus wants also his disciples to make this same distinction. They are in the world, but they are not of the world. They are not of the world, because they belong to the Spirit of the Lord. They are from water and Holy Spirit. They do not come from the earth. A new birth was made in them. They were born from God. This is their truth.

*Now there was a Pharisee named Nicodemus, a ruler of the Jews. He came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him." Jesus answered and said to him, "Amen, amen, I say to you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can a person once grown old be born again? Surely he cannot reenter his mother's womb and be born again, can he?" Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit. What is born of flesh is flesh and what is born of spirit is spirit. Do not be amazed that I told you, 'You must be born from above.' The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit" (Jn 3,1-8).*

*When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. But now I am coming to you. I speak this in the world so that they may share my joy completely. I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world. I do not ask that you take them out of the world but that you keep them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth. Your word is truth. As you sent me into the world, so I sent them into the world. And I consecrate myself for them, so that they also may be consecrated in truth. "I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me (Jn 17,12-21).*

If Jesus comes from above, from the Father, is in his bosom, he cannot talk like the Jews. They come from sin, from the earth, from men, from idolatry and even from the devil. They will speak from sin, from the earth, from men, from idolatry and from the devil. Never might they speak from the Father. They do not know him. Who speaks according to the earth testifies to be of the earth. Who speaks according to Heaven, attests to be from heaven.

*He said to them again, "I am going away and you will look for me, but you will die in your sin. Where I am going you cannot come." So the Jews said, "He is not going to kill himself, is he, because he said, 'Where I am going you cannot come'?" He said to them, "You belong to what is below, I belong to what is above. You belong to this world, but I do not belong to this world. That is why I told you that you will die in your sins. For if you do not believe that I AM, you will die in your sins." So they said to him, "Who are you?" Jesus said to them, "What I told you from the beginning. I have much to say about you in condemnation. But the one who sent me is true, and what I heard from him I tell the world." They did not realize that he was speaking to them of the Father. So Jesus said (to them), "When you lift up the Son of Man, then you will realize that I AM, and that I do nothing on my own, but I say only what the Father taught me. The one who sent me is with me. He has not left me alone, because I always do what is pleasing to him." Because he spoke this way, many came to believe in him.*

If we will also not make the difference between Jesus who comes from the bosom of the Father and every other man who comes from the earth, from sin, from blindness not from the eternal light, the grace, the truth, God, because He Himself is God, son of God, we will create a lot of confusion in the vast world of religions. The difference is not the modes or worship. The difference is Christ. It is a difference of truth, light, freedom, love, mercy, regeneration, new birth and belonging. Only Christ is very pure divine light.

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

### You will know the truth, and the truth will set you free

### Dn 3,14-20.46.50.91-92.95; Ps Dn 3,52-56; Jn 8,31-42.

### 5 APRIL

Before there was at least a difference and distinction between the world and faith. The world thought according to the world and acted according to the world. Faith instead thought according to the faith, acted according to the faith and defended her own principles. Freedom was the Law. The Law was the truth. The truth was the Word of Christ Jesus. There was an unbreakable bond between the Word, truth and freedom. Outside of the Word, of faith, one is slaves. St. James speaks of law of freedom and this law is one: the Gospel of Jesus Christ.

*Know this, my dear brothers: everyone should be quick to hear, slow to speak, slow to wrath, for the wrath of a man does not accomplish the righteousness of God. Therefore, put away all filth and evil excess and humbly welcome the word that has been planted in you and is able to save your souls. Be doers of the word and not hearers only, deluding yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his own face in a mirror. He sees himself, then goes off and promptly forgets what he looked like. But the one who peers into the perfect law of freedom and perseveres, and is not a hearer who forgets but a doer who acts, such a one shall be blessed in what he does (Jm 1,19-25).*

*Listen, my beloved brothers. Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him? But you dishonoured the poor person. Are not the rich oppressing you? And do they themselves not haul you off to court? Is it not they who blaspheme the noble name that was invoked over you? However, if you fulfil the royal law according to the scripture, "You shall love your neighbour as yourself," you are doing well. But if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever keeps the whole law, but falls short in one particular, has become guilty in respect to all of it. For he who said, "You shall not commit adultery," also said, "You shall not kill." Even if you do not commit adultery but kill, you have become a transgressor of the law. So speak and so act as people who will be judged by the law of freedom. For the judgment is merciless to one who has not shown mercy; mercy triumphs over judgment (Jm 2,5-13).*

But today, and this is the great corruption of the faith, from the world of faith, from the world of the Gospel, from the world of the truth, we talk and want a freedom without truth and without the Word. Without the Gospel, against the Word, against the Gospel and against the truth. People want to be free also in the lust, passion, unnatural and brutal love. If the world propose this, it could also be understandable. The world thinks as the world. That a child of the light proposes these things as truth, freedom and love, it is the sign of a great corruption in the faith and in the Word.

*Jesus then said to those Jews who believed in him, "If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free." They answered him, "We are descendants of Abraham and have never been enslaved to anyone. How can you say, 'You will become free'?" Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. A slave does not remain in a household forever, but a son always remains. So if a son frees you, then you will truly be free. I know that you are descendants of Abraham. But you are trying to kill me, because my word has no room among you. I tell you what I have seen in the Father's presence; then do what you have heard from the Father." They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would be doing the works of Abraham. But now you are trying to kill me, a man who has told you the truth that I heard from God; Abraham did not do this. You are doing the works of your father!" (So) they said to him, "We are not illegitimate. We have one Father, God." Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; I did not come on my own, but he sent me.*

Jesus has already warned his disciples: "If the light that is in you become darkness, how great is the darkness!". The world is confused not so much by its confusion, but by this tsunami that devastates it and that comes from the world of the corrupt faith. The most serious disasters in the world are not from the world, but from the faith having become darkness.

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

### He saw it and was glad

### Gen 17,3-9; Ps 104,4-9; Jn 8,51-59.

### 6 APRIL

All Ancient Scripture looks toward Christ walks towards Him, awaits Him and bases its true hope on Him. Abraham is on the march toward a future prepared for him by God. This is his faith. However, it does not explicitly speak of visions of God on the future through which to Abraham is revealed the coming in history of Jesus Christ. But Abraham is all turned toward the blessing that would have come from Him.

*By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go. By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God. By faith he received power to generate, even though he was past the normal age - and Sarah herself was sterile - for he thought that the one who had made the promise was trustworthy. So it was that there came forth from one man, himself as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore. All these died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth, for those who speak thus show that they are seeking a homeland. If they had been thinking of the land from which they had come, they would have had opportunity to return. But now they desire a better homeland, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them. By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, "Through Isaac descendants shall bear your name." He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol (Heb 11,8-19).*

Instead of Moses is clearly stated that he was walking into the future as if he saw the invisible and the invisible is Christ who comes to give his people the freedom that comes from His Word and the Holy Spirit that creates the new man, with a new heart.

*By faith Moses was hidden by his parents for three months after his birth, because they saw that he was a beautiful child, and they were not afraid of the king's edict. By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter; he chose to be ill-treated along with the people of God rather than enjoy the fleeting pleasure of sin. He considered the reproach of the Anointed greater wealth than the treasures of Egypt, for he was looking to the recompense. By faith he left Egypt, not fearing the king's fury, for he persevered as if seeing the one who is invisible (Heb 11,23-27).*

Jesus reveals to the Jews that if they were true children of Abraham they should rejoice more than their father. This contemplated the promised Seed in vision and was full of joy. They see, listen to the offspring of Abraham, it is in their midst physically and what do they think? How to take it out of the way. They have one goal: killing the true seed in which their blessing and the blessing of the world is.

*Amen, amen, I say to you, whoever keeps my word will never see death." (So) the Jews said to* *him, "Now we are sure that you are possessed. Abraham died, as did the prophets, yet you say, 'Whoever keeps my word will never taste death.' Are you greater than our father Abraham, who died? Or the prophets, who died? Who do you make yourself out to be?" Jesus answered, "If I glorify myself, my glory is worth nothing; but it is my Father who glorifies me, of whom you say, 'He is our God.' You do not know him, but I know him. And if I should say that I do not know him, I would be like you a liar. But I do know him and I keep his word. Abraham your father rejoiced to see my day; he saw it and was glad. So the Jews said to him, "You are not yet fifty years old and you have seen Abraham?" Jesus said to them, "Amen, amen, I say to you, before Abraham came to be, I AM." So they picked up stones to throw at him; but Jesus hid and went out of the temple area.*

Jesus reveals it with fullness of truth to the Jews. He is the blessing of Abraham. If they believe in Him, they enter the blessing and will not know death. They do not believe in Him, they remain in the curse of sin and will face eternal death.

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

### You, a man, are making yourself God

### Jer 20,10-13; Ps 17,2-7; Jn 10,31-42.

### 7 APRIL

Becoming God in the religion of the strictest and most rigorous monotheism is the highest betrayal of the religion of their fathers and was punished with death. Indeed Jesus never proclaimed himself God, he never said to be God as God is the Father. Instead He always talked about of sonship relationship with the Father. Jesus defends himself from this accusation, referring to Psalm, in which God himself calls the children of his people, gods, that is, sons of the Most Mighty. They are children of the Most Mighty they must behave as his children.

*God takes His stand in His own congregation; He judges in the midst of the rulers.**How long will you judge unjustly And show partiality to the wicked?**Vindicate the weak and fatherless; Do justice to the afflicted and destitute.**Rescue the weak and needy; Deliver them out of the hand of the wicked.**They do not know nor do they understand; They walk about in darkness; All the foundations of the earth are shaken. I said, “You are gods, And all of you are sons of the Most High.* *“Nevertheless you will die like men And fall like any one of the princes.”**Arise, O God, judge the earth! For it is You who possesses all the nations (Ps 82 (81) 1-8).*

Christ the Lord applies this same truth of Psalm to all his disciples. Becoming disciples of Jesus, we become sons of the Most Mighty. We have to behave as his true children and He gives the rules to live as true children of God.

