**OCTOBER 2017**

## FIRST DECADE OF OCTOBER

# You did not later change your minds and believe him

# Ez 18,25-28; Ps 24,4-9; Phil 2,1-11; Mt 21,28-32.

### 1 OCTOBER – XXVI SUNDAY O.T.

The thought of Jesus is one, his truth is one and his revelations is one. You listen to his Word, you get converted, you do his will and you enter his eternal kingdom. You listen to his Word, you do not get converted, you do not do his will, you will not enter his kingdom of light and peace. You will stay forever in your death. This truth is his Gospel. You take this truth away, the Gospel no longer has any value. It becomes an indifferent word. If water is not the most valuable asset for a body, what good is it to dig for a well? If the Word is no longer needed by a soul for its eternal salvation, what is the use of living it?

*"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name? Did we not drive out demons in your name? Did we not do mighty deeds in your name?' Then I will declare to them solemnly, 'I never knew you. Depart from me, you evildoers' (Mt 7,21-23). Again, the kingdom of heaven is like a net thrown into the sea, which collects fish of every kind. When it is full they haul it ashore and sit down to put what is good into buckets. What is bad they throw away. Thus it will be at the end of the age. The angels will go out and separate the wicked from the righteous and throw them into the fiery furnace, where there will be wailing and grinding of teeth (Mt 13,47-50).*

*Therefore, stay awake! For you do not know on which day your Lord will come. Be sure of this: if the master of the house had known the hour of night when the thief was coming, he would have stayed awake and not let his house be broken into. So too, you also must be prepared, for at an hour you do not expect, the Son of Man will come. "Who, then, is the faithful and prudent servant, whom the master has put in charge of his household to distribute to them their food at the proper time? Blessed is that servant whom his master on his arrival finds doing so. Amen, I say to you, he will put him in charge of all his property. But if that wicked servant says to himself, 'My master is long delayed,' and begins to beat his fellow servants, and eat and drink with drunkards, the servant's master will come on an unexpected day and at an unknown hour and will punish him severely and assign him a place with the hypocrites, where there will be wailing and grinding of teeth (Mt 24,42-51).*

*(But) later, as the eleven were at table, he appeared to them and rebuked them for their unbelief and hardness of heart because they had not believed those who saw him after he had been raised. He said to them, "Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents (with their hands), and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover." So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs) (Mk 16,14-20).*

Pharisees, scribes, chief priests, elders of the people listened to John the Baptist and remained a *"race of vipers"*. They listen to Jesus but only to catch him on the wrong foot in some of his words, so as to be able to instantly lapidate him. They have not converted, they do not want to be converted. They will not enter the kingdom of heaven. Publicans and prostitutes, on the other hand, have listened to John, listen to Christ, get convert and precede every other in the kingdom of heaven. Their conversion and fidelity to the Word testifies to them.

*"What is your opinion? A man had two sons. He came to the first and said, 'Son, go out and work in the vineyard today.' He said in reply, 'I will not,' but afterwards he changed his mind and went. The man came to the other son and gave the same order. He said in reply, 'Yes, sir,' but did not go. Which of the two did his father's will?" They answered, "The first." Jesus said to them, "Amen, I say to you, tax collectors and prostitutes are entering the kingdom of God before you. When John came to you in the way of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not later change your minds and believe him.*

In the kingdom you enter by listening, conversion, perpetual obedience to the Word of Jesus. Even the most splendid religion will never be a way of salvation without listening to the Word.

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

# Their angels in heaven

# Ex 23,20-23a; Ps 90,1-6.10-11; Mt 18,1-5.10.

### 2 OCTOBER

God is the One who sees. It is He who is seen by his Angels. It is He who sends the Angels so that they see and report. In the older scripture, it is not always possible to make a distinction between God and the Angel of God. In the most recent, little by little God is distinguished from his Angels. The first child *"the Angel of God"* deals with is Ishmael, son of Abraham and Agar. "The Angel of God" sees, intervenes and saves.

*So Sarai said to Abram: "You are responsible for this outrage against me. I myself gave my maid to your embrace; but ever since she became aware of her pregnancy, she has been looking on me with disdain. May the Lord decide between you and me!" Abram told Sarai: "Your maid is in your power. Do to her whatever you please." Sarai then abused her so much that Hagar ran away from her. The Lord’s messenger found her by a spring in the wilderness, the spring on the road to Shur, and he asked, "Hagar, maid of Sarai, where have you come from and where are you going?" She answered, "I am running away from my mistress, Sarai." But the Lord’s messenger told her: "Go back to your mistress and submit to her abusive treatment. I will make your descendants so numerous," added the Lord’s messenger, "that they will be too many to count. Besides," the Lord'S messenger said to her: "You are now pregnant and shall bear a son; you shall name him Ishmael, For the Lord has heard you, God has answered you. He shall be a wild ass of a man, his hand against everyone, and everyone's hand against him; In opposition to all his kin shall he encamp." To the Lord who spoke to her she gave a name, saying, "You are the God of Vision"; she meant, "Have I really seen God and remained alive after my vision?" (Gen 16,1-13).*

*Isaac grew, and on the day of the child's weaning, Abraham held a great feast. Sarah noticed the son whom Hagar the Egyptian had borne to Abraham playing with her son Isaac; so she demanded of Abraham: "Drive out that slave and her son! No son of that slave is going to share the inheritance with my son Isaac!" Abraham was greatly distressed, especially on account of his son Ishmael. But God said to Abraham: "Do not be distressed about the boy or about your slave woman. Heed the demands of Sarah, no matter what she is asking of you; for it is through Isaac that descendants shall bear your name. As for the son of the slave woman, I will make a great nation of him also, since he too is your offspring." Early the next morning Abraham got some bread and a skin of water and gave them to Hagar. Then, placing the child on her back, he sent her away. As she roamed aimlessly in the wilderness of Beer-sheba, the water in the skin was used up. So she put the child down under a shrub, and then went and sat down opposite him, about a bowshot away; for she said to herself, "Let me not watch to see the child die." As she sat opposite him, he began to cry. God heard the boy's cry, and God's messenger called to Hagar from heaven: "What is the matter, Hagar? Don't be afraid; God has heard the boy's cry in this plight of his. Arise, lift up the boy and hold him by the hand; for I will make of him a great nation." Then God opened her eyes, and she saw a well of water. She went and filled the skin with water, and then let the boy drink. God was with the boy as he grew up. He lived in the wilderness and became an expert bowman, with his home in the wilderness of Paran. His mother got a wife for him from the land of Egypt (Gen 21,8-21).*

 The words of Jesus are of a divine and eternal clarity. The little ones must be helped so that they grow in wisdom and grace. If they are despised and they are always despised if they are nourished by scandals and all other immorality, the Angel of the Lord, that sees, is obliged to intervene. It can also intervene with violent actions so that scandals and immorality do not destroy the heart, mind and soul of one of Jesus' little ones.

*At that time the disciples approached Jesus and said, "Who is the greatest in the kingdom of heaven?" He called a child over, placed it in their midst, and said, "Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven. And whoever receives one child such as this in my name receives me. "See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father.*

Everyone is obliged to watch over himself, knowing that the Lord is the one that sees.

Virgin Mary, Mother of Redemption, Angels and Saints make us exemplary in everything.

**When the days were fulfilled**

# Zc 8,20-23; Ps 86,1-7; Lk 9,51-56.

### 3 OCTOBER

All the ancient prophecies, when they speak of the times of the Messiah, use a language that reveals something, but without revealing the historical hour of his coming. The first announcement relates to Judah. Jacob blesses him by revealing the future of his offspring.

*"You, Judah, shall your brothers praise  - your hand on the neck of your enemies; the sons of your father shall bow down to you. Judah, like a lion's whelp, you have grown up on prey, my son. He crouches like a lion recumbent, the king of beasts - who would dare rouse him? The sceptre shall never depart from Judah, or the mace from between his legs, While tribute is brought to him, and he receives the people's homage (Gen 49,8-10).*

Balaam's prophecy is also mysterious. It reveals and hides. It says a truth, but does not allow the moments of its accomplishment to be identified.

*The utterance of Balaam, son of Beor, the utterance of the man whose eye is true, The utterance of one who hears what God says, and knows what the Most High knows, Of one who sees what the Almighty sees, enraptured and with eyes unveiled. I see him, though not now; I behold him, though not near: A star shall advance from Jacob, and a staff shall rise from Israel (Num 24,15-17).*

No less veiled and hidden in the mystery of time, though it reveals the times, is Daniel's prophecy. God reveals and hides. He is jealous of his future.

