# APOSTOLIC MOVEMENT CATECHESIS

# THE GOSPEL OF THE DAY

### (FROM THE ROMAN LITURGY)

### VOLUME 15

### CATANZARO

### (01 JUNE 2017 – 30 NOVEMBER 2017)

# PRESENTATION

For the Gospel to produce a fruit of life in the Lord's people, it is necessary that six simple steps, enclosed in the verbs: "Reading, explaining, understanding, stipulating, signing and carrying out" are performed. The Word of God, for us the Gospel, must be read, explained and understood. To these three operations of the mind and heart must necessarily follow the other three: stipulating as a people of God the covenant agreement, signing and carrying it out. This is the case with Nehemiah after the exile. A crowd of repatriates becomes people of God when all enter into covenant and undertake to observe the Holy Law given by God to Moses at Sinai. The commitment is not only by voice. All religious, social and moral order is immediately restored in the people.

*Now when the seventh month came, the whole people gathered as one man in the open space before the Water Gate, and they called upon Ezra the scribe to bring forth the book of the law of Moses which the Lord prescribed for Israel. On the first day of the seventh month, therefore, Ezra the priest brought the law before the assembly, which consisted of men, women, and those children old enough to understand.*

*Standing at one end of the open place that was before the Water Gate, he read out of the book from daybreak till midday, in the presence of the men, the women, and those children old enough to understand; and all the people listened attentively to the book of the law. Ezra the scribe stood on a wooden platform that had been made for the occasion; at his right side stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah, and on his left Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, Meshullam.*

*Ezra opened the scroll so that all the people might see it (for he was standing higher up than any of the people); and, as he opened it, all the people rose. Ezra blessed the Lord, the great God, and all the people, their hands raised high, answered, "Amen, amen!" Then they bowed down and prostrated themselves before the Lord, their faces to the ground. (The Levites Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, and Pelaiah explained the law to the people, who remained in their places.)*

*Ezra read plainly from the book of the law of God, interpreting it so that all could understand what was read. Then (Nehemiah, that is, His Excellency, and) Ezra the priest-scribe (and the Levites who were instructing the people) said to all the people: "Today is holy to the Lord your God. Do not be sad, and do not weep"-for all the people were weeping as they heard the words of the law. He said further: "Go, eat rich foods and drink sweet drinks, and allot portions to those who had nothing prepared; for today is holy to our Lord. Do not be saddened this day, for rejoicing in the Lord must be your strength!" (And the Levites quieted all the people, saying, "Hush, for today is holy, and you must not be saddened.") Then all the people went to eat and drink, to distribute portions, and to celebrate with great joy, for they understood the words that had been expounded to them.*

*On the second day, the family heads of the whole people and also the priests and the Levites gathered around Ezra the scribe and examined the words of the law more closely. They found it written in the law prescribed by the Lord through Moses that the Israelites must dwell in booths during the feast of the seventh month; and that they should have this proclamation made throughout their cities and in Jerusalem: "Go out into the hill country and bring in branches of olive trees, oleasters, myrtle, palm, and other leafy trees, to make booths, as the law prescribes." The people went out and brought in branches with which they made booths for themselves, on the roof of their houses, in their courtyards, in the courts of the house of God, and in the open spaces of the Water Gate and the Gate of Ephraim. Thus the entire assembly of the returned exiles made booths and dwelt in them. Now the Israelites had done nothing of this sort from the days of Jeshua, son of Nun, until this occasion; therefore there was very great joy. Ezra read from the book of the law of God day after day, from the first day to the last. They kept the feast for seven days, and the solemn assembly on the eighth day, as was required (Ne 8,1-18).*

*On the twenty-fourth day of this month, the Israelites gathered together fasting and in sackcloth, their heads covered with dust. Those of Israelite descent separated themselves from all who were of foreign extraction, then stood forward and confessed their sins and the guilty deeds of their fathers. When they had taken their places, they read from the book of the law of the Lord their God, for a fourth part of the day, and during another fourth part they made their confession and prostrated themselves before the Lord their God. Standing on the platform of the Levites were Jeshua, Binnui, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, who cried out to the Lord their God, with a loud voice. The Levites Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said,*

*"Arise, bless the Lord, your God, from eternity to eternity!" The Israelites answered with the blessing, "Blessed is your glorious name, and exalted above all blessing and praise." Then Ezra said: "It is you, O Lord, you are the only one; you made the heavens, the highest heavens and all their host, the earth and all that is upon it, the seas and all that is in them. To all of them you give life, and the heavenly hosts bow down before you. "You, O Lord, are the God who chose Abram, who brought him out from Ur of the Chaldees, and named him Abraham.*

*When you had found his heart faithful in your sight, you made the covenant with him to give to him and his posterity the land of the Canaanites, Hittites, Amorites, Perizzites, Jebusites, and Girgashites. These promises of yours you fulfilled, for you are just.*

*"You saw the affliction of our fathers in Egypt, you heard their cry by the Red Sea; You worked signs and wonders against Pharaoh, against all his servants and the people of his land, Because you knew of their insolence toward them; thus you made for yourself a name even to this day.*

*The sea you divided before them, on dry ground they passed through the midst of the sea; Their pursuers you hurled into the depths, like a stone into the mighty waters. With a column of cloud you led them by day, and by night with a column of fire, To light the way of their journey, the way in which they must travel. On Mount Sinai you came down, you spoke with them from heaven; You gave them just ordinances, firm laws, good statutes, and commandments; Your holy Sabbath you made known to them, commandments, statutes, and law you prescribed for them, by the hand of Moses your servant.*

*Food from heaven you gave them in their hunger, water from a rock you sent them in their thirst. You bade them enter and occupy the land which you had sworn with upraised hand to give them.*

*"But they, our fathers, proved to be insolent; they held their necks stiff and would not obey your commandments. They refused to obey and no longer remembered the miracles you had worked for them. They stiffened their necks and turned their heads to return to their slavery in Egypt.*

*But you are a God of pardons, gracious and compassionate, slow to anger and rich in mercy; you did not forsake them. Though they made for themselves a molten calf, and proclaimed, 'Here is your God who brought you up out of Egypt,' and were guilty of great effronteries, yet in your great mercy you did not forsake them in the desert. The column of cloud did not cease to lead them by day on their journey, nor did the column of fire by night cease to light for them the way by which they were to travel.*

*"Your good spirit you bestowed on them, to give them understanding; your manna you did not withhold from their mouths, and you gave them water in their thirst. Forty years in the desert you sustained them: they did not want; their garments did not become worn, and their feet did not become swollen. You gave them kingdoms and peoples, which you divided up among them as border lands. They possessed the land of Sihon, king of Heshbon, and the land of Og, king of Bashan.*

*"You made their children as numerous as the stars of the heavens, and you brought them into the land which you had commanded their fathers to enter and possess. The sons went in to take possession of the land, and you humbled before them the Canaanite inhabitants of the land and delivered them over into their power, their kings as well as the peoples of the land, to do with them as they would.*

*They captured fortified cities and fertile land; they took possession of houses filled with all good things, cisterns already dug, vineyards, olive groves, and fruit trees in abundance. They could eat and have their fill, fatten and feast themselves on your immense good gifts. "But they were contemptuous and rebellious: they cast your law behind their backs, they slew your prophets who bore witness against them in order to bring them back to you, and they were guilty of great effronteries. Therefore you delivered them into the power of their enemies, who oppressed them. But in the time of their oppression they would cry out to you, and you would hear them from heaven, and according to your great mercy give them saviours to deliver them from the power of their enemies.*

*"As soon as they had relief, they would go back to doing evil in your sight. Then again you abandoned them to the power of their enemies, who crushed them. Then they cried out to you, and you heard them from heaven and delivered them according to your mercy, many times over. You bore witness against them, in order to bring them back to your law. But they were insolent and would not obey your commandments; they sinned against your ordinances, from which men draw life when they practice them.*

*They turned stubborn backs, stiffened their necks, and would not obey. You were patient with them for many years, bearing witness against them through your spirit, by means of your prophets; still they would not listen. Thus you delivered them over into the power of the peoples of the lands. Yet in your great mercy you did not completely destroy them and you did not forsake them, for you are a kind and merciful God.*

*"Now, therefore, O our God, great, mighty, and awesome God, you who in your mercy preserve the covenant, take into account all the disasters that have befallen us, our kings, our princes, our priests, our prophets, our fathers, and your entire people, from the time of the kings of Assyria until this day!*

*In all that has come upon us you have been just, for you kept faith while we have done evil. Yes, our kings, our princes, our priests, and our fathers have not kept your law; they paid no attention to your commandments and the obligations of which you reminded them. While they were yet in their kingdom, in the midst of the many good things that you had given them and in the wide and fertile land that you had spread out before them, they did not serve you nor did they turn away from their evil deeds.*

*But, see, we today are slaves; and as for the land which you gave our fathers that they might eat its fruits and good things - see, we have become slaves upon it! Its rich produce goes to the kings whom you set over us because of our sins, who rule over our bodies and our cattle as they please. We are in great distress!" (Ne 9,1-37).*

*In view of all this, we are entering into a firm pact, which we are putting into writing. On the sealed document appear the names of our princes, our Levites, and our priests.*

*On the sealed document: His Excellency Nehemiah, son of Hacaliah, and Zedekiah. Seraiah, Azariah, Jeremiah, Pashhur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah: these are the priests. The Levites: Jeshua, son of Azaniah; Binnui, of the sons of Henadad; Kadmiel; and their brethren Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, Mica, Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodiah, Bani, Beninu. The leaders of the people: Parosh, Pahath-moab, Elam, Zattu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hezekiah, Azzur, Hodiah, Hashum, Bezai, Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshezabel, Zadok, Jaddua, Pelatiah, Hanan, Anaiah, Hoshea, Hananiah, Hasshub, Halhohesh, Pilha, Shobek, Rehum, Hashabnah, Maaseiah, Ahiah, Hanan, Anan, Malluch, Harim, Baanah.*

*The rest of the people, priests, Levites, gatekeepers, singers, temple slaves, and all others who have separated themselves from the peoples of the lands in favor of the law of God, with their wives, their sons, their daughters, all who are of the age of discretion, join with their brethren who are their princes, and with the sanction of a curse take this oath to follow the law of God which was given through Moses, the servant of God, and to observe carefully all the commandments of the Lord, our Lord, his ordinances and his statutes. Agreed, that we will not marry our daughters to the peoples of the land, and that we will not take their daughters for our sons. When the peoples of the land bring in merchandise or any kind of grain for sale on the Sabbath day, we will not buy from them on the Sabbath or on any other holyday. We will forgo the seventh year, as well as every kind of debt.*

*We impose these commandments on ourselves: to give a third of a shekel each year for the service of the house of our God, for the showbread, for the daily cereal offering, for the daily holocaust, for the Sabbaths, new moons, and festivals, for the holy offerings, for sin offerings to make atonement for Israel, and for every service of the house of our God. We, priests, Levites, and people, have determined by lot concerning the procurement of wood: it is to be brought to the house of our God by each of our family houses at stated times each year, to be burnt on the altar of the Lord, our God, as the law prescribes. We have agreed to bring each year to the house of the Lord the first fruits of our fields and of our fruit trees, of whatever kind;*

*also, as is prescribed in the law, to bring to the house of our God, to the priests who serve in the house of our God, the first-born of our children and our animals, including the first-born of our flocks and herds. The first batch of our dough, and our offerings of the fruit of every tree, of wine and of oil, we will bring to the priests, to the chambers of the house of our God. The tithe of our fields we will bring to the Levites; they, the Levites, shall take the tithe in all the cities of our service. An Aaronite priest shall be with the Levites when they take the tithe, and the Levites shall bring the tithe of the tithes to the house of our God, to the chambers of the treasury. For to these chambers the Israelites and Levites bring the offerings of grain, wine, and oil; there also are housed the utensils of the sanctuary, and the ministering priests, the gatekeepers, and the singers. We will not neglect the house of our God (Ne 10,1-40).*

A diocese, a parish, an association need to rise in faith, in hope, in love and in true communion. Nehemiah teaches the right way to go. The Sermon on the Mount, which for Christians is the Law of his New Covenant in Christ Jesus is taken, it is read, it is explained and it is made to be understood. Having been read it is put on paper, subscribed by all those who are responsible for its implementation: Bishop, priests, deacons, religious and lay people at every level.

All the parishes, all religious men and women, all associations and movements, every other person that has some authority over others. One people, one Law, one understanding, one obedience and one implementation of what has been signed. The unity of the people of God is not only in Law but also in its understanding and in its implementation. But if we are not all obliged together, with a true alliance bond before God and the people, everyone will proceed with his mind, his heart, his ideas, his statutes, his insights and his accomplishments.

One God, one Law, one Truth, one Understanding, one Alliance, one Subscription and one Commitment. Today the people of God is dazed, confused, lost, separated, split inside, because everyone comes with his interpretation and understanding of the Law. The Word is one and we are all committed to achieving the one Word. The Holy Spirit is one. We all have to be moved by him in giving real life to the Word.

The Word, the Truth, the Substance of the Word and Truth cannot change in the implementation or realization. The mode, intensity and concrete historical carrying out can change. When an engineer wants to build any building he might give it any historical form. One thing he must never change: the rigid law of statics and dynamics. For each form designed by him, he must always apply the rigid law of statics and dynamics, otherwise the building collapses before being built. Sometimes it is sufficient to move the centre of gravity even a few millimetres and the construction is exposed to risk. It is also sufficient to put an iron of a smaller thickness rather than a thicker one to give instability to the entire building.

