**MAY 2017**

## FIRST DECADE OF MAY

### For on him the Father, God, has set his seal

### At 6,8-15; Ps 118,23-24.26-27.29-30; Jn 6,22-29.

### 1 MAY

In the dialogue of Jesus in the synagogue of Capernaum some procedure rules in the announcement of the Gospel that always have to be respected, are indicated. One of these demands that the other knows before whom he is. Does he who speaks to him, speak in the name of God or of himself? Does he talk because he is sent, or because it is his heart that wants it? Knowing with whom one is talking is a listener's right and this right must never be disregarded. Jesus never failed in this right of the other. Indeed, just to manifest under oath this right, he ended up on the Cross. He was accused of blasphemy for having claimed to be the Son of man and of coming in the clouds the sky. This is his eternal truth, his personal status and his mission. All the great prophets tell their vocation. It is not a literary genre. It is a certificate that they come from God. They are not from themselves. So it is for Isaiah, Jeremiah, Ezekiel, Hosea and Amos. The latter cries to Amaziah that he was fine when he was a shepherd and a gatherer of sycamores and that he would have remained such for all the days of his life. The Lord has decided otherwise and now he is his Prophet.

*Amaziah, the priest of Bethel, sent word to Jeroboam, king of Israel: "Amos has conspired against you here within Israel; the country cannot endure all his words. For this is what Amos says: Jeroboam shall die by the sword, and Israel shall surely be exiled from its land." To Amos, Amaziah said: "Off with you, visionary, flee to the land of Judah! There earn your bread by prophesying, but never again prophesy in Bethel; for it is the king's sanctuary and a royal temple." Amos answered Amaziah, "I was no prophet, nor have I belonged to a company of prophets; I was a shepherd and a dresser of sycamores. The Lord took me from following the flock, and said to me, Go, prophesy to my people Israel. Now hear the word of the Lord!" You say: prophesy not against Israel, preach not against the house of Isaac. Now thus says the Lord: Your wife shall be made a harlot in the city, and your sons and daughters shall fall by the sword; Your land shall be divided by measuring line, and you yourself shall die in an unclean land; Israel shall be exiled far from its land (Am 7,10-17).*

Today Jesus attests, reveals, tells the Jews that the Father has placed his seal on Him. He is authenticated, certified and declared by the Father as his in everything he says and works. He speaks in the name of the Father and also operates in the name of the Father. This is his truth, his essence and his mission. He is not by his will, but by the Father’s. Telling his own truth is his obligation for every missionary of Christ Jesus. But if one says that he is of Christ, of Christ he must be in the mind, the heart, soul, spirit and body for all the days of our lives . We cannot be of Christ and do the works of the devil or even talking from the heart of the devil, omitting to talk from Jesus.

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

The Jews understand what Christ has revealed to them of his truth. If Jesus is from God, if God put his seal upon him, he will certainly know what the Lord wants from them so that they carry out his works and do his will. Jesus answers that they no longer have to seek the will of God. God will not speak for them anymore. Who speaks in the name of the Lord and in his sake is the One whom the Father has sent. Believing in Him, listening to Him and obeying his every word, they will do the will of God.

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

### I am the bread of life

### At 7,51-8,1a; Ps 30,3-4.6-8.17.22; Jn 6,30-35.

### 2 MAY

Jesus said to the Jews, that the Father has set his seal on Him, adding that by now anyone who wants to do the will of God must believe in His Word. He speaks, they listen, the Father's will is done. There is perfect identity between the Word of God and the Word of Jesus between God's will and the will of Jesus. The Jews make a further step. Jesus, you say you come from God. If you come from God, you must prove us with signs that you are from God. Moses was from God and fed his people for forty years. So far you have done only a miserable, small multiplication of bread. You will understand that between you and Moses there is a huge difference. You have given us a small loaf of bread and do you want to be replaced with Moses that has nourished our people for forty years? If you want us to believe you, give us an even bigger sign. It is not enough to make yourself as a God more than all the others, it is necessary that you act more than all the others? You, what is the sign you are giving us?

For those who are unfamiliar with the facts, the manna is the only miracle together with that of the quails which the Lord has not done through anyone. He has worked them directly, without any mediation. Moses has no merit in order to these things.

*Then the Lord said to Moses, "I will now rain down bread from heaven for you. Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not. On the sixth day, however, when they prepare what they bring in, let it be twice as much as they gather on the other days." So Moses and Aaron told all the Israelites, "At evening you will know that it was the Lord who brought you out of the land of Egypt; and in the morning you will see the glory of the Lord, as he heeds your grumbling against him. But what are we that you should grumble against us? When the Lord gives you flesh to eat in the evening," continued Moses, "and in the morning your fill of bread, as he heeds the grumbling you utter against him, what then are we? Your grumbling is not against us, but against the Lord." Then Moses said to Aaron, "Tell the whole Israelite community: Present yourselves before the Lord, for he has heard your grumbling." When Aaron announced this to the whole Israelite community, they turned toward the desert, and lo, the glory of the Lord appeared in the cloud! The Lord spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them: In the evening twilight you shall eat flesh, and in the morning you shall have your fill of bread, so that you may know that I, the Lord, am your God" (Ex 16,4-12).*

Jesus goes beyond this clarification and certifies that the one of Moses was not a bread that came from heaven. It came from under the clouds, it came from above the earth. But now the Father has decided to give them the true bread from heaven, the bread that comes directly from God, from his eternity, from his life which is his own life. This bread is a person. It is the one that comes down from heaven and gives life to the world. First Truth: the bread changes. It is not a thing, is not an inanimate matter. It is a person. God from heaven itself sends a person so that he is eaten like real bread. This bread eaten gives life. Second truth: this bread gives life not only to the children of Abraham, but to the whole world. This bread can feed all of humanity. Here is demonstrated the superiority between Moses and Christ. Moses gives a bread that does not give life and it is only for the children of Abraham. Jesus offers himself as the bread that gives life and it is life for all of humanity. Everyone might eat forever and ever, and everyone might live.

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

The Jews ask for this bread. Jesus clearly tells them the truth: *"I am the bread of life; whoever comes to me shall never hunger and whoever believes in me will never thirst."*

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

### So that the Father may be glorified in the Son

### 1Cor 15,1-8a; Ps 18,2-5; Jn 14,6-14.

### 3 MAY

In the Gospel according to John, from the very beginning a truth is uttered that reveals the eternal essence of Jesus the Lord. It is not the Evangelist that puts it on paper by inspiration of the Holy Spirit. It is Jesus himself who manifests it to Nathaniel, who remained full of wonder because the Master had said to him of having seen him under the fig tree.

*The next day he decided to go to Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and told him, "We have found the one about whom Moses wrote in the law, and also the prophets, Jesus, son of Joseph, from Nazareth." But Nathanael said to him, "Can anything good come from Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward him and said of him, "Here is a true Israelite. There is no duplicity in him." Nathanael said to him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, I saw you under the fig tree." Nathanael answered him, "Rabbi, you are the Son of God; you are the King of Israel." Jesus answered and said to him, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than this." And he said to him, "Amen, amen, I say to you, you will see the sky opened and the angels of God ascending and descending on the Son of Man" (Jn 1,43-51).*

The Father, in his eternal science and wisdom, has determined that nothing through his will takes place out of Him than except through His Word. He decided that nothing that is out of Him can return to Him except through the Incarnate Word. The Father created all that is outside of Him through the Son. All that exists outside of Him can access to his heart only through the Incarnate Son. This eternal decision of the Father applies to everything, including prayer. We pray to the Father through Christ. The Father through Christ, hears our prayer. Listening to our prayer through Christ, the Father is as if he confirmed Christ in His universal mediation. The Father is manifested in the Son. He is glorified in the Son. Who listens to us, who hears us, who gives fulfilment to our prayers is the God who lives in the Son. Jesus wants that even in prayer the Father is glorified in Him.

The eternal bond in which the Father and the Son subsist is this way perpetually strengthened, vivified and renewed. This bond must never be forgotten. The risk of thinking the mediation of Jesus as belonging to the past is always a strong temptation for even his most wise and holy disciple. Today this temptation is invading the hearts, minds, desires and thoughts, even of distinguished teachers and apostles of Jesus. Many are those who by now have set Christ the Lord aside. They want to speak only of God, as if Christ had never existed. Doing so the bond of eternal mediation that unites the Father and the Eternal Word, the Father and the Eternal Incarnate Word, is broken. Not giving glory to Christ, one does not even give glory to God. Because the true God acts only through his Son. Either the Father is glorified in the Son or he is not glorified.

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

As the Father comes to us through Christ, so we go to Him through Christ. Christ is the only ladder through which Heaven comes down to earth and the earth rises to Heaven. There are no other ladders. Each ladder built by man will be destroyed, because the Lord wants that one is the ladder to descend and ascend, Christ Jesus, His Eternal Incarnate Word.

Virgin Mary, Mother of the Redemption, Angels and Saints, renew us in this faith.

### Is my flesh for the life of the world

### At 8,26-40; Ps 65,8-9.16-17.20; Jn 6,44-51.

### 4 MAY

In the Old Testament there is the holocaust and the fellowship sacrifice. In the holocaust the victim was totally burned in honour of the Lord. In the sacrifice all the fat parts were burned, of the other meat was a part went to the priests and the other to bidders. Everything was strictly prescribed by the Law of the Lord.

*The Lord said to Moses, "Tell the Israelites: He who presents a peace offering to the Lord shall bring a part of it as his special offering to him, carrying in with his own hands the oblations to the Lord. The fat is to be brought in, together with the breast, which is to be waved as a wave offering before the Lord. The priest shall burn the fat on the altar, but the breast belongs to Aaron and his sons. Moreover, from your peace offering you shall give to the priest the right leg as a raised offering. The descendant of Aaron who offers up the blood and fat of the peace offering shall have the right leg as his portion, for from the peace offerings of the Israelites I have taken the breast that is waved and the leg that is raised up, and I have given them to Aaron, the priest, and to his sons by a perpetual ordinance as a contribution from the Israelites." This is the priestly share from the oblations of the Lord, allotted to Aaron and his sons on the day he called them to be the priests of the Lord; on the day he anointed them the Lord ordered the Israelites to give them this share by a perpetual ordinance throughout their generations (Lev 7,28-36).*

On the Cross Jesus offers to God his burnt offering. He lets himself be consumed by the fire of love for the Father. But he also celebrates a communion sacrifice. He does not only give part of the flesh, but in communion to man gives all his Flesh and all his Blood. While in the Old Law blood always was poured on the altar in honour to the Lord, in the New Law the Blood of Christ must be drunk. Drinking his Blood all his life is drunk. The life of Christ in which the whole life of the Father and of the Holy Spirit is becomes the life of his disciple. The Christian and Christ are one life, the life of Christ in the Christian. So also the Flesh of Christ is eaten, in which the whole love of the Father is, the truth of the Holy Spirit, the grace of Christ the Lord so that the Christian becomes among his brothers love of God, grace of Christ, light and truth of God's Spirit. The mystery of the Eucharist is divinely great and supernaturally high. Blood and Flesh are not symbolic, spiritual. They are real, true and substantial. In the Eucharist, there is all of Christ in his real essence that is eaten.

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

Jesus is Word, Flesh and Blood. He must be eaten in his unity. You cannot separate the Word from Flesh and Blood, and not even can Christ's Body and Blood be divided from his soul, from his divinity, from the unity of the one divine nature in which there are Father, Son and Holy Spirit. Thus the Eucharist becomes the sacrament through which the man really quenches his thirst and feeds on his God, being the body and blood the true full Body of Jesus the Lord. This is the deep reason that allows to Christ that his is the bread that gives eternal life, immortality and resurrection. By eating this bread with faith, the man gradually fulfils the journey of his deification, of the true spiritualization of his body. He conforms more and more to Christ the Lord, can live for Him, can offer himself as a holocaust and a sacrifice of communion to the Father. This bread is given to the pilgrims so that they can cross the desert of the world and reach the heavenly homeland. This food you can be taken only in faith, for the fulfilment of the personal hope.

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

### My flesh is true food, and my blood is true drink

### At 9,1-20; Ps 116,1-2; Jn 6,52-59.

### 5 MAY

As soon as Jesus passes from *"symbolic"* language to the real one among the Jews murmurings, disappointments and strong arguments start immediately. Everyone wishes that Jesus explained them how the fulfilment of so real and tangible word is concretely possible. How can a man give his flesh to the world? How can he give his blood to all mankind to drink? If it also were possible for very few people, it would be impossible for the world and all the time in which the world will continue to live.

From Ancient Scripture we know that God does not explain things to man. First he asks for faith and then in faith, walking from faith to faith and from obedience to obedience, things gradually start to become more clear always about what is possible to be clear to so narrow, tight and small a mind as that of the man. Never you have to go to God with reasoning, explanations, inferences, arguments and stuff like that. One listens to the Word, welcomes it, lives it and gives it all obedience. Then the Holy Spirit will enlighten us in its understanding. Not only does the Lord require faith for divine things, but also for those that affect our lives. The Lord did not explain to Job, the reasons for his suffering. Instead he showed him that all of creation is the bearer of a mystery inexplicable to man.

*Who is this that obscures divine plans with words of ignorance? Gird up your loins now, like a man; I will question you, and you tell me the answers! Where were you when I founded the earth? Tell me, if you have understanding. Who determined its size; do you know? Who stretched out the measuring line for it? Into what were its pedestals sunk, and who laid the cornerstone, While the morning stars sang in chorus and all the sons of God shouted for joy? And who shut within doors the sea, when it burst forth from the womb; When I made the clouds its garment and thick darkness its swaddling bands? When I set limits for it and fastened the bar of its door, And said: Thus far shall you come but no farther, and here shall your proud waves be stilled! Have you ever in your lifetime commanded the morning and shown the dawn its place For taking hold of the ends of the earth, till the wicked are shaken from its surface? The earth is changed as is clay by the seal, and dyed as though it were a garment; But from the wicked the light is withheld, and the arm of pride is shattered (Jb 38,1-15).*

The Lord does not stop at these early mysteries. He lists all his works, and in each one reveals that there is a secret known only to God. The man is truly ignorant of the whole visible and invisible universe. After this response, Job hands himself over to God, declares to his folly and finds peace. He confesses that he knew God only by hearsay. Jesus works the same way as his Father. He asks the Jews for the most pure faith in his word and confirms what has been said and affirmed. Truly, really and substantially his flesh must be eaten and his blood drunk. There is no speech either symbolic or allegorical in the words of Jesus. But all seriously real.