*I was still occupied with my prayer, confessing my sin and the sin of my people Israel, presenting my petition to the Lord, my God, on behalf of his holy mountain - I was still occupied with this prayer, when Gabriel, the one whom I had seen before in vision, came to me in rapid flight at the time of the evening sacrifice. He instructed me in these words: "Daniel, I have now come to give you understanding. When you began your petition, an answer was given which I have come to announce, because you are beloved. Therefore, mark the answer and understand the vision. "Seventy weeks are decreed for your people and for your holy city: Then transgression will stop and sin will end, guilt will be expiated, Everlasting justice will be introduced, vision and prophecy ratified, and a most holy will be anointed. Know and understand this: From the utterance of the word that Jerusalem was to be rebuilt Until one who is anointed and a leader, there shall be seven weeks. During sixty-two weeks it shall be rebuilt, With streets and trenches, in time of affliction. After the sixty-two weeks an anointed shall be cut down when he does not possess the city; And the people of a leader who will come shall destroy the sanctuary. Then the end shall come like a torrent; until the end there shall be war, the desolation that is decreed. For one week he shall make a firm compact with the many; Half the week he shall abolish sacrifice and oblation; On the temple wing shall be the horrible abomination until the ruin that is decreed is poured out upon the horror" (Dn 9,20-27).*

Paul tells us that Jesus was sent when the times were fulfilled and they were full.

*But when the fullness of time had come, God sent his Son, born of a woman, born under the law, to ransom those under the law, so that we might receive adoption. As proof that you are children, God sent the spirit of his Son into our hearts, crying out, "Abba, Father!" So you are no longer a slave but a child, and if a child then also an heir, through God (Gal 4,1-7).*

Jesus knows that times are now accomplished, but he also hides the day and the hour. His time and modes of its fulfilment are in the hands of the Father. It is He who watches so that everything happens according to his will, not as men want. Scribes, Pharisees and chief priests have no power over the hour of Jesus.

*When the days for his being taken up were fulfilled, he resolutely determined to journey to Jerusalem, and he sent messengers ahead of him. On the way they entered a Samaritan village to prepare for his reception there, but they would not welcome him because the destination of his journey was Jerusalem. When the disciples James and John saw this they asked, "Lord, do you want us to call down fire from heaven to consume them?" Jesus turned and rebuked them, and they journeyed to another village.*

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

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

# Gal 6,14-18; Ps 15,1-3.7-8.11; Mt 11,25-30.

### 4 OCTOBER

Jesus' mediation is universal, in creation, in redemption, in grace, in truth and in judgment. Nothing is done by God except by his Only Son. This truth is revealed by the prophet Daniel and is the mediation of the Son of Man.

*I was considering the ten horns it had, when suddenly another, a little horn, sprang out of their midst, and three of the previous horns were torn away to make room for it. This horn had eyes like a man, and a mouth that spoke arrogantly. As I watched, Thrones were set up and the Ancient One took his throne. His clothing was snow bright, and the hair on his head as white as wool; His throne was flames of fire, with wheels of burning fire. A surging stream of fire flowed out from where he sat; Thousands upon thousands were ministering to him, and myriads upon myriads attended him. The court was convened, and the books were opened. I watched, then, from the first of the arrogant words which the horn spoke, until the beast was slain and its body thrown into the fire to be burnt up. The other beasts, which also lost their dominion, were granted a prolongation of life for a time and a season. As the visions during the night continued, I saw One like a son of man coming, on the clouds of heaven; When he reached the Ancient One and was presented before him, He received dominion, glory, and kingship; nations and peoples of every language serve him. His dominion is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed (Dn 7,8-14).*

Not only on earth, over time, before time the Son of God is the only Mediator. Even after his resurrection, throughout history and eternity, He is the Mediator. It is He who holds the book of history, of time and its seven seals. Nobody else.

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

Jesus reveals and manifests himself as the One, universal, mediator between God and the whole universe and every man. Whoever wants to receive grace, truth, wisdom, peace, comfort, consolation, hope and salvation from God, must receive it from Him. There are no other mediators of truth or grace or salvation in time and eternity.

*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."*

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

# The harvest is abundant but the labourers are few

# Ne 8,1-4a.5-6.7b-12; Ps 18,8-11; Lk 10,1-12.

### 5 OCTOBER

Loneliness in the mission is in all similar to Adam's solitude in the Garden of Eden. It is a solitude from which no life can ever be born. God is not loneliness. He is communion of eternal people. To Adam, alone, God created the woman. To Moses, alone, God gave seventy elders so that they helped him in his mission. Elijah is also thought alone. God gives him Elisha so that he helps him and then succeeds him in his ministry.

*There he came to a cave, where he took shelter. But the word of the Lord came to him, "Why are you here, Elijah?" He answered: "I have been most zealous for the Lord, the God of hosts, but the Israelites have forsaken your covenant, torn down your altars, and put your prophets to the sword. I alone am left, and they seek to take my life." Then the Lord said, "Go outside and stand on the mountain before the Lord; the Lord will be passing by." A strong and heavy wind was rending the mountains and crushing rocks before the Lord - but the Lord was not in the wind. After the wind there was an earthquake - but the Lord was not in the earthquake. After the earthquake there was fire - but the Lord was not in the fire. After the fire there was a tiny whispering sound. When he heard this, Elijah hid his face in his cloak and went and stood at the entrance of the cave. A voice said to him, "Elijah, why are you here?" He replied, "I have been most zealous for the Lord, the God of hosts. But the Israelites have forsaken your covenant, torn down your altars, and put your prophets to the sword. I alone am left, and they seek to take my life."*

*"Go, take the road back to the desert near Damascus," the Lord said to him. "When you arrive, you shall anoint Hazael as king of Aram. Then you shall anoint Jehu, son of Nimshi, as king of Israel, and Elisha, son of Shaphat of Abel-meholah, as prophet to succeed you. If anyone escapes the sword of Hazael, Jehu will kill him. If he escapes the sword if Jehu, Elisha will kill him. Yet I will leave seven thousand men in Israel - all those who have not knelt to Baal or kissed him." Elijah set out, and came upon Elisha, son of Shaphat, as he was plowing with twelve yoke of oxen; he was following the twelfth. Elijah went over to him and threw his cloak over him. Elisha left the oxen, ran after Elijah, and said, "Please, let me kiss my father and mother good-bye, and I will follow you." "Go back!" Elijah answered. "Have I done anything to you?" Elisha left him and, taking the yoke of oxen, slaughtered them; he used the plowing equipment for fuel to boil their flesh, and gave it to his people to eat. Then he left and followed Elijah as his attendant (1Kings 19,9-21).*

 In the New Testament, there is a substantial change in God's action. It is no longer the Lord who sees, creates, adds, gives and tells what to do. It is every missionary, whatever ministry he does in the Church, who must see his infinite, sterile, vain solitude and ask uninterruptedly for other workers to the Lord. Even if the missionary had ten thousand people with him, he must always think of himself as being alone and his prayer must always be raised to God so that he send him other workers to make his work fruitful and productive. This obligation is of every worker. If this obligation is not lived with prayer without interruption, his mission becomes sterile, without fruit. Faith in this command of the Lord must never fail. The mission would die.

*After this the Lord appointed seventy (-two) others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, "The harvest is abundant but the labourers are few; so ask the master of the harvest to send out labourers for his harvest. Go on your way; behold, I am sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, 'Peace to this household.' If a peaceful person lives there, your peace will rest on him; but if not, it will return to you. Stay in the same house and eat and drink what is offered to you, for the labourer deserves his payment. Do not move about from one house to another. Whatever town you enter and they welcome you, eat what is set before you, cure the sick in it and say to them, 'The kingdom of God is at hand for you.' Whatever town you enter and they do not receive you, go out into the streets and say, 'The dust of your town that clings to our feet, even that we shake off against you.' Yet know this: the kingdom of God is at hand. I tell you, it will be more tolerable for Sodom on that day than for that town.*

Virgin Mary, Mother of Redemption, Angels, Saints, pray with us without rest.

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

# Bar 1,15-22; Ps 78,1.3-5.8-9; Lk 10,13-16.

### 6 OCTOBER

Who reads the judgment of God on Tire and Sidon, remains deeply upset. The cities that were at the head of world trade, for their pride, plummeted in the deepest of the sea and never again floated back up to the surface. Pride is the true mother of death.