The rigid law of statics and dynamics of the Gospel must always be respected. If we say that the Commandments of the Law, especially those in the negative, obligate "semper et pro semper", then we can hope to be able to build a holy matrimony. The obligation to fidelity is sanctioned by the Commandment of the Lord. But if we say that the Commandment should not be read or understood in its rigidity, we remove the true law of stability and dynamism from the family it shatters. If a man, a woman, know that their life is in the Commandments, helping them pastorally with all means and every way, tomorrow they might return to life. But if we say that the Commandment can also be breached, then there is hope.

Virgin Mary, Mother of the Redemption, help the people of the Lord, so that it finds its unity in the one true and only God, the one true and only Church, the one true and only Gospel, the one true and only Truth and the one true and only Comprehension.

Angels and Saints, support the journey of God's people, so that they proceed from faith to faith and from truth to truth, in the one faith and in its one truth. It is the way of their salvation, their redemption and their peace.

*Catanzaro October 7, 2016*

*Feast of the Blessed Virgin of the Rosary*

**JUNE 2017**

## *FIRST DECADE OF JUNE*

# That they may all be one

# At 22,30; 23,6-11; Ps 15,1-2.5.7-11; Jn 17,20-26.

### 1 JUNE

It is an illusion, as well as madness, hoping to create a new world order in which unity, peace and solidarity reign. The unity, peace, solidarity, love, charity and truth of man is one Christ the Lord. It is he whom the Father has constituted the heart of every man and there is peace for man only when he dwells in the heart of Christ Jesus. He lives and dwells in Christ, who lives in his Word, who makes of his Word his one and only Law of life, truth, justice and holiness. Outside of the Word, we are always out of Christ. But if you are out of the heart of Christ Jesus, you are in that of Satan and in this heart the works of the flesh reign and are rampant in world. Never might from the heart of Satan ripen the fruits of the Holy Spirit and peace is one of his fruits, just as the unity.

It is right then that we wonder: why is the Christian people, even telling everyone to believe in Christ the Lord, shattered? Is not the Gospel one and the same for everyone? It is true. The Gospel is one and the same for everyone. However, what it is not one and the same is the Holy Spirit. The Gospel of Jesus Christ may be from the Spirit of God in the human heart, or from Satan who lives in his heart. It is evident that the two interpretations might never coincide. The Spirit draws from the Word just the truth of Christ. Instead, Satan draws all falsehood in order to destroy Christ, by destroying the Church. A shattered truth is falsehood. A truth reduced to invisible pieces is falsehood. Satan gives a drop of truth in a glass full of poison. This is his cunning.

Gospel and the truth of the Gospel are two dissimilar and different things. The paper gives the Gospel. The Holy Spirit gives the truth. The Holy Spirit acts in the one, holy, catholic, apostolic Church, because the truth and grace of the Lord Jesus inhabits in her. The only Church that the Lord has granted against the powers of hell is the one founded on Peter. The other churches have not been guaranteed by him and in them Satan can work as an experienced and competent skilled worker in the demolition of hearts and souls. But if today not even the children of the one, holy, catholic, apostolic Church believe in their truth and do not even live it, without of course impose it to anyone, might there be hope for unity and peace in this world? The basis, the principle of peace that is the truth of Christ, in which one must abide to be in the heart of the Lord Jesus, the only place where peace and unity reign, is missing. Today we are all shipwrecked in a sea of ​​falsehoods and truth uncertainties. Satan has entered with power in the Catholic Church and has stirred her more than a hurricane the leaves of the trees and the trees themselves. When this hurricane will end it is impossible to know. But we know that it is violent to the summit of its destructive capacity.

*"I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them."*

Between Christ Jesus and the Father there is not only unity of nature. There is also unity of will. Jesus and the Father are one in nature and will, rather in the two wills, the divine and the other human ones. It is in this double gift that unity is perfect. The Christian is also one body with Christ in virtue of Baptism. He must become one will with Christ. He becomes a single will handing it over not to the obedience to the Word, but to the obedience to the truth which is in the Word, which is given by the Holy Spirit.

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

**Will lead you where you do not want to go**

# At 25,13-21; Ps 102,1-2.11-12.19-20; Jn 21,15-19.

### 2 JUNE

No man might ever give himself a vocation. He can also give it to himself, but at his own risk. If the call is not given by God, the grace that the Lord always grants the vocation given will be missing. Peter gives himself the vocation to follow the Master. Jesus objects him that, that it is not the time. Peter perseveres in his will. We know the results. His sequel ends with the triple temptation.

*"Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers." He said to him, "Lord, I am prepared to go to prison and to die with you." But he replied, "I tell you, Peter, before the cock crows this day, you will deny three times that you know me" (Lk 22,31-34).*

*After arresting him they led him away and took him into the house of the high priest; Peter was following at a distance. They lit a fire in the middle of the courtyard and sat around it, and Peter sat down with them. When a maid saw him seated in the light, she looked intently at him and said, "This man too was with him." But he denied it saying, "Woman, I do not know him." A short while later someone else saw him and said, "You too are one of them"; but Peter answered, "My friend, I am not." About an hour later, still another insisted, "Assuredly, this man too was with him, for he also is a Galilean." But Peter said, "My friend, I do not know what you are talking about." Just as he was saying this, the cock crowed, and the Lord turned and looked at Peter; and Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." He went out and began to weep bitterly (Lk 22,54-62).*

After the resurrection the Lord is the one who gives Peter his mission. In the name, with the authority and the love of Jesus and for Jesus in the heart, he will have to pasture the sheep and lambs. When the time of the end will come for him, he will follow the Master and will leave this earth running along the path of martyrdom. It is not Peter the one who desires, wants and decides. It is Jesus who proclaims it to him. Not only his government for confirmation of the believers in the true faith is through his obedience to Christ, but even his death is lived in obedience. Nothing in Peter must be from his will: neither a wish nor a vocation and not even a single word. Everything in him has to be from the will of the Lord Jesus. Having him to teach to sheep and lambs how to live of Jesus' will in the will of Jesus, he must be the first to live entirely of the will of Jesus. If he is from his will, never might he pasture sheep and lambs with the will of his Master. He is not in the will, never will he bring another there. As Christ brings into the will of the Father, because He is all from the will of the Father, so Peter brings into the will of Christ, if he always and entirely remains in the will of Christ. This law has no dispensations or exceptions.

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

When martyrdom is from our will, it is not martyrdom, it is suicide. Today many are the suicides by religious choice. Martyrdom is always suicide when it creates death around it. Jesus asks his to flee to other cities, when in one there is for them the danger of death. On the contrary, if it serves the Father, to bear witness to the truth of Christ, then only we might speak of Christian martyrdom, that is a testimony made to the Lord Jesus. Nothing must be for our glory, but all for the glory of God.

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

# Lord, what about him?

# At 28,16-20.30-31; Ps 10,4-5.7; Jn 21,20-25.

### 3 JUNE

St. Paul both in the Letter to the Romans, and in the First Letter to the Corinthians and in that to the Ephesians says that vocations are as many as the charismas of the Holy Spirit. Some ministries while being equal, identical - they are equal for all the ministries of apostle, priest, teacher, doctor, prophet and evangelist - yet they are different in the manner of their exercise because of the different gift of the Holy Spirit they received. They are also different because of the place and the people where they are exercised. Equality and diversity, difference are essence in the body of Christ. There are no "ministry" models because to the essence which is always one, the charisma and the particular will of the Spirit which is different is added.

*Since we have gifts that differ according to the grace given to us, let us exercise them: if prophecy, in proportion to the faith; if ministry, in ministering; if one is a teacher, in teaching; if one exhorts, in exhortation; if one contributes, in generosity; if one is over others, with diligence; if one does acts of mercy, with cheerfulness (Cf. Rm 12,3-8). There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit. To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues. But one and the same Spirit produces all of these, distributing them individually to each person as he wishes. Now you are Christ's body, and individually parts of it. Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? Do all have gifts of healing? Do all speak in tongues? Do all interpret? (1Cor 12,4-11.27-30). One body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. But grace was given to each of us according to the measure of Christ's gift. And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ (Eph 4,4-7.11-13).*

Peter would like to know what will happen to John. Jesus' answer is immediate. Each life brings its mystery. Knowing it belongs only to the Holy Spirit. Not even he who lives it knows it, if it is not, moment after moment, revealed it to him. Walking in obedience to the Word, the disciple of Jesus is guided by the Spirit through the motion of the heart and mind. If it is needed to add words of revelation, they will be added at the appropriate time. Otherwise you walk through obedience and motion. The science of the mystery is not always necessary. But we know that our lives have a path marked out: the perpetual obedience to the Word.

*Peter turned and saw the disciple following whom Jesus loved, the one who had also reclined upon his chest during the supper and had said, "Master, who is the one who will betray you?" When Peter saw him, he said to Jesus, "Lord, what about him?" Jesus said to him, "What if I want him to remain until I come? What concern is it of yours? You follow me." So the word spread among the brothers that that disciple would not die. But Jesus had not told him that he would not die, just "What if I want him to remain until I come? (What concern is it of yours?)" It is this disciple who testifies to these things and has written them, and we know that his testimony is true. There are also many other things that Jesus did, but if these were to be described individually, I do not think the whole world would contain the books that would be written.*

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

# Receive the Holy Spirit

# At 2,1-11; Ps 103,1.24.29-31.34; 1Cor 12,3b-7.12-13; Jn 20,19-23.

### 4 JUNE – SUNDAY OF PENTECOST

To understand the novelty regarding the gift of the Holy Spirit, introduced in the New Testament, for a moment we must enter the house of Zechariah and place all attention in order to capture in fullness of truth what happens in it.

*During those days Mary set out and traveled 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" (Lk 1,39-45).*

Let us capture well the events in their chronological order: The Virgin Mary enters the house. She greets Elizabeth. Her breath is her own life. Her life is filled with the Holy Spirit. From the fullness of her life the Spirit, through her vital breath, is all transferred on Elizabeth. The Spirit accomplishes two great wonders in Elizabeth: in her heart and in her mind he becomes a powerful light with which the mystery of Mary is illuminated. In her womb the child is filled with the very Spirit. On the cross, Jesus' life reaches the summit of the fullness of the Spirit and from his pierced body he pours out on the earth in the form of a river that must flood the hearts of all abundance of eternal life and of grace of salvation and sanctification.

In the Upper Room, after his glorious resurrection, Jesus gives it to the disciples by blowing it on them in the same way that the Father *"breaths"* it on the clay, making it become a living being. What the Father operates at the moment of creation, what Christ does from the Cross and in the Upper Room all his disciples are called to do. For this it is urgent to make a double distinction in the gift of the Spirit. There is the gift of the Spirit through a sacramental way and it is always donated, regardless of the holiness of the minister. But the Spirit given in the sacraments, must be preceded by the Spirit *"breathed"* on the man, that is the Spirit of wisdom, knowledge of the mystery, conversion, repentance, acceptance of Christ in the heart and mind. However, here it is necessary that the Christian life is filled with the Spirit of the Lord, so that his Word that proclaims Christ is like the river of water and blood that flows from the pierced side of Christ. The more the Christian turns his "natural, animal" life into "spiritual" life and the more the Spirit of the Lord as a swollen river will flow from his heart through his word into the hearts of men and will attract them to Christ the Lord. The Spirit is given for this: to *"create"* Christ in the heart, in the same way that He has *"created"* it in the womb of the Virgin Mary.

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

On the forgiveness of sins it is also urgent to highlight a twofold truth. You must separate the forgiveness of every person towards the offenders and the sacramental one. Before the sacramental forgiveness, there is the personal forgiveness of the disciple of Jesus to every other man. Jesus from the Cross, as a Crucifix asks for forgiveness to the Father for his executioners, excusing them because of their non-science and non-wisdom. Stephan also forgives those who are stoning him. When the Spirit of God is strong in the heart, the sins of the brothers are always forgiven. When there is no forgiveness, it is a sign that the Spirit of God is still not strong in us. You have to grow in it. The non forgiveness reveals the quantity and quality of the Spirit, and they are really few, indeed nil.

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

# Come, let us kill him, and the inheritance will be ours

# Tb 1,3;2,1b-8; Ps 111,1-5; Mk 12,1-12.

### 5 JUNE

Adam was the vineyard of the Lord in the garden. He had commanded him to produce a fruit of life and instead he made one of death for all mankind. Noah was a real tree of physical life for humanity. It was for him that the Lord saved mankind, when he sent the Flood. For the obedience of Abraham he promised to bless all peoples and all nations in his seed. The sons of Abraham, torn from the cruel bondage of Egypt and planted in a land of delights should have manifested the world the good fruits of life that are produced when one abides in his Word. Instead it was a complete disaster. Israel turned out to be more pagan than pagans, more idolatrous than idolaters, more immoral than all immoral peoples. That is how Isaiah sings of the condition of his people.