*Do to others as you would have them do to you. For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit (is) that to you? Even sinners lend to sinners, and get back the same amount. But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as (also) your Father is merciful. "Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you" (Lk 6,31-38).*

Jesus does not deceive the Jews, by resorting to Psalm. He is doubly son. He is true Son of God by eternal generation, but also a true son of God by generation over time. He does not deny his equality with God, he cannot assert it with propriety of words and truth because otherwise the stoning would have been immediate. But he always affirms his equality with the Father, he always reveals the highest communion of life, but he always says that his relationship with the Father is of sonship. He is equal to the Father, the Father is greater than Him, He and the Father are one, He is always and entirely from the Father, He does nothing without obedience to the Father.

*The Jews again picked up rocks to stone him. Jesus answered them, "I have shown you many good works from my Father. For which of these are you trying to stone me?" The Jews answered him, "We are not stoning you for a good work but for blasphemy. You, a man, are making yourself God." Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'? If it calls them gods to whom the word of God came, and scripture cannot be set aside, can you say that the one whom the Father has consecrated and sent into the world blasphemes because I said, 'I am the Son of God'? If I do not perform my Father's works, do not believe me; but if I perform them, even if you do not believe me, believe the works, so that you may realize (and understand) that the Father is in me and I am in the Father." (Then) they tried again to arrest him; but he escaped from their power. He went back across the Jordan to the place where John first baptized, and there he remained. Many came to him and said, "John performed no sign, but everything John said about this man was true." And many there began to believe in him.*

A truth that Jesus wants the Jews to accept of Him does not come from the mystery of eternity, but of time. The works that He does testify that He is from the Father. If his works are from the Father, it is evident that the Father is in Him, in all his works, and He is in the Father, in his will. This truth comes from history and it must be accepted.

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

### Prophesied that Jesus was going to die for the nation

### Ez 37,21-28; Jer 31,10-12b.13; Jn 11,45-56.

### 8 APRIL

The Gospel of John tells us that in history there is an invisible satanic direction that uses visible people to implement its will of elimination from the earth of all those who have come, come and will come to destroy his empire of evil. Who belongs as a visible operator, a real hired by Satan, as his true instrument so that he can carry out his projects of cancellation of the just from the world? They are those who deliver themselves to sin. With sin one passes to his kingdom, he becomes his subject, he can work with them, he can maneuver them as he pleases. Let us observe carefully the historical reality. Who fights God and the Sons of God and his faithful servants? Those who have given their souls to the devil with sin. Surely Satan might never fight with the Sons of God against the Sons of God. These are moved by the Holy Spirit, are guided, fortified and sustained by Him. The children of Satan are and will always be the ones who want to destroy God and His kingdom on our earth.

But Jesus affirms this with great firmness of detection. Satan has no power over Him. He is only from the Father. He is from eternity from the Father. He is from the first moment of his Incarnation from the Father. He will be forever and ever from the Father. If he lets himself be nailed by Satan on the cross, by acting and working through his sons of perdition, he does it so that the world knows, learns how great his love for the Father is. To love his Father, to attest him all his devotion, he is ready not to let himself be crucified for one day, but for all eternity. For the Father He would remain forever on the cross. This is true because today and until the advent of the new heavens He is in his mystical body on the cross. He will never come down from it. Martyrdom for love is co-natural to the body of Christ, who is always called to manifest his great love for the Father. But the Christian who wants to love God is always called to manifest him all his love from the cross. Christianity is this truth.

*Now many of the Jews who had come to Mary and seen what he had done began to believe in him. But some of them went to the Pharisees and told them what Jesus had done. 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. So Jesus no longer walked about in public among the Jews, but he left for the region near the desert, to a town called Ephraim, and there he remained with his disciples. Now the Passover of the Jews was near, and many went up from the country to Jerusalem before Passover to purify themselves. They looked for Jesus and said to one another as they were in the temple area, "What do you think? That he will not come to the feast?"*

If Satan knows that from this love his defeat is born, why does he organize with a diabolical science Christ's death on the cross? Because he hopes to be able to make him fall even at the last moment. Until Jesus will not have given the spirit he is in his hands and will try him in every way so that he doubts the love of the Father, sins against Him and renders vain the work of salvation and redemption. We must say that with many disciples of Jesus he succeeded. He organized their martyrdom, their suffering and they fell from the faith, have abjured, withdrew from the confession to make Christ the Lord sealing it with their own blood. Caiaphas declares the death of Christ with a lying and not a truthful prophecy. There is no relationship between what he decrees and the reasons underlying as a foundation. His reasons are of will and each reason of will comes from Satan, it never comes from the purest prophecy of our God. The prophecy is true when the reasons are true. False reasons make false the prophecy and every false prophecy comes from the devil, never might it come from God. God, truth and reasons of truth: one.

Virgin Mary, Mother of the Redemption, Angels and Saints make us true children of God in Christ.

### Yet, not as I will, but as you will

### Is 50,4-7; Ps 21,8-9.17-20.23-24; Phil 2,6-11; Mt 26,36-46.

### 9 APRIL – PALM SUNDAY

Jesus is not only the Master with the pure Word of truth, drawn, for the communion of the Holy Spirit, always in the heart of the Father. He is also the Master with life and example. His mission begins with the mastery of the temptations.

*Filled with the holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry. The devil said to him, "If you are the Son of God, command this stone to become bread." Jesus answered him, "It is written, 'One does not live by bread alone.'" Then he took him up and showed him all the kingdoms of the world in a single instant. The devil said to him, "I shall give to you all this power and their glory; for it has been handed over to me, and I may give it to whomever I wish. All this will be yours, if you worship me." Jesus said to him in reply, "It is written: 'You shall worship the Lord, your God, and him alone shall you serve.'" Then he led him to Jerusalem, made him stand on the parapet of the temple, and said to him, "If you are the Son of God, throw yourself down from here, for it is written: 'He will command his angels concerning you, to guard you,' and: 'With their hands they will support you, lest you dash your foot against a stone.'" Jesus said to him in reply, "It also says, 'You shall not put the Lord, your God, to the test.'" When the devil had finished every temptation, he departed from him for a time (L 4,1-13).*

His entire public life has been a continuous test. To tempt him Satan made use of excellent elements: Pharisees, scribes, chief priests, Sadducees and many others persons that approached him to make him deviate from his mission. He, always in the Holy Spirit, remained faithful to the Father, giving Him all obedience. Today, Satan tempts him using his own humanity. Humanity is weak, fragile, feels the fear of what must happen. It is as if Satan put before the eyes all the pain, all the suffering, all the humiliations, the insults, the spitting, the lashes, nails and spear blows. Might his body endure all this? But is all this due to his body? The temptation that makes use of the fragility of our flesh is the most difficult to overcome. But Jesus does not let himself be outdone. He immerses himself in so strong a prayer as to transform, as reported by Luke, his sweat into blood. It is in this prayer that Satan is defeated. It is after this prayer that Christ hands himself over entirely to the Father. His will is sturdy, strong and resolute. Satan can even skin him alive. He will remain faithful to the Father till the last breath. His whole life is given forever to his God and Lord.

*Then Jesus came with them to a place called Gethsemane, and he said to his disciples, "Sit here while I go over there and pray." He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me." He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will." When he returned to his disciples he found them asleep. He said to Peter, "So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak." Withdrawing a second time, he prayed again, "My Father, if it is not possible that this cup pass without my drinking it, your will be done!" Then he returned once more and found them asleep, for they could not keep their eyes open. He left them and withdrew again and prayed a third time, saying the same thing again. Then he returned to his disciples and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. Get up, let us go. Look, my betrayer is at hand."*

Thus Jesus reveals us that it is not enough to overcome the initial temptations. Satan knows the he might always prevent the realization of the saving plan of the Creator and Redeemer of man. He prevented it in the Garden of Eden. He prevented it with all humanity. He did not prevent it with Christ. Every day he wants to prevent it with his disciples and with his body. Today Satan has invented a new strategy. It is no longer just the strategy of martyrdom, there is also a very subtle invention of his that pushes toward a mediocre Christianity, made only of intentionality. It suffices to be said that you are of Christ and that is enough. Then you can live with every sin, every transgression, every wickedness and every abomination. Many have already fallen, many will fall in this temptation.

Virgin Mary, Mother of the Redemption, Angels and Saints make us Christians according to Christ.

### Let her keep this for the day of my burial

### Is 42,1-7; Ps 26,1-3.13-14; Jn 12,1-11.

### 10 APRIL

Good and evil, holiness and sin, love and selfishness, motion in the Holy Spirit and instinct of the flesh clash in history, through the assessment of what is happening. Today Judas and Christ the Lord, the Eternal Light and the diabolic darkness are confronted. By Jesus in the Gospel according to John, Judas is said: *"Devil and son of perdition."* A woman comes to Christ the Lord with a very precious perfume. She anoints the feet of Jesus and then dries them with her hair. How does the eternal Light read this event in the Holy Spirit and how does Judas read it in the diabolical and infernal motion? Judah takes the opportunity to cry out to the waste and the squandering. The perfume could have been sold and the proceeds given to the poor. Instead, Jesus invites everyone to not judge the woman. She did a highly prophetic work. She anointed in advance his body, which in a few days will be handed over to death. What remains of the ointment must not be sold, it must be kept for it serves for his burial.