*Thus the word of the Lord came to me: As for you, son of man, utter a lament over Tyre, and say to Tyre that is situated at the approaches of the sea, that brought the trade of the peoples to many a coastland: Thus says the Lord God: Tyre, you said, "I am a ship, perfect in beauty." In the midst of the sea your builders placed you, perfected your beauty. With cypress from Senir they built for you all of your decks; Cedar from Lebanon they took to make you a mast; From the highest oaks of Bashan they made your oars; Your bridge they made of cypress wood from the coasts of Kittim. Fine embroidered linen from Egypt became your sail (to serve you as a banner). Purple and scarlet from the coasts of Elishah covered your cabin. Citizens of Sidon and Arvad served as your oarsmen; Skilled men of Zemer were in you to be your mariners; The elders and experts of Gebal were in you to caulk your seams. Every ship and sailor on the sea came to you to carry trade. Persia and Lud and Put were in your army as warriors; shield and helmet they hung upon you, increasing your splendour. The men of Arvad were all about your walls; they hung their bucklers all around on your walls, and made perfect your beauty.*

*You were full and heavily laden in the heart of the sea. Through the deep waters your oarsmen brought you home, But the east wind smashed you in the heart of the sea. Your wealth, your goods, your wares, your sailors, and your crew, (the caulkers of your seams, those who traded for your goods, all your warriors who were in you, and all the great crowd within you) Sank into the heart of the sea on the day of your shipwreck. Hearing the shouts of your mariners, the shores begin to quake. Down from their ships come all who ply the oar; The sailors, all the mariners of the sea, stand on the shore, Making their voice heard on your behalf, shouting bitter cries, Strewing dust on their heads, rolling in the ashes. For you they shave their heads and put on sackcloth, For you they weep in anguish, with bitter lament. In their mourning they utter a lament over you; thus they wail over you: Who was ever destroyed like Tyre in the midst of the sea? With your goods which you drew from the seas you filled many peoples; With your great wealth and merchandise you enriched the kings of the earth. Now you are wrecked in the sea, in the watery depths; Your wares and all your crew have gone down with you. All who dwell on the coastlands are aghast over you, Their kings are terrified, their faces convulsed. The traders among the peoples now hiss at you; You have become a horror, and you shall be no more”» (Cf. Ez 27,1-36).*

Well, Tire and Sidon, proud cities, consumed by their sin, destroyed by their vices, treated so hard by the judgement of the Judge of the entire earth, by Jesus are presented "almost innocent" compared with the great sin of Corazin, Betsida and Cafarno. Why is the fault of these cities very big, more than any other blame? Because sin is not only measured by pure objective facts, but also by the subject that commits it. The higher a man is placed by God and the more he is enriched by him with grace and truth and the more serious his sin is. Among the adultery of a *"consecrated"*, of a *"Christian"* and of a "non-Christian" there is the abyss of grace and truth that separates and distinguishes them.

*"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the judgment than for you. And as for you, Capernaum, 'Will you be exalted to heaven? You will go down to the netherworld.'" Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me."*

The responsibility of man before God is measured in relation to the proportion and amount of grace received. These cities have received a lot, rather a great deal. They did not get converted. They remained in their paganism, idolatry and foolishness. Great beyond measure is their responsibility before God who comes to judge. The judgment will be very heavy.

Virgin Mary, Mother of Redemption, Angels, saints, free us from all stupidity.

# I give you praise, Father

# Bar 4,5-12.27-29; Ps 68,33-37; Lk 10,17-24.

### 7 OCTOBER

Let us observe the world. The powerful people of the earth all want to govern and dominate. Since the world is one and the powerful many, indeed many, each one of them is against the others and to be the first and not the second, each one sacrifices to his foolishness, fuelled by an ever increasing monstrous pride, all his best energies, not only concerning money, but above all concerning intelligence, science, and much more concerning men, especially young people who see their lives lost forever because they are sacrificed to the will of the powerful to rule the world. How many lives does a war cost? How many young people are being sacrificed to it? How many intelligences work for vanity, rather than helping life so that it is freed from poverty, scarcity, illness and infinite pains? How much wealth is spent to create dead, massacres and destruction? This is the great foolishness of the world and its great, all under the mighty government of Satan and his heavy slavery. Satan first creates the proud and the powerful people and then puts them one against the other. This is his cunning and this is his strategy, making them believe that everyone works for the greatest good. A prophecy of Jeremiah comes to our aid.

*Now speak to them this word: Thus says the Lord, the God of Israel: Every wine flask is meant to be filled with wine. If they reply, "Do we not know that every wine flask is meant to be filled with wine?" say to them: Thus says the Lord: Beware! I am filling with drunkenness all the inhabitants of this land, the kings who succeed to David's throne, the priests and prophets, and all the citizens of Jerusalem. I will dash them against each other, fathers and sons together, says the Lord; I will show no compassion, I will not spare or pity, but will destroy them (Jer 13,12-114).*

 Foolishness, idolatry, impious infamy, abominations and immorality produce these fruits of evil. Pride always places men against each other, not only in the world, but also in religion, in the Church and in faith. How different instead the strategy of Jesus is. He also wants to conquer the world, but not to make it a slave, subjugating it to pride and foolishness. He wants to conquer to give it back to Him to whom it belongs by creation. How does he conquer it? By choosing the little ones, the poorest, the most wretched of the earth and giving them the power to free him from darkness and lead him into his light. The disciples are not going to fight against men, but against darkness and its prince who dominates and governs the world. Jesus exults because he sees the fruits of his work. He sees these men, the little ones on earth, who work for the greatest good of humanity. This is the most pure grace of his Father.

*The seventy (-two) returned rejoicing, and said, "Lord, even the demons are subject to us because of your name." Jesus said, "I have observed Satan fall like lightning from the sky. Behold, I have given you the power 'to tread upon serpents' and scorpions and upon the full force of the enemy and nothing will harm you. Nevertheless, do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven." At that very moment he rejoiced (in) the holy Spirit and said, "I give you praise, 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 who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son wishes to reveal him." Turning to the disciples in private he said, "Blessed are the eyes that see what you see. For I say to you, many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it."*

The powerful people destroy earth and humanity. They have satanic thirst and devilish domination and government hunger. The simple, the humble, the army without army and without arms of Jesus Christ, live their mission to bring light, truth, justice, charity, love, mercy and consolation into the heart of every man. Jesus warns them severely. He asks them not to rejoice because they are able to cast Satan out of hearts, minds and bodies. Their joy must be only one: every day writing their names in the heavens. How do you write the names? Remaining in the greatest humility and serving for love.

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

# The kingdom of God will be taken away from you

# Is 5,1-7; Ps 79,9.12-16.19-20; Phil 4,6-9; Mt 21,33-43.

### 8 OCTOBER – XXVII SUNDAY O.T.

The one pronounced by Jesus is a bitter judgment, which generates great sadness: *"The kingdom of God shall be taken away from you."* But the Gospel does not only contain this bitter and sad sentence, it also contains more love, it contains even bitter sadder and harder ones, because they are without an appeal of salvation.

*"You will not go out until you pay the last penny!" "It is better if you lose one of your limbs, rather than all your body ends up in Gehènna"; "I have never known you. Get away from me, you who do the iniquity!" "He who will speak against the Holy Ghost will not be forgiven, either in this world or in the future one." "First gather the wean and tie it in bundles to burn it." "The Son of Man will send his angels, who will gather from his kingdom all the scandals and all those who commit iniquity and cause them to come down in a hot furnace, where they will weep and gnash their teeth." "So it will be at the end of the world. The angels will come and separate the bad from the good and throw them into the burning furnace, where they will weep and gnash their teeth." "Tie him hands and feet and throw him in the dark, where there will be weeping and gnashing of teeth." "Behold, your house is left to you desolate!" "He will punish him severely and inflict on him the fate that hypocrites deserves: there, there will be weeping and gnashing of teeth." "Truly I tell you, I do not know you." "Therefore take away the talent and give it to the one who has the ten talents: for whosoever hath, shall be given, and shall be in abundance: but he that hath not, shall also take away what he hath: and the useless servant cast him out into the darkness; There will be weeping and gnashing of teeth." "And they will go: these to eternal torment, but the righteous to eternal life."*

Today no one believes anymore that Christ the Lord can pronounce such judgments. Many are the false prophets, false teachers and doctors, false preachers who shout everywhere, in every book, every school, every pulpit, every square that God is only mercy, forgiveness, charity and eternal love. He will never judge a single man and will never condemn him. Those who claim that God will only use the sponge of mercy and forgiveness, do not know that this sponge was invented by Satan and put on their mouth for the ruin of the world. This sponge, skilfully prepared and offered to them, is the key that opens the doors of every idolatry, immorality, sin and transgression. This sponge is the key that opens the gates of hell first of all to those who propagate it. Whoever does not know God never might know the traps of Satan. He is hidden in every word of Scripture, theology, morality, mysticism, asceticism, even of the highest and deepest spirituality. He gives a different meaning to every word and every sponge is ready for the damnation of those who read and listen.

*"Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. When vintage time drew near, he sent his servants to the tenants to obtain his produce. But the tenants seized the servants and one they beat, another they killed, and a third they stoned. Again he sent other servants, more numerous than the first ones, but they treated them in the same way. Finally, he sent his son to them, thinking, 'They will respect my son.' But when the tenants saw the son, they said to one another, 'This is the heir. Come, let us kill him and acquire his inheritance.' They seized him, threw him out of the vineyard, and killed him. What will the owner of the vineyard do to those tenants when he comes?" They answered him, "He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times." Jesus said to them, "Did you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes'? Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit.*

The Parabola shines with divine light. May the Lord entrust the power of his grace, his truth, his body, his blood, his Holy Spirit and universal mission of salvation to those who have not been able to guard even ten Commandments? It would be great foolishness. May the Lord give a superior gift to those who have destroyed a lower good? Yet man behaves just like that. He gives those who have not been able to cultivate even a small vegetable garden, the responsibility of the world.