*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).*

In the parable of the vineyard, Jesus introduces a truth that is lacking not to Isaiah, but his singing on the vineyard. His farmers: priests and kings are responsible for the failed fruiting of the vineyard. False prophets are also the ones who often influenced those who were in charge of the care of the Lord's people. Because of this evil influence, priests and kings often became persecutors of the true prophets. Jesus says that all true prophets that came before him who has been insulted, who beaten, who killed and who mistreated by the vineyard farmers. A vineyard cultivated with falsehood and lies might never produce fruit for its Lord. What fruit might give God the vineyard farmers at the time of Jesus, since they are all busy in the pursuit of glory and of their material well-being? Might a blind guide ever lead a people of blind? This was the spiritual and moral condition at the time of Jesus. The Messiah comes. What will his fate be? What do chief priests, scribes, Pharisees, Sadducees, and elders of the people think of him? These have only one aim: eliminating and getting rid of him. There is no choice: either Jesus or them. Or the truth or falsity.

*He began to speak to them in parables. "A man planted a vineyard, put a hedge around it, dug a wine press, and built a tower. Then he leased it to tenant farmers and left on a journey. At the proper time he sent a servant to the tenants to obtain from them some of the produce of the vineyard. But they seized him, beat him, and sent him away empty-handed. Again he sent them another servant. And that one they beat over the head and treated shamefully. He sent yet another whom they killed. So, too, many others; some they beat, others they killed. He had one other to send, a beloved son. He sent him to them last of all, thinking, 'They will respect my son.' But those tenants said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' So they seized him and killed him, and threw him out of the vineyard. What (then) will the owner of the vineyard do? He will come, put the tenants to death, and give the vineyard to others. Have you not read this scripture passage: 'The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes'?" They were seeking to arrest him, but they feared the crowd, for they realized that he had addressed the parable to them. So they left him and went away.*

The peasants will kill Christ. The Father will take him and will constitute him the cornerstone of his house. The sentence is harsh: *"He will come and will kill the farmers and give the vineyard to others."*

Virgin Mary, Mother of the Redemption, Angels and Saints make us be honest and faithful workers.

# Is it lawful to pay the census tax to Caesar or not?

# Mk 12,13-17.

### 6 JUNE

Jesus must be eliminated. The “*troubles*” created by Him in the religion of the fathers are becoming irreparable. Actually, Jesus has not created any “trouble”. He only made the difference between the true way of speaking and acting in accordance with the God of the Fathers, that was his one, and the false, immoral way of speaking of the religion carried out by the scribes, the Pharisees, the chief priests, the elders of people. There are no middle ways. If Jesus is true, they are false. If they are true, Jesus is false. Since they want to appear as true, even though they know they are false, they must necessarily kill Christ Jesus. They are “*scrupulously honest*”. They must always appear righteous and holy before the entire world. Even before the Law they must appear honest and true. They cannot kill Jesus without any fault on his part. What is their devilish cunning, then? If there is no fault, we will create it. But also in such creation one must be apparently righteous. They create the fault, studying it. Then they ask Jesus to commit it. It is not about a fault of action, but of word. At that time, one only word against God, against the chief priest was enough to put a person to death. This time they are sure that the trap will spring, and it will be the death for Jesus. They will not condemn Christ. His word will condemn Him.

Asking Jesus categorically: “*Is it lawful to pay the census tax to Caesar or not? Should we pay or should we not pay?*" any reply would have been a charge either before the Jews or before the Romans. If Jesus had replied: “*It is lawful to pay it*”, he would have declared the occupation of the land of the children of Israel lawful. He would have been accused of being an enemy of God and of the people. This accusation was already enough to put a person to death. Instead, if Jesus had replied: “*It is not lawful to pay it*”, He would have been handed over to Pilate as instigator of the people of the Jews against Rome. This accusation was also charged with death sentence. So that Jesus may speak out with no hesitation, they formulate the question with great Pharisaic hypocrisy. They declare him, being aware to lie, a man with most pure truth, who does not fear the judgement of men, rather who is even ready to go to be martyred in order to proclaim the truth in accordance with God: "Teacher, we know that you are a truthful man and that you are not concerned with anyone's opinion. You do not regard a person's status but teach the way of God in accordance with the truth.” Before such praise, any man not completely filled with the Holy Spirit would have fallen into their trap. He would have replied either yes or no. being Jesus filled with Holy Spirit, He does not fall into their trap. He answers with wisdom.

*They sent some Pharisees and Herodians to him to ensnare him in his speech. They came and said to him, "Teacher, we know that you are a truthful man and that you are not concerned with anyone's opinion. You do not regard a person's status but teach the way of God in accordance with the truth. Is it lawful to pay the census tax to Caesar or not? Should we pay or should we not pay?" Knowing their hypocrisy he said to them, "Why are you testing me? Bring me a denarius to look at." They brought one to him and he said to them, "Whose image and inscription is this?" They replied to him, "Caesar's." So Jesus said to them, "Repay to Caesar what belongs to Caesar and to God what belongs to God.' They were utterly amazed at him.*

No man must rebel against God and no man must rebel against his history. Rather, in every history he must repay God what belongs to God and history what belongs to history. Money does not belong to God and therefore it must be repaid to history. The spirit and the soul belong to God and they must be given to God in accordance with his Law. Now, the permission of the subordination of his people to a foreign power is proper of the Law and Word of God. This subordination will end not when man wants it, rebelling to it, but only when man repays God what belongs to God, namely the most pure obedience to his Law. The people shall repay God complete observance to his Word and every occupation will end immediately. This is the rule of the Lord.

Virgin Mary, Mother of Redemption, Angels, Saints, make us obedient to the Lord.

# He is not God of the dead but of the living

# Tb 3,1-11a.16-17a; Ps 24,2-9; Mk 12,18-27.

### 7 JUNE

Sadducees are real sophists of the word. First they say what is false and what is true not consistent with sound and pure revelation and not even with the tradition of Israel. Then they put forward the arguments in support of their true or false claims, but without any scriptural foundation. We know that in the purest tradition of Israel and in His Deuterocanonical Books the resurrection is a highly testified truth and faith of God's people. We also know that the immortality of the soul and its abode with God is an essential truth of the Psalms, of many other and not only Deuterocanonical, Canonical Books. Is true faith in Israel not only the immortality of the soul, but also the resurrection of the body. However, for them, the one and the other truth were false. Starting from their false certainty, they build around a castle of lies invented to deceive the simple and small, so that you do not believe either in the immortality of the soul or in the resurrection of the body. This is their style and method of argument.

Truly, we must confess that the art and pseudoscience of the Sadducees is by no means dead. Today, it is this art and pseudoscience that governs not only the secular world but also many illustrious sons of the Church. First, what is true and what is false, what is love and what is not love, what is right and what is not right, what is immoral and what is moral, what is God and what is an idol, are affirmed without any reference either to the truth of reason and or to the dogmatic or simply revealed truth of faith, which is part of the purest sound doctrine of the Church, and then the proof of truth and falsehood are built with a castle of lies and falsehoods, that even a "stork" hearing them from the chimney of the house on which it built its nest, blushing with shame for the enormous falsehoods that reached its ears, goes away taking everything with it not to be defiled in its great innocence. So big are today the monstrosities invoked to give semblance of truth to every idiocy.

*Some Sadducees, who say there is no resurrection, came to him and put this question to him, saying, "Teacher, Moses wrote for us, 'If someone's brother dies, leaving a wife but no child, his brother must take the wife and raise up descendants for his brother.' Now there were seven brothers. The first married a woman and died, leaving no descendants. So the second married her and died, leaving no descendants, and the third likewise. And the seven left no descendants. Last of all the woman also died. At the resurrection (when they arise) whose wife will she be? For all seven had been married to her." Jesus said to them, "Are you not misled because you do not know the scriptures or the power of God? When they rise from the dead, they neither marry nor are given in marriage, but they are like the angels in heaven. As for the dead being raised, have you not read in the Book of Moses, in the passage about the bush, how God told him, 'I am the God of Abraham, (the) God of Isaac, and (the) God of Jacob'? He is not God of the dead but of the living. You are greatly misled."*

How does Jesus unmask such an absurd and non-existent sophism in history? Not starting from the resurrection, but from the immortality of the soul. When God reveals himself to Moses in the Sinai desert, near Mount Horeb, he is announced as the God of Abraham, the God of Isaac and the God of Jacob. Not as the God that was, but as the God who is currently of Abraham, Isaac and Jacob. If today he is the God of Abraham, Abraham today is alive with Him. But since God is not only God of the soul, but of the whole man, the sound doctrine on the resurrection that lives in the Lord's people and is also attested by its Sacred Texts, is true. Jesus skilfully and cleverly refers to the Book of Exodus. It was considered a Canonical Book also by the Sadducees. If it is a Canonical Book it is a Book of most pure truth. So Jesus from the immortality of the soul with the wisdom of truth attests to the resurrection of the bodies, however, based solely on the omnipotence of God. The Sadducees by their falsehood about the resurrection of the bodies destroyed also the immortality of the soul. For them there is no life after death. Life is only what you live on earth. Today an army of undisturbed sophists is destroying the true faith and the sound doctrine.

Virgin Mary, Mother of the Redemption, Angels and Saints, free us from sophists and false prophets.

# Which is the first of all the commandments?

# Mk 12,28b-34.

### 8 JUNE

In order to understand the reply of Jesus to the scribe who asked him: *"Which is the first of all the commandments?"*, it is righteous to interpret it in accordance with the Biblical context of Deuteronomy and of Leviticus, the Canonical Books from which it is taken. In the fourth Chapter of Deuteronomy, the Lord orders his people that one adds nothing and takes away nothing from his Law. In the fifth Chapter the entire Law of Sinai is reiterated. In the sixth Chapter it is commanded to love the lord with all heart. The meaning is only one: loving the Lord is to love the entire will of God manifested, not only that contained in the Tablets of the Law, but every other Word of God given through the means of the prophets and also the current Word that Jesus is giving to his people. To obey the subsequent words of God, though, one must always begin from the observance of the Law of Sinai that are the ten Commandments. When the Commandments are not observed, no other Word of God might be neither accepted nor observed. If the Word of Christ is not accepted, it is because one does not observe the Word of God. Whoever lives without the Old Word and without the Old Prophets might never live in the Word of Christ Jesus, that is the perfect fulfilment of every previous Word of the Father.

In the Book of Leviticus, in Eighteenth, Nineteenth, Twentieth Chapters, the Law of Holiness is given to the people of the Lord. God is holy and his people must be holy. How should the people show the world the holiness of his God? Living the entire Law of Holiness written by the Lord Himself. This Law plans every relation of man with man. It is not the single man who decides how to love the neighbour, but God decides and establishes it in every single relation. You are in his Law of Holiness, you are holy as God is holy. You are not in his Law, you are not holy. In this divine code, the foreigner is also divine neighbour. There is no difference between the love reserved to the children of his people and those to give to the children of other people. Man is man, any nations or people he belongs. Man must be loved as the Lord loves Israel, in accordance with the Law given to Israel. There is one only Law or Divine Code of holiness and it is equal toward everyone. Making a distinction between man and man is not to love man in accordance with the will of his Lord. There is no true love that is not obedience to the Law. A love lived without the Law might never be called love according to God. This truth must be clear to our spirit and to our mind.

*One of the scribes, when he came forward and heard them disputing and saw how well he had answered them, asked him, "**Which is the first of all the commandments?" Jesus replied, "The first is this: 'Hear, O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' The second is this:* *'You shall love your neighbor as yourself.' There is no other commandment greater than these." The scribe said to him, "Well said, teacher. You are right in saying, 'He is One and there is no other than he.' And 'to love him with all your heart, with all your understanding, with all your strength, and to love your neighbor as yourself' is worth more than all burnt offerings and sacrifices." And when Jesus saw that (he) answered with understanding, he said to him, "You are not far from the kingdom of God." And no one dared to ask him any more questions.*

Today the decay and the destruction of love consists of having cancelled the Code of Holiness and the two Tablets of the Law. Loving God with all heart, all mind, all strength, all soul does not mean to love Him according personal and spontaneous motions of one’s own heart. This is not love. One understands what the Lord wants to indicate to his people changing word. Instead of using the word: “love”, let us put the word “obedience”. Everything becomes clear: “*You shall love the Lord your God with all your heart and mind and with all your soul and with all your strength*.” 'You shall love your neighbour as yourself.', “*Obeying the entire Code of Holiness the Lord has given you and to the Second Tablet of his Law*”. Nothing in the love toward God and toward the neighbour is left to the free initiative of man. Everything is obedience to the Law.

Virgin Mary, Mother of Redemption, Angels and Saints, let us love from the Law.

# The Lord said to my lord

# Tb 11,5-17; Ps 145,1-2.6-10; Mk 12,35-37.

### 9 JUNE

As the history of salvation proceeds toward the fulfilment of the promise made by God to Abraham, Word is always added to Word, prophecy to prophecy and oracle to oracle. The error is only one: reading every word, every prophecy and every oracle separately. On the contrary, the truth of the promise to Abraham is from the unification of all the prophecies, words and oracles because they all speak of a single Person. If the promise made by David speaks of an eternal kingdom. In Psalm 2 and the other 110 (109), the Messiah himself has eternal origins, because he is begotten by God, by the Lord. In addition, not only is he the King with the eternal kingdom, but also a priest like Melchizedek and finally even a prophet.