The woman in her prophetic gesture of pure truth is moved by the Holy Spirit. Who is in the Spirit of the Lord sees and reads everything according to the intentions of the Spirit of God. Jesus is in the perfect communion of the Spirit and sees and reads according to the Spirit. Judah is in the conduct according to the devil and sees and reads according to the devil. He is in darkness and reads from the darkness. He is in selfishness and reads from egotism. Who is in darkness does not love the poor and is never interested in them. Instead he uses the poor exploiting their image in the service of their own selfishness. The Evangelist John says it with inspired clarity. Judas does not care about the poor. He is a thief. He is interested in the proceeds of that sale to be able to take away from the apostolic counter its proceedings. Only those who are in the Holy Spirit see all the subtleties of the Spirit of the Lord, but also the inventions of Satan to deceive the world. Who is not in the Spirit of God, hears a word apparently good and lets himself be misled by it.

*Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. They gave a dinner for him there, and Martha served, while Lazarus was one of those reclining at table with him. Mary took a liter of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil. Then Judas the Iscariot, one (of) his disciples, and the one who would betray him, said, "Why was this oil not sold for three hundred days' wages and given to the poor?" He said this not because he cared about the poor but because he was a thief and held the money bag and used to steal the contributions. So Jesus said, "Leave her alone. Let her keep this for the day of my burial.  You always have the poor with you, but you do not always have me." (The) large crowd of the Jews found out that he was there and came, not only because of Jesus, but also to see Lazarus, whom he had raised from the dead. And the chief priests plotted to kill Lazarus too, because many of the Jews were turning away and believing in Jesus because of him.*

All history is interpreted by two readers: by readers that are in the Holy Spirit and those who are in the devil, because they are servants of his will and of his sin. No one who is in sin, who is a servant of Satan might interpret history according to divine truth. He will always give it an interpretation of falsehood, lies and darkness. He is darkness and from his darkness he interprets and reads history. Whoever wants to interpret history from the light of the Spirit of the Lord, he must abandon the kingdom and the school of the devil and go to the kingdom and the Holy Spirit School. He will pass on the side of the Spirit if he will enter the Word of Jesus and will live according to his saint order. Who is out of the Word, he is out of the light, out of the prompting of the Spirit and will always give history devilish and satanic interpretations. Today are not we giving to the very nature of man diabolical and satanic interpretations? Who gives these interpretations? Certainly not those who live in the Word of the Lord Jesus. Those who are in the kingdom of Satan, subject to his bondage of darkness and evil give them. Who wants to talk from the light, according to the light, is obliged to go into the kingdom of light.

Virgin Mary, Mother of the Redemption, Angels and Saints make us light in the light of Chirst.

**APRIL 2017**

## SECOND DECADE OF APRIL

### What you are going to do, do quickly

### Is 49,1-6; Ps 70,1-4a.5-6.15.17; Jn 13,21-33.36-38.

### 11 APRIL

Living each event from the light and living it from the darkness gives the same event a totally different result. Jesus lives from the light, in the light, directed and guided by the Holy Spirit the betrayal of Judas. He lives it in the highest, most sublime and profound prudence. Let us imagine for a moment that Jesus gets up during dinner and in a loud, shrill voice accuses Judas of betrayal, pointing him to the other Eleven. These are still people of the Old Testament. They do not live the Law of the Gospel, yet they do not walk behind the meekness and humility of Jesus the Lord. In the Upper Room the brawl would have been ungovernable with also unexpected results, not to be excluded the violent death of Judas. Instead, lived with divine prudence, in the light of the Holy Spirit, Judas is left to do what he decided to do and Jesus to live what the Father asked him to live. Jesus does not depend on the betrayal of Judas. If he depended on it, he would know how to invalidate it, always in the light and prudence of the Spirit of God.

Judas decided to betray Jesus, he wants to betray him, let him do it and do it early, as soon as possible. God may urge not to do evil, invite so that he desists from it, by threatening the eternal consequences of his sin, but he can deprive him of his will. For eternity man remains man and hell attests the serious responsibility of being human, that is, of having life in our will and from our will. The man, every man must know, that every sale of his will to evil, makes him responsible for all eternity. On earth he can also fool around, play with his will. But God does not mess around and does not play with the man. He always also respects the wish that arises against him to destroy, annihilate and crucify him. He respects it and lets himself be crucified, for never might He depend on the will of another. Today it is as if the man were with no will. It is as if the others were the referees or the masters of our lives. Everything is wanted from the others and all is expected from the other. But man is will.

*When he had said this, Jesus was deeply troubled and testified, "Amen, amen, I say to you, one of you will betray me." The disciples looked at one another, at a loss as to whom he meant. One of his disciples, the one whom Jesus loved, was reclining at Jesus' side. So Simon Peter nodded to him to find out whom he meant. He leaned back against Jesus' chest and said to him, "Master, who is it?" Jesus answered, "It is the one to whom I hand the morsel after I have dipped it." So he dipped the morsel and (took it and) handed it to Judas, son of Simon the Iscariot. After he took the morsel, Satan entered him. So Jesus said to him, "What you are going to do, do quickly." (Now) none of those reclining at table realized why he said this to him. Some thought that since Judas kept the money bag, Jesus had told him, "Buy what we need for the feast," or to give something to the poor.*

*So he took the morsel and left at once. And it was night. When he had left, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. (If God is glorified in him,) God will also glorify him in himself, and he will glorify him at once. My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you. Simon Peter said to him, "Master, where are you going?" Jesus answered (him), "Where I am going, you cannot follow me now, though you will follow later." Peter said to him, "Master, why can't I follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times."*

Judah can go to betray Jesus Christ. He is not dependent on his betrayal. His will was handed over to the Father and the Father in the Holy Spirit is the one that moves and leads him. This vision that Jesus reveals to us of his life is divine. He is not from the others. He is from the Father. Those who read the passion of Jesus as if everything had depended on Judah, are also the children of darkness and know nothing of the relationship between the Father and the Son that is lived entirely in the Holy Spirit. Nothing depends on man's sin. Not even the incarnation of the Word is motivated by the sin. It is designed by God before man's sin. And this is the divine depth of the love of Christ Jesus: being a man, a true man, he is offered to the Father for the redemption of his brothers.

Virgin Mary, Mother of the Redemption, Angels and Saints, give us the full truth of Jesus.

### What are you willing to give me if I hand him over to you?

### Is 50,4-9a; Ps 68,8-10.21-22.31.33-34; Mt 26,14-25.

### 12 APRIL

Prudence is not only for the work to be performed in its immediate actuality. It is true prudence if it prevents any act of man and even follows and accompanies it. There might never be real prudence if not in the Holy Spirit, the only one that enlightens the mind so that everything happens according to the will of the Heavenly Father. In the Spirit of God, Jesus knows that in the Upper Room he must institute two sacraments on which his Church rests entirely: that of the Sacred Order and the other of the Holy Eucharist. No one must impede this moment. No one must prevent Christ the celebration of the Supper. He also knows that Judas has already made arrangements with the chief priests. Knowing the place of the Supper, he could have addressed the guards there to make his capture and the plan of salvation of the Father could not have been done. Nobody has to know the place where Supper will be celebrated. It suffices that one disciple knows it and everyone else will know it. This is the utmost prudence of Christ: not to reveal the location of the Last Supper.

Here is the wisdom of Jesus in the Holy Spirit. He sends two of his disciples into the city, without giving any precise indication. They must leave, get into Jerusalem, there they would have met a man with a pitcher. In those days it was rare to meet a man with a pitcher. Pitchers usually were carried by women. They cannot make a mistake. There are no more men, but only one. Having met this man, they will have to follow him. Where he goes, they will have to ask the landlord that shows them the place where to prepare for Easter. In the house there is a room upstairs. There they will have to prepare for Him and the other disciples. As you will notice, it is a perfect indication for who is in charge, impossible to identify for those who were not sent. Jesus will certainly celebrate Easter without any disturbance from the outside. No one will know the place. Neither his disciples nor strangers. No one might reveal it to others. This preventive caution is mandatory for all. Without this caution also every plan even if human can be ruined. Sometimes a single imprudence is causes even of death. It often produces irreparable and permanent damage.

*Then one of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I hand him over to you?" They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over. On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, "Where do you want us to prepare for you to eat the Passover?" He said, "Go into the city to a certain man and tell him, 'The teacher says, "My appointed time draws near; in your house I shall celebrate the Passover with my disciples."'" The disciples then did as Jesus had ordered, and prepared the Passover. When it was evening, he reclined at table with the Twelve. And while they were eating, he said, "Amen, I say to you, one of you will betray me." Deeply distressed at this, they began to say to him one after another, "Surely it is not I, Lord?" He said in reply, "He who has dipped his hand into the dish with me is the one who will betray me. The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born." Then Judas, his betrayer, said in reply, "Surely it is not I, Rabbi?" He answered, "You have said so."*

Jesus manifests another sublime, divine prudence in the Upper Room. He does not allow the other apostles to become aware that the traitor is Judas. Everyone must know that one of them will betray the Master, but no one will have to identify who the one who would betray him is. Jesus is the man of peace and truth, justice and mercy, of light and sound judgment. He wants his apostles to know what to do tomorrow when he will no longer be in their midst. Then they will always have to walk in the highest prudence, wisdom and communion of the Holy Spirit. Evil lurks not only out of them, but also in their midst. An inside evil can ruin the community, if they do not know how to manage it the greatest prudence and wisdom. The body of Christ was often torn because of lack of prudence. Imprudence is a great sin. It can also cause no credibility outside the body of Christ. A not prudent correction, the unveiling of a sin done without caution can ruin the Church.

Virgin Mary, Mother of the Redemption, Angels and Saints make us exceedingly cautious.