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

# And who is my neighbour?

# Gn 1,1-2,1.11; Ps Gn 2,3-5.8; Lk 10,25-37.

### 9 OCTOBER

The Parable of *"Good Samaritan"* does not change anything about the Law of true love for God and the brothers. You love one only way, there are no others: by living the whole Word of the Father, observing the whole Gospel, which is the Word of the Father brought to fulfilment by Jesus. Every Word that is not observed is a lack of love always toward God and toward the neighbour. Even the first three commandments of the Law, which govern the love toward God, if they are transgressed they are a very serious lack of love for the neighbour, because with our transgression we draw every other man out of the road of eternal life. We make him understand that these commandments are not essential to his life, while they are at the foundation of all others. In addition, the transgression of the first commandment, especially with idolatry, superstition, magic and every other foulness, often destroys man even in his body. In fact, all the Speech of the Mountain is a very perfect speech about the love of the neighbour.

*Whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raqa,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift. "You have heard that it was said, everyone who looks at a woman with lust has already committed adultery with her in his heart. Whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery. 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. 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 (Cf. Mt 5,21-48).*

The novelty introduced by the parable concerns the ministers of the sacred. They are at the service of the soul and the spirit. They have to take care of those who spiritually fell into the hands of Satan and his angels. But when there is an urgency, they have to leave the Bible on the amber, chalice and paten on the altar, the people waiting in the temple and be in the service of those who need their help immediately. Organizing material charity is also a ministry of the priest to the flock entrusted to him. But even the priest in case of need must put himself in the service of material charity.

*There was a scholar of the law who stood up to test him and said, "Teacher, what must I do to inherit eternal life?" Jesus said to him, "What is written in the law? How do you read it?" He said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbour as yourself." He replied to him, "You have answered correctly; do this and you will live." But because he wished to justify himself, he said to Jesus, "And who is my neighbour?" Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveller who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, 'Take care of him. If you spend more than what I have given you, I shall repay you on my way back.' Which of these three, in your opinion, was neighbour to the robbers' victim?" He answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise."*

Another truth is about the things that are needed. First care is given. You bring him to whoever can cure him better. You pay for him. You resume your own journey and occupations.

Virgin Mary, Mother of Redemption, Angels and Saints teach us the law of love.

# A woman whose name was Martha welcomed him

# Gn 3,1-10; Ps 129,1-4.7-8; Lk 10,38-42.

### 10 OCTOBER

When Abraham received God in his tent, he first served him according to the conveniences of time. Then he started listening and conversing. The dialogue turned into prayer.

*The Lord appeared to Abraham by the terebinth of Mamre, as he sat in the entrance of his tent, while the day was growing hot. Looking up, he saw three men standing nearby. When he saw them, he ran from the entrance of the tent to greet them; and bowing to the ground, he said: "Sir, if I may ask you this favour, please do not go on past your servant. Let some water be brought, that you may bathe your feet, and then rest yourselves under the tree. Now that you have come this close to your servant, let me bring you a little food, that you may refresh yourselves; and afterward you may go on your way." "Very well," they replied, "do as you have said." Abraham hastened into the tent and told Sarah, "Quick, three seahs of fine flour! Knead it and make rolls." He ran to the herd, picked out a tender, choice steer, and gave it to a servant, who quickly prepared it. Then he got some curds and milk, as well as the steer that had been prepared, and set these before them; and he waited on them under the tree while they ate. The men set out from there and looked down toward Sodom; Abraham was walking with them, to see them on their way. The Lord reflected: "Shall I hide from Abraham what I am about to do, now that he is to become a great and populous nation, and all the nations of the earth are to find blessing in him? Indeed, I have singled him out that he may direct his sons and his posterity to keep the way of the Lord by doing what is right and just, so that the Lord may carry into effect for Abraham the promises he made about him." Then the Lord said: "The outcry against Sodom and Gomorrah is so great, and their sin so grave, that I must go down and see whether or not their actions fully correspond to the cry against them that comes to me. I mean to find out. (Cf. Gen 18,1-33).*

With Jesus the order must necessarily be reversed. In the Gospel according to Matthew does he not reverse this order? First he gives all the Law of truth, love, justice, holiness, then descends from the mountain and teaches how it must be lived and practiced. The teaching ends on Golgotha. From the Cross Jesus shows how enemies must be loved, how to pray for persecutors and how to give life for salvation. Mary is a disciple that first listens and then performs. Everything becomes obedience. Nothing is from the personal will. This is true evangelical perfection. Martha first works. She gets tired. She bustles about. She cannot make it. She asks for help. With great love Jesus tells her that from obedience to his heart everything becomes easier and lighter. He does not want too many things. Never does he ask too much to men. He only indicates the way how to better love of the heart, mind, soul, spirit and own strength. When service, love and charity are most pure obedience, everything is bearable. What is the result of one's heart and one's own mind becomes heavy, intense and often also hateful.

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

No one can love according to truth unless he is not in listening to Jesus Christ. Today Jesus speaks through his Church. You listen to the Church, you love her. But the Church, in her ministers of the Word, is obliged to speak the Word of Jesus in the same way that Jesus was obliged to speak the Word of his Father. If there is a discrepancy between the Word of Jesus and the teaching of the ministers of the Word, of all the true love not lived by the faithful responsible for eternity are those who speak in the name of Christ the Lord. Let no one think about speaking in his own name, making one believe that he is speaking in the name of Christ. It is a grave false testimony. It is a sin that weighs in the soul more than a boulder on the body. Everyone is warned. This responsibility is also of every Christian who says words not of Christ making them be passed for his truth, his teaching and his law.

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

**CTOBER 2017**

## SECOND DECADE OF OCTOBER

# Jesus was praying in a certain place

# Gn 4,1-11; Ps 85,3-6.9-10; Lk 11,1-4.

### 11 OCTOBER

An example is worth more than a thousand "monothematic" encyclopaedias, more than a thousand specialized libraries on a single subject. An example can lead an entire nation to hell, but it can also save the whole world. Nothing is more powerful than an example both for dragging to evil and attracting to good. Scripture tells of a man to whom life had been promised as a gift, only if he had pretended to eat forbidden meat. He chose death, not wanting to be a bad example to the younger ones.

*Eleazar, one of the foremost scribes, a man of advanced age and noble appearance, was being forced to open his mouth to eat pork. But preferring a glorious death to a life of defilement, he spat out the meat, and went forward of his own accord to the instrument of torture, as men ought to do who have the courage to reject the food which it is unlawful to taste even for love of life. Those in charge of that unlawful ritual meal took the man aside privately, because of their long acquaintance with him, and urged him to bring meat of his own providing, such as he could legitimately eat, and to pretend to be eating some of the meat of the sacrifice prescribed by the king; in this way he would escape the death penalty, and be treated kindly because of their old friendship with him. But he made up his mind in a noble manner, worthy of his years, the dignity of his advanced age, the merited distinction of his gray hair, and of the admirable life he had lived from childhood; and so he declared that above all he would be loyal to the holy laws given by God. He told them to send him at once to the abode of the dead;*

*explaining: "At our age it would be unbecoming to make such a pretence; many young men would think the ninety-year-old Eleazar had gone over to an alien religion. Should I thus dissimulate for the sake of a brief moment of life, they would be led astray by me, while I would bring shame and dishonour on my old age. Even if, for the time being, I avoid the punishment of men, I shall never, whether alive or dead, escape the hands of the Almighty. Therefore, by manfully giving up my life now, I will prove myself worthy of my old age, and I will leave to the young a noble example of how to die willingly and generously for the revered and holy laws." He spoke thus, and went immediately to the instrument of torture. Those who shortly before had been kindly disposed, now became hostile toward him because what he had said seemed to them utter madness. When he was about to die under the blows, he groaned and said: "The Lord in his holy knowledge knows full well that, although I could have escaped death, I am not only enduring terrible pain in my body from this scourging, but also suffering it with joy in my soul because of my devotion to him." This is how he died, leaving in his death a model of courage and an unforgettable example of virtue not only for the young but for the whole nation (2Mac 6,18-31).*

 All the life of Jesus was a perfect example of obedience, charity, prudence, justice, fortitude, temperance, mercy, forgiveness, truth and light. There is not even one word in Him that is not pure truth and no gesture that is not the fruit of the full listening of His Father. The disciples see that Jesus prays. He does not pray as the scribes, the Pharisees. He prays in a new way: in silence, in deserted places, separating from men and often at night. They ask that he also teaches them how to pray. They want to pray as he prays. Jesus instantly satisfies their prayer.

*He was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples." He said to them, "When you pray, say: Father, hallowed be your name, your kingdom come. Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone in debt to us, and do not subject us to the final test."*

 Prayer is to manifest the needs of the heart to the One who can grant them. What does man need? To bring into the truth his relationship with God, with his brothers and with himself. With God one must dwell in his Word. With the brothers he must dwell in forgiveness and in peace. With himself he has to stay out of any temptation. Since man is also a body, he needs a piece of bread and every day he asks the Lord to provide. Everything is from the first necessity. Missing the first, the others will never exist.