*And when your time comes and you rest with your ancestors, I will raise up your heir after you, sprung from your loins, and I will make his kingdom firm. It is he who shall build a house for my name. And I will make his royal throne firm forever. I will be a father to him, and he shall be a son to me. And if he does wrong, I will correct him with the rod of men and with human chastisements; but I will not withdraw my favour from him as I withdrew it from your predecessor Saul, whom I removed from my presence. Your house and your kingdom shall endure forever before me; your throne shall stand firm forever'" (2Sam 7,12-16).*

*Why are the nations in an uproar And the peoples devising a vain thing?**The kings of the earth take their stand And the rulers take counsel together Against the Lord and against His Anointed, saying,**“Let us tear their fetters apart And cast away their cords from us!”**He who sits in the heavens laughs, The Lord scoffs at them.**Then He will speak to them in His anger And terrify them in His fury, saying,**“But as for Me, I have installed My King Upon Zion, My holy mountain.”* *“I will surely tell of the decree of the Lord: He said to Me, ‘You are My Son, Today I have begotten You.**‘Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession.**‘You shall break them with a rod of iron, You shall shatter them like earthenware.’”* *Now therefore, O kings, show discernment; Take warning, O judges of the earth. Worship the Lord with reverence And rejoice with trembling.**Do homage to the Son, that He not become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him! (Ps 2,1-12).*

*The Lord says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.”**The Lord will stretch forth Your strong scepter from Zion, saying, “Rule in the midst of Your enemies.”**Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew.**The Lord has sworn and will not change His mind, “You are a priest forever According to the order of Melchizedek.”**The Lord is at Your right hand; e will shatter kings in the day of His wrath.**He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country.**He will drink from the brook by the wayside; Therefore He will lift up His head (Ps 110 (109) 1-7).*

The Lord who is both son of David and Lord, is the eternal Son of the Father. Therefore, the Messiah is the King with the double generation: he is generated by God in the today of eternity and he is generated in time, always by God, through the work of the Holy Spirit. But if every prophecy is read for itself, of the Messiah is only the prophecy made to David and some other, but most of them might never be applied to Him. Instead all the prophecies are referred to the King that will come. Who wants to know who the true Messiah of Israel is, must find it out by reading of all, never just one. This teaches Jesus to those who are listening to him. But this principle is true with every other truth of Scripture. Truth is added to truth, prophecy to prophecy and revelation to revelation. Only this way the truth of God and man appears in fullness.

*As Jesus was teaching in the temple area he said, "How do the scribes claim that the Messiah is the son of David? David himself, inspired by the holy Spirit, said: 'The Lord said to my lord, "Sit at my right hand until I place your enemies under your feet."' David himself calls him 'lord'; so how is he his son?" (The) great crowd heard this with delight.*

This so simple principle is today as if it disappeared. Many of the truths of revelation are denied and we do not even realize that in so doing the whole revealed truth is seriously compromised. In proceeding for isolated truths, without any connection between them, every truthful and moral chaos rises. It's the end of the truth.

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

# They devour the houses of widows and, as a pretext, recite lengthy prayers

# Mk 12,38-44.

### 10 JUNE

In the text of the Gospel offered to our meditation today, there are three ways to live the religion, rather we can even affirm that there are three religions, which only one is true, regarding the other two, the first is completely false and sinful, the second is lived in a very superficial, epidermal way, with neither spiritual nor material cost.

The first religion is that of the scribes. Not only is it for the sole service of the celebration of the glory of those who practise it. Moreover, it is immoral. Therein, one takes advantage of the weakest people to “*snatch*” them for all their belongings, using the Law and the name of the Lord. Such lived religion is an endless sadness. God’s name, truth, righteousness, faithfulness, love, mercy, compassion, piety is absent in it. Rather, it is ruthless, cruel, evil. Those who practise it are true loan shark who use the holiness of their Lord. What a difference, instead, with the religion practised, lived, taught by Jesus the Lord. Christ Jesus gives his life for the sheep. He has never taken away one woollen thread from the sheep for his personal advantage.

*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." (Jn 10,11-18).*

The second religion is that of the rich. This is a religion without any cost or price to pay, neither ascetic, nor moral, neither truthful, nor even economical. The visit to the temple is an archaeological journey for them. One comes, one visits an edifice of old times. Before leaving it, one gives an offering for its maintenance. Nothing more. One does not offer a sacrifice to the Lord. One does not unclothe himself of something essential for his own life. One puts his hand into a bag of money and takes some coins to give to the treasury. The bag always remains full. This religion is without the truth of God. One treats the Lord like a thing. There is no faith in it. There is no spiritual elevation of the Person. It is just an archaeological visit. Nothing more. As one enters, so one leaves. Without God first and then.

*In the course of his teaching he said, "Beware of the scribes, who like to go around in long robes and accept greetings in the marketplaces, seats of honor in synagogues, and places of honor at banquets.* *They devour the houses of widows and, as a pretext, recite lengthy prayers. They will receive a very severe condemnation." He sat down opposite the treasury and observed how the crowd put money into the treasury. Many rich people put in large sums. A poor widow also came and put in two small coins worth a few cents. Calling his disciples to himself, he said to them, "Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood."*

The third religion is that of the poor widow. She has very few things and she puts them all at the service of the glory of God. She cancels herself so that God may be great. This religion is that of Jesus. He had a body. He has given this body to the Father, first for the mission of the love of the Father and then He has offered it in sacrifice of expiation and reparation of the faults of the world. Thus Jesus reveals that no one is poor before God. Everyone has a body to offer for the salvation of his brothers.

Virgin Mary, Mother of Redemption, Angels and Saints, make us an offer pleasing to God.

**JUNE 2017**

## *SECOND DECADE OF JUNE*

# Whoever believes in him will not be condemned

# Ex 34,4b-6.8-9; Ps Dn 3,52-56; 2Cor 13,11-13; Jn 3,16-18.

### 11 JUNE – MOST HOLY TRINITY

The new man, redeemed and justified in Christ Jesus, is both the work of the love of the Father, of the grace of the Son and of the communion of truth and light of the Holy Spirit. But everything starts from the heart of the Father and His love. It is he that wants the creation. It is He who gives us his Son. It is He who sends him to the earth to work our ransom from sin and death. It is he who decides our deliverance from the power of the devil. This truth must never be forgotten. If it comes out of the heart, there is neither salvation nor redemption anymore. This truth must be preached firmly. Especially today, when the temptation is strong of "building one, artificial, invented and thought of God" not by the religious man, but by some men of the Catholic Church that have understood nothing either of God, or of Christ and or of the Holy Spirit. The Father saves by giving us Christ. If Christ is removed from his being a gift of the Father for the Father, there is no salvation in God. The man remains forever a prisoner of sin and death. There is no redemption.

The Father gives Christ. Christ comes and lets himself be donated. Letting himself be donated, he is given to man, but not only as grace, but also as truth. In fact, first he gives himself as truth and then as grace. The grace, a gift of Christ is subordinate to the truth of Christ, contained in his Word. One welcomes the truth of Christ in faith, he is disposed to obedience to the faith that is all in the Word of Jesus, from the faith, in the faith, one is immersed in the grace of Christ, he gets the forgiveness of sins, and is regenerated to new life, always for the grace he might be able to complete the journey in the truth, up to a perfect obedience to the whole truth. Who separates truth and grace in Christ, he does not have Christ. Truth without grace does not redeem and does not sanctify. Grace without truth is a dead gift. Water gives life to a plant. It might never give life to a stone. Without truth, man lacks the germ of eternal life in him. Even if he is immersed in the grace, lacking faith in the Word, nothing happens. The body is without vital germ. There is no deliverance from sin and death and no sanctification.

The Words of Jesus are a divine light. The Father *"has given the Son, his Only Son, so that whoever believes in him does not perish but has life in his name."* Believing is not welcoming Christ, instead it is welcoming Christ in his Gospel, in his Word, making of the Gospel and his Word our one and only law of life. No other word has any value to us anymore. All other words will have value only if they are conformed to the Word of the Father's only Son. Without faith, grace is not given and might never be given. It is a gift exposed to nullity, if not to sacrilege. It is exposed to nullity, when it is received without knowledge, wisdom and intelligence of its truth and with no willingness to welcome it as a gift of salvation. It is a grave sacrilege if it is despised and it is received without the necessary conditions, knowing it. It is urgent to be very careful when one receives the grace. It makes us eternally accountable before God. Every gift of God must be put to good use. Tomorrow God will ask us for the fruits for each sacrament received and for every time we approached the Eucharist.

*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.*

Jesus Christ, the Father's gift to man and the gift of himself to the Father, must always be welcomed in the truth, wisdom and intelligence of the Holy Spirit. The Spirit is the gift of Christ. He is a gift that the Church must give to man along with the Word, as the Spirit of intelligence of the Word and conversion to it. If the giver of the Word does not also give the Holy Spirit in it and with it, his preaching is in vain. It is a Word without any intelligence, without understanding and it is a Word to which one might never be converted.

Virgin Mary, Mother of the Redemption, Angels and Saints make us be from the Blessed Trinity.

# Your reward will be great in heaven

# 2Cor 1,1-7; Ps 33,2-9; Mt 5,1-12a.

### 12 JUNE

The message or the Word of Jesus is the reversal of the entire old creation. When God created man, he placed him in a garden of delights. In it there was an abundance of all life. The man was missing nothing, he was the Lord and ruled all with wisdom, intelligence and great discernment in all things. Then came sin and from sin and in sin the man wished he could be created only for himself, at the expense of others, subjecting and exploiting others, that ancient garden of delights.

*Such is the story of the heavens and the earth at their creation. At the time when the Lord God made the earth and the heavens - while as yet there was no field shrub on earth and no grass of the field had sprouted, for the Lord God had sent no rain upon the earth and there was no man to till the soil, but a stream was welling up out of the earth and was watering all the surface of the ground - the Lord God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being. Then the Lord God planted a garden in Eden, in the east, and he placed there the man whom he had formed. Out of the ground the Lord God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and bad. A river rises in Eden to water the garden; beyond there it divides and becomes four branches. The name of the first is the Pishon; it is the one that winds through the whole land of Havilah, where there is gold. The gold of that land is excellent; bdellium and lapis lazuli are also there. The name of the second river is the Gihon; it is the one that winds all through the land of Cush. The name of the third river is the Tigris; it is the one that flows east of Asshur. The fourth river is the Euphrates. The Lord God then took the man and settled him in the garden of Eden, to cultivate and care for it (Gen 2,4-15).*

Jesus comes and tells us that this garden exists no more on the earth and in time. He works vainly and foolishly who cares only to build this garden. He will lose all the time without building anything, just appearances, plus he will be damned for eternity. There is another garden that man is called to build: the eternal one, which is after his death. The construction of this garden requires, calls for the total consecration of life and of time to it. All spiritual and physical energy must be used to make it beautiful, more beautiful than the one the Lord had made for man at the beginning. For the garden to be beautiful, man must use for it all of his essence, his soul, his spirit and his same body. He will have to pour even his blood in order to be able to build his eternal dwelling to the utmost of beauty.

*When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you (falsely) because of me. Rejoice and be glad, for your reward will be great in heaven.*

The Beatitudes are the only rule to be observed for whoever wants to build his eternal garden. To man is asked to consecrate himself to give life to these words of Jesus. He can give life to others, causing them to become life for him. Life comes from his life, obedience is generated from his obedience, loyalty fruits from his loyalty and love arises from his love in many hearts. The disciple of Jesus is required to operate only in view of the construction of his eternal garden. This is the only glory to be searched. He must consecrate even his name. If he is insulted, persecuted and slandered because he devoted his life to the Word of Jesus Christ, he must let himself be insulted, slandered, spit, abused and even crucified. All this is used for the construction of his good garden in heaven. Today everyone says that the garden is already built. There is no longer any desire to build it according to the rules of Jesus.

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

# They may glorify your heavenly Father

# 2Cor 1,18-22; Ps 118,129-133.135; Mt 5,13-16.

### 13 JUNE

The man is darkness of sin and death. He is like rusty iron. Might a rusty iron ever become glowing fire? Yes. Just at one condition: that it is immersed in fire and remains in the fire. To man, what is the fire in which man must be immersed? In the words of John the Baptist fire is the Holy Spirit, that is the eternal gift of Jesus Christ, because the Spirit lives in the heart of the Lord Jesus and never might he be able to live out of it. It is the eternal Law of his life.

*When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "You brood of vipers! Who warned you to flee from the coming wrath? Produce good fruit as evidence of your repentance. And do not presume to say to yourselves, 'We have Abraham as our father.' For I tell you, God can raise up children to Abraham from these stones. Even now the ax lies at the root of the trees. Therefore every tree that does not bear good fruit will be cut down and thrown into the fire. I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the holy Spirit and fire. His winnowing fan is in his hand. He will clear his threshing floor and gather his wheat into his barn, but the chaff he will burn with unquenchable fire" (Mt 3,7-12).*

You become light if you stay in the Holy Spirit, you remain in the Holy Spirit if you dwell in Christ, you dwell in Christ if you obey his Word, you obey his Word if you understand and welcome it in the truth that is given day by day by the Holy Spirit. Who gives the Holy Spirit for the first time is the Body of Christ, through the preacher of the Word who is in the Word, in Christ and in the Spirit. Word, Christ, Holy Spirit and truth of the Spirit are one. Who is not in the Word, according to the truth of the Spirit, is not in Christ, is not in the Spirit, is not light and might never illuminate. He might also be a scholar of Scripture, might also know about the whole theology of centuries past and future, might also invent brand new things about God, he might never illuminate. He is not in the Word, is not in Christ, is not in the Holy Spirit and is not in the Word according to the truth of the Spirit of the Lord. He is only with himself and with a word that is not of the Spirit of God. Either these relationships exist together or they do not exist. One alone might never exist in its truth without the others. It is the obligation of the disciple of Jesus be vigilant so that he is always in the Word, in Christ and in the Spirit. But it all starts from the Word. Nothing happens without the Word. There is no faith without the Word.