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

Who wants to live for Christ must eat Christ. Who wants that life of Christ flows through his veins he has to quench his thirst of his Blood. Who wants to take the path to the glorious resurrection of the last day must make of Christ his real and not only spiritual nourishment. Jesus does not give any explanation. He makes no light on the mode. He does not say a single word about how this would be historically accomplished. One must access to this mystery by faith. Even today we approach it by faith.

Virgin Mary, Mother of the Redemption, Angels and Saints, keep us in this faith.

### Do you also want to leave?

### At 9,31-42; Ps 115,12-17; Jn 6,60-69.

### 6 MAY

Jesus' discourse on the reality of his Body and his Blood to be taken and eaten created a real storm of grumbling and neglect. Those who know the ancient legislation of Israel know that the blood was life. The animal was killed cutting its throat, the meat was eaten, the blood was to be given to the land. Eating it was a true abomination, a wickedness to a Jew, punishable with death.

*The Lord said to Moses, "Tell the Israelites: You shall not eat the fat of any ox or sheep or goat. Although the fat of an animal that has died a natural death or has been killed by wild beasts may be put to any other use, you may not eat it. If anyone eats the fat of an animal from which an oblation is made to the Lord, such a one shall be cut off from his people. Wherever you dwell, you shall not partake of any blood, be it of bird or of animal. Every person who partakes of any blood shall be cut off from his people" (Lev 7,22-27).*

*"Tell them, therefore: Anyone, whether of the house of Israel or of the aliens residing among them, who offers a holocaust or sacrifice without bringing it to the entrance of the meeting tent to offer it to the Lord, shall be cut off from his kinsmen. And if anyone, whether of the house of Israel or of the aliens residing among them, partakes of any blood, I will set myself against that one who partakes of blood and will cut him off from among his people. Since the life of a living body is in its blood, I have made you put it on the altar, so that atonement may thereby be made for your own lives, because it is the blood, as the seat of life, that makes atonement. That is why I have told the Israelites: No one among you, not even a resident alien, may partake of blood. "Anyone hunting, whether of the Israelites or of the aliens residing among them, who catches an animal or a bird that may be eaten, shall pour out its blood and cover it with earth. Since the life of every living body is its blood, I have told the Israelites: You shall not partake of the blood of any meat. Since the life of every living body is its blood, anyone who partakes of it shall be cut off (Lev 17,8-14).*

Jesus asks the Jews denial, neglect and detachment from all this old legislation. He wants them to leave Moses and turn their hearts to Him. The result would have created discomfort for anyone. Almost everybody leaves and runs away. The speech is not only hard, it is against their law to which they are attached. Jesus does not fall into despair. He tells the Twelve that now is the time to decide whether to continue with him or leave. He does not recede from any word uttered so far. That was said and that one will remain forever and ever. Between following and the Eucharist Jesus must choose the Eucharist, even if it means starting all over again. He cannot adapt to man's faith his offer of eternal life. Nor can he withdraw the words said for the love that someone remains. Those who remain must remain in the faith.

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

 Peter does not understand the mystery. He believes in the Word of Jesus. He knows that Jesus is the Holy One of God, the Messiah of the Lord. If he comes from God, he has the words of God. What he says will take place even if he ignores how, when and where. The modes are minor problems. Now the real question is only of faith. Does Jesus say God's words or words of men? His statements come from the heart of the Father, or from the heart of the earth. Peter believes that the Words of Jesus are the Words of God, very true Words of eternal life. He remains. On the Word of God life can be founded, it can be built. Jesus comes from God.

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

### I am the gate for the sheep

### At 2,14a.36-41; Ps 22,2-6; 1Pt 2,20b-25; Jn 10,1-10.

### 7 MAY – IV EASTER SUNDAY

In Jesus, the Good Shepherd, Door of the sheep, two great prophecies of the Old Testament are accomplished. He is the Lord and Shepherd. He is God who personally takes care of his sheep. however, in Jesus, we go infinitely beyond the letter of the prophecy, because he is not only the Shepherd of Israel, He is the Shepherd of humanity, of all gentiles, all peoples and all nations. He comes to gather all the lost sheep of the Father.

*The Lord is my shepherd, I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters.**He restores my soul; He guides me in the paths of righteousness For His name’s sake.**Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me.**You prepare a table before me in the presence of my enemies; You have anointed my head with oil; My cup overflows. Surely goodness and loving kindness will follow me all the days of my life, And I will dwell in the house of the Lord forever (Ps 23 (22),1-6).*

*For thus says the Lord God: I myself will look after and tend my sheep. As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark. I will lead them out from among the peoples and gather them from the foreign lands; I will bring them back to their own country and pasture them upon the mountains of Israel (in the land's ravines and all its inhabited places). In good pastures will I pasture them, and on the mountain heights of Israel shall be their grazing ground. There they shall lie down on good grazing ground, and in rich pastures shall they be pastured on the mountains of Israel. I myself will pasture my sheep; I myself will give them rest, says the Lord God. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal (but the sleek and the strong I will destroy), shepherding them rightly. I will appoint one shepherd over them to pasture them, my servant David; he shall pasture them and be their shepherd. I, the Lord, will be their God, and my servant David shall be prince among them. I, the Lord, have spoken. I will make a covenant of peace with them, and rid the country of ravenous beasts, that they may dwell securely in the desert and sleep in the forests (Ez 34,11-25).*

Jesus is the only door of life. Not only is he the door, he himself is life. He is also the flock of sheep. The sheep enter in him, become one with Him, have life in abundance. They get out from him, they separate from Him, are dispersed, because not only there is no one to guide them, but not even is there any other that is life for them. Christ Jesus is all: way, truth, life, door, fold and nourishment for the sheep. As the man has to feed himself with bread to live, so he must, really, substantially and truly feed on Christ. He is the eternal life. He lives who feeds on Him, eternal life. One is nourished of Him, nourishing himself of the Word and the Eucharist, of grace and Holy Spirit and of the charity of the Father. But all these eternal, divine goods of immortality, are all in Christ the Lord.

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

Christ Jesus, the Good Shepherd, cannot be put aside. He is the life of God and God gives Himself as our life in Him. Putting Christ aside is having only a rational and moreover fragmentary, erroneous and even false knowledge of God. Without Christ one will recognize a God without truth, lifeless, with no way to climb up to Him. Christ is the Shepherd. It is he who must gather the sheep. It is he who leads them to the Father.

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

### A good shepherd lays down his life for the sheep

### At 11,1-18; Ps 41,2-3; 42,3-4; Jn 10,11-18.

### 8 MAY

God, our God, has only one desire in the heart, that in Christ, through Christ and with Christ, every man becomes and is made, according to his charismas and his ministries, ordained and not, shepherd, guardian and giver of life for every one of his brothers. Jesus is made the brother of every man and since he is a brother he gives his life as a ransom for all his brothers. As a true brother he takes care of every one of his brothers to lead him into the eternal pastures of heaven. As example of bad brothers we can remember: Cain, the eldest son and the Pharisee in the temple.

*Cain said to his brother Abel, "Let us go out in the field." When they were in the field, Cain attacked his brother Abel and killed him. Then the Lord asked Cain, "Where is your brother Abel?" He answered, "I do not know. Am I my brother's keeper?" The Lord then said: "What have you done! Listen: your brother's blood cries out to me from the soil! Therefore you shall be banned from the soil that opened its mouth to receive your brother's blood from your hand. If you till the soil, it shall no longer give you its produce. You shall become a restless wanderer on the earth" (Gen 4,8-12).*

*Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, 'Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.' He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, 'Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.' He said to him, 'My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found'" (Lk 15,25-32).*

*He then addressed this parable to those who were convinced of their own righteousness and despised everyone else. "Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself, 'O God, I thank you that I am not like the rest of humanity - greedy, dishonest, adulterous - or even like this tax collector. I fast twice a week, and I pay tithes on my whole income.' But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, 'O God, be merciful to me a sinner.' I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted" (Lk 18,9-14).*

These three brothers are not brothers of life, pastors of hope, shepherds who take care. On the contrary, they are pastors death, pastors of refusal, non welcome, pastors of judgment, condemnation and contempt. Not only they are not shepherds of good, they are pastors of evil. They do not give their life, they take it away. They do not create hope, they uproot it from the heart. Jesus is divinely different. He is the Holy One of God who comes to flood every sheep of the Father of divine life. He matters so much of the sheep as to give his life for them. Either one becomes a pastor on the model of Jesus, in Jesus, for Jesus, or he is a carrier of evil, despair and death in God's sheep. But only in Christ one is a good shepherd.

*I am the good shepherd. A good shepherd lays down his life for the sheep. A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them. This is because he works for pay and has no concern for the sheep. I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep. I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd. This is why the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. This command I have received from my Father."*

Christ Jesus gives his life to the Father for the salvation of the sheep, he gives his life as the life of the sheep and the Father gives it to him all wrapped of eternal and divine glory. This is the reward that the Father always promises to whoever takes care of his sheep. He clothes him of his eternal glory and envelops him with divine light. He clothes him of Himself.

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

### My sheep hear my voice

### At 11,19-26; Ps 86,1-7; Jn 10,22-30.

### 9 MAY

The Old Testament is an invitation without any interruption to listen to the Lord. Life is from listening to God's voice. One listens to God and lives. He does not listen and dies.

*Come, let us sing joyfully to the Lord; cry out to the rock of our salvation. Let us come before him with a song of praise, joyfully sing out our psalms. For the Lord is the great God, the great king over all gods, Whose hand holds the depths of the earth; who owns the tops of the mountains. The sea and dry land belong to God, who made them, formed them by hand. Enter, let us bow down in worship; let us kneel before the Lord who made us. For he is our God, we are the people he shepherds, the sheep in his hands. Oh, that today you would hear his voice:**Do not harden your hearts as at Meribah, as on the day of Massah in the desert. There your ancestors tested me; they tried me though they had seen my works. Forty years I loathed that generation; I said: “This people’s heart goes astray; they do not know my ways.” Therefore I swore in my anger: “They shall never enter my rest” (Ps 95 (94) 1-11).*

The temptation not to listen always echoes in the ear of the man. The Letter to the Hebrews tells us that it's easy to lose faith in Christ after having received it. But everyone must pay utmost attention. Without Christ one does not enter into the place of eternal rest.

*Therefore, holy "brothers," sharing in a heavenly calling, reflect on Jesus, the apostle and high priest of our confession, who was faithful to the one who appointed him, just as Moses was "faithful in (all) his house." But he is worthy of more "glory" than Moses, as the founder of a house has more "honour" than the house itself. Every house is founded by someone, but the founder of all is God. Moses was "faithful in all his house" as a "servant" to testify to what would be spoken, but Christ was faithful as a son placed over his house. We are his house, if (only) we hold fast to our confidence and pride in our hope. Therefore, as the holy Spirit says: "Oh, that today you would hear his voice, 'Harden not your hearts as at the rebellion in the day of testing in the desert, where your ancestors tested and tried me and saw my works for forty years. Because of this I was provoked with that generation and I said, "They have always been of erring heart, and they do not know my ways." As I swore in my wrath, "They shall not enter into my rest."'" Take care, brothers, that none of you may have an evil and unfaithful heart, so as to forsake the living God. Encourage yourselves daily while it is still "today," so that none of you may grow hardened by the deceit of sin. We have become partners of Christ if only we hold the beginning of the reality firm until the end, for it is said: "Oh, that today you would hear his voice: 'Harden not your hearts as at the rebellion.'" Who were those who rebelled when they heard? Was it not all those who came out of Egypt under Moses? With whom was he "provoked for forty years"? Was it not those who had sinned, whose corpses fell in the desert? And to whom did he "swear that they should not enter into his rest," if not to those who were disobedient? And we see that they could not enter for lack of faith (Heb 3,1-19).*

If we are Christ's sheep, then why do not we listen to his voice? The voice is not listened from outside of Christ, but in Christ, becoming one life with Him. In his life He communicates us his life. One listens through eternal life participation. Jesus speaks to the heart in the heart. The more one becomes his heart, the more he listens to his voice. When we separate from Him, we get out of him, we are no longer his sheep, we do not listen to his voice.

*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."*

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

# Whoever believes in me believes not only in me

### At 12,24-13,5; Ps 66,2-3.5-6.8; Jn 12,44-50.

### 10 MAY

We can say that the Gospel of John is only one truth, from which all the others spring and bear fruit: the full, perfect, total, permanent and eternal existing of Christ Jesus from the Father, not only in his words, in his will, in his works, in his decisions and in his thought, but also in his whole being. Jesus is in eternity and in time entirely and always from his Father. This is his truth.

*Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to his Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation. "I cannot do anything on my own; I judge as I hear, and my judgment is just, because I do not seek my own will but the will of the one who sent me (Jn 5,24-30).*

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

If Jesus is from the Father, his Word is from the Father. That is why He can say: He who believes in me, does not believe in me, he believes in Him that sent me. But also: Whoever sees me, does not see me, but Him who sent me. And again: the Father and I are one. Who does not listen to Christ, he is not one who does not listen to Christ, but to his Father who sent him. Being Christ the Word of eternal life, those who refuse to listen to him, is separated from the spring of life and returns or remains in his death. This is the judgment that is not pronounced by the father, but by the one who refuses to listen to Christ. It is he who is condemned to eternal death, cutting himself from the springs of true life.