Virgin Mary, Mother of Redemption, Angels and Saints make us always exemplary in everything.

# Ask and you will receive; seek and you will find

# Ml 3,13-20a; Ps 1,1-4.6; Lk 11,5-13.

### 12 OCTOBER

In the Letter to the Romans we find a principle that can help us understand what Jesus teaches his disciples about prayer. For Paul, every Christian's daily action must be born from faith. What does not come from faith is sin.

*Then let us no longer judge one another, but rather resolve never to put a stumbling block or hindrance in the way of a brother. I know and am convinced in the Lord Jesus that nothing is unclean in itself; still, it is unclean for someone who thinks it unclean. If your brother is being hurt by what you eat, your conduct is no longer in accord with love. Do not because of your food destroy him for whom Christ died. So do not let your good be reviled. For the kingdom of God is not a matter of food and drink, but of righteousness, peace, and joy in the holy Spirit; whoever serves Christ in this way is pleasing to God and approved by others. Let us then pursue what leads to peace and to building up one another. For the sake of food, do not destroy the work of God. Everything is indeed clean, but it is wrong for anyone to become a stumbling block by eating; it is good not to eat meat or drink wine or do anything that causes your brother to stumble. Keep the faith (that) you have to yourself in the presence of God; blessed is the one who does not condemn himself for what he approves. But whoever has doubts is condemned if he eats, because this is not from faith; for whatever is not from faith is sin (Omne autem quod non ex fide peccatum est* - p©n d Ö oÙk ™k p…stewj ¡mart…a ™st…n *(Rm 14,13-23).*

Faith for Paul is the will of God that must govern every action of man. You eat in faith, according to faith. Taking food should also help the faith. If it becomes a scandal, then it one does not act by faith. So is the prayer of request to men and even to the Lord. It can only be addressed because Jesus guaranteed its fulfilment. If this faith is not strong in the heart, it becomes useless to ask. The foundation, the certainty, the guarantee is missing. Jesus has made himself a guarantee for us. You pray in faith, according to the rules of faith, you will be listened to. You do not pray with faith in the manner indicated by Him, you will never be heard. Knowing this, before you start praying, before asking someone for something, you must always search your soul. It is urgent for everyone to know whether the rules of faith are all present or if one is missing. If one is missing, you must provide. The essential rule to be heard is forgiveness, a free, pure heart, without malice, perversity, deceit, guilty, lie, hatred, treachery, envy, jealousy, lust and such things. Having cleared the heart, you must immediately make the mind clean from all those thoughts that are not most pure good. Even a single thought of non-good assures that our prayer is not according to faith. It will not be heard.

*And he said to them, "Suppose one of you has a friend to whom he goes at midnight and says, 'Friend, lend me three loaves of bread, for a friend of mine has arrived at my house from a journey and I have nothing to offer him,' and he says in reply from within, 'Do not bother me; the door has already been locked and my children and I are already in bed. I cannot get up to give you anything.' I tell you, if he does not get up to give him the loaves because of their friendship, he will get up to give him whatever he needs because of his persistence. "And I tell you, ask and you will receive; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. What father among you would hand his son a snake when he asks for a fish? Or hand him a scorpion when he asks for an egg? If you then, who are wicked, know how to give good gifts to your children, how much more will the Father in heaven give the holy Spirit to those who ask him?"*

 Faith is infallible certainty that every Word spoken, uttered, taught by Jesus will be done for us, provided that the requirements demanded by the same Word are fulfilled by us. Every Word of Jesus is conditioned on his other words. Never might only one word be a norm of true faith. A norm of true faith is the Word, the Gospel, not the words, the verses, the chapters of the Gospel. This truth must also be placed in the heart. Today one believes in one word, in a verse, but he does not believe in the Word and in the Gospel.

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

# Brings back seven other spirits more wicked than itself

# Jl 1,13-15; 2,1-2; Ps 9,2-3.6.16.8-9; Lk 11,15-26.

### 13 OCTOBER

Eve had never belonged to Satan. He went and with his cunning of falsehood and lies made her his, making the whole of mankind his, in her and for her. Christ Jesus is true God and true man. Even the true man that is Jesus, Satan wants to make his own. He goes to him and tempts him with every temptation. The Gospel according to Luke reveals it with divine truth.

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

 If Jesus has always been under the devil's attack, until the last breath he exhaled on the cross, before delivering his spirit to the Father, no man might think of not being tempted and no man might overcome his temptation. He will overcome temptation only who is imprisoned into the heart of Christ and will let himself be wrapped up by the mighty light of the Holy Spirit. Jesus warns us: *"You, Christian, do not sleep tranquilly thinking either about not being tempted or that you might always overcome Satan. This thought has already fallen into his temptation. With this thought you have already opened the doors and handed your heart over to him. He might now do what he wants with you."* Satan will never leave undisturbed what is not yet his. Since he wants everything to be his, he will not have peace until he will not conquer it and for this he uses deceit, lies, creating false security in hearts. He knows how to tempt and how to win.

*Some of them said, "By the power of Beelzebul, the prince of demons, he drives out demons." Others, to test him, asked him for a sign from heaven. But he knew their thoughts and said to them, "Every kingdom divided against itself will be laid waste and house will fall against house. And if Satan is divided against himself, how will his kingdom stand? For you say that it is by Beelzebul that I drive out demons. If I, then, drive out demons by Beelzebul, by whom do your own people drive them out? Therefore they will be your judges. But if it is by the finger of God that (I) drive out demons, then the kingdom of God has come upon you. When a strong man fully armed guards his palace, his possessions are safe. But when one stronger than he attacks and overcomes him, he takes away the armour on which he relied and distributes the spoils. Whoever is not with me is against me, and whoever does not gather with me scatters. "When an unclean spirit goes out of someone, it roams through arid regions searching for rest but, finding none, it says, 'I shall return to my home from which I came.' But upon returning, it finds it swept clean and put in order. Then it goes and brings back seven other spirits more wicked than itself who move in and dwell there, and the last condition of that person is worse than the first."*

To the Christian Jesus asks for one thing: *"Watch my life. Study how Satan tempted me. Scan how every day, he invented new traps. Contemplate how he was spying to make me fall into some trap. Reflect on the instruments used by him: the Law and its doctors, holiness and its cultivators, politics and its ministries, suffering and its sick, miracles and its claimants."* As Satan used all things, even what was most holy, to tempt Jesus and make him fall, that is how he will act toward every disciple. He will also serve himself of his holiness to make him fall into the pit. Whoever does not want to fall into temptation will have to hide in the heart of Christ and in his light.

Virgin Mary, Mother of Redemption, Angels and Saints hide us in the heart of Jesus.

# Blessed is the womb that carried you

# Jl 4,12-21; Ps 96,1-2.5-6.11-12; Lk 11,27-28.

### 14 OCTOBER

The bliss of a man, a woman, a child, an elder, whatever he does and works is never a fruit of the flesh. If the flesh was able to give bliss to man, God would instantly become useless, Christ would no longer be needed by anyone, the Holy Spirit could retire with all his wisdom and eternal intelligence. Every man who comes into this world is already in death. He goes into life only by the work of Christ Jesus, for his faith in him. He remains in life and in bliss remaining in his Word. This truth is beautifully revealed by the Apostle Paul.

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

*Therefore, just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned - for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come. But the gift is not like the transgression. For if by that one person's transgression the many died, how much more did the grace of God and the gracious gift of the one person Jesus Christ overflow for the many. And the gift is not like the result of the one person's sinning. For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal. For if, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous. The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord (Rm 5,1-21).*

 All the ancient Scriptures and even the New Testament, in all its fullness of light and grace, attest that the bliss of a man is only from the Word of God, listened to and put into practice. Never will there come only one beatitude from the flesh because the flesh is death.

*While he was speaking, a woman from the crowd called out and said to him, "Blessed is the womb that carried you and the breasts at which you nursed." He replied, "Rather, blessed are those who hear the word of God and observe it."*

Jesus is blessed not because he has been brought in his mother's womb, but because he lives of most pure obedience to every Word that comes from the heart of his Father. What He says and does, is only obedience to God. If his works are good, it is not because he is humanly capable of such good, but because the Father is the one who in him performs his works. The bliss on earth and in heaven of a man is the fruit of his obedience.

Virgin Mary, Mother of Redemption, Angels and Saints make us children of obedience.