*"You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot. You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lamp stand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father.*

When iron is immersed in fire and covered by fire, gradually it loses its characteristics of iron and assumes the ones of fire. It comes out of the fire, it almost instantly loses the characteristics of the fire and assumes those of iron. It does not heat, does not burn, does not light up and returns to be cold iron not even malleable anymore. So it is true of the disciple of Jesus. He exits the word, exits from Christ, exits from the Holy Spirit and his wisdom and intelligence, he loses his truth and becomes a carnal being again, no more *"workable"* by the divine craftsman who is the heavenly Father. The works of light that the disciple of Jesus carries out are what gives glory to the Father. These works are the ones that reveal his divine and eternal omnipotence. How great is God for the world? He is as great as the works of a disciple of Jesus are great. How great is God to Pharaoh? As great as the works God carries out through Moses. Christ Jesus showed all the greatness of the Father’s love making himself through his grace offering, sacrifice and holocaust of love. Jesus Crucified is the greatest proof of the greatness of the Father. What is the attestation offered by our light?

Virgin Mary, Mother of the Redemption, Angels and Saints make us light for the glory of God.

# I have come not to abolish

# 2Cor 3,4-11; Ps 98,5-9; Mt 5,17-19.

### 14 JUNE

We read every now and then the Commandments on which not only the religious, but also the social, civil, political, economic and financial life of the Lord's people rests. They are the indispensable foundation on which the edifice of God rests. If they are not placed as a permanent foundation, no building of the Lord might be lifted up. A Church without Commandments is a building constructed on the sand of human thoughts.

*Then God delivered all these commandments: "I, the Lord, am your God, who brought you out of the land of Egypt, that place of slavery. You shall not have other gods besides me. You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; you shall not bow down before them or worship them. For I, the Lord, your God, am a jealous God, inflicting punishment for their fathers' wickedness on the children of those who hate me, down to the third and fourth generation; but bestowing mercy down to the thousandth generation, on the children of those who love me and keep my commandments. "You shall not take the name of the Lord, your God, in vain. For the Lord will not leave unpunished him who takes his name in vain.*

*"Remember to keep holy the Sabbath day. Six days you may labour and do all your work, but the seventh day is the Sabbath of the Lord, your God. No work may be done then either by you, or your son or daughter, or your male or female slave, or your beast, or by the alien who lives with you. In six days the Lord made the heavens and the earth, the sea and all that is in them; but on the seventh day he rested. That is why the Lord has blessed the Sabbath day and made it holy. "Honour your father and your mother, that you may have a long life in the land which the Lord, your God, is giving you. "You shall not kill. "You shall not commit adultery. "You shall not steal. "You shall not bear false witness against your neighbour. "You shall not covet your neighbour’s house. You shall not covet your neighbour’s wife, nor his male or female slave, nor his ox or ass, nor anything else that belongs to him" (Ex 20,1-17).*

Not only must the Commandments be placed at the foundation of the good building of God, but also all other Words of the Lord given through the prophets and the Sages of the Old Testament. Jesus does not raise his ecclesial building on other grounds. He raises it precisely on these bases, bringing to fulfilment, to perfection the Father and not another's building. Jesus himself is the fruit of the Father's promises and those promises He came to bring to fulfilment. The Christian drama of today is just that: the release of the Gospel from the eternal Law of the Father. From the cancellation of the Commandments there is no life on earth. The Church, in her ministers of the Word, must begin from the preaching that we all are called to give fulfilment to the Law and the Prophets in their every Word. The fulfilment is given by reading the ancient Word of God with his New Word that He addresses to us through Christ Jesus, but always as fulfilment and never as abolition or replacement.

*"Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfil. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven.*

The entire Old Word of God must be taken, immersed in the Gospel of the Lord Jesus, so that the Holy Spirit gives it fullness of truth. Reading the Old Testament without being enlightened by the New, makes us be of the Old Covenant and never of the New. Jesus reads all from the heart of the Father in the Holy Spirit and he always performs everything from the truth that today the Spirit gives him as the full truth for Him. Who is out of the Spirit of the Lord never might be able to give fulfilment to the Ancient Word of God. He might not even read it according to the ancient truth. He is missing the Spirit, the only one that reads according to the ancient truth the ancient Word of the Lord bringing it in the truth of today in order to give it perfect fulfilment. Without the light of the Spirit never might the Word be observed. It is missing in its full truth.

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

# Leave your gift there at the altar

# 2Cor 3,15-4,1.3-6; Ps 84,9-13; Mt 5,20-26.

### 15 JUNE

In Deuteronomy there is a prescription on the poor that might certainly help us to grasp in the highest meaning the truth of the forgiveness that Christ asks his disciples. The needy gives his cloak as a pledge for a loan. Who receives the pledge the evening must return the cloak to its owner. At night it is his only covering. He cannot die of cold because of his poverty. It is right that the cloak is brought back to him. The law on the obligation of justice toward the worker can also serve us.

*"When you make a loan of any kind to your neighbour, you shall not enter his house to receive a pledge from him, but shall wait outside until the man to whom you are making the loan brings his pledge outside to you. If he is a poor man, you shall not sleep in the mantle he gives as a pledge, but shall return it to him at sunset that he himself may sleep in it. Then he will bless you, and it will be a good deed of yours before the Lord, your God. "You shall not defraud a poor and needy hired servant, whether he be one of your own countrymen or one of the aliens who live in your communities. You shall pay him each day's wages before sundown on the day itself, since he is poor and looks forward to them. Otherwise he will cry to the Lord against you, and you will be held guilty (Dt 24,10-15).*

Cloak and wage are for the poor his own life. You can deprive a man of many things, but never of life. It is sacred and only death can take it. But is there a more precious life than the personal soul? Nothing is more precious than the life of our soul. It must not stand in death not even for a moment. It is necessary that it is always in us. St. Paul says that if for the weakness of the flesh, we have fallen into the sin of wrath, before the sun sets, we have to bring our souls to life. We must always keep it in life, maintaining a perfect holiness relationship with the brothers.

*That is not how you learned Christ, assuming that you have heard of him and were taught in him, as truth is in Jesus, that you should put away the old self of your former way of life, corrupted through deceitful desires, and be renewed in the spirit of your minds, and put on the new self, created in God's way in righteousness and holiness of truth. Therefore, putting away falsehood, speak the truth, each one to his neighbour, for we are members one of another. Be angry but do not sin; do not let the sun set on your anger, and do not leave room for the devil. The thief must no longer steal, but rather labour, doing honest work with his (own) hands, so that he may have something to share with one in need. No foul language should come out of your mouths, but only such as is good for needed edification, that it may impart grace to those who hear. And do not grieve the holy Spirit of God, with which you were sealed for the day of redemption. All bitterness, fury, anger, shouting, and reviling must be removed from you, along with all malice. (And) be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ.*

Jesus goes quite beyond Paul, beyond Deuteronomy. He does not ask the offender to bring his soul to life. He asks it to the offended. Before entering into communion with God, this, even with a simple thought toward the sky, must be reconciled with his offender brother. First one is reconciled and then he prays to the Father. It is a perpetual law. Not only the neighbour must not be offended in any way, the neighbour offender is offered forgiveness.

*I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven. "You have heard that it was said to your ancestors, 'You shall not kill; and whoever kills will be liable to judgment.' But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raqa,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift. Settle with your opponent quickly while on the way to court with him. Otherwise your opponent will hand you over to the judge, and the judge will hand you over to the guard, and you will be thrown into prison. Amen, I say to you, you will not be released until you have paid the last penny.*

Virgin Mary, Mother of the Redemption, Angels and Saints, give us a free and pure heart.

# If your right eye causes you to sin

# 2Cor 4,7-15; Ps 115,10-11.15-18; Mt 5,27-32.

### 16 JUNE

The Gospel can only be lived from the Gospel, in the Gospel, in Christ, by Christ, with Christ and through Christ. Those who put themselves out of this eternal truth, might never be able to live the Gospel. Jesus came. From high on the cross, from his pierced body, he poured upon humanity a river of water and blood. It is in this water and this blood that every man is planted at the time of baptism. But he must always be nourished on this water and this blood to be able to produce fruits of eternal life. Out of the water it is the desert. The prophet Ezekiel announces this truth through the vision of the great river that flows from the right side of the New Temple of God which is Christ Jesus. Jesus himself proclaims it in the simile of the vine and the branches. The branch produces if it is united to the 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 (Jn 15,1-18).*

A man, a woman will want to have pure eyes and look at a woman and a man as our heavenly Father looks at them? They must be planted in the water and blood that flow from Christ's side, that are the grace of the sacraments and the growth in the Holy Spirit. They must always remain branches linked to the true vine. They come out of the water? They separate themselves from the true vine? After a short time they are already dead trees, branches only good for the fire. From spiritual beings they become again carnal beings. They speak according to the flesh and they act, want, desire, crave and operate according to the flesh. No government of the self and of his own desires. The lust of the eyes and of the flesh take over and make of a man a lustful person. None through his forces might dominate his passions. The grace of God that was given all to the Christian and all made available to every man, is always needed.

*"You have heard that it was said, 'You shall not commit adultery.' But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away. It is better for you to lose one of your members than to have your whole body thrown into Gehenna. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one of your members than to have your whole body go into Gehenna. "It was also said, 'Whoever divorces his wife must give her a bill of divorce.' But I say to you, whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery.*

All the sins of man, including those against the sixth and ninth commandments, are made when the man is uprooted from the river of life and is transplanted into the desert. What is our temptation today? Since we have reduced the Gospel to pure philosophy, no longer considering it the law of eternal life for us - and we repudiated with the Gospel also the Commandments - we want only the religious apparatus of the Church, made of celebrations and rituals, but without the participation of heart and mind. If in a Church we celebrate the ritual, only the rite of the Mass - but no longer believe in the sacrament - why can some receive the Eucharist and others not? The rite must be the same for everyone. But the Eucharist is not a ritual. It is the "memory" of the death and resurrection of Christ Jesus. It is a "memory" that must be eaten with distinction and discernment. But it is also a "memory" that must be taken so that we become a living memory of Christ Jesus. In divorce, from divorce can one be a living memory of Crucified Christ?

Virgin Mary, Mother of the Redemption, Angels and Saints make us living memory of Jesus.

# Let your 'Yes' mean 'Yes,' and your 'No' mean 'No'

# 2Cor 5,14-21; Ps 102,1-4.8-9.11-12; Mt 5,33-37.

### 17 JUNE

Jesus asks his disciples to refrain even from single, vain, useless and not strictly necessary words. The purity of language is necessary, for almost all the sins of the earth are the result of the word. Sometimes even a real word, but uttered with recklessness can provoke unlimited havoc. What is most useful to man than water? When water becomes a destructive fury no one might stop it. So it is of man's tongue. Both Sirach and the Apostle James, for whom the language is directly connected with hell, warn against the evils of the tongue.

*Avoid strife and your sins will be fewer, for a quarrelsome man kindles disputes, Commits the sin of disrupting friendship and sows discord among those at peace. The more wood, the greater the fire, the more underlying it, the fiercer the fight; The greater a man's strength, the sterner his anger, the greater his power, the greater his wrath. Pitch and resin make fires flare up, and insistent quarrels provoke bloodshed. If you blow upon a spark, it quickens into flame, if you spit on it, it dies out; yet both you do with your mouth! Cursed be gossips and the double-tongued, for they destroy the peace of many. A meddlesome tongue subverts many, and makes them refugees among the peoples; It destroys walled cities, and overthrows powerful dynasties. A meddlesome tongue can drive virtuous women from their homes and rob them of the fruit of their toil; Whoever heeds it has no rest, nor can he dwell in peace. A blow from a whip raises a welt, but a blow from the tongue smashes bones; Many have fallen by the edge of the sword, but not as many as by the tongue. Happy he who is sheltered from it, and has not endured its wrath; Who has not borne its yoke nor been fettered with its chain; For its yoke is a yoke of iron and its chains are chains of bronze! Dire is the death it inflicts, besides which even the nether world is a gain; It will not take hold among the just nor scorch them in its flame, But those who forsake the Lord will fall victims to it, as it burns among them unquenchably! It will hurl itself against them like a lion; like a panther, it will tear them to pieces. As you hedge round your vineyard with thorns, set barred doors over your mouth; As you seal up your silver and gold, so balance and weigh your words. Take care not to slip by your tongue and fall victim to your foe waiting in ambush (Sir 28,8-26).*

*Not many of you should become teachers, my brothers, for you realize that we will be judged more strictly, for we all fall short in many respects. If anyone does not fall short in speech, he is a perfect man, able to bridle his whole body also. If we put bits into the mouths of horses to make them obey us, we also guide their whole bodies. It is the same with ships: even though they are so large and driven by fierce winds, they are steered by a very small rudder wherever the pilot's inclination wishes. In the same way the tongue is a small member and yet has great pretensions. Consider how small a fire can set a huge forest ablaze. The tongue is also a fire. It exists among our members as a world of malice, defiling the whole body and setting the entire course of our lives on fire, itself set on fire by Gehenna. For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no human being can tame the tongue. It is a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse human beings who are made in the likeness of God. From the same mouth come blessing and cursing. This need not be so, my brothers. Does a spring gush forth from the same opening both pure and brackish water? Can a fig tree, my brothers, produce olives, or a grapevine figs? Neither can salt water yield fresh (Jm 3,1-12).*

Each word can be a source of sin. Even the yes and no. The no must be told to falsehoods. The yes must be told to the truth. Yes, if it is true. No, if it is false. An everlasting statute! Other words are full of imperfections and often of so much falsehood. That is sin.