### Do you realize what I have done for you?

### Ex 12,1-8.11-14; Ps 115,12-13.15-18; 1Cor 11,23-26; Jn 13,1-15.

### 13 APRIL

It is not enough to observe the acting of Jesus, reading the Gospel. It is not even enough repeating what He has done, giving his actions new incarnations in history. The imitation of Christ is not a mechanical repetition of his works and not even updating them as the fruit of the heart or the mind of man. First it is urgent to understand the meaning of his every action, Word, work, answer, dialogue, decision and then living it in fullness of truth, according to his heavenly and divine meaning. Who is sent by Jesus Christ to explain to us what He did and taught is only the Holy Spirit. We read in the Holy Spirit, in him and through him we understand, in Him and through Him we implement, in Him and for Him update. Without him and for him Christ remains outside of any truth and what we do, maybe is pleasing to the eyes of the world, but certainly not to the eyes of the Lord. The Christian and the Spirit must be as one as one thing are he and Christ Jesus. The Spirit and He alone is the certainty of truth in understanding.

Then, what is the meaning of the washing of feet according to Christ the Lord? Each of them must wash the feet to each of them. Why is this daily and perennial gesture necessary? Because taking the last place each before the other, the apostolic community builds itself on unity, peace, communion, harmony and union. Washing the feet every disciple to the other disciple, the true apostolic fraternity, necessary so that the world opens to faith in Christ Jesus is created. There is no point washing the feet to strangers, if everyone does not build within the community of the disciples of the Lord communion, union and unity in faith, hope and charity. It is a community of love which makes Jesus credible before the world. For the creation of the unity if a disciple must let himself be crucified by the other disciple is a right thing to be crucified. The good of salvation deserves his crucifixion. Did not Jesus let himself be nailed on the cross to give life to his disciples?

*Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean." So when he had washed their feet (and) put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do.*

Washing the feet of his disciples, Jesus being lowered before them, reveals that for the unity of the apostolic body no sacrifice is ever very great. For the unity you have to give your very life. Between a personal good and unity, you renounce to the personal good and you build unity. Between the personal crucifixion and unity, we must always let ourselves be nailed on the wood. This is the love that the Master asks his disciples. The disciples still do not love each other. Everyone pulls for himself. Everyone sees himself better than the other, sees himself more worthy, more capable, higher and more deserving. This thought is destructive of unity. Instead placing yourself in the last place you see the other as Lord and we servants. Who sees the other as his Lord - and this is the true meaning of the washing of the feet - will always treat him as Lord. Divisions, conflicts and wars end.

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

### We have no king but Caesar

### Is 52,13-53,12; Ps 30,2.6.12-13.15-17.25; Heb 4,14-16; 5,7-9; Jn 19,1-16.

### 14 APRIL

The Apostle John in the passion narrative with eternal, supernatural, divine science, the true breath of the Holy Spirit in him, shows us the spiritual abyss his people fell into. He reveals us the profound reason why Christ was crucified. The death on the cross of Christ Jesus that chief priests, scribes, Pharisees, Sadducees and elders of the people ask Pilate is a fruit, a bitter fruit. It is the result, the consequence of the crucifixion of their Lord and God on the cross of their thoughts of that human and no longer divine religion they practiced. When the Heavenly Father is crucified, always every one of his sent, is crucified, always those whom he sends to bring back to earth his truth, his justice, his true mercy and his love are crucified. It would have really been impossible to accept Christ Jesus as a true prophet, the truly sent by God, having they removed from their mind and heart the God that had sent him.

The confession they make to Pilate is not only true recantation of their faith, but also of all their human origin. By descent according to the flesh they are descendants of Abraham. By the covenant law founded on circumcision they belong to God, they are God’s. All flesh of Abraham belongs to God by law established by God to the Patriarch and that the Patriarch welcomed. What do they say to Pilate? They are not of God, they are not of Abraham, they are Caesar's. Their flesh belongs to Caesar. Their life belongs to Caesar. Their blood belongs to Caesar. Their king is only one: Caesar. It is the end of the religion and faith of Abraham. For this end of the religion and faith of Abraham Christ is an intruder among the people who chose not to be God's people. He can be crucified, removed and taken away. He is a useless being. What good is one that speaks of a God they crucified?

*Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God."*

*Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered (him), "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar." When Pilate heard these words he brought Jesus out and seated him  on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. So they took Jesus,*

Today this truth applies also for the religion and faith of the one, holy, catholic and apostolic Church. If Christ, his Gospel, his Word, his grace are no longer needed, because the thought of man has taken the place of his Word, what is the use of keeping Christ alive? If he no longer is the heart of faith and religion why still keep him as a relic in the context of the ecumenical or interreligious dialogue? It is right that he is declared no longer the heart of religion and faith and people proceed without Him. As Judaism said: *"We have no king but Caesar"*, having already crucified their King and Lord; so, having eliminated Christ, we Catholics can cry out: *"We have no other God but the one God."* Then inside of our churches we can still keep Christ as a relic of a past that no longer returns.

Virgin Mary, Mother of the Redemption, Angels and Saints, make of Christ our hearts.

### I know that you are seeking Jesus the crucified. He is not here

### Epistola: Rm 6,3-11; Ps 117,1-2.16-17.22-23. Gospel: Mt 28,1-10.

### 15 APRIL

A truth that emerges clearly in the narrative of the resurrection of Jesus is the absence of the disciples from the tomb. Another evidence that lights the day after the Sabbath reveals that the women go to the tomb of Jesus for reasons of human tradition. They go to complete the rite of burial that the evening of Preparation had been unable to accomplish because with the sunset the solemn day of Easter, in which each work was strictly forbidden, had begun. From these evidences it is clear that the resurrection of Jesus is not only not the invention of the community. The community does not even imagine that Jesus can rise again. He died and they go to prepare his body to remain forever in the grave.

Another truth that we must state is that there is a substantial difference between all the resurrections that the Holy Scripture records and those performed by Jesus and the resurrection of the crucified Lord. They are six in all - one of Elijah, two of Elisha, three of Jesus: son of the widow of Nain, the daughter of Jairus and Lazarus - and they are all a returning to their previous life, in the body of before, in the flesh of before, in the visibility of before. Instead, Jesus resurrects to the life of the after. In his body He anticipates the advent of the new heavens and the new earth. He rises with a glorified, spiritual, incorruptible and immortal body. This body is the work of creative and transforming omnipotence of God, totally given to Jesus Christ. It is he and also the Father who transform his body.

Jesus' passage from the dead, pierced body of flesh, to the body of spirit with the soul back into it - the divine person and divine nature have never left the body, because death is the separation of the soul of Christ from the body, not of the divinity from the humanity. The hypostatic union is irreversible and forever inseparable. Death has not violated this irreversibility and inseparability – it does not fall under the historical observation, that is of human eyes. However, the fruits that the resurrection has produced fall into the law of history: the thunder that testifies that Jesus has risen, the stone that is overturned not by human hands, the Angels appearing, the empty tomb, the invisible or unrecognizable presence of Christ at the tomb. All these elements must be added to the historical fact of the apparitions of the risen, apparitions that were made not only to the women, but to all the disciples. About five thousand men and women have seen the risen Jesus. Paul of Tarsus also received this grace on the road to Damascus. In fact, the Apostles are not witnesses of the resurrection, but of the Risen.

*After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. His appearance was like lightning and his clothing was white as snow. The guards were shaken with fear of him and became like dead men. Then the angel said to the women in reply, "Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has been raised just as he said. Come and see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and he is going before you to Galilee; there you will see him.' Behold, I have told you." Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me."*

Jesus wants the Apostles to come to his resurrection through faith in the word of the women. He asks them this profound act of humility. They must experience first that without humility no one will ever believe in Jesus resurrected. They will believe. They will know what humility is. Even the world will open to faith in the Risen Christ if they will know how to teach it the great humility and denial of all their science unable to open up to the mystery of faith. It is right that in the processes of faith, each personally experiences the ways. Only this way it might help others.

Virgin Mary, Mother of the Redemption, Angels Saints, give us faith in the Risen Jesus.

### Mary of Magdala came to the tomb early in the morning

### At 10,34a.37-43; Ps 117,1-2.16-17.22-23; Col 3,1-4; Jn 20,1-9.

### 16 APRIL – EASTER SUNDAY

Mary Magdalene does not sleep. Her heart is in the grave with Jesus. She does not even wait for the coming of the dawn. It is still dark and she is already before the tomb. But she finds something there she could have never thought of and even imagined she could find: the stone placed to close the door of the tomb of Christ the Lord had been removed. She thinks of a desecration, a theft. She believes that someone, having gone before her, took away the body of her Master. She thinks immediately of asking for help. She goes to Simon Peter and the other disciple and refers them the happening. Her words are eloquent. There is no other explanation for her. It is a theft: *"They have taken the Lord out of the sepulchre, and we do not know where they have laid him."* The plural used also suggests the presence of other women. Only that in the Gospel according to John, the scene is all given to Mary Magdalene. Other women are not mentioned either now or later.

The attention paid by John not to enter the tomb alone. According to the old law his testimony would have had no value. Peter waits. Now it is two of them that see and report. What they say has legal, juridical force. They are true witnesses before history. But what do they see in the tomb? That the body of Christ was not stolen. No one before them entered the tomb of Jesus. This is attested by the order which reigns in it. No mess. No signs to guide in other directions. From this vision, John concludes that Jesus has risen. No word of Peter has been reported. The Ancient interpreters see in the fact that John awaits the arrival of Peter, the manifestation of the role of leaders of the Apostles that he holds. The authoritative witness is awaited, because tomorrow he must be the one to confirm the community about the events that have happened on the day of the resurrection of Jesus or of his exit from the tomb.