# But they refused to come

# Is 25,6-10a; Ps 22,1-6; Phil 4,12-14.19-20; Mt 22,1-14.

### 15 OCTOBER – XXVIII SUNDAY O.T.

In the confusion that today envelops the world, some evangelical clarity is more than potent penicillin for a sick with bronchopneumonia. The world today is sick of mental, spiritual, religious bronchopneumonia in the faith. It has turned all its thoughts into pure faith. Today we are governed by the religion of abortion, divorce, euthanasia and rent uterus, lifeless marriage of two people of the same sex, pleasure at all costs and the reduction of the human person to one thing. This is our modern religion and faith, which is transversal, it has settled in all the ancient and new religions, ancient and new faiths. This modern religion is gradually replacing all the others. The others may exist, provided they all adore this new religion and faith and no one dares oppose it, otherwise human laws will be imposed that will refute every word of contrast, every defence of ancient religions and ancient faiths. This is the religious condition of the present world.

Jesus - His for man is true foolishness, rather madness - comes and makes you a proposal. He says to you that work for the death of man and for his end on earth, that there is an even worse end which is your eternal death in hell. He invites you to go to his weddings that will be of joy and eternal life. If you accept the invitation, you will enter the banquet hall and will rejoice for eternity. If you refuse it for a sheep, a cow, a cat, or a dog you have bought and to whom you owe your care, you will never enter his everlasting joy again. It is an invitation. You believe. You do not you believe. You accept. You refuse it. However, know that if you accept, you will enter into his eternal joy. If you refuse it, you will remain in your death and you will work for death. You will have no eternal life. This is his proposal, his invitation. He also attested to you that his Word is most pure truth. You can also say that it is falsehood and lies. You take the eternal consequences. Christ never speaks in vain.

*Jesus again in reply spoke to them in parables, saying, "The kingdom of heaven may be likened to a king who gave a wedding feast for his son. He dispatched his servants to summon the invited guests to the feast, but they refused to come. A second time he sent other servants, saying, 'Tell those invited: "Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast."' Some ignored the invitation and went away, one to his farm, another to his business. The rest laid hold of his servants, mistreated them, and killed them. The king was enraged and sent his troops, destroyed those murderers, and burned their city. Then he said to his servants, 'The feast is ready, but those who were invited were not worthy to come. Go out, therefore, into the main roads and invite to the feast whomever you find.' The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests. But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. He said to him, 'My friend, how is it that you came in here without a wedding garment?' But he was reduced to silence. Then the king said to his attendants, 'Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.' Many are invited, but few are chosen."*

 Who accepts the invitation must also accept the invitation-related rules. He will have to show up in the banquet hall with his wedding dress. What is this costume and where can it be bought? This dress is not bought. The bridal dress is to dress Christ, dressing his faith, his charity, his hope, his obedience, his meekness, his humility, his cross and his death. Without dressing Christ, even if we accept the invitation, there is no place for us in the eternal room of the banquet of joy and peace, light and true love. But if you do not enter this room of light, every man will end up in the darkness room, where there is only torment and no peace, death and no life, fire that burns soul and body and while burning them it renews them to burn them again for eternity. No one is obliged to believe. One thing is certain. Historically, Jesus has testified that all his words are pure truth. All the cultists of the new religion, who are based on the word of Satan, must know that every word of theirs has always turned to be false, untruth, of death and not of life. Let everyone choose what he wants.

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

# This generation is an evil generation

# Rm 1,1-7; Ps 97,1-4; Lk 11,29-32.

### 16 OCTOBER

Solomon never made any miracle. He was great for his wisdom. Saba's queen, having heard his fame, came from far-off regions to listen to him and to prove whether his was true wisdom, as everyone claimed. She was convinced that it was true wisdom.

*The queen of Sheba, having heard of Solomon's fame, came to test him with subtle questions. She arrived in Jerusalem with a very numerous retinue, and with camels bearing spices, a large amount of gold, and precious stones. She came to Solomon and questioned him on every subject in which she was interested. King Solomon explained everything she asked about, and there remained nothing hidden from him that he could not explain to her. When the queen of Sheba witnessed Solomon's great wisdom, the palace he had built, the food at his table, the seating of his ministers, the attendance and garb of his waiters, his banquet service, and the holocausts he offered in the temple of the Lord, she was breathless. "The report I heard in my country about your deeds and your wisdom is true," she told the king. "Though I did not believe the report until I came and saw with my own eyes, I have discovered that they were not telling me the half. Your wisdom and prosperity surpass the report I heard. Happy are your men, happy these servants of yours, who stand before you always and listen to your wisdom. Blessed be the Lord, your God, whom it has pleased to place you on the throne of Israel. In his enduring love for Israel, the Lord has made you king to carry out judgment and justice." (1Kings 10,1-9).*

Even Jonah did no miracles. In Nineveh he said only a few words: *"Forty days yet and Nineveh will be destroyed."* Listening to these Words, the whole city repented turning away from all its iniquity and beginning to walk in the good.

*The word of the Lord came to Jonah a second time: "Set out for the great city of Nineveh, and announce to it the message that I will tell you." So Jonah made ready and went to Nineveh, according to the Lord's bidding. Now Nineveh was an enormously large city; it took three days to go through it. Jonah began his journey through the city, and had gone but a single day's walk announcing, "Forty days more and Nineveh shall be destroyed," when the people of Nineveh believed God; they proclaimed a fast and all of them, great and small, put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, laid aside his robe, covered himself with sackcloth, and sat in the ashes. Then he had this proclaimed throughout Nineveh, by decree of the king and his nobles: "Neither man nor beast, neither cattle nor sheep, shall taste anything; they shall not eat, nor shall they drink water. Man and beast shall be covered with sackcloth and call loudly to God; every man shall turn from his evil way and from the violence he has in hand. Who knows, God may relent and forgive, and withhold his blazing wrath, so that we shall not perish." When God saw by their actions how they turned from their evil way, he repented of the evil that he had threatened to do to them; he did not carry it out (Jn 3,1-10).*

 Jesus comes, he upturns heaven and earth with his miracles, he does not only speak with a word of wisdom, but also coated with divine omnipotence, but hearts do not get converted. Rather, they tempt him so that he makes signs that they prove with absolute certainty, against every possible doubt that He truly comes from God. But will there be for the mind obscured by sin, idolatry and immorality a sign capable of persuading? Conversion is not from the sign, but from the Word full of the Holy Spirit. If the Holy Spirit does not convert their hearts, no sign will convert them, rather they will persevere in their obstinacy and closure to all truths of salvation and redemption

*While still more people gathered in the crowd, he said to them, "This generation is an evil generation; it seeks a sign, but no sign will be given it, except the sign of Jonah. Just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation. At the judgment the queen of the south will rise with the men of this generation and she will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and there is something greater than Solomon here. At the judgment the men of Nineveh will arise with this generation and condemn it, because at the preaching of Jonah they repented, and there is something greater than Jonah here.*

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

# Inside you are filled with plunder and evil

# Rm 1,16-25; Ps 18,2-5; Lk 11,37-41.

### 17 OCTOBER

That of the Pharisees was a particular religion. By abolishing every bond with the Word of the Lord, they had invented their own religion, made of exterior prescriptions concerning the body only. It was as if soul and spirit did not exist for them. Exteriority was perfect. Interiority was completely absent. But always in the people of the Lord there was this tendency to the visible, while the invisible spiritual was cancelled. Just think on what happened at Mount Sinai. The people asked Aaron a visible God, and also a cult to give vent to all the passions of man. A religion that mortifies the passions of the body does not fit with man.

*When the people became aware of Moses' delay in coming down from the mountain, they gathered around Aaron and said to him, "Come, make us a god who will be our leader; as for the man Moses who brought us out of the land of Egypt, we do not know what has happened to him." Aaron replied, "Have your wives and sons and daughters take off the golden earrings they are wearing, and bring them to me." So all the people took off their earrings and brought them to Aaron, who accepted their offering, and fashioning this gold with a graving tool, made a molten calf. Then they cried out, "This is your God, O Israel, who brought you out of the land of Egypt." On seeing this, Aaron built an altar before the calf and proclaimed, "Tomorrow is a feast of the Lord." Early the next day the people offered holocausts and brought peace offerings. Then they sat down to eat and drink, and rose up to revel. With that, the Lord said to Moses, "Go down at once to your people, whom you brought out of the land of Egypt, for they have become depraved. They have soon turned aside from the way I pointed out to them, making for themselves a molten calf and worshiping it, sacrificing to it and crying out, 'This is your God, O Israel, who brought you out of the land of Egypt!' As he drew near the camp, he saw the calf and the dancing. With that, Moses' wrath flared up, so that he threw the tablets down and broke them on the base of the mountain. Taking the calf they had made, he fused it in the fire and then ground it down to powder, which he scattered on the water and made the Israelites drink. Moses asked Aaron, "What did this people ever do to you that you should lead them into so grave a sin?" Aaron replied, "Let not my lord be angry. You know well enough how prone the people are to evil. They said to me, 'Make us a god to be our leader; as for the man Moses who brought us out of the land of Egypt, we do not know what has happened to him.' So I told them, 'Let anyone who has gold jewellery take it off.' They gave it to me, and I threw it into the fire, and this calf came out." When Moses realized that, to the scornful joy of their foes, Aaron had let the people run wild,* *he stood at the gate of the camp and cried (Ex 32,1-8.19-25).*

A religion without Commandments does not serve anything, because religion wanted by God is not based on worship but on the observance of the Law. So also the religion renewed by Jesus is not based on worship, but on obedience to the Gospel, to the Word. It is obedience to the Word that gives salvation. The worship is way and it is a means so that the Word is observed in its fullness of truth and light. Jesus says to the Pharisees, you have a religion in which it is sin not to wash your hands before eating. However, my Father wants a religion in which it is sin not to wash the heart from its greed and wickedness to make it become pure, meek, charitable, rich in forgiveness and pity.