*"Again you have heard that it was said to your ancestors, 'Do not take a false oath, but make good to the Lord all that you vow.' But I say to you, do not swear at all; not by heaven, for it is God's throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King. Do not swear by your head, for you cannot make a single hair white or black. Let your 'Yes' mean 'Yes,' and your 'No' mean 'No.' Anything more is from the evil one.*

Virgin Mary, Mother of the Redemption, Angels and Saints make us from the always true word.

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

# Dt 8,2-3.14b-16a; Ps 147,12-15.19-20; 1Cor 10,16-17; Jn 6,51-58.

### 18 JUNE – M.H. BODY AND BLOOD OF CHRIST

Eating Christ is not only being nourished of the Eucharist. It is eating him, his soul, his spirit, his thoughts, his soul, his heart, his will, his desires, his obedience, his mission and his word. Even his cross you eat to be able to taste his resurrection. St. Paul tells us that who eats Christ, eats his body, his Church, eats the other's poverty to fill it with his wealth. He also tells us that who eats Christ, eats the sin of the other in order to expiate it in his body. Before eating Christ in the Eucharist, you must eat him whole in the Word, in his Gospel and in his truth. Who does not eat Christ in the Word, might never eat him in the Eucharist. Without the Word no one might live for Christ.

*For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. That is why many among you are ill and infirm, and a considerable number are dying. If we discerned ourselves, we would not be under judgment; but since we are judged by (the) Lord, we are being disciplined so that we may not be condemned along with the world. Therefore, my brothers, when you come together to eat, wait for one another. If anyone is hungry, he should eat at home, so that your meetings may not result in judgment. The other matters I shall set in order when I come (1Cor 11,26-34). Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish. So (also) husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the church, because we are members of his body. "For this reason a man shall leave (his) father and (his) mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak in reference to Christ and the church. In any case, each one of you should love his wife as himself, and the wife should respect her husband (Eph 5,25-33).*

The Eucharist is not the mere flesh of Christ. It is the flesh and blood of Christ offered to the Father in expiation of the sin of the world and given to man as food of eternal life. In this flesh and in this blood, for the truth of the hypostatic union, there is also the soul and divinity of Jesus the Lord. But if there is divinity, there is also all of the Father and the Holy Spirit. Always for the truth of the law of the body of Christ, there is the whole Church and all of humanity to be saved and redeemed. We eat Christ to become in Him, with Him, for Him, true sacrifice and burnt offering of salvation and redemption for humanity. The Eucharist is not a private event of the soul with Christ. It is a universal salvation event. In it occurs the *"incarnation"* of the Christian in humanity for its redemption. This is the very great mystery that we live in this sacrament.

*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." 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."*

If you do not live the Eucharist as an ecclesial event in which the whole of humanity flows across, we understood little of it. It is not a cookie of grace.

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

# Do not turn your back on one who wants to borrow

# 2Cor 6,1-10; Ps 97,1-4; Mt 5,38-42.

### 19 JUNE

Christ Jesus emptied himself, depriving himself of his own body to make us rich in every life. He has kept nothing for himself. This truth is so proclaimed by St. Paul.

*If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but (also) everyone for those of others. Have among yourselves the same attitude that is also yours in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2,1-11).*

*Now as you excel in every respect, in faith, discourse, knowledge, all earnestness, and in the love we have for you, may you excel in this gracious act also. I say this not by way of command, but to test the genuineness of your love by your concern for others. For you know the gracious act of our Lord Jesus Christ, that for your sake he became poor although he was rich, so that by his poverty you might become rich. And I am giving counsel in this matter, for it is appropriate for you who began not only to act but to act willingly last year: complete it now, so that your eager willingness may be matched by your completion of it out of what you have. For if the eagerness is there, it is acceptable according to what one has, not according to what one does not have; not that others should have relief while you are burdened, but that as a matter of equality your surplus at the present time should supply their needs, so that their surplus may also supply your needs, that there may be equality. As it is written: "Whoever had much did not have more, and whoever had little did not have less" (2Cor 8,7-15).*

If Christ is a life wholly spent for us, can a Christian have a life to be spent just for him? His life is of Christ, it is given to him, so that Christ loves through his life as he has loved and loves through the life that is of his Person. Difference, diversity and life disparity cannot reign. The mode must be one: the same that was in Christ Jesus and that of Jesus is a life given wholly to love. Jesus gave up everything to love us. We have to give up all in order to love like him. Or rather, so that today and always He can love through us with his love of forgiveness, reconciliation, peace, sacrifice, non revenge, non hatred, non opposition and non enmity. Through us He wants to deliver to love in the totality of what we are and have. The Christian is called to be the living love of Christ in the world.

*"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil. When someone strikes you on (your) right cheek, turn the other one to him as well. If anyone wants to go to law with you over your tunic, hand him your cloak as well. Should anyone press you into service for one mile, go with him for two miles. Give to the one who asks of you, and do not turn your back on one who wants to borrow.*

To be able to live like Christ, the disciple of Jesus must always be in his contemplation, must look to Him, seek Him, desire Him and love Him. The moment he looks away from Jesus, his life becomes his own and that of Jesus remains of Jesus. It is then that we take revenge, resist evil, we no longer hold out the other cheek, we do not give the robe and the cloak and we do not walk the two miles. We do not even gives anything to the other, because what is ours we keep it strictly guarded, weighed, tied up and put in the safe so that it is not stolen. It is a sign that we are no longer of Christ. We do not live like Him, we are not Him and we are not of Him.

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

# Pray for those who persecute you

# 2Cor 8,1-9; Ps 145,1-2.5-9; Mt 5,43-48.

### 20 JUNE

The Old Testament also knows martyrdom for the faith in the God of Abraham and the observance of his Laws. They lack yet the perfection of love, of forgiveness and of prayer for persecutors. Only with Christ and in him revelation reaches the summit of perfection in truth and love. The enemy remains still the enemy and the persecutor is a persecutor. For them there is the justice of God which will be manifested soon.

*Antiochus, suspecting insult in her words, thought he was being ridiculed. As the youngest brother was still alive, the king appealed to him, not with mere words, but with promises on oath, to make him rich and happy if he would abandon his ancestral customs: he would make him his Friend and entrust him with high office. When the youth paid no attention to him at all, the king appealed to the mother, urging her to advise her boy to save his life. After he had urged her for a long time, she went through the motions of persuading her son. In derision of the cruel tyrant, she leaned over close to her son and said in their native language: "Son, have pity on me, who carried you in my womb for nine months, nursed you for three years, brought you up, educated and supported you to your present age. I beg you, child, to look at the heavens and the earth and see all that is in them; then you will know that God did not make them out of existing things; and in the same way the human race came into existence. Do not be afraid of this executioner, but be worthy of your brothers and accept death, so that in the time of mercy I may receive you again with them."*

*She had scarcely finished speaking when the youth said: "What are you waiting for? I will not obey the king's command. I obey the command of the law given to our forefathers through Moses. But you, who have contrived every kind of affliction for the Hebrews, will not escape the hands of God. We, indeed, are suffering because of our sins. Though our living Lord treats us harshly for a little while to correct us with chastisements, he will again be reconciled with his servants. But you, wretch, vilest of all men! do not, in your insolence, concern yourself with unfounded hopes, as you raise your hand against the children of Heaven. You have not yet escaped the judgment of the almighty and all-seeing God. My brothers, after enduring brief pain, have drunk of never-failing life, under God's covenant, but you, by the judgment of God, shall receive just punishments for your arrogance. Like my brothers, I offer up my body and my life for our ancestral laws, imploring God to show mercy soon to our nation, and by afflictions and blows to make you confess that he alone is God. Through me and my brothers, may there be an end to the wrath of the Almighty that has justly fallen on our whole nation" (2Mac 7,24-38).*

The death of Jesus infinitely is different. No word against anyone. There is no threat of divine justice. There is only a prayer of request of forgiveness and an excuse. God must forgive them for they know not what they do. With Jesus love is at the summit of perfection. Jesus asks his disciples for this perfection. The Christian and He must be one love, not two, of equal intensity. Loving with the life given. One does not give a part of life, but his whole, without being spared in anything.

*When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. [Then Jesus said, "Father, forgive them, they know not what they do."] They divided his garments by casting lots (Lk 23,33-34).*

In the truth of Christ the Lord the love of enemies and the prayer for persecutors must be like his love and his prayer. His love is given in atonement. His prayer is a request for forgiveness to the Father. They are love and prayers of true salvation.

*"You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? And if you greet your brothers only, what is unusual about that? Do not the pagans do the same? So be perfect, just as your heavenly Father is perfect.*

The other, the enemy and the persecutor must be saved. Today, who must save them is the Christian who is the true body of Christ. He is true Body of redemption, atonement and prayer of forgiveness.

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

**JUNE 2017**

## THIRD DECADE OF JUNE

# And your Father who sees what is hidden will repay you

# 2Cor 9,6-11; Ps 111,1-4.9; Mt 6,1-6.16-18.

### 21 JUNE

Our relationship with God, even in its smallest actions, thoughts, decisions and desires, needs to be considered throughout as a buying and selling contract. The man *"sells"* himself to God throughout his life on earth and God *"sells"* all of himself to man for both time and eternity. In the *"sale"* one no longer belongs to himself. He is of the other. We are the Lord's. The Lord is ours. The "sale" contract must be respected in every clause, that, however, is established by the Lord, in His Word. The man will be faithful to the contract and also God will be. God is always faithful if man is faithful. If man is unfaithful, God might only invite him to faithfulness. Thus, St. Paul sees his life: a *"sale"* to the Lord in an eternal contract.

*Presbyters who preside well deserve double honour, especially those who toil in preaching and teaching. For the scripture says, "You shall not muzzle an ox when it is threshing," and, "A worker deserves his pay."* *(1Tm 5,17-18). Remind people of these things and charge them before God to stop disputing about words. This serves no useful purpose since it harms those who listen. Be eager to present yourself as acceptable to God, a workman who causes no disgrace, imparting the word of truth without deviation. Avoid profane, idle talk, for such people will become more and more godless, and their teaching will spread like gangrene. So turn from youthful desires and pursue righteousness, faith, love, and peace, along with those who call on the Lord with purity of heart. Avoid foolish and ignorant debates, for you know that they breed quarrels. A slave of the Lord should not quarrel, but should be gentle with everyone, able to teach, tolerant, correcting opponents with kindness. It may be that God will grant them repentance that leads to knowledge of the truth, and that they may return to their senses out of the devil's snare, where they are entrapped by him, for his will (2Tm 2,14-26; 1Cor 9,1-27).*

If between God and man there is this buying and selling contract and the man was *"sold"* to God for all the time of his life, nothing on earth will have to be done, worked, operated, thought and desired to the benefit of his person. Instead, all must be lived for the greater glory of the Lord. God has bought us to be at the exclusive service of his name. We serve God's name, God serves our name. We are not the ones to be worried about the glory of our name. This occupation is the Lord’s and we know that He is faithful to the covenant forever. It is up to us to be faithful to Him, if we want Him to work for us.

*"(But) take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father. When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right is doing, so that your almsgiving may be secret. And your Father who sees in secret will repay you. "When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you. "When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you.*

Jesus sees that there is a religious world around him that does not respect the rules of the contract. Apparently one works for the Lord, in fact everyone looks for his small, petty glory, making use even of the most holy rituals and practices. Even begging was not for the benefit of the glory of God, but always a search with great eagerness to look good and merciful before men. Jesus declares it solemnly: who does not work for the glory of God, has already received the reward from the ephemeral glory he sought. Nothing must be expected from his God. He has not observed the contract, not even God will have to observe it for justice. This truth must be written in every heart: Everyone will be rewarded by the one for whom he works.

Virgin Mary, Mother of the Redemption, Angels and Saints make us servants of God's glory.

# Neither will your Father forgive your transgressions

# 2Cor 11,1-11; Ps 110,1-4.7-8; Mt 6,7-15.

### 22 JUNE

Jesus wants that prayer is a perennial cry for help to the Lord, so that we may be faithful to the covenant stipulated with Him, in whose fidelity is all good for us, both material and spiritual good. For Jesus a different prayer is unthinkable and above all an unlived prayer in the context of the alliance with the Lord our God and Father is unimaginable. If we pay attention, *"Our Father"* that He gives as the one and only prayer to his disciples asks this: compliance with the pact. In fact, it is in fidelity to the covenant that the Lord's name is sanctified, his kingdom comes, his will is accomplished, the temptation is won and one is delivered from evil. The daily bread is even given for the eternal promise of the Lord to those who are faithful to His Word. We ask for obedience to the Word, the Law, the Gospel and the New Covenant. Everything else will be done by the Lord. This is his promise and we know that He is always faithful to every word given to man. Never did he result unfaithful in a single Word.