In this so cold narrative, John makes a record of vital importance for all mankind. He says that they still had not understood the Scriptures, which had already prophesied the resurrection of the Messiah of the Lord along with his death lived in atonement for the sins of the world. Why does John cares about giving this news? Because the resurrection of Jesus is not a purely Christological fact. It is theological one and involves God and his every promise of redemption. The Messiah is not just for the Jews, for the Children of Abraham. He is for every man. He is also for the far islands. They too are waiting to be liberated from the slavery of falsehood and death. If the resurrection was just a mystery that only touches the person of Jesus, it would be a *"Christian"* event. Others might say: *"It is a fact of yours, it does not interest us."* Being rather a divine event it is also a cosmic event that affects humanity and all creation.

*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." So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. For they did not yet understand the scripture that he had to rise from the dead.*

Even if manifested and revealed with great detachment of mind and heart, the resurrection of Jesus is an event which concerns the whole world. This is the first fact that every man needs to know. Christ has risen even for him. He, too, is in the darkness of evil and sin and the resurrection of the Lord brings forth on earth all grace not only of redemption but also of salvation. Jesus is the immolated Lamb who takes away the sin of the world, he is the light, the truth and the life of every man. Risen Jesus can give himself to every heart. He no longer has the limitations of the physicality of his body.

Virgin Mary, Mother of the Redemption, Angels and Saints, give us faith in the Risen Christ.

### They gave a large sum of money to the soldiers

### At 2,14.22-33; Ps 15,1-2.5.7-11; Mt 28,8-15.

### 17 APRIL

A man might buy the silence of the entire universe, he might never buy himself the voice of the Lord, the Creator and the Redeemer of man. God enters with divine omnipotence into history and reveals the thoughts of hearts. There is no man on earth who can obscure the light that shines from the Lord Jesus' glorious body. So why do the priests buy the false testimony of the soldiers placed by themselves to guard the tomb of Jesus, so that no one could steal his body? The answer is twofold. So that the pagan world was witness of the resurrection. So that the pagan world and not the apostles proclaimed it to the people of the Jews. So that the chief priests made manifest to the pagan world how great their hatred against Christ and His truth is. They still did not know how far the evil and wickedness also of lovers of true religion can reach: up to killing their Lord, up to denying the most dazzling, most powerful and most revealing event of the government of their God on the events that occur on our land. God is the winner eternally of death.

With money you can buy consciences and for money consciences are sold. There is a real market of consciences. It is a universal market, embraces every man, knows no religion, exceeds all the structures of history, reaches even the most remote and faraway lands,. Money is a real instrument of Satan so that his evil empire spreads and expands in the midst of humanity. For money you can condemn men to their own destruction. Have not perhaps today the major economic powers decided to buy the men who have power over other men, forcing them to write for their peoples inhumane and harmful laws, annihilators of the same human race? Power of money? No! Weakness of the human conscience that is sold to the highest bidder. It is not the strength of those who buy that scares. Instead, it is the weakness of whoever sells himself. Now only Christ and faith in his resurrection win this weakness. Where Christ reigns in the heart, the conscience is strong, it does not sell itself and it does not let itself be bought. Where Christ does not reign, the conscience is weak and it is bought and sold.

*Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me." While they were going, some of the guard went into the city and told the chief priests all that had happened. They assembled with the elders and took counsel; then they gave a large sum of money to the soldiers, telling them, "You are to say, 'His disciples came by night and stole him while we were asleep.' And if this gets to the ears of the governor, we will satisfy (him) and keep you out of trouble." The soldiers took the money and did as they were instructed. And this story has circulated among the Jews to the present (day).*

Peter for money was asked to sell the Holy Spirit. His response is immediate, it is a strong and decisive rejection "*May your money perish with you, because you thought that you could buy the gift of God with money. You have no share or lot in this matter, for your heart is not upright before God. Repent of this wickedness of yours and pray to the Lord that, if possible, your intention may be forgiven. For I see that you are filled with bitter gall and are in the bonds of iniquity" (Acts 8: 20-23).* We know that in the Church there was a time where everything was bought and everything was sold. It was the dark centuries of simony. If simony for money can also be declared unlawful and sinful in the Church, the simony of obligations, favours, recognitions, paternalism and friendship always remain. Everything that happens for some interest, that is not the exclusive concern of Christ is simony, either materials, or spiritual. It is always a sin before God. This is the intrinsic evil of simony: it moves the axis from the absolute and paramount interests of the Lord Jesus and of his kingdom to the selfish interests of man. Simony is the destruction of Christ.

Virgin Mary, Mother of the Redemption, Angels and Saints make us free for Lord Jesus.

### Woman, why are you weeping?

### At 2,36-41; Ps 32,4-5.18-20.22; Jn 20,11-18.

### 18 APRIL

The Evangelist John places Mary Magdalene as an example of how Christ always must be sought. It is necessary to pass from the signs that reveal God, from the truths that describe God to the personal encounter with Him. The man with his God must be like Adam in the Garden of Eden in search of his flesh which he does not find and also as Jacob that works for free for quite fourteen years to have Rachel as a wife.

*The Lord God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the Lord God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all the wild animals; but none proved to be the suitable partner for the man. So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: "This one, at last, is bone of my bones and flesh of my flesh; This one shall be called 'woman,' for out of 'her man' this one has been taken." That is why a man leaves his father and mother and clings to his wife, and the two of them become one body (Gen 2,18-24).*

*When Laban heard the news about his sister's son Jacob, he hurried out to meet him. After embracing and kissing him, he brought him to his house. Jacob then recounted to Laban all that had happened, and Laban said to him, "You are indeed my flesh and blood." After Jacob had stayed with him a full month, Laban said to him: "Should you serve me for nothing just because you are a relative of mine? Tell me what your wages should be." Now Laban had two daughters; the older was called Leah, the younger Rachel. Leah had lovely eyes, but Rachel was well formed and beautiful. Since Jacob had fallen in love with Rachel, he answered Laban, "I will serve you seven years for your younger daughter Rachel." Laban replied, "I prefer to give her to you rather than to an outsider. Stay with me." So Jacob served seven years for Rachel, yet they seemed to him but a few days because of his love for her. Then Jacob said to Laban, "Give me my wife, that I may consummate my marriage with her, for my term is now completed." So Laban invited all the local inhabitants and gave a feast. At nightfall he took his daughter Leah and brought her to Jacob, and Jacob consummated the marriage with her. (Laban assigned his slave girl Zilpah to his daughter Leah as her maidservant.) In the morning Jacob was amazed: it was Leah! So he cried out to Laban: "How could you do this to me! Was it not for Rachel that I served you? Why did you dupe me?" "It is not the custom in our country," Laban replied, "to marry off a younger daughter before an older one. Finish the bridal week for this one, and then I will give you the other too, in return for another seven years of service with me." Jacob agreed. He finished the bridal week for Leah, and then Laban gave him his daughter Rachel in marriage. (Laban assigned his slave girl Bilhah to his daughter Rachel as her maidservant.) Jacob then consummated his marriage with Rachel also, and he loved her more than Leah. Thus he remained in Laban's service another seven years (Gen 29,13-30).*

Mary Magdalene searches for Christ because she is the spirit of his spirit and soul of his soul. She must celebrate her eternal wedding with Him. This is the truth of her search.

*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.*

Jesus is not only of Mary Magdalene. He is of Mary if she gives him to every other heart. For this reason she is established missionary. It is the mission that makes us true in faith because it makes us true in love. Who loves Christ, wants the good of Christ. What is the good of Christ? That every heart becomes his heart and every soul becomes his soul and every body becomes his body. Only when we will have given all the world to Christ, Christ might be all ours. Jacob endured all suffering and humiliation in order to marry Rachel.

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

### They were conversing about all the things that had occurred

### At 3,1-10; Ps 104,1-4.6-9; Lk 24,13-35.

### 19 APRIL

A strong hope is built on a strong truth. A strong truth is necessarily founded on the Word of God, the only bearer of the truth of God and man, in time and eternity, in the past, present and future. That of the disciples of Emmaus was not a hope founded on the Word of the Lord, but on expectations the result of a flawed, wrong and sometimes even heretical understanding of the ancient prophecy. In Jesus' day the thought of the various religious currents and their human traditions and understandings of revelation, had entirely eliminated the clear, explicit and accurate reference to the word of their God. Jesus repeatedly had pledged to reveal the truth of the Christ of God that was the Cross, but always the thinking of the men had had the upper hand. Now that Jesus died they are without hope, but it is with hope in the heart that their expectations cannot be vain.

What does Lord Jesus do with them? He puts in the heart what was lacking in it. What was missing in it? The true Word of God and its true light, its true understanding and its real explanation. The method of Jesus is simple: it combines truth to truth, prophecy to prophecy, light to light and illuminates their minds with the fullness of revelation. He does not speak to them from a single prophecy, but from all the prophecies. He talks with the Law, with the Psalms and with the Prophets. Every word of God is like a steel wire, combined with all the other steel wires forms such a strong rope as to tie the earth to Heaven without it being able to break. As the rope becomes thicker, the heart is bound to hope and it is reborn.

*Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.*

*As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning (within us) while he spoke to us on the way and opened the scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.*

Jesus Christ is not just science, knowledge, truth, light and hope. He is before all things, the Person that is all these things and that creates in the heart all these things. Knowing the chemical formula of water does not quench. What quenches is the water that you drink. Jesus for a moment manifests himself in his Person and the life of these men is upset. From disappointed, tired, betrayed people in their hope by history they turn into creators of hope. They return to Jerusalem to proclaim Jesus.

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

### Thought that they were seeing a ghost

### At 3,11-26; Ps 8,2.5-9; Lk 24,35-48.

### 20 APRIL

In the Holy Scripture when it comes to ghost it does not want to assert what people commonly think, but it simply wants to report that we are before a figure which is spiritual, but not real. The ghost or the figure that appears to Job at night talks and reveals him a truth. It tells him who the man before God is.