*After he had spoken, a Pharisee invited him to dine at his home. He entered and reclined at table to eat. The Pharisee was amazed to see that he did not observe the prescribed washing before the meal. The Lord said to him, "Oh you Pharisees! Although you cleanse the outside of the cup and the dish, inside you are filled with plunder and evil. You fools! Did not the maker of the outside also make the inside? But as to what is within, give alms, and behold, everything will be clean for you.*

Jesus wants his religion to be the freedom of the heart and spirit from any attachment to the things of the earth. He wants religion in which the body is governed by all virtues. He loves the religion in which the soul is perpetually moved by the Holy Spirit to the greater good, the fullest obedience to every Word that came out, comes and will come out of the mouth of God. Religion without obedience to the Word is false .

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

# The kingdom of God is at hand for you

# 2Tm 4,10-17b; Ps 144,10-13.17-18; Lk 10,1-9.

### 18 OCTOBER

When a word is always repeated, its meaning of origin is forgotten in the end and each charges it with its own personal thoughts, often for nothing corresponding to its eternal truth. Jesus sends his people to proclaim the kingdom, not only to announce it, but also to build it, but showing it built in their body, soul, and spirit. Then it is fair to ask, *"But what is the kingdom of God in truth?"* Jesus reveals to Pilate what the kingdom of God is for him. Paul also manifests it to Christians.

*So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants (would) be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?" (Jn 18,33-38).*

 The kingdom of God is a constant search and incarnation of truth. Truth is the heart of the Father given to us as the Word, so that through obedience to it we transform our heart, making it, through the work of the Holy Spirit, in Christ, in all similar to that of the Father. Having become our heart truth, as truth is the heart of God, we love according to the truth, always in Christ, for Christ, with Christ, moved by his Holy Spirit.

*For the kingdom of God is not a matter of food and drink, but of righteousness, peace, and joy in the holy Spirit; whoever serves Christ in this way is pleasing to God and approved by others (Rm 14.17-18). I say, then: live by the Spirit and you will certainly not gratify the desire of the flesh. For the flesh has desires against the Spirit, and the Spirit against the flesh; these are opposed to each other, so that you may not do what you want. But if you are guided by the Spirit, you are not under the law. Now the works of the flesh are obvious: immorality, impurity, licentiousness, idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions, occasions of envy, drinking bouts, orgies, and the like. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. In contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. Against such there is no law. Now those who belong to Christ (Jesus) have crucified their flesh with its passions and desires. If we live in the Spirit, let us also follow the Spirit. Let us not be conceited, provoking one another, envious of one another (Gal 5,1-25).*

In the early mission, the disciples of Jesus can only show something of the transforming power that every announcer of the kingdom of God works. Yet the Spirit has not been poured out by Jesus and today only Christ can show all the power of grace, truth, life, holiness, peace and joy that live in the heart of who is the entirely kingdom of God.

*After this the Lord appointed seventy (-two) others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, "The harvest is abundant but the labourers are few; so ask the master of the harvest to send out labourers for his harvest. Go on your way; behold, I am sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, 'Peace to this household.' If a peaceful person lives there, your peace will rest on him; but if not, it will return to you. Stay in the same house and eat and drink what is offered to you, for the labourer deserves his payment. Do not move about from one house to another. Whatever town you enter and they welcome you, eat what is set before you, cure the sick in it and say to them, 'The kingdom of God is at hand for you.'*

The new way of being disciples shows that it is really close. Novelty has already started to work in the world. The kingdom must not only be announced, but manifested in its power of truth, grace, justice, peace and holiness. He builds it who manifests it.

Virgin Mary, Mother of Redemption, Angels and Saints help us manifest the kingdom.

# You have taken away the key of knowledge

# Rm 3,21-30a; Ps 129,1-6; Lk 11,47-54.

### 19 OCTOBER

The doctors of the law had the keys of God's heart in their hands. Through the holy exercise of their ministry, they should have always opened the heart of the Father and drawn from it all the power of light that comes from the knowledge of Him. What did they do instead? They took away the key from the heart of God. They did not use it for them. They forbade access to knowledge to those who were and are craving, eager of an ever greater light. They did not come in and no one was allowed to enter.

This horrible sin is not just of the doctors of the Law of the times of Jesus, it is also of every theologian who reduces the Word of the Gospel to falsehood. It is of all priests who preach human words instead of merely saying the Word of the Lord. It is of all the disciples of Jesus who consume their lives in vices and the transgression of the Commandments, giving scandal and preventing thus that anyone can fall in love with Christ Jesus and his Gospel. Every disciple of Jesus, living badly his charisma and ministry, can close the doors of the kingdom. So he does not come in and no one might ever get in. Who in the least and who in a lot we are all responsible for this sin. Only the saints are not guilty of it because they are always with the key in hand to open to themselves and the whole world the gates of the science and knowledge of the heart of the Father, of Christ the Lord, of the Holy Spirit and of the Virgin Mary.

But all other enthusiasts of any religion are greatly guilty of this sin on earth, when they prevent, hinder, forbid to their subjects and followers, to look for the greater truth, the brighter light they glimpse, because they are guided towards it by the Holy Spirit. If there was no such sin of conservatism, of closure to transcendence always to be searched, of immanentism of the past and immobility in formulas by now consumed by the use, the world would open to Christ, for it seeks Christ and yearns to go toward Christ, because it is moved invisibly by the Holy Spirit. As God does everything to open the doors of his heart. The man does his best to close them. God presses so that people enter it. Man obstructs so that they do not enter and pushes to turn away from it. It is a pity for he condemns us and condemns the world to eternal perdition because he condemns it to everlasting idolatry.

*Woe to you! You build the memorials of the prophets whom your ancestors killed. Consequently, you bear witness and give consent to the deeds of your ancestors, for they killed them and you do the building. Therefore, the wisdom of God said, 'I will send to them prophets and apostles; some of them they will kill and persecute' in order that this generation might be charged with the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zechariah who died between the altar and the temple building. Yes, I tell you, this generation will be charged with their blood! Woe to you, scholars of the law! You have taken away the key of knowledge. You yourselves did not enter and you stopped those trying to enter." When he left, the scribes and Pharisees began to act with hostility toward him and to interrogate him about many things, for they were plotting to catch him at something he might say.*

For Jesus eternal life is the true knowledge of God and of the one whom the Father has sent.

*When Jesus had said this, he raised his eyes to heaven and said, "Father, the hour has come. Give glory to your son, so that your son may glorify you, just as you gave him authority over all people, so that he may give eternal life to all you gave him. Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ. I glorified you on earth by accomplishing the work that you gave me to do. Now glorify me, Father, with you, with the glory that I had with you before the world began (Jn 17,1-5).*

It is endless sadness to realize that today there is no more talk of knowledge of the Father's heart, which is all in the heart of Christ, perpetually illuminated by the light of the Holy Spirit, but only of futile problems of the earth. Without the knowledge of the Father's heart, we will always speak as dead people who discuss of death. Never will we speak of eternal life.

Virgin Mary, Mother of Redemption, Angels and Saints make us givers of knowledge.

**Beware of the leaven - that is, the hypocrisy - of the Pharisees**

**Rm 4,1-8; Ps 31,1-2.5.11; Lk 12,1-7.**

### 20 OCTOBER

The Gospel according to Matthew begins by emphasizing the hypocrisy of the Pharisees and Sadducees. Fiction, mask, appearance serve their credibility and they know how to take advantage of everything, as long as they are thought to be just and holy in the eyes of men. But John sees with God's eyes. Their hypocrisy does not go unnoticed.

*When he saw many of the Pharisees and Sadducees*[*7*](http://www.vatican.va/archive/ENG0839/__PVC.HTM#$2W7)*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).*

Jesus comes, for full three years he announces the good news, teaches the Gospel of God, performs miracles and reveals all the truth and charity of the Father. At the end of his mission the Pharisee remained a hypocrit. His Word was not even able to scratch him.