In this prayer, one thing is asked to man, or rather, it is man himself who puts it on his shoulders. None of us is holy and no one is faithful to the covenant established with his Lord. The Psalmist asks the Lord for forgiveness even of sins he does not know. Not because you have no knowledge or warning, the law is not transgressed. When it is transgressed there is always some responsibility: either near or remote, either directly or indirect and either personal or of others. But the Law has been transgressed. Every transgression makes us guilty before God and in need of his mercy.

*The precepts of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes.* *The fear of the Lord is clean, enduring forever; The judgments of the Lord are true; they are righteous altogether.* *They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb.* *Moreover, by them Your servant is warned; In keeping them there is great reward.* *Who can discern his errors? Acquit me of hidden faults.* *Also keep back Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression.* *Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O Lord, my rock and my Redeemer (Ps 19 (18) 8-15).*

Knowing that we are not righteous before the Lord even for faults without realization, for hidden sins, we must always ask the Lord for forgiveness. We are before his eyes guilty of eternal death. The Lord gives his forgiveness on the basis of our word: *"As we forgive our debtors."* In the prayer of Jesus it is the only thing that is asked of us, everything else is by the grace of God. But everything is by grace, if we grant our debtors this grace: forgiving instantly their faults. We forgive and the Lord forgives us and fills us with all good.

*In praying, do not babble like the pagans, who think that they will be heard because of their many words. Do not be like them. Your Father knows what you need before you ask him. "This is how you are to pray: Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread; and forgive us our debts, as we forgive our debtors; and do not subject us to the final test, but deliver us from the evil one. If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive your transgressions.*

It all depends on our forgiveness. When the heart appears before the Lord it must be free, pure, meek, full of peace and forgiveness. In man there must be a single will: always doing good to all, as if his life began at this time, with no past. A man *"without a past"* is always a man *"without debtors."* Either we think ourselves created by God at this moment, or our prayer is vain. It suffices even a single thought of resentment and hatred and between us and the Lord there is no communion.

Virgin Mary, Mother of the Redemption, Angels and Saints make us new for our God.

# For my yoke is easy, and my burden light

# Dt 7,6-11; Ps 102,1-4.6-8.10; 1 Jn 4,7-16; Mt 11,25-30.

### 23 JUNE

There is no heavier yoke than sin, vice, even than a single venial sin. The yoke of sin is the creator of all poverty: spiritual, material, family, economic, political and social. Consider for a moment the economic cost for a nation for the care of diseases caused by the vices of its citizens. It suffices to reflect on family, environmental and social disasters that every day the yoke of sin causes to be convinced that it is a real scourge for humanity. Then, let say nothing of eternal death, where all scandal and wickedness operators will end. It is an eternal yoke that becomes an uninterrupted despair complaint, with no more peace.

Jesus came to break this yoke of devastation, destruction, desolation, sickness, disease and true disaster not only for humanity, but also for the land on which the man is placed. He is sent to break these iniquitous bonds. It is his mission. For this he descended from heaven and that is why he came.

*The people who walked in darkness have seen a great light; Upon those who dwelt in the land of gloom a light has shone. You have brought them abundant joy and great rejoicing, As they rejoice before you as at the harvest, as men make merry when dividing spoils. For the yoke that burdened them, the pole on their shoulder, And the rod of their taskmaster you have smashed, as on the day of Midian. For every boot that tramped in battle, every cloak rolled in blood, will be burned as fuel for flames. For a child is born to us, a son is given us; upon his shoulder dominion rests. They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace. His dominion is vast and forever peaceful, From David's throne, and over his kingdom, which he confirms and sustains By judgment and justice, both now and forever. The zeal of the Lord of hosts will do this! (Is 9,1-6).*

If Jesus Christ does not break the yoke of sin, no one might break it. There exist no religions, no philosophies, no other science was invented capable of dissolving man from his vices and his sins. Today indeed it is occurring that man, having noted that it is impossible with his own forces to be freed from vices, decided that they may be given full freedom of action. We have to leave room to the instincts, to covetousness and to the desires of the heart. We must not control any desire and any motion of the heart. We must avoid psychological traumas, ignoring that the traumas of sin and vice lead a man not only to social, but also civil, religious, spiritual and moral death. For a man that becomes the slave of his sins and vices there will never be true life anymore. But the man without Christ is foolish and today decided to give *"freedom"* to every sinful tendency of man, even if science says that some liberalizations kill the mind.

*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."*

The one that is based on vice and sin is not worthy to be called civilization. Civilization exists where every man is led from life to life and never from death to death. Today man is being imposed on the shoulders a very heavy yoke of death and this yoke is not civilization. It is death. Creating a hell on earth, is not civilization. It is plaguing men with every disease, sickness, pain and suffering. But without Christ there are no ways of salvation. Only his yoke is easy and only its weight is light. But his is the yoke of obedience to his Word and weight of growth from strength to strength, away from all vice.

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

# Fear came upon all their neighbours

# Is 49,1-6; Ps 138,1-3.13-15; At 13,22-26; Lk 1,57-66.80.

### 24 JUNE

What the Angels had prophesied in Zechariah in the temple has been accomplished. The child was conceived, filled with the Holy Spirit in the womb of the mother, came to the world and his father regains the gift of the Word. One part was accomplished, the other party will infallibly be fulfilled. The Word of God is one and it is fulfilled in its unity. Never has the Lord fulfilled one part alone of his promises. John has a mission to be accomplished. The Lord that comes is already on our land. The prophecies are clear. The Angel declared their fulfilment. God's promises are realized.

*"Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you shall name him John. And you will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of (the) Lord. He will drink neither wine nor strong drink. He will be filled with the holy Spirit even from his mother's womb, and he will turn many of the children of Israel to the Lord their God. He will go before him in the spirit and power of Elijah to turn the hearts of fathers toward children and the disobedient to the understanding of the righteous, to prepare a people fit for the Lord" (Lk 1,13-17). Remember the law of Moses my servant, which I enjoined him on Horeb, The statutes and ordinances for all Israel. Lo, I will send you Elijah, the prophet, Before the day of the Lord comes, the great and terrible day, To turn the hearts of the fathers to their children, and the hearts of the children to their fathers, Lest I come and strike the land with doom (Mal 3,22-24).*

Everybody lives next to the family of Zechariah, all observe these events and are afraid. The fear testifies and reveals that they are faced with a supernatural event. What is happening in their midst are not natural events. It goes far beyond nature. God decided to come down the earth in order to fulfil his every promise. Who must prepare the way for the Lord who comes is this child that they see because it is before their eyes. The facts are so prodigious that lead to absolutely rule out that they may be the result of human actions. Here there is the hand of God at work. But if the facts are so full of transcendence already at their start, what will happen when this baby will begin to prepare the way for the Lord? If already the action of God is so great, how great will the final action be? Faith is always the fruit of the Word and of history, of the history intimately connected with the Word. Before certain events that take place and certain words that explain, the heart cannot remain indifferent. If, if it does not ask itself, if it refuses, if it is opposed, it attests that it is dead to every influence of the grace and light that come from God.

*When the time arrived for Elizabeth to have her child she gave birth to a son. Her neighbours and relatives heard that the Lord had shown his great mercy toward her, and they rejoiced with her. When they came on the eighth day to circumcise the child, they were going to call him Zechariah after his father, but his mother said in reply, "No. He will be called John." But they answered her, "There is no one among your relatives who has this name." So they made signs, asking his father what he wished him to be called. He asked for a tablet and wrote, "John is his name," and all were amazed. Immediately his mouth was opened, his tongue freed, and he spoke blessing God. Then fear came upon all their neighbours, and all these matters were discussed throughout the hill country of Judea. All who heard these things took them to heart, saying, "What, then, will this child be?" For surely the hand of the Lord was with him. The child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel.*

The history that fulfils the Word gives birth to faith. The faith that reflects on the Word and the history created by it, opens to the greater truths. In fact, the people present are asking themselves: *"If the beginnings are so full of mystery, what will this child be?"* A faith that does not question itself, does not grow, does not mature and does not open to greater developments attests that in the heart there is only spiritual death. Around John that is born and that is circumcised there is simple, humble people, with a faith that is interrogated, with a faith that also waits in the true hope, the fulfilment of the Word heard.

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

# And do not be afraid of those who kill the body

# Jer 20,10-13; Ps 68,8-10.14.17.33-35; Rm 5,12-15; Mt 10,26-33.

### 25 JUNE – XII SUNDAY O.T.

A Christian is one who was "sold" to Christ, was "consecrated" to Him, was "voted" to Him in body, spirit and soul for the defence of Christ. Using an image dear to Jesus and that Jesus applies to himself, the Christian is the Good Shepherd of Christ. Christ is the Good Shepherd of the Christian, the Christian is the Good Shepherd of Christ. His life is wholly consecrated to make Christ live in every heart, but also to defend Christ from every ravenous wolf that threatens his life to destroy, demolish and devour it.

*"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. 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 (Jn 10,1-13).*

Toward Christ Jesus, the Christian can be a mercenary or a Good Shepherd. He is a mercenary if he thinks only of saving his life and abandons Christ the Lord in the hands of bandits, thieves and ravening wolves. He is the Good Shepherd he exposes his life to death for the defence of the life of Jesus the Lord. The Christian, the Good Shepherd of Christ, must give his life for the life of Christ. He lets himself be killed so that Christ lives. Lord Jesus was placed entirely in the hands of the Christian. If the Christian makes him live, He lives. If the Christian abandons himself to himself, He dies in the hearts and minds. If the Christian thinks of his life, there is no life for Christ. Today, the Christian thinks of his life and the death of Christ is becoming a real pandemic. Every heart is forgetting of Him. Christ is like a newborn baby abandoned by his mother and left in the open country. There is no possibility of life for him, because he lacks the breast of life that is the Christian.

*"Therefore do not be afraid of them. Nothing is concealed that will not be revealed, nor secret that will not be known. What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops. And do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna. Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. Even all the hairs of your head are counted. So do not be afraid; you are worth more than many sparrows. Everyone who acknowledges me before others I will acknowledge before my heavenly Father. But whoever denies me before others, I will deny before my heavenly Father.*

Christ lives by feeding on the life of the Christian, in the same way that Christians lives by feeding on the life of Christ. They are the life of one for the other. If the Christian does not feed on Christ, he dies to Christ and Christ might never feed on him. A dead Christian cannot be the food of life for Christ Jesus. He will always be a mercenary who will think of saving his body lest he be torn to pieces by death. But without Christ, denying Christ, he is already in the eternal death. What good is saving a corpse, when the soul is falling into eternal death? Either we save Christ from the death, or Christ might not save us from eternal death. Life for life, death for death!

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

# Stop judging, that you may not be judged

# Mt 7,1-5.

### 26 June

The forbidden judgement is a sentence of exclusion from the kingdom of God done by the man. No one can exclude any man from the Gospel, judging him unworthy. Every judgement or discernment about the good and the evil, about truth and falsehood is compulsory. Jesus Himself requires it, demands it, wants it to be always done.

*He also said to the crowds, "When you see (a) cloud rising in the west you say immediately that it is going to rain - and so it does; and when you notice that the wind is blowing from the south you say that it is going to be hot - and so it is. You hypocrites! You know how to interpret the appearance of the earth and the sky; why do you not know how to interpret the present time? "Why do you not judge for yourselves what is right? If you are to go with your opponent before a magistrate, make an effort to settle the matter on the way; otherwise your opponent will turn you over to the judge, and the judge hand you over to the constable, and the constable throw you into prison. I say to you, you will not be released until you have paid the last penny." (Lk 12,54-59).* *For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God. (Jn 3,16-21).*

*When the feast was already half over, Jesus went up into the temple area and began to teach. The Jews were amazed and said, "How does he know scripture without having studied?" Jesus answered them and said, "My teaching is not my own but is from the one who sent me. Whoever chooses to do his will shall know whether my teaching is from God or whether I speak on my own. Whoever speaks on his own seeks his own glory, but whoever seeks the glory of the one who sent him is truthful, and there is no wrong in him. Did not Moses give you the law? Yet none of you keeps the law. Why are you trying to kill me?" The crowd answered, "You are possessed! Who is trying to kill you?" Jesus answered and said to them, "I performed one work and all of you are amazed because of it. Moses gave you circumcision - not that it came from Moses but rather from the patriarchs - and you circumcise a man on the sabbath. If a man can receive circumcision on a sabbath so that the law of Moses may not be broken, are you angry with me because I made a whole person well on a sabbath? Stop judging by appearances, but judge justly." (Jn 7,14-24). Jesus spoke to them again, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." So the Pharisees said to him, "You testify on your own behalf, so your testimony cannot be verified." Jesus answered and said to them, "Even if I do testify on my own behalf, my testimony can be verified, because I know where I came from and where I am going. But you do not know where I come from or where I am going. You judge by appearances, but I do not judge anyone. And even if I should judge, my judgment is valid, because I am not alone, but it is I and the Father who sent me. Even in your law it is written that the testimony of two men can be verified. I testify on my behalf and so does the Father who sent me." (Jn 8,12-18).*

The disciple of Jesus is not a person who walks with the stuck mind, the dead thought, the closed eyes, the understanding and the wisdom taken away from his heart. To every man he must show the highest way and this is why he must be a person with the most pure judgement or discernment about everything that comes from God and what comes from the world, instead, what is light and what is darkness, what is good and what is evil. Without judgment, one does not even know what the Gospel is and what is not Gospel and why the Gospel is most pure truth of salvation for every man. Today the Christian has lost this capability of judgement. He no longer knows who Christ is and who is not Christ.