*In my thoughts during visions of the night, when deep sleep falls on men, Fear came upon me, and shuddering, that terrified me to the bones. Then a spirit passed before me, and the hair of my flesh stood up. It paused, but its likeness I could not discern; a figure was before my eyes, and I heard a still voice: "Can a man be righteous as against God? Can a mortal be blameless against his Maker? Lo, he puts no trust in his servants, and with his angels he can find fault. How much more with those that dwell in houses of clay, whose foundation is in the dust, who are crushed more easily than the moth! Morning or evening they may be shattered; with no heed paid to it, they perish forever. The pegs of their tent are plucked up; they die without knowing wisdom" (Jb 4,13-21).*

 Even the prophet Isaiah speaks of his people and defines it a ghost. It is a people as if it were deprived of its reality of the Lord's people. It lacks every consistency. It is a distraught, exhausted, robbed and dishevelled people. Only the figure remained of the people. It has lost its reality. However, it always remains the people of its God and Lord.

*I will encircle you with outposts and set up siege works against you. Prostrate you shall speak from the earth, and from the base dust your words shall come. Your voice shall be like a ghost's from the earth, and your words like chirping from the dust. The horde of your arrogant shall be like fine dust, the horde of the tyrants like flying chaff. Then suddenly, in an instant, you shall be visited by the Lord of hosts, With thunder, earthquake, and great noise, whirlwind, storm, and the flame of consuming fire. Then like a dream, a vision in the night, Shall be the horde of all the nations who war against Ariel with all the earthworks of her besiegers (Is 29.1-7).*

Jesus that walks on water it is as if he had left the reality of his body. It is as if he were all of spirit. This is why the disciples think they see a ghost.

*Meanwhile the boat, already a few miles offshore, was being tossed about by the waves, for the wind was against it. During the fourth watch of the night, he came toward them, walking on the sea. When the disciples saw him walking on the sea they were terrified. "It is a ghost," they said, and they cried out in fear. At once (Jesus) spoke to them, "Take courage, it is I; do not be afraid." (Cf. Mt 14,24-33).*

In the Upper Room Jesus enters with closed doors. It is as if he were devoid of the *"reality"* of his body. The disciples still do not know that Jesus' body is now entirely light. The Lord descends to their same level. For his omnipotence he can give *"materiality"* to his light and his body. The disciples see that Jesus is Jesus and He can enlighten them on his truth. Jesus said it: the other must be served always going down to his same level.

*Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread. While they were still speaking about this, he stood in their midst and said to them, "Peace be with you." But they were startled and terrified and thought that they were seeing a ghost. Then he said to them, "Why are you troubled? And why do questions arise in your hearts? Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have." And as he said this, he showed them his hands and his feet. While they were still incredulous for joy and were amazed, he asked them, "Have you anything here to eat?" They gave him a piece of baked fish; he took it and ate it in front of them. He said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled." Then he opened their minds to understand the scriptures. And he said to them, "Thus it is written that the Messiah would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. You are witnesses of these things. And (behold) I am sending the promise of my Father upon you; but stay in the city until you are clothed with power from on high."*

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

**APRIL 2017**

## THIRD DECADE OF APRIL

### We also will come with you

### At 4,1-12; Ps 117,1-2.4.22-27; Jn 21,1-14.

### 21 APRIL

Jesus Christ can come on our land, taking with him all his angels of heaven, but if he does not bring with him the Father and the Holy Spirit, not only he will not take souls to bring them to God, the same souls will flee from Him. They will use, will serve themselves of Him for their things of the earth, they will never open to transcendence, to the supernatural and to the mystery of eternal life. The Spirit that attracts and the Father that gives to Jesus are lacking. The sheep are given by the Father, but they are conquered by the Spirit of God.

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

Peter can go fishing with the whole Church, with all the shepherds, armed with every fishing weapon, formed at higher schools, with every movement and association, with every order and congregation, with all his army of lay faithful, but if he does not bring with him Jesus Christ, who bears the Father and the Holy Spirit, his nets will remain empty. Peter goes with the Church, but he is without Christ. He goes back to shore, after having worked all night, without any result. It will always be like this for him if he does not bring the Lord Christ with him. It is an eternal truth that must never be forgotten. Who forgets it will experience to his harm that nothing happens and nothing is accomplished. If the ministry today is in great suffering it is not because the techniques are not excellent, but because it is without Christ.

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

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

The Lord Christ is the guarantee, the certainty, the hope of every one of his missionaries. The disciple of Jesus brings with him Christ the Lord as Jesus brought the Father and the Holy Spirit, the mission will always produce good fruit. Christ Jesus is not taken? The mission will always be a disappointment. You work, you work, you work, but then the nets are always empty. I think that today it would be just for the missionaries of the Gospel that they asked their hearts a question: *"But, what have we done of Christ Jesus? Where have we left him? In which prison have we imprisoned him? In which book have we locked him up?"* Everyone has to go looking for Christ. Jesus comes, but he also wants to be searched. Looking for Christ to bring Christ is the true way of the mission.

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

### Proclaim the gospel to every creature

### At 4,13-21; Ps 117,1.14-21; Mk 16,9-15.

### 22 APRIL

There is a substantial difference between the first mission entrusted by Jesus to the Apostles sent out to proclaim the kingdom of God to the children of Abraham and the one that is now entrusted to them by sending them to the world. In the first mission everything was operated by the Apostles. Jesus had given to the sent all his powers of grace, truth and creative word.

*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.' Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give. 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 (Mt 10,5-15).*

It is fair to ask: why is there this abysmal difference between the first and second mission? What more has the second mission that the first did not possess? The second mission is different from the former by reason of Baptism and the other sacraments of salvation. In Baptism man is immersed in the Holy Spirit. With the Holy Spirit that is on him, the baptized person can act himself with all the power of the Spirit of the Lord. Between the missionary and the baptized there is no difference as to the action of the Spirit of God. As He acts through the missionary so He can act through the baptized. As the missionary believes so can the baptized believe. This faith had Simon Magus and that is why he asked Peter that he sold him the Spirit of God. He lacked faith in the truth of the Spirit.

*When Simon saw that the Spirit was conferred by the laying on of the apostles' hands, he offered them money and said, "Give me this power too, so that anyone upon whom I lay my hands may receive the holy Spirit." But Peter said to him, "May your money perish with you, because you thought that you could buy the gift of God with money. You have no share or lot in this matter, for your heart is not upright before God. Repent of this wickedness of yours and pray to the Lord that, if possible, your intention may be forgiven. For I see that you are filled with bitter gall and are in the bonds of iniquity." Simon said in reply, "Pray for me to the Lord, that nothing of what you have said may come upon me." So when they had testified and proclaimed the word of the Lord, they returned to Jerusalem and preached the good news to many Samaritan villages (At 8,18-25).*

Receiving the Holy Spirit in order to supernatural power all the baptized are all clothed with Him. They can fulfil all the same works. For this reason the apostles can only devote himself to preaching, with no longer taking care of other things.

*When he had risen, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. She went and told his companions who were mourning and weeping. When they heard that he was alive and had been seen by her, they did not believe. After this he appeared in another form to two of them walking along on their way to the country. They returned and told the others; but they did not believe them either. (But) later, as the eleven were at table, he appeared to them and rebuked them for their unbelief and hardness of heart because they had not believed those who saw him after he had been raised. He said to them, "Go into the whole world and proclaim the gospel to every creature.*

 With the gift of the Spirit of God, everything changes and everything is renewed. The Apostles are totally free and they will give all their time to the evangelizing mission, the baptized will take care of each other, they can do so for both material and spiritual things, because they too are clothed with power from up high. The Holy Spirit is in them.

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

### We have seen the Lord

### At 2,42-47; Ps 117,1-4.13-15.22-24; 1Pt 1,3-9; Jn 20,19-31.

### 23 APRIL – II EASTER SUNDAY

There is a perfect similarity between the beginning of Jesus' mission and that of his apostles. In the synagogue of Nazareth Christ the Lord begins in disbelief of his fellow citizens. In the Upper Room also the mission of the Apostles with the disbelief of one of them.

*And all spoke highly of him and were amazed at the gracious words that came from his mouth. They also asked, "Isn't this the son of Joseph?" He said to them, "Surely you will quote me this proverb, 'Physician, cure yourself,' and say, 'Do here in your native place the things that we heard were done in Capernaum.'" And he said, "Amen, I say to you, no prophet is accepted in his own native place. Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed for three and a half years and a severe famine spread over the entire land. It was to none of these that Elijah was sent, but only to a widow in Zarephath in the land of Sidon. Again, there were many lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naaman the Syrian." When the people in the synagogue heard this, they were all filled with fury. They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong. But he passed through the midst of them and went away (Lk 4,22-30).*

Jesus wants right away that his Apostles know that the Gospel preached by them will not be given an immediate and sudden faith. The man to whom they will go will demand signs, will pretend wonders, will want the truth of what is being preached to be attested with rational evidence. Thomas is the perfect image of every other man. Indeed there is something more. Thomas does not believe his friends, those who with him have lived with the Master for three years. The other men are strangers. They do not even know of the existence of Christ and also ignore who the true God is. The Twelve will have to go into the world with this certainty: proclaiming the Gospel is not a simple and easy thing. But they will have to preach the Gospel.