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

This is also the truth that governs the entire Gospel according to John. It is not the Father the one who judges, condemns and excludes from eternal life. The Father sends Christ. In Christ he makes every man the offer of eternal life. Whoever receives Christ, accepts life, enters into eternal life and is made eternal life. Whoever rejects Christ, because he does not believe in him, does not accept him as his eternal life, he remains in death. He is already in death and stays there. This is the eternal responsibility that weighs on the shoulders of each. When we say that God does not judge it is true. However, it is false when one shouts that we are all safe. This is a cry against the Word of the Lord. The Father offers salvation to all, because Christ is given to all. Christ is the way, the door, the sheepfold, life, hope, peace and salvation of the Father. Whoever does not receive Christ, who despises him, is separated from the spring of eternal life. He is judged worthy to belong forever to eternal death. Life is Christ and it is in Christ.

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

**MAY 2017**

## SECONDA DECADE OF MAY

### No slave is greater than his master

### At 13,13-25; Ps 88,2-3.21-22.25.27; Jn 13,16-20.

### 11 MAY

Jesus Christ is not an emperor, not a king of the earth, not a bandit, not a pirate, not a filibuster, not a Head Sender, not a Supreme General that governs the military forces of the earth, sky and sea, not part of the Marine Corps and not even a SEAL. He is not the Creator of legions or phalanxes. He is a crucifix, he is the Crucifix. He is the Crucifix that promises the Cross to each of his followers. But it is not a Cross that his disciple creates, builds to nail himself on it. Instead, it is the Cross that humanity has already prepared for him. The disciple of Jesus is not a "*martyr*" who is martyred, martyring others, many others. Instead, the disciple of Jesus is called to let himself be crucified in order not to commit evil. What is the evil He might never commit: denying his truth to prostrate himself in worship of idols of the earth. The disciple of Jesus goes to the cross, but does creates no cross for others. If he even created a small cross for others he would not be a disciple of Jesus.

This difference must be shouted to the whole world, it must be defended with all might. The Christian is not a worshiper of an abstract truth, ethereal God, who lives in an also abstract, ethereal sky, without any relationship with Christ world. The Christian is the worshiper of the Crucified One who knows only how to give the cross to his followers. He gives a cross to be carried with love, embraced with love, not to be suffered, not to be taken reluctantly and not to be removed from the own shoulders. Today, this is the great danger of Christianity: being made a disciple of Jesus without the Cross, without being Crucified to the personal truth. Creating a Christian religion without the Crucifix and without the gift of the Cross is a constant temptation. Jesus in the Garden of Olives has suffered right this temptation: living a religion, creating a religion without the Cross, without the Crucified One. The Christian is always in the Garden of Olives because he is also perpetually tempted to build himself a religion, a faith, a truth that is freed from the Cross and from his personal crucifixion.

Today this temptation is greatly being intensified. Satan has decided to strike a very hard blow to the one, holy, catholic and apostolic Church of God. He decided by all means and in every way to get into its theological thought and through sophisticated theories of mercy, love, universal salvation, abolition of eternal damnation, hell cancellation, alteration of the truth of the sacraments, beginning with Baptism; he is leading the disciples of Jesus to build a religion without the Cross, without obligation and obedience to the their truth of disciples of the Crucified One. We can quite say that by now many thoughts, even of responsible persons of the truth in the Church, have been won over. However, Satan is still not satisfied and with his other diabolical artificial theories aims so that everyone adapts to his thought: making a religion without the Cross, a faith without Truth, a Christian who comes down from the cross, a disciple who adjusts to the thought according to the world. This is his goal and he has partly reached it.

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

Jesus is the truth of the disciple and He is the Crucified One. If a Christian comes down from the Cross on which he is crucified by his truth, he stops being his disciple. No longer being his disciple, he no longer is point of contrast with the world. He may be the world with the world. Only the Cross for the truth distinguishes who is of Christ and who does not belong to him. Christ Jesus chose to remain eternally the Crucified. Some religion founders are crucifiers, not Crucified Ones. Never might a Christian be a crucifier. He is not one, if he remains eternally Crucified like his Teacher. Either Crucified or crucifier.

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

### In my Father's house there are many dwelling places

### At 13,26-33; Ps 2,6-11; Jn 14,1-6.

### 12 MAY

The number of homes that are in the house of the Father of Jesus is revealed to John, the Apostle of the Lord. They are one hundred and forty thousand for the twelve tribes of the children of Israel. The absolute perfection. It is so large an amount that they cannot even be counted. There is room for everyone in it. Anyone can receive his personal abode, his own home. The house of God is infinite and endless are its places.

*After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so that no wind could blow on land or sea or against any tree. Then I saw another angel come up from the East, holding the seal of the living God. He cried out in a loud voice to the four angels who were given power to damage the land and the sea, "Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God." I heard the number of those who had been marked with the seal, one hundred and forty-four thousand marked from every tribe of the Israelites: twelve thousand were marked from the tribe of Judah, twelve thousand from the tribe of Reuben, twelve thousand from the tribe of Gad, twelve thousand from the tribe of Asher, twelve thousand from the tribe of Naphtali, twelve thousand from the tribe of Manasseh, twelve thousand from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar, twelve thousand from the tribe of Zebulun, twelve thousand from the tribe of Joseph, and twelve thousand were marked from the tribe of Benjamin. After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands. They cried out in a loud voice: "Salvation comes from our God, who is seated on the throne, and from the Lamb." All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, and exclaimed: "Amen. Blessing and glory, wisdom and thanksgiving, honour, power, and might be to our God forever and ever. Amen." Then one of the elders spoke up and said to me, "Who are these wearing white robes, and where did they come from?" I said to him, "My lord, you are the one who knows." He said to me, "These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb. "For this reason they stand before God's throne and worship him day and night in his temple. The one who sits on the throne will shelter them. They will not hunger or thirst anymore, nor will the sun or any heat strike them. For the Lamb who is in the centre of the throne will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes" (Rev 7,1-18).*

But the same Apostle John is told who will never set foot in the eternal home of God. All the workers of iniquity, and all those who have dedicated themselves to evil will not enter there. For them, the place is reserved in the fire and brimstone pond. Heaven is for the righteous.

*The beast was caught and with it the false prophet who had performed in its sight the signs by which he led astray those who had accepted the mark of the beast and those who had worshiped its image. The two were thrown alive into the fiery pool burning with sulphur (Rev 19,20-21). But as for cowards, the unfaithful, the depraved, murderers, the unchaste, sorcerers, idol-worshipers, and deceivers of every sort, their lot is in the burning pool of fire and sulphur, which is the second death" (Rev 21,8). Let the wicked still act wickedly, and the filthy still be filthy. The righteous must still do right, and the holy still be holy." "Behold, I am coming soon. I bring with me the recompense I will give to each according to his deeds. I am the Alpha and the Omega, the first and the last, the beginning and the end." Blessed are they who wash their robes so as to have the right to the tree of life and enter the city through its gates. Outside are the dogs, the sorcerers, the unchaste, the murderers, the idol-worshipers, and all who love and practice deceit. (Rev 22,10-15).*

Today this faith is as if it were lost. All say they are already saved without going through the way that is Christ Jesus. All declare non-existent the lake of fire and brimstone. Only Christ prepares the eternal places and He prepares them for those who accept Him as Lord and do his will. If you take away only one truth from the Gospel, everything is false.

*"Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where (I) am going you know the way." Thomas said to him, "Master, we do not know where you are going; how can we know the way?"*

Virgin Mary, Mother of the Redemption, Angels and Saints make us truth in the truth of Jesus.

### If you know me, then you will also know my Father

### At 13,44-52; Ps 97,1-4; Jn 14,7-14.

### 13 MAY

Abel, Cain, Lamech, Noah, Abraham, Joseph, Moses, Joshua, Samuel, David, every prophet and righteous, reveals who his God is. Wanting to make a comparison between Abraham and Jesus Christ, which is the specific of God revealed by one and the other? What does Abraham show of his God and what instead does the Lord Jesus show? Grasping this difference is essential, if you want to grasp the full, perfect truth of the God we are all called to worship. Not only in the Old, but also in the New Testament every believer in Christ reveals and shows his own special Christ. But what is the true Christ? From the true Christ we come to the true God, from a false Christ will come to a false God. The God that Abraham shows is the God that asks his worshiper a self-sacrifice. He asks his worshiper to offer not the dearest thing, but what is his very life in which every promise heard is fulfilled. The requested obedience is obedience given instantly.

*God put Abraham to the test. He called to him, "Abraham!" "Ready!" he replied. Then God said: "Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you." Early the next morning Abraham saddled his donkey, took with him his son Isaac, and two of his servants as well, and with the wood that he had cut for the holocaust, set out for the place of which God had told him. When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son Isaac, and put him on top of the wood on the altar. Then he reached out and took the knife to slaughter his son. But the Lord’s messenger called to him from heaven, "Abraham, Abraham!" "Yes, Lord," he answered. "Do not lay your hand on the boy," said the messenger. "Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son." Again the Lord’s messenger called to Abraham from heaven and said: "I swear by myself, declares the Lord, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing - all this because you obeyed my command'' (Cf. Gen 22,1-18).*

The God of Jesus Christ is not the God that asks, but the God that gives, the God that offers his only Son and offers him Crucified for the life of the world. Knowing the Crucifix one knows God. It is from the Crucifix that one has to start talking about the true God.

*For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God (Jn 3,16-18).*

Who is Jesus Christ? He is the One who gives himself to the Father so that the Father makes of Him the Crucified for the salvation of the world. Who is the disciple of Jesus? It is He who gives himself to the Father in Jesus so that the Father makes also of him a gift as a crucified in the Crucified for the salvation of the world. The Father is no longer the God that asks; it is instead the God to whom one is offered, is given and hands himself over. It is not God who asks me for my life, I am the one that gives him my life. I give it to him in Christ, because I have become one with Christ.

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

When we make ourselves a gift for our God, we must remain faithful forever to the gift.

Virgin Mary, Mother of the Redemption, Angels and Saints make us present to the Father in Christ.

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

### At 6,1-7; Ps 32,1-2.4-5.18-19; 1 Pt 2,4-9; Jn 14,1-12.

### 14 MAY – V EASTER SUNDAY

Today Jesus offers us a rule that if it is well observed it can give our evangelization its fair manner so that it operates all fruit of conversion. This rule actually is simple, is not complex nor difficult to understand.

Jesus asks his disciples two things, of which one is the consequence of the other and one the result of the other. His disciples must believe that He is in the Father and the Father in Him. How might the disciples have this faith and confess it with great conviction? Contemplating the works of Jesus. They testify that the Father is the one that operates them. They are works of the Creator, the Lord and the God of man. They are greater works than those of Moses, greater than all the other works done by the Father from the foundation of the world. The works of God that are works of Jesus testify and reveal that God is in Jesus and Jesus is in God. The Father acts in Christ, with Christ and through Christ.

The same thing Jesus wants to happen between him and his disciples. The world must believe that Jesus is in the disciples, and the disciples in Jesus. How can the world believe in a truth so high? Making the disciple the same works of Christ. What are the works of Christ that the disciple will have to make? These works are only one: living for love, with ever greater love his Cross. Making himself a holocaust of love for his Father. Becoming a sacrifice consumed in the heart of love for the salvation of the world. The Christian crucified on the altar of the purest, true and holy love does the works of Christ, testifies that Christ is in him.

A Christian that follows instead the flesh and does its works attests that Christ is not in him and nor the Holy Spirit. If Christ is not in him, he does not manifest Christ, because he does not live on the Cross of Christ, in his pierced body. Not manifesting Christ, no one might believe in Christ through him. You do not believe in a God outside of Christ, but in Christ. you do not believe in a Christ outside the Christian, but in the Christian. As it is a false God the God worshiped outside of Christ, without Christ, not from the heart of Christ, so it is false that Christ worshiped and believed out of the Christian, without the Christian, not from the heart of the Christian. The world is called to believe in Christ, that is in the Christian and from the Christian.

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

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

What Christ says of himself, even the Christian must always be able to say of himself. *"I am in the Father and the Father is in me"* says Jesus the Lord. *"I am in Christ and Christ is in me,"* says the Christian. How might the world be certain of this truth? Seeing the Christian crucified with Christ, because he made himself a gift to the Father for the salvation of the world. As the Crucifix makes the difference with all the other gods that are worshiped in the world, so the Christian crucifix must make a difference with all the other worshipers of Jesus. The Cross is the point of difference, distinction and separation. But it is also the meeting point. All true worshipers of God must be found on the Cross, otherwise their worship is either incomplete, or false. The Cross is the sign of the truth of God and his worshipers.

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

### I will love him and reveal myself to him

### At 14,5-18; Ps 113B,1-4.15-16; Jn 14,21-26.

### 15 MAY

Law without love and love without law do not belong to God and not even to Christ Jesus. You are quite wrong who think that love is with no law and also who wants a law without love. Love and law are one. They must remain one thing forever. When Moses, in Chapter VI of Deuteronomy, asks the children of Israel to love the Lord with all their heart, he does not ask to love the Lord, but the Law of the Lord. Law, Commandments, the Lord are one. Moses, first gives the Law in Chapter V, then asks to give to this Law, to the Lord of the Law, all the love of the heart, all the intelligence of the mind and the whole strength of spirit and body.

*"These then are the commandments, the statutes and decrees which the Lord, your God, has ordered that you be taught to observe in the land into which you are crossing for conquest, so that you and your son and your grandson may fear the Lord, your God, and keep, throughout the days of your lives, all his statutes and commandments which I enjoin on you, and thus have long life. Hear then, Israel, and be careful to observe them, that you may grow and prosper the more, in keeping with the promise of the Lord, the God of your fathers, to give you a land flowing with milk and honey. "Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength. Take to heart these words which I enjoin on you today. Drill them into your children. Speak of them at home and abroad, whether you are busy or at rest. Bind them at your wrist as a sign and let them be as a pendant on your forehead. Write them on the doorposts of your houses and on your gates (Dt 6,1-9).*

Jesus joins observance of His Law and love for his Person. They are two indivisible and inseparable things. Who loves Jesus? Whoever receives his commands. Who receives his commands? Those who love Jesus. Who does not love him, he does not welcome his commandments. Whoever does not receive his commandments, does not love him. If Jesus is not loved, he might do nothing for the man. On the contrary, if Jesus is loved, he will love the one who loves him and will manifest himself to him. He will come in him, will establish his residence in his heart and will be manifested, will speak, will illuminate, show him his will and will reveal him the secrets of his Father, from his heart. But everything is done in the observance of the Commandments.