*"Stop judging, that you may not be judged. For as you judge, so will you be judged, and the measure with which you measure will be measured out to you. Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own eye? How can you say to your brother, 'Let me remove that splinter from your eye,' while the wooden beam is in your eye? You hypocrite, remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother's eye.*

Virgin Mary, Mother of Redemption, Angels, Saints, make us true in the judgement of truth.

# Do not give what is holy to dogs

# Gen 13,2.5-18; Ps 14,1-5; Mt 7,6.12-14.

### 27 JUNE

We can understand this command of Jesus just reading the first parable of the kingdom and his response to the need of speaking in parables. Jesus takes great care in giving the Gospel. We know that He never said he was the Messiah of the Lord. It was too high of a truth to be understood. Instead, He has always presented himself as *"The Son of Man"*, a truth divinely charged with mystery and incomprehensible.

*On that day, Jesus went out of the house and sat down by the sea. Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. And he spoke to them at length in parables, saying: "A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. Whoever has ears ought to hear." The disciples approached him and said, "Why do you speak to them in parables?" He said to them in reply, "Because knowledge of the mysteries of the kingdom of heaven has been granted to you, but to them it has not been granted. To anyone who has, more will be given and he will grow rich; from anyone who has not, even what he has will be taken away. This is why I speak to them in parables, because 'they look but do not see and hear but do not listen or understand.' Isaiah's prophecy is fulfilled in them, which says: 'You shall indeed hear but not understand you shall indeed look but never see. Gross is the heart of this people, they will hardly hear with their ears, they have closed their eyes, lest they see with their eyes and hear with their ears and understand with their heart and be converted, and I heal them.' "But blessed are your eyes, because they see, and your ears, because they hear. Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it (Mt 13,1-17).*

Evangelization does not start from the Eucharist and not even from the gift of baptism. It begins by showing how the Christian lives and explaining the truth that causes him to behave in a certain way rather than another. Then he will talk about the public life of Jesus Christ. Of his words, his miracles, his love and his cross. If there is adherence to Christ and his Words then you can proceed with the invitation so that he lets himself be baptized and then you will take him to the Eucharist. But a true journey of faith in the truth of the purest knowledge of Jesus the Lord is necessary. If a person does not want to know Christ, the Christian must pass through his life. He cannot give himself, holy thing, to others. He would sell Jesus Christ and His truth. He and Christ are one. Who does not want Christ might not have him. It would be a true denial of his master, with whom he forms a single body. One that rejects Christ cannot love a Christian. If he loves a Christian it is because this has certainly sold his Lord.

*"Do not give what is holy to dogs, or throw your pearls before swine, lest they trample them underfoot, and turn and tear you to pieces. "Do to others whatever you would have them do to you. This is the law and the prophets. "Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many. How narrow the gate and constricted the road that leads to life. And those who find it are few.*

The Christian must think this: he and Christ are one, one body, one truth, one life and one light. If Christ in His truth of one and only saviour of the world is not accepted, not even the Christian might be accepted, because today, through his body, he is the one and only saviour of the world. But if the Christian is undressed of this truth, there will be no more salvation for the world. But he is always saviour and redeemer in Christ and therefore he must never separate from his Lord. If he, a holy thing, is given to whoever tears Christ, he gives himself because he was already the one to tear the truth of Christ and to trample it. The world wants this and that is why it welcomes him.

Virgin Mary, Mother of the Redemption, Angels and Saints always make us a *"holy thing"*.

# Beware of false prophets

# Gen 15,1-12.17-18; Ps 104,1-9; Mt 7,15-20.

### 28 JUNE

The first false prophet was Lucifer. He fell in love with his light. He thought himself as a divine being, unaware that he has begun to exist, because he was made, and with his lie, the lie about his being, he ruined heaven and earth. The Word of God reveals to us the damage worked by him in the First Book and the Last of the Canonical Scriptures.

*A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she laboured to give birth. Then another sign appeared in the sky; it was a huge red dragon, with seven heads and ten horns, and on its heads were seven diadems. Its tail swept away a third of the stars in the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, to devour her child when she gave birth. She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne. The woman herself fled into the desert where she had a place prepared by God, that there she might be taken care of for twelve hundred and sixty days.*

*Then war broke out in heaven; Michael and his angels battled against the dragon. The dragon and its angels fought back, but they did not prevail and there was no longer any place for them in heaven. The huge dragon, the ancient serpent, who is called the Devil and Satan, who deceived the whole world, was thrown down to earth, and its angels were thrown down with it. Then I heard a loud voice in heaven say: "Now have salvation and power come, and the kingdom of our God and the authority of his Anointed. For the accuser of our brothers is cast out, who accuses them before our God day and night. They conquered him by the blood of the Lamb and by the word of their testimony; love for life did not deter them from death. Therefore, rejoice, you heavens, and you who dwell in them. But woe to you, earth and sea, for the Devil has come down to you in great fury, for he knows he has but a short time" (Rev 12,1-12).*

*Now the serpent was the most cunning of all the animals that the Lord God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" The woman answered the serpent: "We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'" But the serpent said to the woman: "You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is bad." The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves (Gen 3,1-7).*

False prophet is the one who brings into the Word of God, even a very small change or variation, both adding and removing. We can say that today the whole world is under the rule of false prophets. But more importantly that Christians also, light and children of the light, having fallen in love with their light made themselves autonomous from God and have been transformed into false prophets. In fact, false prophets are all those who deny even one Word of Christ the Lord and of the entire Holy Scripture.

*"Beware of false prophets, who come to you in sheep's clothing, but underneath are ravenous wolves. By their fruits you will know them. Do people pick grapes from thorn bushes, or figs from thistles? Just so, every good tree bears good fruit, and a rotten tree bears bad fruit. A good tree cannot bear bad fruit, nor can a rotten tree bear good fruit. Every tree that does not bear good fruit will be cut down and thrown into the fire. So by their fruits you will know them.*

Jesus asks that we watch out from every false prophet. What is the best way to watch out? The perfect knowledge of the Gospel and growth in the Holy Spirit truth. The more we grow in wisdom and grace and the more it will be possible to beware of false prophets. The less one grows and the easier it is to fall into their falsity. It suffices to look away from the Gospel even for just one day, and one is already a slave of false prophecy. Today the Christian swims in a sea of ​​false prophets. These are more than flies in the manure pit.

Virgin Mary, Mother of the Redemption, Angels and Saints, free us from every false prophet.

# Upon this rock I will build my church

# At 12,1-11; Ps 33,2-9; 2 Tm 4,6-8.17-18; Mt 16,13-19.

### 29 JUNE

The first one that has to believe that the Church of Jesus Christ was founded on Peter is Peter himself. And who must believe and defend this truth are the successors of the Apostles who heard from their Master his will. So too it is the responsibility of the priests believing that they are from the faith of the bishops in order to educate the people of God so that they too are from the truth of Bishops, that are from Peter's truth. The faithful are from the truth of their parish priests, parish priests from the truth of their bishops, bishops from the truth of their chief and supreme Shepherd. If only in one of these people the truth of Christ's will is lacking, it is the disaster for those who are under his care. The Pope is constantly under the care of Christ. The Bishops under the care of Christ and the Pope. The parish priests under the care of the Bishops and of Christ. If a bishop separates from the Pope, he drags in falsehood all his flock. He is not from the truth of Christ. But even if a parish priest is separated from the truth of the Bishop, he drags in falsehood all the flock entrusted to him. They are not even from the truth of Christ, anymore.

*When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs." He then said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." (Jesus) said to him, "Feed my sheep. Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, "Follow me" (Jn 21,15-19).*

Listening to Christ is essential and it must always exist. A Pope that does not walk with Christ, that does not follow Christ, will never know how and where the flock must be led. The Pope hears Christ always listening to the Spirit that speaks to the Church from the Church. Even a bishop, a parish priest must listen to Christ who speaks to them from the Church. The Pope hears Christ, he speaks to bishops and the Church. A bishop hears Christ, listening to the Pope and the Church, he speaks to the people of God, to his flock. But anyone who wants to speak of Christ must listen to Christ and the Church. The Gospel according to Matthew announces us that the gates of hell shall never prevail against the Church founded on Peter. This is the reason why Peter has to listen to the Church to be able to guide the Church. This same law applies to every other pastor in Christ. Always listening to the Church is necessary to guide the flock of Christ, because Christ also speaks from his flock, and not only through a direct way to his pastors. Jesus also wants humble pastors and they are humble if they pose in silence before the Church to hear the voice of Christ Jesus in her. Great is that Pope, that Bishop, that parish priest that knows how to listen to the Church through whom Christ speaks to his heart for the true good of all.

*When Jesus went into the region of Caesarea Philippi he asked his disciples, "Who do people say that the Son of Man is?" They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter said in reply, "You are the Messiah, the Son of the living God." Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."*

In his faith Peter is guaranteed by Christ's prayer. The Church is guaranteed by always staying on Peter. Peter is always from Christ. The Church is always on Peter. When the Church is planted out of Peter there is no guarantee for her to remain in the truth. The gates of hell will ever prevail against her.

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

# But go show yourself to the priest

# Gen 17,1.9-10.15-22; Ps 127,1-5; Mt 8,1-4.

### 30 JUNE

Jesus is divinely wise. He knows that he still lives in the Old Covenant and not only is he obliged to observe the existing Statutes in it, but also as a true Master he is called to teach it to every other man that like him lives under the Old Law regime. He must never be accused of transgression in obedience and teaching. In these things he is most careful, cautious and circumspect. For this reason, he commands to the man who has been cured of leprosy so that he goes and observes what the Law of Leviticus prescribes in every little detail.

*The Lord said to Moses, "This is the law for the victim of leprosy at the time of his purification. He shall be brought to the priest, who is to go outside the camp to examine him. If the priest finds that the sore of leprosy has healed in the leper, he shall order the man who is to be purified, to get two live, clean birds, as well as some cedar wood, scarlet yarn, and hyssop. The priest shall then order him to slay one of the birds over an earthen vessel with spring water in it. Taking the living bird with the cedar wood, the scarlet yarn and the hyssop, the priest shall dip them all in the blood of the bird that was slain over the spring water, and then sprinkle seven times the man to be purified from his leprosy. When he has thus purified him, he shall let the living bird fly away over the countryside. The man being purified shall then wash his garments and shave off all his hair and bathe in water; only when he is thus made clean may he come inside the camp; but he shall still remain outside his tent for seven days. On the seventh day he shall again shave off all the hair of his head, his beard, his eyebrows, and any other hair he may have, and also wash his garments and bathe his body in water; and so he will be clean.*

*"On the eighth day he shall take two unblemished male lambs, one unblemished yearling ewe lamb, three tenths of an ephah of fine flour mixed with oil for a cereal offering, and one log of oil. The priest who performs the purification ceremony shall place the man who is being purified, as well as all these offerings, before the Lord at the entrance of the meeting tent. Taking one of the male lambs, the priest shall present it as a guilt offering, along with the log of oil, waving them as a wave offering before the Lord. (This lamb he shall slaughter in the sacred place where the sin offering and the holocaust are slaughtered; because, like the sin offering, the guilt offering belongs to the priest and is most sacred.) Then the priest shall take some of the blood of the guilt offering and put it on the tip of the man's right ear, the thumb of his right hand, and the big toe of his right foot. The priest shall also take the log of oil and pour some of it into the palm of his own left hand; then, dipping his right forefinger in it, he shall sprinkle it seven times before the Lord. Of the oil left in his hand the priest shall put some on the tip of the man's right ear, the thumb of his right hand, and the big toe of his right foot, over the blood of the guilt offering. The rest of the oil in his hand the priest shall put on the head of the man being purified. Thus shall the priest make atonement for him before the Lord. Only after he has offered the sin offering in atonement for the man's uncleanness shall the priest slaughter the holocaust and offer it, together with the cereal offering, on the altar before the Lord. When the priest has thus made atonement for him, the man will be clean (Lev 14,1-20).*

Showing oneself to the priest and telling him the how of the healing was worth more than if he had reported the matter to ten thousand lepers. A priest who receives Christ brings with him a whole herd. Today, Jesus needs to be credited as a true man of God and who better than a priest might credit him? It was the mission of the leper to evangelize the priest. This evangelization is the true ministry of the leper.

*When Jesus came down from the mountain, great crowds followed him. And then a leper approached, did him homage, and said, "Lord, if you wish, you can make me clean." He stretched out his hand, touched him, and said, "I will do it. Be made clean." His leprosy was cleansed immediately. Then Jesus said to him, "See that you tell no one, but go show yourself to the priest, and offer the gift that Moses prescribed; that will be proof for them."*

A priest against Christ drags a people against Christ. For this reason, it is necessary that at once the leper is presented to the priest. Jesus has just started the mission. This is his first miracle. Having a priest on his side is a real blessing.

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