*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." 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." Now Jesus did many other signs in the presence of (his) disciples that are not written in this book. But these are written that you may (come to) believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name.*

Today it seems that the Church in many of her children wants to overcome all difficulties in the announcement of the Gospel. Many present to their own believing friends a Gospel lacking any transcendent and supernatural truth. Others present themselves to the world with some principles of universal morality on which a certain convergence can be found. But Jesus did not send the Twelve to the world to preach a Gospel of modelled on man. He sent them to preach the Gospel modelled on his cross. We deny Christ Jesus and betray the man when we unveil our "Gospel" without the content of the purest truth of Lord Jesus. Giving a Gospel without the Gospel serves no purpose. Better leave the man in his ignorance of Christ. Only the true Gospel is a powerful salvation for those who receive and keep it in its truth.

Virgin Mary, Mother of the Redemption, Angels and Saints keep us in the Gospel of Jesus.

### What is born of flesh is flesh

### At 4,23-31; Ps 2,1-9; Jn 3,1-8.

### 24 APRIL

If only we believed in the word of Jesus - what is born of the flesh is flesh - certainly not would not despise baptism and not even declare it useless, futile, affirming and making profession of unfair and pernicious falsehoods. We would know that for it the man is born of the Spirit and becomes spirit. We would understand also why Jesus, sending his disciples into the world, gives the command to baptize those who believe in his word, in the name of the Father and of the Son and of the Holy Spirit.

*The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. 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 28,16-20).*

In his Letter to the Galatians St. Paul tells us that baptism is a new man dressing. In it not only the new birth that makes us spiritual beings is received, but we are also clothed of Christ. We assume the essence, form, substance, shape, style, the modes of Lord Jesus. Inwardly we are spirit, outwardly we are conformed to Christ. Who sees us, sees Christ. Who meets us, meets with Christ.

*For through faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendant, heirs according to the promise (Gal 3,26-29).*

In the Letter to the Ephesians Baptism is one of the purest necessary essences so that a man belongs to God, in Christ, through the work of the Holy Spirit. Without baptism one is flesh, only flesh. He is not the Church, he is not in Christ and he is not in the Holy Spirit.

*I, then, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace: one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ, so that we may no longer be infants, tossed by waves and swept along by every wind of teaching arising from human trickery, from their cunning in the interests of deceitful scheming. Rather, living the truth in love, we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love (Eph 4,1-6.11-16).*

Without baptism no mystery of Christ, of the Spirit, of the Father and of the Church can be performed. One remains excluded from the great wealth of the truth and grace. Without baptism man is condemned to live a life without the fullness of God. Either the Christian decides to believe in every Word of Jesus Christ, or he becomes his traitor.

*Now there was a Pharisee named Nicodemus, a ruler of the Jews. He came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him." Jesus answered and said to him, "Amen, amen, I say to you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can a person once grown old be born again? Surely he cannot reenter his mother's womb and be born again, can he?" Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit. What is born of flesh is flesh and what is born of spirit is spirit. Do not be amazed that I told you, 'You must be born from above.' The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit."*

Virgin Mary, Mother of the Redemption, Angels and Saints make us true believers in the Word.

### Whoever believes and is baptized will be saved

### Mk 5,5b-14; Ps 88,2-3.6-7.16-17; Mk 16,15-20.

### 25 APRIL

Baptism is the door that opens on the fullness of the mystery of Jesus Christ, which is the mystery of the Father and the Holy Spirit, the mystery of the Church, the sacrament of Christ to give life to the world, and the mystery of the gift of eternal life. For it we enter the kingdom of God, after having decided with the conversion and repentance to leave the kingdom of Satan. With baptism one becomes Church and participates fully in the Church's whole life. The day of Pentecost Peter proclaims Christ, the Spirit creates in the hearts adherence to the Word of Peter, Peter baptizes believers; ecclesial life is lived.

*Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, "What are we to do, my brothers?" Peter (said) to them, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit. For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call." He testified with many other arguments, and was exhorting them, "Save yourselves from this corrupt generation." Those who accepted his message were baptized, and about three thousand persons were added that day.*

*They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favour with all the people. And every day the Lord added to their number those who were being saved (At 2,37-47).*

The baptism of desire is not in place of water baptism. We can talk about this second baptism, when there are real lack of access to water baptism. The children of the Church must forget the baptism of desire. They must proclaim the Gospel and baptize with water in the Holy Spirit, believers in Christ. Faith in Christ must be faith in the Church, must create the life of the church, a missionary life and the life of Christ in the world. Christ, Church, Gospel, Mission, Baptism, Life in the Church, with the Church, for the Church must be one. This new reality has to create every disciple of Jesus in the world, becoming him first this new reality. It is true foolishness and ignorance and diabolical falsehood equating the baptized and non-baptized. It is as if being born from the flesh and being born from the Holy Spirit were the same thing. The Christian must believe in the visible birth from water and the Holy Spirit and must proclaim it to every other man. It is his obligation.

*He said to them, "Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents (with their hands), and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover." So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs.)*

All this doctrinal, spiritual, ecclesial and sacramental confusion, stems from the fact that the disciple of Jesus does not believe in the word of his Master anymore. The word, teaching, even if false and deceitful, of a master of the land, is more worth to him than the One who came down from Heaven and has also ascended Heaven. If all the words of men, if all the books of this world, if all the teachings and trainings that day by day are produced, were to attest to the contrary, the Christian must believe only in the Word of Jesus. He has words of eternal life. Others say only words. Today it is in Christ that is no longer believed. The Gospel is what has been hidden and sealed. It is the Word of the Lord that is put on the sidelines. Either we take back the faith in the Word, or there will be no future for the Church. The Church is born from baptism and lives of baptism.

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

### Whoever believes in him will not be condemned

### At 5,17-26; Ps 33,2-9; Jn 3,16-21.

### 26 APRIL

To know in depth of Holy Spirit what it means to believe we will let ourselves be helped by the Letter to the Hebrews. It contains a powerful chapter on faith.

*Faith is the realization of what is hoped for and evidence of things not seen. Because of it the ancients were well attested. By faith we understand that the universe was ordered by the word of God, so that what is visible came into being through the invisible. By faith Abel offered to God a sacrifice greater than Cain's. Through this he was attested to be righteous, God bearing witness to his gifts, and through this, though dead, he still speaks. By faith Enoch was taken up so that he should not see death, and "he was found no more because God had taken him." Before he was taken up, he was attested to have pleased God. But without faith it is impossible to please him, for anyone who approaches God must believe that he exists and that he rewards those who seek him.*

*By faith Noah, warned about what was not yet seen, with reverence built an ark for the salvation of his household. Through this he condemned the world and inherited the righteousness that comes through faith. By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go. By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God. By faith he received power to generate, even though he was past the normal age - and Sarah herself was sterile - for he thought that the one who had made the promise was trustworthy.*

*So it was that there came forth from one man, himself as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore. All these died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth, for those who speak thus show that they are seeking a homeland. If they had been thinking of the land from which they had come, they would have had opportunity to return. But now they desire a better homeland, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them. By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, "Through Isaac descendants shall bear your name." He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol (Heb 11,1-19).*

What then is the faith? It is the perfect obedience to every Word that God makes to echo in the ear of a person. God speaks, the person listens, carries out and lives of faith. The person hears, does not carry out and does not live of faith. God the Father now tells us that faith is no longer born from his Word. It is born from the Word of the Lord Jesus. Jesus speaks, you listen to his Word, you follow it, you make it come true, you have faith and you enter into life. You listen to his word, you remain deaf to it and you remain in the death in which we already are.

*For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.*

Word heard, word performed or realized and faith are one and are inseparable. With no word heard there is no faith. Without Word carried out, realized, you do not live of faith, you do not enter eternal life. You stay out. It is essential to put in the heart this very high truth. Today and until the advent of the new heavens and the new earth only the Word of Jesus is what generates faith. It is no longer the Word of God. Every ancient Word of God must be read, heard, interpreted with the Word of Jesus.

Virgin Mary, Mother of the Redemption, Angels and Saints make us from the Word of Jesus.

### Whoever believes in the Son has eternal life

### At 5,27-33; Ps 33,2.9.17-20; Jn 3,31-36.

### 27 APRIL

The temptation of today, yesterday and always is the same: building each one a faith, a religion, a God without the true Word of God. For us Christians it is the temptation of building a faith, a religion, a God without the true Word of Lord Jesus. Not only for Christians, but for all men, the Word of Jesus is the only Word on which true faith is built: true faith in God, true faith in man in the image of God, true faith in time, true faith in eternity and true faith in salvation. Without the Word of Christ, God and man are very deficient, or even false in truth because they are without truth.

*In times past, God spoke in partial and various ways to our ancestors through the prophets; in these last days, he spoke to us through a son, whom he made heir of all things and through whom he created the universe, who is the refulgence of his glory, the very imprint of his being, and who sustains all things by his mighty word. When he had accomplished purification from sins, he took his seat at the right hand of the Majesty on high, as far superior to the angels as the name he has inherited is more excellent than theirs (Heb 1,14). Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart. No creature is concealed from him, but everything is naked and exposed to the eyes of him to whom we must render an account (Heb 4,12-13).*

The Word of God which is living and sharper than any two-edged sword is that of Jesus the Lord. Christ is the Word of the living God. He is today and always the Word of faith. The Word is welcomed, the Word gives us the Holy Spirit, the Holy Spirit gives us the Father, the Father gives us Christ, Christ gives us his Church, the Church gives us Christ, the Word and grace, which is our eternal life. But if the Christian is lets himself be tempted and builds the one God, the God without Christ, without his Word, without his grace and truth, without his eternal life, he instantly becomes a Christian without the true Church. As Christ Jesus cannot live outside the bosom of the Father, from whom he draws eternal life which is the Father, so the Christian cannot live outside the bosom of the Church, from whom he draws Christ, his eternal life. By building his one God, that is unique only to him and to his folly, the Christian comes out of the bosom of Christ, of the Church, of the Holy Spirit, of the Father and of the Word. He enters into an unstoppable process of eternal death. He did not believe in the Word of faith. He lose all the goods of faith.