The man must hand over his heart to the commandments of Jesus so as he delivers it to Christ. All his heart to Christ and all to his commandments. If the heart is not delivered to the commandments it is not even delivered to Christ. If the commandments are little loved, even Christ is little loved. Then, it is easy to know what the degree of our love for Jesus is. It is enough that we measure the degree of love for his commandments. The commandments are to be observed with the heart of Christ, with the same heart with which Jesus kept the commandments of the Father. Jesus calls to the disciple for a high standard of love. Jesus is not mediocre and not even his disciples is.

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

Another truth, which is the constant of the Gospel according to John, tells us that in Jesus there is the awareness that nothing comes out of his heart that does not originate in the heart of the Father. This same consciousness must be of the disciple of Jesus. Nothing has to come out of his heart that does not come from the heart of Christ. From the heart of the Father, to the heart of Christ, from the heart of Christ to the heart of the disciple. Never might this unity of the three hearts be achieved without the Holy Spirit. The Holy Spirit is in the Word. We live the Word for him; for him we say it, for Him we understand it, for Him we transform it into life.

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

### The world must know that I love the Father

### At 14,19-28; Ps 144,10-13.21; Jn 14,27-31a.

### 16 MAY

The Old Testament tells of the martyrdom of the seven Maccabees brothers together with their mother. They all show that they are ready to hand over their lives to the torture, martyrdom for the sake of the Law of their God. Fidelity to Law deserves their death.

*When the first brother had died in this manner, they brought the second to be made sport of. After tearing off the skin and hair of his head, they asked him, "Will you eat the pork rather than have your body tortured limb by limb?" Answering in the language of his forefathers, he said, "Never!" So he too in turn suffered the same tortures as the first. At the point of death he said: "You accursed fiend, you are depriving us of this present life, but the King of the world will raise us up to live again forever. It is for his laws that we are dying." After him the third suffered their cruel sport. He put out his tongue at once when told to do so, and bravely held out his hands, as he spoke these noble words: "It was from Heaven that I received these; for the sake of his laws I disdain them; from him I hope to receive them again." Even the king and his attendants marvelled at the young man's courage, because he regarded his sufferings as nothing. After he had died, they tortured and maltreated the fourth brother in the same way. When he was near death, he said, "It is my choice to die at the hands of men with the God-given hope of being restored to life by him; but for you, there will be no resurrection to life."*

*They next brought forward the fifth brother and maltreated him. Looking at the king, he said: "Since you have power among men, mortal though you are, do what you please. But do not think that our nation is forsaken by God. Only wait, and you will see how his great power will torment you and your descendants." After him they brought the sixth brother. When he was about to die, he said: "Have no vain illusions. We suffer these things on our own account, because we have sinned against our God; that is why such astonishing things have happened to us. Do not think, then, that you will go unpunished for having dared to fight against God." Most admirable and worthy of everlasting remembrance was the mother, who saw her seven sons perish in a single day, yet bore it courageously because of her hope in the Lord. Filled with a noble spirit that stirred her womanly heart with manly courage, she exhorted each of them in the language of their forefathers with these words: "I do not know how you came into existence in my womb; it was not I who gave you the breath of life, nor was it I who set in order the elements of which each of you is composed. Therefore, since it is the Creator of the universe who shapes each man's beginning, as he brings about the origin of everything, he, in his mercy, will give you back both breath and life, because you now disregard yourselves for the sake of his law" (2Mac 7, 9-23).*

These men and this woman show the world how much they love the Lord. But they confess they suffer these torments because as a people they have sinned. Jesus is innocent, holy and sinless. He must atone for nothing. He offers himself to the Father rather to atone for the sin of mankind. He, the Eternal Son of the Father, offers the Father his body as a true holocaust of redemption for mankind. This is the love of Jesus.

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

The world must know this love. Jesus is the Just and Holy One and the true Son of God. How much does Jesus love the Father? How far does his love reach? Until his becoming a holocaust. The Father needs a body for the redemption of humanity and Jesus offers it to him, gives it to him. He does not hold back. The world must know this, because that's the difference between him and all other founders of religions. The others kept their bodies for themselves. Christ gives it to the Father. He gave it to the Father and gives it every day, for every day his mystical body is given to the Father for the redemption of his brothers. The true worshiper of God does not take the lives of his brothers away to defend the cause of his religion. Instead he gives his life to God so that his brothers live in the body, spirit and soul. There is a difference and it is infinite. That is how Jesus loves.

Virgin Mary, Mother of the Redemption, Angels and Saints make us love as Christ Jesus.

### I am the true vine, and my Father is the vine grower

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

### 17 MAY

For Isaiah the vineyard is a true figure of the Lord's people. For the Psalm it also is a figure of God's people. The vineyard is the bearer of two very high truths: it is planted by God so that it bears fruit; God leaves it abandoned to itself to be devastated so that it understands that with no fruit to God it is not needed. It is from God to produce fruit to God. The vineyard is not from itself. It is from God and it is God’s. It is his property.

*Let me now sing of my friend, my friend's song concerning his vineyard. My friend had a vineyard on a fertile hillside; He spaded it, cleared it of stones, and planted the choicest vines; Within it he built a watchtower, and hewed out a wine press. Then he looked for the crop of grapes, but what it yielded was wild grapes. Now, inhabitants of Jerusalem and men of Judah, judge between me and my vineyard: What more was there to do for my vineyard that I had not done? Why, when I looked for the crop of grapes, did it bring forth wild grapes? Now, I will let you know what I mean to do to my vineyard: Take away its hedge, give it to grazing, break through its wall, let it be trampled! Yes, I will make it a ruin: it shall not be pruned or hoed, but overgrown with thorns and briers; I will command the clouds not to send rain upon it. The vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his cherished plant; He looked for judgment, but see, bloodshed! for justice, but hark, the outcry! (Is 5,1-7).*

*Oh, give ear, Shepherd of Israel, You who lead Joseph like a flock; You who are enthroned above the cherubim, shine forth!**Before Ephraim and Benjamin and Manasseh, stir up Your power And come to save us!**O God, restore us And cause Your face to shine upon us, and we will be saved. O Lord God of hosts, How long will You be angry with the prayer of Your people?**You have fed them with the bread of tears, And You have made them to drink tears in large measure.**You make us an object of contention to our neighbours And our enemies laugh among themselves.**O God of hosts, restore us And cause Your face to shine upon us, and we will be saved.* *You removed a vine from Egypt; You drove out the nations and planted it. You cleared the ground before it, And it took deep root and filled the land.**The mountains were covered with its shadow, And the cedars of God with its boughs.**It was sending out its branches to the sea And its shoots to the River.**Why have You broken down its hedges, So that all who pass that way pick its fruit?**A boar from the forest eats it away And whatever moves in the field feeds on it.**O God of hosts, turn again now, we beseech You; Look down from heaven and see, and take care of this vine,**Even the shoot which Your right hand has planted, And on the son whom You have strengthened for Yourself.**It is burned with fire, it is cut down; They perish at the rebuke of Your countenance.**Let Your hand be upon the man of Your right hand, Upon the son of man whom You made strong for Yourself. Then we shall not turn back from You; Revive us, and we will call upon Your name.**O Lord God of hosts, restore us; Cause Your face to shine upon us, and we will be saved (Ps 89 (79) 1-20).*

What are the innovations introduced by Christ Jesus? First innovation: there are not many vines, but only one true vine and all others are branches. Who is a branch of this true vine produces, who is not a branch of it might never produce. Remaining in Christ is not a moral, but an essence and nature necessity, in the same way that it is a need of nature that the heart is in the chest and the soul in the body, so that a man lives and acts. The other novelty is: the true vine will never be abandoned by the Father. Instead, it will be brought into its good branches and cut in its fruitless branches. A branch produces, is pruned and purified so that it produces more. It does not produce, it is cut from the true vine and dries forever. Third novelty: no fruit will be produced by who does not remain attached to the vine. The fruit is from the true vine. Prayer is also heard if the branch is connected to the vine. Everything is from the true vine.

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

Virgin Mary, Mother of the Redemption, Angels and Saints make us real branches of the true vine.

### Remain in my love

### At 15,7-21; Ps 95,1-3.10; Jn 15,9-11.

### 18 MAY

The verb "remaining" is dear to the evangelist John. It means inhabiting, dwelling, remaining, living, being inside, being planted, being placed, being fit and becoming one.

*I did not know him, but the one who sent me to baptize with water told me, 'On whomever you see the Spirit come down and remain, he is the one who will baptize with the holy Spirit' (Jn 1, 33). So Jesus said, "I will be with you only a little while longer, and then I will go to the one who sent me (Jn 7, 33). Jesus then said to those Jews who believed in him, "If you remain in my word, you will truly be my disciples (Jn 8, 31). Jesus said to them, "If you were blind, you would have no sin; but now you are saying, 'We see,' so your sin remains (Jn 9, 41). Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit (Jn 12, 24). So the crowd answered him, "We have heard from the law that the Messiah remains forever. Then how can you say that the Son of Man must be lifted up? Who is this Son of Man?" (Jn 12, 34). I came into the world as light, so that everyone who believes in me might not remain in darkness (Jn 12, 46).*

*And I will ask the Father, and he will give you another Advocate to be with you always (Jn 14, 16). Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me (Jn 15, 4). I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing (Jn 15, 5). Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned (Jn 15, 6). If you remain in me and my words remain in you, ask for whatever you want and it will be done for you (Jn 15, 7). As the Father loves me, so I also love you. Remain in my love (Jnv 15, 9). If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love (Jn 15, 10). It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you (Jn15, 16).*

*Yet the world and its enticement are passing away. But whoever does the will of God remains forever (1Jn 2, 17). Let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, then you will remain in the Son and in the Father (1Gv 2, 24). As for you, the anointing that you received from him remains in you, so that you do not need anyone to teach you. But his anointing teaches you about everything and is true and not false; just as it taught you, remain in him (1Jn 2, 27). And now, children, remain in him, so that when he appears we may have confidence and not be put to shame by him at his coming (1Jn 2, 28). No one who remains in him sins; no one who sins has seen him or known him (1Jn 3, 6). We know that we have passed from death to life because we love our brothers. Whoever does not love remains in death (1Jn 3, 14). No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us (1Jn 4, 12). This is how we know that we remain in him and he in us, that he has given us of his Spirit (1Jn 4, 13).*

The Christian home is the Word of Jesus and his commandments. In the commandments, the disciple must make his perpetual residence. He and the commandments must be only one, one nature, in the same way that Christ and the Father are one nature. Not only the disciple must be one nature with the commandments, he must never go out of the commandments. If he goes out, he is no longer one nature, they are two natures.

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

The love of a disciple of Jesus for Jesus is love for the commandments of Jesus and for his Word. It is not a love that is controlled from the outside. It is the love of one nature. The Christian fulfils his nature and remains Christian nature by loving. He is the nature of Christ by loving. If he does not love, he is no longer the nature of Christ. If he is not the nature of Christ, the command becomes an external obligation. They are two natures and no longer a single nature. It is a love that does not produce any fruit. It is an attached love, but not the fruit of the nature.

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

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

### At 15,22-31; Ps 56,8-12; Jn 15,12-17.

### 19 MAY

St. Paul, in his Letter to the Romans, reveals us how great the love of Jesus was. He gave himself for us, while we were ungodly, sinners and enemies of God. For us, for our eternal redemption, He let himself be nailed to the Cross.

*Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access (by faith) to this grace in which we stand, and we boast in hope of the glory of God. Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us. For Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation (Rm 5,1-11).*

In the First Letter to the Thessalonians he manifests his willingness to give his life for every disciple of Jesus, so that the disciple can answer with the outmost of his human potential, in the Holy Spirit, to the love that has been poured into his heart.

*For you yourselves know, brothers, that our reception among you was not without effect. Rather, after we had suffered and been insolently treated, as you know, in Philippi, we drew courage through our God to speak to you the gospel of God with much struggle. Our exhortation was not from delusion or impure motives, nor did it work through deception. But as we were judged worthy by God to be entrusted with the gospel, that is how we speak, not as trying to please human beings, but rather God, who judges our hearts. Nor, indeed, did we ever appear with flattering speech, as you know, or with a pretext for greed - God is witness - nor did we seek praise from human beings, either from you or from others, although we were able to impose our weight as apostles of Christ. Rather, we were gentle among you, as a nursing mother cares for her children. With such affection for you, we were determined to share with you not only the gospel of God, but our very selves as well, so dearly beloved had you become to us (1Ts 2,1-8).*

Not only does Jesus give his life for his disciples. He considers them his real friends. As a friend confides his heart, reveals his secrets, manifests his desires and what he has heard from the Father makes it known to them. However, the underlying truth remains. It is not a matter of a friendship like any other. That of Jesus is a friendship of *"true creation, generation, elevation, sanctification and revelation."* They are by the will, by the choice and by the call of Christ the Lord. This truth must never be forgotten. It is a truth that will remind that theirs is a friendship of obedience. It starts from the man of choice, lives in the obedience of response which must be without interruption. They will live in friendship, if they respond with obedience and listening.

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

The love of choice, friendship, generation and elevation might never rule out the answer of the purest obedience. When they do not listen they are no longer friends. Not even Jesus will recognize them. They failed in their respect of the truth of Christ, who is a friend, but also the Lord to whom goes all obedience. You obey, you live for Him.

Virgin Mary, Mother of the Redemption, Angels and Saints, give us the love of obedience.

### I have chosen you out of the world

### At 16,1-10; Ps 99,2-3.5; Jn 15,18-21.

### 20 MAY

From the words of Jesus a truth that the disciple must never forget emerges. Jesus is credited with the paternity of their choice. They were not the ones to choose the Master. The Master was the one to choose them, to bring them out, to ensure that they were no longer of the world. First the disciples were of the world, they were of the prince of this world. Then, what is the truth that Jesus wants to teach us, saying: *"I chose you out of the world"?* It is divinely high. Every other master of the earth, even if he chooses his disciples, or is chosen by them as their teacher, does not draw out of this world. He chooses, but not from the world. He chooses, but they remain the world, as he is the world. They were before of the prince of this world and they remain even after. To Satan there is no difference between the before and after. Even if a teacher has chosen them or they have chosen him, their belonging is always to the world. They did not leave the world. However, with Jesus everything is different. They were of the world. Jesus brought them out of the world. They do not belong to the world, even if they are in the world. This truth is fully revealed in the prayer addressed to the Father.

*"I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me. I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, and everything of mine is yours and everything of yours is mine, and I have been glorified in them. And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. But now I am coming to you. I speak this in the world so that they may share my joy completely. I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world. 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 (Jn 17,6-19).*

If Jesus Christ was never of the world, nor of its prince not even for a moment, and both the world and its prince have done everything to be able to make him world with the world, under the rule of the prince of the world, can the disciples that were first of the world, but that Christ has chosen and drawn out of it, hope to be treated with great gentleness and reverence? The world wants what is its and will persist with all means to be able to get them back. The world does not care about the other teachers and the other disciples. They were his and they remained his. It governs them according to his will. It suffices to look at history and who is honest in his mind and heart will have to bear witness to Christ the Lord: *"He alone choosing takes out of the world."* Every other one chooses, is chosen, but he remains the world in the world for the world. Jesus Christ makes the difference in everything.

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

How does the world go to the conquest of those who are chosen by Jesus? With a highly diabolic, luciferin and satanic technique. It allows Christ, but not the truth of Christ, not His Word and not his Gospel to be welcome. One is with Christ but with the falsity of the world. This mode produces more damage than the same return of the disciple to be the world. This mode destroys the body of Christ more than cancer from within. The Church has always been sent to ruin by her sons.

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

**MAY 2017**

## THIRD DECADE OF MAY

### It remains with you, and will be in you

### At 8,5-8.14-17; Ps 65,1-7.16.20; 1Pt 3,15-18; Jn 14,15-21.

**21 MAY – VI SUNDAY OF EASTER**

The Gospel according to John is revelation, proclamation, prophecy, calling, choice, gift of the mystery of unity which is God in himself and that through the Word of Christ Jesus must become in Christ the mystery of every man. Indeed the mystery of the man as it was designed and intended by God from all eternity finds its truth in the mystery of unity and communion that is God himself. Thus, man is from the mystery of God and lives to realize in himself the whole mystery of God. He is not a mystery by itself, but a mystery in God and for Him.

Now we make a digression, which could seem arbitrary, but it is not arbitrary because our faith is firmly established in all the truth that the one, holy, catholic and apostolic Church offers her children in all her dogmatic definitions and also in the most certain faith, even if not yet defined, which illuminates her mind and warms her heart. Let us think for a moment of the Holy Spirit as the Breath of love, Word of the Father's love given to the Son and as Breath of love, the Word of answer, listening, obedience given by the Son to the Father. The communion between Father and Son is fulfilled in this Breath of gift and response. The unity of nature lives the communion of the three divine Persons in this Eternal Breath, He also Eternal Person.

If the Holy Spirit, Breath of Word donated and breath of Word returned, that from the Father is given to the Son and from the Son is given to the Father, did not exist, there would be three Persons without any communion. The eternal communion in which the three divine Persons live their eternity is the Breath from the Father which becomes Breath in the Son and it is the Breath in the Son which becomes Breath in Father. This Breath of communion the Father, through the Son inspired it to man, not though as Eternal Breath, as it happens in the Blessed Trinity, but as created Breath. With sin and transgression, man has killed this created breath which is in death. Christ Jesus comes. His work of salvation is twofold. He gives the Eternal Breath of the Father that the Father gave Him. The Eternal Breath enters the man as Breath of conversion, through the Breath of his Apostles. Then it comes as Breath of regeneration and creation of the new life. It is He who carries out the mystery of Christ's salvation in man. Finally, he gives himself as the Breath of life for man, dwelling in him, as he dwells in the Father and in the Son.

The invisible Eternal Breath has to enter perpetually the man through the audible Breath which is the Word of Jesus, given by his Church. The Church, in her Apostles, must always breath the Word, this is her mystery. But if she breaths a word that is of the earth and not the Eternal Word which is the Holy Spirit, the heart remains in death. The Eternal Breath which is already in man must always be fed on the audible Breath which is the Word of Christ the Lord, Eternal Breath of the Father given to his Son from eternity. The Word breathed, inspired by the Church of the Living God - this and only this is her Gospel - become Breath of obedience, of listening and of response to Christ, creates the most perfect communion. The sacramental unity is enlivened by the Breath of the Word that reaches perpetually the ear of each child of the Church.

*"If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you. I will not leave you orphans; I will come to you. In a little while the world will no longer see me, but you will see me, because I live and you will live. On that day you will realize that I am in my Father and you are in me and I in you. Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him."*

The Word makes the Church. The Church must constantly make the Word. She must transform the Breath of the Holy Spirit that always comes to her heart, while she lives in perfect communion of obedience, into an audible Breath. The Breath heard by her must become Breath heard that she makes the whole world hear. This is the life of Jesus, this is the life of the Church. If the Church is not heard Breath she will never be audible Breath.

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

### Will think he is offering worship to God

### At 16,11-15; Ps 149,1-6a.9b; Jn 15,26-16,4a.

###  22 MAY

Is it ever possible that killing a disciple of Jesus you can think of worshipping God? This happens in those who are imprisoned in the Old Testament structures, refusing to accept the novelties in God revealed by Jesus Christ. According to Deuteronomy idolatry must be extirpated from the Lord's people. The dictation of Moses does not allow dispensations. The idolater - and to Moses every disciple of Jesus and Jesus himself is idolatry - must be searched, reached, picked and uprooted as true poisonous root.

*"Every command that I enjoin on you, you shall be careful to observe, neither adding to it nor subtracting from it. "If there arises among you a prophet or a dreamer who promises you a sign or wonder, urging you to follow other gods, whom you have not known, and to serve them: even though the sign or wonder he has foretold you comes to pass, pay no attention to the words of that prophet or that dreamer; for the Lord, your God, is testing you to learn whether you really love him with all your heart and with all your soul. The Lord, your God, shall you follow, and him shall you fear; his commandment shall you observe, and his voice shall you heed, serving him and holding fast to him alone. But that prophet or that dreamer shall be put to death, because, in order to lead you astray from the way which the Lord, your God, has directed you to take, he has preached apostasy from the Lord, your God, who brought you out of the land of Egypt and ransomed you from that place of slavery. Thus shall you purge the evil from your midst.*

*"If your own full brother, or your son or daughter, or your beloved wife, or your intimate friend, entices you secretly to serve other gods, whom you and your fathers have not known, gods of any other nations, near at hand or far away, from one end of the earth to the other: do not yield to him or listen to him, nor look with pity upon him, to spare or shield him, but kill him. Your hand shall be the first raised to slay him; the rest of the people shall join in with you. You shall stone him to death, because he sought to lead you astray from the Lord, your God, who brought you out of the land of Egypt, that place of slavery. And all Israel, hearing of it, shall fear and never again do such evil as this in your midst.*

*"If, in any of the cities which the Lord, your God, gives you to dwell in, you hear it said that certain scoundrels have sprung up among you and have led astray the inhabitants of their city to serve other gods whom you have not known, you must inquire carefully into the matter and investigate it thoroughly. If you find that it is true and an established fact that this abomination has been committed in your midst, you shall put the inhabitants of that city to the sword, dooming the city and all life that is in it, even its cattle, to the sword. Having heaped up all its spoils in the middle of its square, you shall burn the city with all its spoils as a whole burnt offering to the Lord, your God. Let it be a heap of ruins forever, never to be rebuilt. You shall not retain anything that is doomed, that the blazing wrath of the Lord may die down and he may show you mercy and in his mercy for you may multiply you as he promised your fathers on oath (Dt 13,1-18).*

Does not St. Paul himself say that he was a persecutor of the Church of God for zeal? Zeal for the Law of Moses, however, read with the eyes of flesh and not according to the Spirit.

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

This zeal is inexcusable. In Christ Jesus the Father has given his people all help of grace and truth, wisdom and intelligence so that they might receive his divine and eternal truth. Being Pharisees, scribes and chief priests submerged in immorality, living out of the Ancient Word, never could have they understand the New Word. From Word to Word. It also applies to Christians. If the disciple of Jesus does not live of the Word of the Spirit of yesterday, he will never passé to the Word of today. He will become an ill persecutor for zeal. On the contrary, who lives the Word of Jesus of yesterday, might always live the Word of Jesus of today.

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

### It is better for you that I go

### At 16,22-34; Ps 137,1-3.7-8; Jn 16,5-11.

### 23 MAY

Let us imagine that Jesus had remained on earth in his body of flesh for the entire duration of time. He would have been a famous scholar, a great philosopher, an excellent psychologist and educator, an experienced inventor and also an all-powerful creator. He could have subjugated all mankind to himself, forming a great kingdom, larger than the one of the Roman Empire. But all these things are useless to man. He would have been the Incarnate God in our midst, he would have never become our Saviour, our Redeemer, the Giver of the Holy Spirit, the Creator and the Regenerator of the real man.

This truth is also true of every disciple of Jesus. He, too, as a Christian can be a distinguished scholar, a great philosopher, a psychologist or a pedagogue of fame, a renowned scientist and inventor. He can also reshape the earth and the universe. He can conquer all spaces of the universe. But he always remains a man among men. When did Christ Jesus from an God Incarnate become the Saviour and Redeemer God? The moment he offered his life as a sacrifice, as a burnt offering to the Father. When does the disciple of Jesus become in Christ Redeemer and Saviour of his brothers? When in Christ he offers the father his life. What the Letter to the Hebrews says about the body of Christ it is also true for his disciple.

*Since the law has only a shadow of the good things to come, and not the very image of them, it can never make perfect those who come to worship by the same sacrifices that they offer continually each year. Otherwise, would not the sacrifices have ceased to be offered, since the worshipers, once cleansed, would no longer have had any consciousness of sins? But in those sacrifices there is only a yearly remembrance of sins, for it is impossible that the blood of bulls and goats take away sins. For this reason, when he came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, 'As is written of me in the scroll, Behold, I come to do your will, O God.'"*

*First he says, "Sacrifices and offerings, holocausts and sin offerings, you neither desired nor delighted in." These are offered according to the law. Then he says, "Behold, I come to do your will." He takes away the first to establish the second. By this "will," we have been consecrated through the offering of the body of Jesus Christ once for all. Every priest stands daily at his ministry, offering frequently those same sacrifices that can never take away sins. But this one offered one sacrifice for sins, and took his seat forever at the right hand of God; now he waits until his enemies are made his footstool. For by one offering he has made perfect forever those who are being consecrated. The holy Spirit also testifies to us, for after saying: "This is the covenant I will establish with them after those days, says the Lord: 'I will put my laws in their hearts, and I will write them upon their minds,'" he also says: "Their sins and their evildoing I will remember no more." Where there is forgiveness of these, there is no longer offering for sin (Heb 10,1-18).*

This is why it is good that Christ leaves. He must give his body to the Father from the Cross to become from the Incarnate God, the Saviour and Redeemer God, the Giver of the Holy Spirit. However, if He remains, the man will never be saved. His incarnation is a useless and vain work. What need is his incarnation if it does not become redemption?

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

Jesus goes away, he sends his Holy Spirit, indeed he pours him from his body pierced on the Cross. The Holy Spirit comes and through his work of new creation of man he makes with no more excuses all those who are lost. They are lost through their own fault and responsibility.

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

### Everything that the Father has is mine

### At 17,15.22-18,1; Ps 148,1-2.11-14; Jn 16,12-15.

### 24 MAY

What is the Father’s? The Father’s is the Father. All of the Father in his omnipotence of creation, redemption and salvation has been put in the bosom of Jesus Christ. The Father’s is the Holy Spirit, his Eternal life Breath or his Eternal Life. The Father has placed this Eternal Breath in the bosom of Christ. That i show the Gospel according to Matthew makes Christ speak.

*At that time Jesus said in reply, "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him. "Come to me, all you who labour and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for your selves. For my yoke is easy, and my burden light" (Mt 11,25-30).*

Even the Apostle John in his First Letter reveals to us that God, the Father is eternal life, he is eternal life. All of the Father, that is eternal life is in the bosom of Jesus Christ. Jesus is the bosom of the Father. The Father is in the bosom of Christ. The Father gives himself to Christ, Christ gives him to every man, through faith in his Word. Without faith in his Word nothing is given, since the gift is received in the Word.

*Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the father loves (also) the one begotten by him. In this way we know that we love the children of God when we love God and obey his commandments. For the love of God is this, that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith. Who (indeed) is the victor over the world but the one who believes that Jesus is the Son of God? This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth. So there are three that testify, the Spirit, the water, and the blood, and the three are of one accord. If we accept human testimony, the testimony of God is surely greater. Now the testimony of God is this, that he has testified on behalf of his Son. Whoever believes in the Son of God has this testimony within himself. Whoever does not believe God has made him a liar by not believing the testimony God has given about his Son. And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever possesses the Son has life; whoever does not possess the Son of God does not have life. I write these things to you so that you may know that you have eternal life, you who believe in the name of the Son of God.*

*And we have this confidence in him, that if we ask anything according to his will, he hears us. And if we know that he hears us in regard to whatever we ask, we know that what we have asked him for is ours. If anyone sees his brother sinning, if the sin is not deadly, he should pray to God and he will give him life. This is only for those whose sin is not deadly. There is such a thing as deadly sin, about which I do not say that you should pray. All wrongdoing is sin, but there is sin that is not deadly. We know that no one begotten by God sins; but the one begotten by God he protects, and the evil one cannot touch him. We know that we belong to God, and the whole world is under the power of the evil one. We also know that the Son of God has come and has given us discernment to know the one who is true. And we are in the one who is true, in his Son Jesus Christ. He is the true God and eternal life. Children, be on your guard against idols (1Jn 5,1-21).*

The Holy Spirit is sent to give Christ to every man. By giving Christ he gives the Father who is in the bosom of Christ. Never might the Holy Spirit give another God, another Word. For He must simply give himself who is from the bosom of the Father and of Christ, but he is also the One in whose bosom the Father and the Holy Spirit are.