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

If Christians believed in these words revealed by the Holy Spirit and contained in the Gospel according to John, they would stop being manufacturers of vain idols. They would no longer work and use their spiritual energy in this work of great folly that is the only God. The Holy Spirit speaks clearly. The Father has not only given everything to Christ Jesus. He put himself entirely in the heart of Christ. Who wants God must want Christ, who does not want Christ does not want the true God. But even who wants Christ wants the real man. Who does not want Christ, does not want the real man. As he is a builder of a false God so he is a builder of a false man. Without Christ we worship a false God we serve a false man and he is served as false people. Christ Jesus is the truth of the Father and of man. It is in Christ Jesus that the true God is worshipped, the true man is created, we become real men, the man is served as real men to make of every man a real man and a real man in the Lord Jesus. But the truth of Christ is the truth of the Church. Who excludes the true Church from true worship of God and from the true service of man to man, does nothing but make the world plunge into an abyss of falsehood. Without Christ and without the Church, without bringing into the Church to Christ, every service is useless.

Virgin Mary, Mother of the Redemption, Angels and Saints make us true worshipers in Christ.

### There is a boy here who has five barley loaves

### At 5,34-42; Ps 26,1.4.13-14; Jn 6,1-15.

### 28 APRIL

The widow of Zarephath, in faith, puts at Elijah's disposal a handful of flour and a few drops of oil and the Lord on the word of his prophet, feeds Elijah, the woman and the child, without ever making both the handful of flour and her few drops of oil diminish. The Lord always asks little in order to be able to multiply it for his children.

*After some time, however, the brook ran dry, because no rain had fallen in the land. So the Lord said to him: "Move on to Zarephath of Sidon and stay there. I have designated a widow there to provide for you." He left and went to Zarephath. As he arrived at the entrance of the city, a widow was gathering sticks there; he called out to her, "Please bring me a small cupful of water to drink." She left to get it, and he called out after her, "Please bring along a bit of bread." "As the Lord, your God, lives," she answered, "I have nothing baked; there is only a handful of flour in my jar and a little oil in my jug. Just now I was collecting a couple of sticks, to go in and prepare something for myself and my son; when we have eaten it, we shall die." "Do not be afraid," Elijah said to her. "Go and do as you propose. But first make me a little cake and bring it to me. Then you can prepare something for yourself and your son. For the Lord, the God of Israel, says, 'The jar of flour shall not go empty, nor the jug of oil run dry, until the day when the Lord sends rain upon the earth.'" She left and did as Elijah had said. She was able to eat for a year, and he and her son as well; The jar of flour did not go empty, nor the jug of oil run dry, as the Lord had foretold through Elijah (1Kings 17,7-16).*

A guy offers Elisha some loaves. The Prophet orders him to give them to the people. The bread is little and the people are many. For the word of the prophet the bread is enough and even some remains. You listen, you believe and you obey, things are multiplying on the Word of God.

*A man came from Baal-shalishah bringing the man of God twenty barely loaves made from the first fruits, and fresh grain in the ear. "Give it to the people to eat," Elisha said. But his servant objected, "How can I set this before a hundred men?" "Give it to the people to eat," Elisha insisted. "For thus says the Lord, 'They shall eat and there shall be some left over.'" And when they had eaten, there was some left over, as the Lord had said (2Kings 4,42-44).*

Jesus also asks the man to make his little available. The man offers it to him and Jesus multiplies it. All were filled. What remains is much, very much indeed.

*After this, Jesus went across the Sea of Galilee (of Tiberias). A large crowd followed him, because they saw the signs he was performing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. The Jewish feast of Passover was near. When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" He said this to test him, because he himself knew what he was going to do. Philip answered him, "Two hundred days' wages worth of food would not be enough for each of them to have a little (bit)." One of his disciples, Andrew, the brother of Simon Peter, said to him, "There is a boy here who has five barley loaves and two fish; but what good are these for so many?" Jesus said, "Have the people recline." Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. When the people saw the sign he had done, they said, "This is truly the Prophet, the one who is to come into the world." Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.*

Throughout the time of history Jesus must multiply his body. For this work of eternal life he needs two gifts: every day a handful of flour and every day some drops of wine. He also needs a body that he must make in all similar to his, the body of the sacrifice, body of the holocaust, the body entirely consecrated to his Father. The land puts at disposal of Jesus these gifts: bread, wine, the human body and the Father, for the power of the Spirit, through the priest's body will change the bread into his body and the wine into his blood. If the gifts are not given, no multiplication takes place.

Virgin Mary, Mother of the Redemption, Angels and Saints make us gift to Christ Jesus.

### Take my yoke upon you

### 1Jn 1,5-2,2; Ps 102,1-4.8-9.13-14.17-18; Mt 11,25-30.

### 29 APRIL

You eat wisdom, you become wise. You do not feed on wisdom only once in life, but from moment to moment. From the table of wisdom you never have to get up. You sit and you must always feed on it. When you leave her table, it is then that we have already become fools and deprived of all wisdom. It is a sign that we are back in our flesh, in order to act according to the flesh. Solomon did not feed on wisdom anymore, he thought to be wise, he even became idolatrous and denied his God.

*"The Lord begot me, the first-born of his ways, the forerunner of his prodigies of long ago; From of old I was poured forth, at the first, before the earth. When there were no depths I was brought forth, when there were no fountains or springs of water; Before the mountains were settled into place, before the hills, I was brought forth; While as yet the earth and the fields were not made, nor the first clods of the world. "When he established the heavens I was there, when he marked out the vault over the face of the deep; When he made firm the skies above, when he fixed fast the foundations of the earth; When he set for the sea its limit, so that the waters should not transgress his command; Then was I beside him as his craftsman, and I was his delight day by day, Playing before him all the while, playing on the surface of his earth; and I found delight in the sons of men.*

*"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." Wisdom has built her house, she has set up her seven columns; She has dressed her meat, mixed her wine, yes, she has spread her table. She has sent out her maidens; she calls from the heights out over the city: "Let whoever is simple turn in here; to him who lacks understanding, I say, Come, eat of my food, and drink of the wine I have mixed! Forsake foolishness that you may live; advance in the way of understanding (Pr 8,22-9,6).*

Today Christ is revealed as the One in whom the Lord put all of himself with his truth, light, wisdom, grace, mercy, knowledge, understanding, revelation and Word. Who wants to know the Father cannot do it directly. He must necessarily go through the way, the truth, the life and the grace that is Christ Jesus. Just as who wants to enjoy his blessing which is peace, joy and relief must draw every gift in Christ Jesus. But going to Christ does not mean approaching Him as you approach a source, you take the water, you quench your thirst and then you go back to where you were before. Who wants the goods of Christ, must yoke himself to Christ. One yokes to Christ, yoking to his Word, his truth, his grace and his obedience in the Holy Spirit. Christ, his goods and his Word, are one. I am He, I am in Him, are lived in Him, never out of him. Who wants the goods of Christ must be yoked to Christ, to His Gospel. He must make of his Word his daily nourishment. He must sit at his table and feed continuously on Him. You eat of him and you live for Him.

*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."*

Today there is a strong temptation for the Christian. You want the goods of Christ, you do not want Christ. Peace is Christ, life is Christ and the blessing is Christ. Who wants these goods must also want their author. These goods are the author himself. Another temptation, even more damaging. You want to go to God without Christ, ignoring that the Eternal fruit of the Father is Christ and only by *"eating"* this Fruit comfort is found. Eating the Word of Christ one eats Christ, eating Christ he eats the Father.

Virgin Mary, Mother of the Redemption, Angels and Saints, give us Christ our food.

### But their eyes were prevented from recognizing him

### At 2,14a.22-33; Ps 15,1-2.5.7-9.11; 1Pt 1,17-21; Lk 24,13-35.

### 30 APRIL – III EASTER SUNDAY

It is fair to ask: why are the eyes of the Emmaus disciples kept from recognizing Jesus? What is this impediment about? Is it and impediment that comes from outside of them or does it come from their heart and their mind? The text of the Vulgate says it was as if their eyes were glued so that they did not know him (oculi autem illorum tenebantur ne eum agnoscerent - oƒ d Ñfqalmo aUtin Tm kratoanto toà m¾ ™ pignînai aUtòn.). The reason is not intrinsic, but extrinsic. Jesus wants to give to his Church an eternal methodology so that she is recognized as a true bearer of light and this methodology is twofold: the strength of her truth always drawn in the revealed Word, the attraction to it that comes from her example that is perfect love. If the Church will unite these two methodologies: illuminating power of truth and power of attraction of charity, she will always be recognized by those whom the Father wants she to be recognized for their eternal salvation. When the Church will separate these two forces, she will use one and will forget the other, or she will use bad the one and the other, no one will see her as the sacrament of salvation of the Lord Jesus.

*Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.*

*As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning (within us) while he spoke to us on the way and opened the scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.*

Today Jesus is not revealed to outsiders, but to his disciples. The Church must always keep this truth nailed in her heart. In history many are always her children who withdraw from her, because they see not realized their hope founded on a false or erroneous knowledge of Christ and his mystery of salvation. The sons of the Church that are consolidated in the faith in Christ, must go to their brethren who, disillusioned, have retired or are retiring, and with the two forces: that of illuminating truth and the other of charity that attracts and conquers, she must bring them back to the truth of Christ, making them become his missionaries. Without this necessary and indispensable work, the Church runs the risk of losing many of her children. History tells us that often these two forces have not been lived together and many children have definitely moved away from her. Every wrong methodology will have to be accounted for.

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