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

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

### Your grief will become joy

### At 18,1-8; Ps 97,1-4; Jn 16,16-20.

### 25 MAY

The disciples' sadness will turn to joy not because Christ Jesus will return, but because He will return as the Saviour, Redeemer, Judge of the Living and the Dead and Lord of the universe, coated in the same glory, honour and power, of the Father. In Revelation, the Apostle John contemplates Christ and sees him in all similar to God.

*Then I turned to see whose voice it was that spoke to me, and when I turned, I saw seven gold lamp stands and in the midst of the lamp stands one like a son of man, wearing an ankle-length robe, with a gold sash around his chest. The hair of his head was as white as white wool or as snow, and his eyes were like a fiery flame. His feet were like polished brass refined in a furnace, and his voice was like the sound of rushing water. In his right hand he held seven stars. A sharp two-edged sword came out of his mouth, and his face shone like the sun at its brightest (Rev 1,12-16).*

Jesus is the true Son of Man. The Cross was needed by him as the necessary ladder to reach up to the Father to be constituted by Him the Lord of time and eternity.

*I saw a scroll in the right hand of the one who sat on the throne. It had writing on both sides and was sealed with seven seals. Then I saw a mighty angel who proclaimed in a loud voice, "Who is worthy to open the scroll and break its seals?" But no one in heaven or on earth or under the earth was able to open the scroll or to examine it. I shed many tears because no one was found worthy to open the scroll or to examine it. One of the elders said to me, "Do not weep. The lion of the tribe of Judah, the root of David, has triumphed, enabling him to open the scroll with its seven seals." Then I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb that seemed to have been slain. He had seven horns and seven eyes; these are the (seven) spirits of God sent out into the whole world. He came and received the scroll from the right hand of the one who sat on the throne. When he took it, the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones. They sang a new hymn: "Worthy are you to receive the scroll and to break open its seals, for you were slain and with your blood you purchased for God those from every tribe and tongue, people and nation. You made them a kingdom and priests for our God, and they will reign on earth." I looked again and heard the voices of many angels who surrounded the throne and the living creatures and the elders. They were countless in number, and they cried out in a loud voice: "Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honour and glory and blessing." Then I heard every creature in heaven and on earth and under the earth and in the sea, everything in the universe, cry out: "To the one who sits on the throne and to the Lamb be blessing and honour, glory and might, forever and ever." The four living creatures answered, "Amen," and the elders fell down and worshiped (Rev 5,1-14).*

The sadness of the Apostles will turn to joy, because from the death of their master not only the resurrection comes, the Holy Spirit also comes, who will be made to pour out of his open side while his dead body lies on the wood. Jesus will return to flood with the Holy Spirit, the disciples, and the Spirit will create them new and will constitute them the Fathers of the new humanity. There is no new humanity if it is not generated, nourished and illuminated by them.

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

The Apostles and every disciple must always look at Christ from his purest, highest, divine and human truth. Their truth is from the truth of Christ. If the truth of Jesus escapes them even theirs will escape them and falsehood will devour them. Even in the most painful moments of his life, Jesus always spoke to them from his full truth, the truth of his death and also of his resurrection. Every one of his disciples and every apostle has to learn this style. From our truth which is from Christ the truth of the world comes.

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

### Because of her joy that a child has been born into the world

### At 18,9-18; Ps 46,2-7; Jn 16,20-23a.

### 26 MAY

The births of Jesus are not the eternal one, from the bosom of the Father and that in time from the womb of the Virgin Mary. There is a third birth: that from the bosom of death and this birth was preceded by two moments of great spiritual and physical labour. The first labour was the one fought by Jesus in the Garden of Olives. Through it the man who abandons himself to the cross in full obedience to the Father's will, is born.

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

The second labour takes place on the cross. On the wood the labour brings him with his dead body into the delivery room or the new birth which is from the bosom of death. On the cross he had to fight the travail of the complete fulfilment of the will of the Father, which is fulfilled when his right side was cut open and the new river of life for humanity sprang from it. After Jesus enters the tomb to prepare for the new big third birth: that of his glorious resurrection.

*When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled (that says): "They divided my garments among them, and for my vesture they cast lots." This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.*

*Now since it was preparation day, in order that the bodies might not remain on the cross on the Sabbath, for the Sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may (come to) believe. For this happened so that the scripture passage might be fulfilled: "Not a bone of it will be broken." And again another passage says: "They will look upon him whom they have pierced" (Jn 19,23-37).*

This is the joy of heaven: Jesus is now their Lord and their life. This is also the joy of the earth. Whoever receives the Word of faith, will live in Him, with Him and through Him, a redemption and then an eternal glory. For the faith in the Word He will flood him with the Holy Spirit. He will be born as a new creature. And this is also the new man that will be born. Heaven and earth will rejoice together because in Christ there will be the new heaven and the new earth. And this is the fourth birth, the ultimate and definitive one. Sublime truth of Jesus.

*Amen, amen, I say to you, you will weep and mourn, while the world rejoices; you will grieve, but your grief will become joy. When a woman is in labour, she is in anguish because her hour has arrived; but when she has given birth to a child, she no longer remembers the pain because of her joy that a child has been born into the world. So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you. On that day you will not question me about anything.*

Virgin Mary, Mother of the Redemption, Angels and Saints make us be born in Christ Jesus.

### I came from the Father and have come into the world

### At 18,23-28; Ps 46,2-7; Jn 16,23b-28.

### 27 MAY

In the Gospel of John there is only one truth of Christ, from which all the other truths spring. Christ Jesus and all that Christ says and does is from the Father. Jesus is from the Father by nature, by Word, by signs, by wonders, by works and by the will. Not only is everything from the Father as to the Person of Christ, but all is from the Father through Christ. From the Father through Him are creation, redemption and all salvation.

*And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also (Jn 5, 19). And he said, "For this reason I have told Father's only Son, full of grace and truth (Jn 1, 14). Jesus answered and said to them, "Amen, you that no one can come to me unless it is granted him by my Father" (Jn 6, 65). No one takes it from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. This command I have received from my Father" (Jn 10, 18). Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him" (Jn 14, 21). You heard me tell you, 'I am going away and I will come back to you.' If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I (Jn 14, 28). I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father (Jn 15, 15). "When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me (Jn 15, 26). Righteousness, because I am going to the Father and you will no longer see me (Jn 16, 10).*

Thinking of the Father without Christ or Christ without the Father is the most impossible of all impossibility, including the metaphysical impossibility. Father and Son are indivisible.

*No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him (Jn 1, 18). And to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace" (Jn 2, 16). I came in the name of my Father, but you do not accept me; yet if another comes in his own name, you will accept him (Jn 5, 43). For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him (on) the last day" (Jn 6, 40). They did not realize that he was speaking to them of the Father (Jn 8, 27). Jesus answered them, "I told you and you do not believe. The works I do in my Father's name testify to me (Jn 10, 25). My Father, who has given them to me, is greater than all,  and no one can take them out of the Father's hand (Jn 10, 29). Jesus answered them, "I have shown you many good works from my Father. For which of these are you trying to stone me?" (Jn 10, 32). If I do not perform my Father's works, do not believe me (Jn 10, 37). In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? (Jn 14, 2). Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me (Jn 14, 24). If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love (Gv 15, 10).  "I have told you this in figures of speech. The hour is coming when I will no longer speak to you in figures but I will tell you clearly about the Father (Jn 16, 25).*

Now for the Son time to leave the world and go to the Father has come. He leaves it through the way of the Cross, the divine ladder to climb, ascend to Heaven.

*Amen, amen, I say to you, whatever you ask the Father in my name he will give you. Until now you have not asked anything in my name; ask and you will receive, so that your joy may be complete. "I have told you this in figures of speech. The hour is coming when I will no longer speak to you in figures but I will tell you clearly about the Father. On that day you will ask in my name, and I do not tell you that I will ask the Father for you. For the Father himself loves you, because you have loved me and have come to believe that I came from God. I came from the Father and have come into the world. Now I am leaving the world and going back to the Father."*

Nothing that is in Jesus happens by his will. When the disciples will be filled with the Holy Spirit, then even in them nothing will be accomplished except by the will of the Father. Even if they will pray the Father, they will ask him one thing: *"That his will be done as it has been done in Christ the Lord."* They will ask him to be His true witnesses.

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

### Go, therefore, and make disciples of all nations

### At 1,1-11; Ps 46,2-3.6-9; Eph 1,17-23; Mt 28,16-20.

### 28 MAY – ASCENSION OF THE LORD

The command of Jesus is of clear and divine clarity: *"Go therefore and make disciples of all nations."* It is right then that we wonder: How must the disciples be brought to Christ? Jesus in the Gospel of John tells us that the Father is the one that attracts and it is also he that attracts from the cross. This is the action of the Holy Spirit eternally necessary.

*No one can come to me unless the Father who sent me draw him, and I will raise him on the last day (Jn 6, 44). And when I am lifted up from the earth, I will draw everyone to myself" (Jn 12, 32).*

St. Paul speaks of a false attraction. It happens when the Word of Jesus is not preached, but words of the earth are given. Disciples of the man are made.

*"But now I know that none of you to whom I preached the kingdom during my travels will ever see my face again. And so I solemnly declare to you this day that I am not responsible for the blood of any of you, for I did not shrink from proclaiming to you the entire plan of God. Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood. I know that after my departure savage wolves will come among you, and they will not spare the flock. And from your own group, men will come forward perverting the truth to draw the disciples away after them. So be vigilant and remember that for three years, night and day, I unceasingly admonished each of you with tears (At 20,25-31).*

The St. Paul himself reveals to us how he makes disciples to Jesus: denying himself and every day consuming all his energy to bring someone to the Lord.

*Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. To the Jews I became like a Jew to win over Jews; to those under the law I became like one under the law - though I myself am not under the law - to win over those under the law. To those outside the law I became like one outside the law - though I am not outside God's law but within the law of Christ - to win over those outside the law. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I too may have a share in it. Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one. Thus I do not run aimlessly; I do not fight as if I were shadowboxing. No, I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified (1Cor 9,19-27).*

The Apostle John tells us that Jesus' disciples are made through the continuous proclamation of Christ, a proclamation that is the result of the full transformation into light of Christ of the disciple of Jesus. From the light of Jesus one becomes light and gives light of truth.

*What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life - for the life was made visible; we have seen it and testify to it and proclaim to you the eternal life that was with the Father and was made visible to us - what we have seen and heard we proclaim now to you, so that you too may have fellowship with us; for our fellowship is with the Father and with his Son, Jesus Christ. We are writing this so that our joy may be complete (1Jn 1,1-4).*

To everyone the Holy Spirit will manifest ways and methods so that new children arise to God, in Christ, through the work of the Holy Spirit and through the mediation of the disciple.

*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."*

Virgin Mary, Mother of the Redemption, Angels and Saints, teach us how to make disciples.

### I have conquered the world

### At 19,1-8; Ps 67,2-7; Jn 16,29-33.

### 29 MAY

In His First Epistle the Apostle John tells us that the victory that overcomes the world is our faith. Our faith is in the Incarnate, Dead and Risen Christ, Ascended into Heaven. Our faith overcomes the world because it is very pure obedience to the will of God.

*Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the father loves (also) the one begotten by him. In this way we know that we love the children of God when we love God and obey his commandments. For the love of God is this, that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith. Who (indeed) is the victor over the world but the one who believes that Jesus is the Son of God? This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth (1Jn 5,1-6).*

Christ's victory over the world is twofold. For his obedience to the Father never has he been subject to the world, never a slave to it, never its tool for other evil. For his sacrifice, the fruit of his love of submission to God, God raised him and victory over sin has turned into victory over death. He is the Risen One, the Transformed into light even in his body. He is the Immortal. This victory is true faith for the Christian.

*But if Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? If there is no resurrection of the dead, then neither has Christ been raised. And if Christ has not been raised, then empty (too) is our preaching; empty, too, your faith. Then we are also false witnesses to God, because we testified against God that he raised Christ, whom he did not raise if in fact the dead are not raised. For if the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all.  But now Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ; then comes the end, when he hands over the kingdom to his God and Father, when he has destroyed every sovereignty and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death, for "he subjected everything under his feet." But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him. When everything is subjected to him, then the Son himself will (also) be subjected to the one who subjected everything to him, so that God may be all in all (1Cor 15,12-28).*

Jesus not only won the world and death, he gave and gives this victory to all those who believe in His Word. For the faith in the Word, He gives the Holy Spirit who creates the believer in Christ, a new man, a new people and a new being. For victory to remain and become eternal victory not only over sin, but also over death, it is necessary that the disciple of Jesus always remains in the Word. Everything happens in the Word and for the Word. If a Christian comes out of the Word, he comes out of the Holy Spirit, he loses the victory over sin and will lose the victory over eternal death. He will perish in darkness.

*His disciples said, "Now you are talking plainly, and not in any figure of speech. Now we realize that you know everything and that you do not need to have anyone question you. Because of this we believe that you came from God." Jesus answered them, "Do you believe now? Behold, the hour is coming and has arrived when each of you will be scattered to his own home and you will leave me alone. But I am not alone, because the Father is with me. I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world."*

Like Jesus, his disciples also must always be able to say to every man: *"I have overcome the world"*, I won for the faith in the Word. I win it if I will keep faith in the Word. If I leave the Word, I go back into the world and I becomes world. I am lost.

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

### Holy Father, keep them in your name

### At 20,17-27; Ps 67,10-11.20-21; Jn 17,1-11a.

### 30 MAY

In the Upper Room Jesus looks at his disciples. He also contemplates his life so far lived all in obedience, on the way to make the last stretch that separates him from his return to the Father. He knows the pitfalls of Satan, knows all his tricks, his lies, deceit and dishonesty. He has overcome the world and its prince. Will His disciples overcome it? Will they be able to cross all the storms of evil, never belonging to it, without ever letting themselves be overwhelmed? In this hour of his Passion, will they have the strength to overcome the scandal of the Cross? Will they come to believe in a crucified God, since men raise crosses for others and keep them away from them? This moment will be long for the disciples, but it must be overcome.

Christ cannot in this delicate and difficult time deal with them. He is engaged in the supreme and final battle to break down once and for all the ruler of this world. Who might take care of the disciples is only the Father. Jesus asks the Father to take care of them with the same care as He lived up to the present. The disciples are his present and his future. Without them, the work of redemption and salvation stops. His sacrifice is in vain, it will not produce any fruit. Everything will stop in his body. Nothing from his body will pour over them and through them to all who will believe in Christ through their word. By taking care of the disciples, it is of himself that the Father will take care, because the redemption of Jesus is his redemption.

The disciples of any other founder of religion are bearers of an idea of ​​their master. They are not life of their master. Never might they be. Their teacher lies in the grave and remains in it until Christ the Lord will not wake him up. The disciples of Jesus are not only the perfect continuation of the life of their master, of his word and his work, of his very death in the gift of life offered to the Father for the redemption of the world, they are also the bearers of the Father and of the Holy Spirit in the world. The Father and the Spirit live, living Christ in them. For the world, they are the love of the Father, the grace of Christ and the fellowship of the Holy Spirit. Christ and the Father are one. Christ, the Father and the disciples are one.

*When Jesus had said this, he raised his eyes to heaven and said, "Father, the hour has come. Give glory to your son, so that your son may glorify you, just as you gave him authority over all people, so that he may give eternal life to all you gave him. Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ. I glorified you on earth by accomplishing the work that you gave me to do. Now glorify me, Father, with you, with the glory that I had with you before the world began. "I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me. I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, and everything of mine is yours and everything of yours is mine, and I have been glorified in them. And now I will no longer be in the world, but they are in the world, while I am coming to you.  Holy Father, keep them in your name that you have given me, so that they may be one just as we are.*

The Father has given everything to Christ. Christ receives everything from the Father to give it back to the Father, redeemed, sanctified and renewed. Christ gives also the disciples to the Father. However, he gives them in the true faith in his Word, in his Person, in his being and in his operating. What is this true faith? All of Christ is entirely from the Father. All of Christ lived for the Father. Christ hands all over to the Father. Christ redeems and sanctifies everything for the Father. Knowing this faith, now the disciples know that they too must be wholly from Christ, to receive everything from Christ, to bring all to Christ redeemed and sanctified so that Christ can fulfil his mission until the end. Christ is the life of the Father. The disciples are the life of Christ. Christ is all from the life of the Father. The disciples are the life of Christ from the life of Christ. This is their essence.

Virgin Mary, Mother of the Redemption, Angels and Saints, teach us our truth.

### When Elizabeth heard Mary's greeting

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

### 31 MAY

The Virgin Mary is carried by the Holy Spirit into the house of Zechariah. The Virgin Mary brings to that house the Holy Spirit. Not only does she bring him. She pours him into that house as Breath of sanctification and prophecy. It is not that "*Breath"*, that *"Thunder, as of a strong driving wind"* of the Acts of the Apostles, instead it is: "The murmur of a gentle breeze", as it happened with Elijah when the Lord appeared to him in Horeb.

As soon as the suave "Divine Breath" from the heart of Mary, through her voice reaches the ear of Elizabeth the Spirit of the Lord enlightens Elizabeth on the mystery of the Mother of God and sanctifies the child she carries in her womb that is by now well over sixth months. We go out from reality and enter "allegory". We see in Elizabeth humanity that awaits the Holy Spirit and in Mary the Church that gives him. For the Church to be able to bestow the Holy Spirit she must always bear Christ the Lord in her bosom. She lets Herself be fecundated of Jesus Christ by the Holy Spirit, Christ Jesus pours from the bosom of the Church the Holy Spirit upon humanity. Humanity enlightened by the Holy Spirit sees the mystery of the Church and sanctifies her children who await salvation.

If those called to salvation - and every man is called to redemption in Christ through the Holy Spirit - do not come to the Church, so that the Church hands them over to Christ, sanctified in the Holy Spirit, it is because in the womb of the disciples of Jesus Christ the Lord is not fecundated by the Holy Spirit. A disciple without Christ in his womb is a disciple without the Holy Spirit. A disciple without the Holy Spirit might do nothing for the world. He does not illuminate it with the supernatural light. He does not sanctify its children. The real problem of evangelization begins within the Church and in her bosom it is consumed. Does Christ live in her children as he lived in the womb of the Virgin Mary? Does also the Holy Spirit live. The Holy Spirit bears the Church. The Church bears the Holy Spirit. The Holy Spirit illuminates humanity. He sanctifies its children making them the Church of Jesus Christ. If Christ is absent, the Spirit is absent. The Church "beats the air", she shakes it and is shaken, but she does not give the Spirit of God, because Christ is not in her heart and is not her life.

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

In the house of Elizabeth the Virgin Mary reveals to us a very great mystery that takes place in whoever in his womb brings Christ and in Christ brings the Holy Spirit. In the Spirit of God Mary sees God according to truth, she sees herself according to the most pure divine light, she sees humanity under the government of the mercy of our God, who intervenes raising and lowering to remember to every man that there is no life except from him, through him and in him. Mary is very pure life of God and in God. Every man also must let himself be made very pure life of God and in God. This is the mercy of God: giving all his life so that every man become his life in his life, his truth in his truth, his justice in his justice. If the man refuses to become the life of God in the life of God, he remains in his death. The Lord might do nothing for his salvation. He refused life.

Virgin Mary, Mother of the Redemption, Angels Saints make us life of God in his life.

**CONCLUSION**

It is enough that the Spirit of the Lord adds a very small light to only one word of Scripture, so that the whole of Scripture receives a new light. To understand this sublime constant action of the Holy Spirit, we will let us be helped by the Book of Wisdom, in which is expressly revealed that in the Holy Night of Liberation, the whole creation has been coated by the Lord of new quality, new potentialities fruit of a new action given by him to all animate and inanimate elements.

*For great are your judgments, and hardly to be described; therefore the unruly souls were wrong. For when the lawless thought to enslave the holy nation, shackled with darkness, fettered by the long night, they lay confined beneath their own roofs as exiles from the eternal providence. For they who supposed their secret sins were hid under the dark veil of oblivion Were scattered in fearful trembling, terrified by apparitions. For not even their inner chambers kept them fearless, for crashing sounds on all sides terrified them, and mute phantoms with somber looks appeared. No force, even of fire, was able to give light, nor did the flaming brilliance of the stars succeed in lighting up that gloomy night.*

*But only intermittent, fearful fires flashed through upon them; And in their terror they thought beholding these was worse than the times when that sight was no longer to be seen. And mockeries of the magic art were in readiness, and a jeering reproof of their vaunted shrewdness. For they who undertook to banish fears and terrors from the sick soul themselves sickened with a ridiculous fear. For even though no monstrous thing frightened them, they shook at the passing of insects and the hissing of reptiles, And perished trembling, reluctant to face even the air that they could nowhere escape.*

*For wickedness, of its nature cowardly, testifies in its own condemnation, and because of a distressed conscience, always magnifies misfortunes. For fear is nought but the surrender of the helps that come from reason; and the more one's expectation is of itself uncertain, the more one makes of not knowing the cause that brings on torment. So they, during that night, powerless though it was, that had come upon them from the recesses of a powerless nether world, while all sleeping the same sleep, Were partly smitten by fearsome apparitions and partly stricken by their souls' surrender; for fear came upon them, sudden and unexpected.*

*Thus, then, whoever was there fell into that unbarred prison and was kept confined. For whether one was a farmer, or a shepherd, or a worker at tasks in the wasteland, Taken unawares, he served out the inescapable sentence; for all were bound by the one bond of darkness. And were it only the whistling wind, or the melodious song of birds in the spreading branches, Or the steady sound of rushing water, or the rude crash of overthrown rocks, Or the unseen gallop of bounding animals, or the roaring cry of the fiercest beasts, Or an echo resounding from the hollow of the hills, these sounds, inspiring terror, paralyzed them. For the whole world shone with brilliant light and continued its works without interruption; Over them alone was spread oppressive night, an image of the darkness that next should come upon them; yet they were to themselves more burdensome than the darkness (Wis 17,1-20).*

*But your holy ones had very great light; And those others, who heard their voices but did not see their forms, since now they themselves had suffered, called them blest; And because they who formerly had been wronged did not harm them, they thanked them, and pleaded with them, for the sake of the difference between them. Instead of this, you furnished the flaming pillar which was a guide on the unknown way, and the mild sun for an honourable migration. For those deserved to be deprived of light and imprisoned by darkness, who had kept your sons confined through whom the imperishable light of the law was to be given to the world. When they determined to put to death the infants of the holy ones, and when a single boy had been cast forth but saved, As a reproof you carried off their multitude of sons and made them perish all at once in the mighty water.*

*That night was known beforehand to our fathers, that, with sure knowledge of the oaths in which they put their faith, they might have courage. Your people awaited the salvation of the just and the destruction of their foes. For when you punished our adversaries, in this you glorified us whom you had summoned. For in secret the holy children of the good were offering sacrifice and putting into effect with one accord the divine institution, That your holy ones should share alike the same good things and dangers, having previously sung the praises of the fathers. But the discordant cry of their enemies responded, and the piteous wail of mourning for children was borne to them.*

*And the slave was smitten with the same retribution as his master; even the plebeian suffered the same as the king. And all alike by a single death had countless dead; For the living were not even sufficient for the burial, since at a single instant their nobler offspring were destroyed. For though they disbelieved at every turn on account of sorceries, at the destruction of the first-born they acknowledged that the people was God's son.*

*For when peaceful stillness compassed everything and the night in its swift course was half spent, Your all-powerful word from heaven's royal throne bounded, a fierce warrior, into the doomed land, bearing the sharp sword of your inexorable decree. And as he alighted, he filled every place with death; he still reached to heaven, while he stood upon the earth. Then, forthwith, visions in horrible dreams perturbed them and unexpected fears assailed them; And cast half-dead, one here, another there, each was revealing the reason for his dying. For the dreams that disturbed them had proclaimed this beforehand, lest they perish unaware of why they suffered ill.*

*But the trial of death touched at one time even the just, and in the desert a plague struck the multitude; Yet not for long did the anger last. For the blameless man hastened to be their champion, bearing the weapon of his special office, prayer and the propitiation of incense; He withstood the wrath and put a stop to the calamity, showing that he was your servant. And he overcame the bitterness not by bodily strength, not by force of arms; But by word he overcame the smiter, recalling the sworn covenants with their fathers.*

*For when corpses had already fallen one on another in heaps, he stood in the midst and checked the anger, and cut off the way to the living. For on his full-length robe was the whole world, and the glories of the fathers were carved in four rows upon the stones, and your grandeur was on the crown upon his head. To these names the destroyer yielded, and these he feared; for the mere trial of anger was enough (Wis 18,1-25).*

*But the wicked, merciless wrath assailed until the end. For he knew beforehand what they were yet to do: That though they themselves had agreed to the departure and had anxiously sent them on their way, they would regret it and pursue them. For while they were still engaged in funeral rites and were mourning at the burials of the dead, They adopted another senseless plan; and those whom they had sent away with entreaty, they pursued as fugitives.*

*For a compulsion suited to this ending drew them on, and made them forgetful of what had befallen them, That they might fill out the torments of their punishment, and your people might experience a glorious journey while those others met an extraordinary death.*

*For all creation, in its several kinds, was being made over anew, serving its natural laws, that your children might be preserved unharmed. The cloud overshadowed their camp; and out of what had before been water, dry land was seen emerging: Out of the Red Sea an unimpeded road, and a grassy plain out of the mighty flood. Over this crossed the whole nation sheltered by your hand, after they beheld stupendous wonders.*

*For they ranged about like horses, and bounded about like lambs, praising you, O Lord! their deliverer. For they were still mindful of what had happened in their sojourn: how instead of the young of animals the land brought forth gnats, and instead of fishes the river swarmed with countless frogs. And later they saw also a new kind of bird when, prompted by desire, they asked for pleasant foods; For to appease them quail came to them from the sea. And the punishments came upon the sinners only after forewarnings from the violence of the thunderbolts. For they justly suffered for their own misdeeds, since indeed they treated their guests with the more grievous hatred.*

*For those others did not receive unfamiliar visitors, but these were enslaving beneficent guests. And not that only; but what punishment was to be theirs since they received strangers unwillingly! Yet these, after welcoming them with festivities, oppressed with awful toils those who now shared with them the same rights. And they were struck with blindness, as those others had been at the portals of the just - When, surrounded by yawning darkness, each sought the entrance of his own gate.*

*For the elements, in variable harmony among themselves, like strings of the harp, produce new melody, while the flow of music steadily persists. And this can be perceived exactly from a review of what took place. For land creatures were changed into water creatures, and those that swam went over on to the land. Fire in water maintained its own strength, and water forgot its quenching nature; Flames, by contrast, neither consumed the flesh of the perishable animals that went about in them, nor melted the ice like, quick-melting kind of ambrosial food. For every way, O Lord! you magnified and glorified your people; unfailing, you stood by them in every time and circumstance (Wis 19,1-22).*

All the Old Testament is a continuous addition of Word to Word, prophecy to prophecy, oracle to oracle, revelation to revelation and promise to promise. It is obvious that it is always from the last word of God that we must begin to understand the past ones. The Book of Genesis is not the ultimate place from which to start, but instead the last prophet is, the last word of God, that gives full meaning to all the previous Word. Moses must be read with Ezekiel, but Ezekiel must be read with the Book of Wisdom and so can be said of every other book of the Old Testament.

This same law, principle and hermeneutic rule also applies to the New Testament. Paul is read with Mark, Mark with Matthew, Matthew with Luke, Luke with James, James with Peter, Peter with John. Each author adds light to the previous light. The more light you add, the more the face of Christ Jesus shall be revealed in all its human and divine splendour. Contemplating the Face of Christ with one light, shows us one thing and many more are hidden. Instead all the lights give all the beauty. Even because it is always the Holy Spirit that adds light to light.

What is the tradition of the Church? It is the path of the Face of Christ in history illuminated by the light more and more powerful of understanding of its truth. All the Face of Christ is given by the Old Testament as a prophecy, it is realized in all its beauty, in the New. Now remains to be understood him even its smallest truths. The Holy Spirit comes and day after day helps the Church to understand even its traits often considered insignificant. But even in this perennial understanding, or journey to the whole truth of the face of Christ, applies the previously manifested rule.

You must always read before starting from the after. If before and after are taken separately, either in juxtaposition, or in opposition, or as antonyms, the full truth of Christ's Face might never be reached. Unfortunately, we must confess that often one walks by contrast, sharp cuts, abolition of the before to start with a new way of being and acting. The damage that these separation, juxtaposition, opposition, contrast, negation and abolition produce are infinite. Reading the before with the truth of the after, but also reading the after with the fullness of the truth of before. This unity between the before and after must always be preserved, protected and supported.

Today it is said that adherence to Christ must take place not through "proselytism" but through "attraction." However, it is explained neither what "proselytism" nor what "attraction" is. There is a false "proselytizing" and there is a real one. Just as there is a false "attraction" and there is a real "attraction". If for proselytizing we intend making disciples of Christ Jesus according to the rules established by Christ and the Holy Spirit, then the Gospel is the mission to make the whole world a disciple of Jesus. But if we separate evangelistic methods and Christic and Church purposes of proselytizing, then we make a bad thing. Both Jesus and St. Paul always denounce not proselytizing, but the bad proselytizing.

*"Woe to you, scribes and Pharisees, you hypocrites. You lock the kingdom of heaven before human beings. You do not enter yourselves, nor do you allow entrance to those trying to enter. "Woe to you, scribes and Pharisees, you hypocrites. You traverse sea and land to make one convert, and when that happens you make him a child of Gehenna twice as much as yourselves (Mt 23,13-15).*

*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).*

*From Miletus he had the presbyters of the church at Ephesus summoned. When they came to him, he addressed them, "You know how I lived among you the whole time from the day I first came to the province of Asia. I served the Lord with all humility and with the tears and trials that came to me because of the plots of the Jews, and I did not at all shrink from telling you what was for your benefit, or from teaching you in public or in your homes. I earnestly bore witness for both Jews and Greeks to repentance before God and to faith in our Lord Jesus. But now, compelled by the Spirit, I am going to Jerusalem. What will happen to me there I do not know, except that in one city after another the holy Spirit has been warning me that imprisonment and hardships await me. Yet I consider life of no importance to me, if only I may finish my course and the ministry that I received from the Lord Jesus, to bear witness to the gospel of God's grace.*

 *"But now I know that none of you to whom I preached the kingdom during my travels will ever see my face again. And so I solemnly declare to you this day that I am not responsible for the blood of any of you, for I did not shrink from proclaiming to you the entire plan of God. Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood. I know that after my departure savage wolves will come among you, and they will not spare the flock. And from your own group, men will come forward perverting the truth to draw the disciples away after them. So be vigilant and remember that for three years, night and day, I unceasingly admonished each of you with tears.*

*And now I commend you to God and to that gracious word of his that can build you up and give you the inheritance among all who are consecrated. I have never wanted anyone's silver or gold or clothing. You know well that these very hands have served my needs and my companions. In every way I have shown you that by hard work of that sort we must help the weak, and keep in mind the words of the Lord Jesus who himself said, 'It is more blessed to give than to receive'" (At 20,17-35).*

*Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. To the Jews I became like a Jew to win over Jews; to those under the law I became like one under the law - though I myself am not under the law - to win over those under the law. To those outside the law I became like one outside the law - though I am not outside God's law but within the law of Christ - to win over those outside the law. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I too may have a share in it.*

*Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one. Thus I do not run aimlessly; I do not fight as if I were shadowboxing. No, I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified (1Cor 9,19-27).*

The same rule or principle applies for the attraction. What is beautiful, good, holy, honoured and what is virtue attract. The Song of Songs is the Book of the attraction. It is the book that sings the beauty that attracts and conquers. It is the book that describes beauty.

*I am a flower of Sharon, a lily of the valley. As a lily among thorns, so is my beloved among women. As an apple tree among the trees of the woods, so is my lover among men. I delight to rest in his shadow, and his fruit is sweet to my mouth. He brings me into the banquet hall and his emblem over me is love. Strengthen me with raisin cakes, refresh me with apples, for I am faint with love. His left hand is under my head and his right arm embraces me. I adjure you, daughters of Jerusalem, by the gazelles and hinds of the field, Do not arouse, do not stir up love before its own time.*

*Hark! my lover-here he comes springing across the mountains, leaping across the hills. My lover is like a gazelle or a young stag. Here he stands behind our wall, gazing through the windows, peering through the lattices. My lover speaks; he says to me, "Arise, my beloved, my beautiful one, and come! "For see, the winter is past, the rains are over and gone. The flowers appear on the earth, the time of pruning the vines has come, and the song of the dove is heard in our land. The fig tree puts forth its figs, and the vines, in bloom, give forth fragrance.*

*Arise, my beloved, my beautiful one, and come! "O my dove in the clefts of the rock, in the secret recesses of the cliff, Let me see you, let me hear your voice, For your voice is sweet, and you are lovely." Catch us the foxes, the little foxes that damage the vineyards; for our vineyards are in bloom! My lover belongs to me and I to him; he browses among the lilies. Until the day breathes cool and the shadows lengthen, roam, my lover, Like a gazelle or a young stag upon the mountains of Bether (Song 2,1-17).*

*On my bed at night I sought him whom my heart loves - I sought him but I did not find him. I will rise then and go about the city; in the streets and crossings I will seek Him whom my heart loves. I sought him but I did not find him. The watchmen came upon me as they made their rounds of the city: Have you seen him whom my heart loves? I had hardly left them when I found him whom my heart loves. I took hold of him and would not let him go till I should bring him to the home of my mother, to the room of my parent. I adjure you, daughters of Jerusalem, by the gazelles and hinds of the field, Do not arouse, do not stir up love before its own time.*

*What is this coming up from the desert, like a column of smoke Laden with myrrh, with frankincense, and with the perfume of every exotic dust? Ah, it is the litter of Solomon; sixty valiant men surround it, of the valiant men of Israel: All of them expert with the sword, skilled in battle, Each with his sword at his side against danger in the watches of the night. King Solomon made himself a carriage of wood from Lebanon. He made its columns of silver, its roof of gold, Its seat of purple cloth, its framework inlaid with ivory. Daughters of Jerusalem, come forth and look upon King Solomon In the crown with which his mother has crowned him on the day of his marriage, on the day of the joy of his heart (Song 3,1-11).*

*Ah, you are beautiful, my beloved, ah, you are beautiful! Your eyes are doves behind your veil. Your hair is like a flock of goats streaming down the mountains of Gilead. Your teeth are like a flock of ewes to be shorn, which come up from the washing, All of them big with twins, none of them thin and barren. Your lips are like a scarlet strand; your mouth is lovely. Your cheek is like a half-pomegranate behind your veil. Your neck is like David's tower girt with battlements; A thousand bucklers hang upon it, all the shields of valiant men. Your breasts are like twin fawns, the young of a gazelle that browse among the lilies. Until the day breathes cool and the shadows lengthen, I will go to the mountain of myrrh, to the hill of incense.*

*You are all-beautiful, my beloved, and there is no blemish in you. Come from Lebanon, my bride, come from Lebanon, come! Descend from the top of Amana, from the top of Senir and Hermon, From the haunts of lions, from the leopards' mountains. You have ravished my heart, my sister, my bride; you have ravished my heart with one glance of your eyes, with one bead of your necklace. How beautiful is your love, my sister, my bride, how much more delightful is your love than wine, and the fragrance of your ointments than all spices! Your lips drip honey, my bride, sweetmeats and milk are under your tongue; And the fragrance of your garments is the fragrance of Lebanon.*

*You are an enclosed garden, my sister, my bride, an enclosed garden, a fountain sealed. You are a park that puts forth pomegranates, with all choice fruits; Nard and saffron, calamus and cinnamon, with all kinds of incense; Myrrh and aloes, with all the finest spices. You are a garden fountain, a well of water flowing fresh from Lebanon. Arise, north wind! Come, south wind! blow upon my garden that its perfumes may spread abroad. Let my lover come to his garden and eat its choice fruits (Song 4,1-16).*

*I have come to my garden, my sister, my bride; I gather my myrrh and my spices, I eat my honey and my sweetmeats, I drink my wine and my milk. Eat, friends; drink! Drink freely of love! I was sleeping, but my heart kept vigil; I heard my lover knocking: "Open to me, my sister, my beloved, my dove, my perfect one! For my head is wet with dew, my locks with the moisture of the night." I have taken off my robe, am I then to put it on? I have bathed my feet, am I then to soil them?*

*My lover put his hand through the opening; my heart trembled within me, and I grew faint when he spoke. I rose to open to my lover, with my hands dripping myrrh: With my fingers dripping choice myrrh upon the fittings of the lock. I opened to my lover - but my lover had departed, gone. I sought him but I did not find him; I called to him but he did not answer me. The watchmen came upon me as they made their rounds of the city; They struck me, and wounded me, and took my mantle from me, the guardians of the walls. I adjure you, daughters of Jerusalem, if you find my lover - What shall you tell him?- that I am faint with love. How does your lover differ from any other, O most beautiful among women? How does your lover differ from any other, that you adjure us so?*

*My lover is radiant and ruddy; he stands out among thousands. His head is pure gold; his locks are palm fronds, black as the raven. His eyes are like doves beside running waters, His teeth would seem bathed in milk, and are set like jewels. His cheeks are like beds of spice with ripening aromatic herbs. His lips are red blossoms; they drip choice myrrh. His arms are rods of gold adorned with chrysolites. His body is a work of ivory covered with sapphires. His legs are columns of marble resting on golden bases. His stature is like the trees on Lebanon, imposing as the cedars. His mouth is sweetness itself; he is all delight. Such is my lover, and such my friend, O daughters of Jerusalem (Song 5,1-16).*

*Where has your lover gone, O most beautiful among women? Where has your lover gone that we may seek him with you? My lover has come down to his garden, to the beds of spice, To browse in the garden and to gather lilies. My lover belongs to me and I to him; he browses among the lilies. You are as beautiful as Tirzah, my beloved, as lovely as Jerusalem, as awe-inspiring as bannered troops. Turn your eyes from me, for they torment me. Your hair is like a flock of goats streaming down from Gilead. Your teeth are like a flock of ewes which come up from the washing, All of them big with twins, none of them thin and barren. Your cheek is like a half-pomegranate behind your veil. There are sixty queens, eighty concubines, and maidens without number - One alone is my dove, my perfect one, her mother's chosen, the dear one of her parent. The daughters saw her and declared her fortunate, the queens and concubines, and they sang her praises;*

*Who is this that comes forth like the dawn, as beautiful as the moon, as resplendent as the sun, as awe-inspiring as bannered troops? I came down to the nut garden to look at the fresh growth of the valley, To see if the vines were in bloom. if the pomegranates had blossomed. Before I knew it, my heart had made me the blessed one of my kinswomen (Song 6,1-12).*

*Turn, turn, O Shulammite, turn, turn, that we may look at you! Why would you look at the Shulammite as at the dance of the two companies? How beautiful are your feet in sandals, O prince's daughter! Your rounded thighs are like jewels, the handiwork of an artist. Your navel is a round bowl that should never lack for mixed wine. Your body is a heap of wheat encircled with lilies. Your breasts are like twin fawns, the young of a gazelle. Your neck is like a tower of ivory. Your eyes are like the pools in Heshbon by the gate of Bath-rabbim.Your nose is like the tower on Lebanon that looks toward Damascus. You head rises like Carmel; your hair is like draperies of purple; a king is held captive in its tresses. How beautiful you are, how pleasing, my love, my delight! Your very figure is like a palm tree, your breasts are like clusters.*

*I said: I will climb the palm tree, I will take hold of its branches. Now let your breasts be like clusters of the vine and the fragrance of your breath like apples, And your mouth like an excellent wine - that flows smoothly for my lover, spreading over the lips and the teeth. I belong to my lover and for me he yearns. Come, my lover, let us go forth to the fields and spend the night among the villages. Let us go early to the vineyards, and see if the vines are in bloom, If the buds have opened, if the pomegranates have blossomed; There will I give you my love. The mandrakes give forth fragrance, and at our doors are all choice fruits; Both fresh and mellowed fruits, my lover, I have kept in store for you (Song 7,1-14).*

Today, if the disciples of Jesus Christ are made by "attraction", then who is already a disciple of Christ must show all the beauty of the Father’s love, all the power of Christ's grace, all the extraordinary skills of union, communion, joy and peace of the Holy Spirit. He must also show to every man the splendour of the truth of Christ, the light of His grace, the newness of life of his sacraments, the amazing wonder that is the one, holy, catholic and apostolic Church. Ultimately, he must feed the world with his high obedience to the Gospel and to the present and live voice of the Gospel who are the pastors, because they in turn are themselves most perfect live and current voice of Lord Christ, in the Holy Spirit. To complete everything the disciples of Jesus are asked to show to the world clothed with every holy virtues, especially the virtue of meekness and humility which are, together with the others, the virtues of the Lord Jesus. But this still is not enough. The disciple is asked to show to all men that his methods of evangelization are those of Christ, to give Christ, to conquer to Christ, to attract to Christ, to make become one thing with Christ for eternity. The beauty to attract is not that of Christ, but that of the Christian who lives of Christ, in Christ, through Christ, in the Church, for the Church, with the Church, led from truth to truth and from grace to grace by the Spirit of the Lord.

Virgin Mary, Mother of the Redemption, help us to be beauty, glow, light and virtues of Christ Jesus to attract to Him all men. If the disciple does not become very pure evangelical beauty no one will ever be attracted to Christ the Lord for him. Angels and Saints, come to our rescue. Today, the world needs the beauty of Jesus. Clothe us with it and ensure that with it we can attract every man to Jesus.

***Catanzaro September 8, 2016.***

***Mons. Costantino Di Bruno***