*Then Jesus spoke to the crowds and to his disciples, saying, "The scribes and the Pharisees have taken their seat on the chair of Moses. Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice. They tie up heavy burdens (hard to carry) and lay them on people's shoulders, but they will not lift a finger to move them. All their works are performed to be seen. They widen their phylacteries and lengthen their tassels. They love places of honour at banquets, seats of honour in synagogues, greetings in marketplaces, and the salutation 'Rabbi.' As for you, do not be called 'Rabbi.' You have but one teacher, and you are all brothers. Call no one on earth your father; you have but one Father in heaven. Do not be called 'Master'; you have but one master, the Messiah. The greatest among you must be your servant. Whoever exalts himself will be humbled; but whoever humbles himself will be exalted. "Woe to you, scribes and Pharisees, you hypocrites. You lock the kingdom of heaven before human beings. You do not enter yourselves, nor do you allow entrance to those trying to enter (Mt 23,1-13).*

Can Jesus allow the new alliance to be transformed into hypocrisy? Never. For this he warns his disciples to keep away from every hypocrisy. He has decided that in his realm anything that a person will do in concealment will immediately come to light. It does not remain hidden even the moment it is operated. It is exposed to full light the very moment it is accomplished. Nothing will remain hidden.

*Meanwhile, so many people were crowding together that they were trampling one another underfoot. He began to speak, first to his disciples, "Beware of the leaven - that is, the hypocrisy - of the Pharisees. "There is nothing concealed that will not be revealed, nor secret that will not be known. Therefore whatever you have said in the darkness will be heard in the light, and what you have whispered behind closed doors will be proclaimed on the housetops. I tell you, my friends, do not be afraid of those who kill the body but after that can do no more. I shall show you whom to fear. Be afraid of the one who after killing has the power to cast into Gehenna; yes, I tell you, be afraid of that one. Are not five sparrows sold for two small coins? Yet not one of them has escaped the notice of God. Even the hairs of your head have all been counted. Do not be afraid. You are worth more than many sparrows.*

If nothing remains hidden, if everything will always come to light, every disciple of Jesus must be wise. He might never say, *"I do this dishonest and immoral act, a little sound, anyway nobody sees and nobody knows."* This is reasoning of foolishness and non faith. Jesus said it. What you do is always known. This is the law of his kingdom. It is known, not because you cannot trust anyone, but because Jesus said it. What you do is known. What you think comes to light. What you imagine, is revealed.

Virgin Mary, Mother of Redemption, Angels and Saints free us from every hypocrisy.

**OCTOBER 2017**

## THIRD DECADE OF OCTOBER

# The one who blasphemes against the holy Spirit will not be forgiven

# Rm 4,13.16-18; Ps 104,5-6.8-9.42-43; Lk 12,8-12.

### 21 OCTOBER

Christ Jesus speaks from the heart of the Father, the Holy Spirit speaks from the heart of Christ, if the Church wants to speak from the heart of Christ, that speaks from the heart of the Father, she must always speak from the heart of the Holy Spirit. Church, Holy Spirit, Christ Jesus and the Father must be one truth. Since the Father, Christ the Lord, and the Holy Spirit are only one Word and one Heart, if there is a difference between the heart and the Word and the heart of the Holy Spirit, it is a sign that the Church speaks from her heart and no longer from the heart of the Spirit of God. When the unity of Word with the Spirit of God is broken, the Word of the Church is no longer of salvation, but of perdition, for it is no longer Word of light, but thoughts of infernal darkness. Attention must always be a supreme. St. Paul warns Christians so that they never detach themselves from the teaching of the Apostles, otherwise their faith is vain. It does not produce any fruit of salvation either for them or for others. Only the Word of Christ Jesus given in the Holy Spirit by the Apostles is salvation.

*Now I am reminding you, brothers, of the gospel I preached to you, which you indeed received and in which you also stand. Through it you are also being saved, if you hold fast to the word I preached to you, unless you believed in vain. For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Kephas, then to the Twelve. After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the apostles. Last of all, as to one born abnormally, he appeared to me. For I am the least of the apostles, not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me has not been ineffective. Indeed, I have toiled harder than all of them; not I, however, but the grace of God (that is) with me. Therefore, whether it be I or they, so we preach and so you believed (1Cor 15,1-11). I am amazed that you are so quickly forsaking the one who called you by (the) grace (of Christ) for a different gospel (not that there is another). But there are some who are disturbing you and wish to pervert the gospel of Christ. But even if we or an angel from heaven should preach (to you) a gospel other than the one that we preached to you, let that one be accursed! As we have said before, and now I say again, if anyone preaches to you a gospel other than the one that you received, let that one be accursed! Am I now currying favour with human beings or God? Or am I seeking to please people? If I were still trying to please people, I would not be a slave of Christ. Now I want you to know, brothers, that the gospel preached by me is not of human origin. For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ (Gal 1,6-12).*

If Jesus says that there is a sin that will never be forgiven, either in heaven or on earth, either by men and or by God, can the disciples of Jesus shout to the world that all sins are forgiven by the Father? Might the Father ever deny the Word that Jesus has drawn into his heart to give truth to a word that his disciples draw in their hearts and shout it as a most pure truth drawn into the heart of God?

*I tell you, everyone who acknowledges me before others the Son of Man will acknowledge before the angels of God. But whoever denies me before others will be denied before the angels of God. "Everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the holy Spirit will not be forgiven. When they take you before synagogues and before rulers and authorities, do not worry about how or what your defence will be or about what you are to say. For the holy Spirit will teach you at that moment what you should say."*

This reasoning applies to every other Word of the Gospel. If all the Words of the Gospel come from the heart of the Father, might the Father ever refute a single Word of Christ Jesus to give credit to the words of his disciples that attest the contrary? Never might the Father deny Jesus Christ. It would be denying himself. However, he will always refute his disciples and disprove them with their spiritual sterility. Each Word pronounced by them not drawn into the heart of Christ, in the Holy Spirit, is a Word that does not give any eternal life. They leave the world in its and add other death.

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

# You are not concerned with anyone's opinion

# Is 45,1.4-6; Sal 95,1.3-5.7-10; 1 Ts 1,1-5b; Mt 22,15-21.

### 22 OCTOBER – XXIX SUNDAY O.T.

Great misdeeds are often prepared with a word of peace, praise and exaltation. Eud killed Eglon king of Moab, going off into a corner with him to report him a word on the part of God.

*The Israelites then served Eglon, king of Moab, for eighteen years. But when the Israelites cried out to the Lord, he raised up for them a savior, the Benjaminite Ehud, son of Gera, who was left-handed. It was by him that the Israelites sent their tribute to Eglon, king of Moab. Ehud made himself a two-edged dagger a foot long, and wore it under his clothes over his right thigh. He presented the tribute to Eglon, king of Moab, who was very fat, and after the presentation went off with the tribute bearers. He returned, however, from where the idols are, near Gilgal, and said, "I have a private message for you, O king." And the king said, "Silence!" Then when all his attendants had left his presence, and Ehud went in to him where he sat alone in his cool upper room, Ehud said, "I have a message from God for you." So the king rose from his chair, and then Ehud with his left hand drew the dagger from his right thigh, and thrust it into Eglon's belly. The hilt also went in after the blade, and the fat closed over the blade because he did not withdraw the dagger from his body. Then Ehud went out into the hall, shutting the doors of the upper room on him and locking them. When Ehud had left and the servants came, they saw that the doors of the upper room were locked, and thought, "He must be easing himself in the cool chamber." They waited until they finally grew suspicious. Since he did not open the doors of the upper room, they took the key and opened them. There on the floor, dead, lay their lord! During their delay Ehud made good his escape and, passing the idols, took refuge in Seirah (Jdg 3,14-26).*

Joab killed Abner, taking him aside, pretending to talk to him peacefully.

*Joab then left David, and without David's knowledge sent messengers after Abner, who brought him back from the cistern of Sirah. When Abner returned to Hebron, Joab took him aside within the city gate as though to speak with him privately. There he stabbed him in the abdomen, and he died in revenge for the killing of Joab's brother Asahel. Later David heard of it and said: "Before the Lord; I and my kingdom are forever innocent. May the full responsibility for the death of Abner, son of Ner, be laid to Joab and to all his family. May the men of Joab's family never be without one suffering from a discharge, or a leper, or one unmanly, one falling by the sword, or one in need of bread!" (Joab and his brother Abishai had lain in wait for Abner because he killed their brother Asahel in battle at Gibeon.) Then David said to Joab and to all the people who were with him, "Rend your garments, gird yourselves with sackcloth, and mourn over Abner." King David himself followed the bier. When they had buried Abner in Hebron, the king wept aloud at the grave of Abner, and the people also wept (2Sam 3,26-32).*

The Pharisees also want to kill Jesus, pretending to speak with him with deep conviction, attesting faith in his words. But Jesus is not Abner and not even Eud. Jesus is full of the Holy Spirit and unmasks their hypocrisy, adulation, falsehood and deception of their heart. No one might pretend before the Holy Spirit. No one might ever obscure his mighty light. Only who is in the Holy Spirit does not fall into the traps of men. Whoever is not in the Spirit of God will always let himself be deceived and only one word, one answer, one manifested thought might ruin and lead him to death.

*Then the Pharisees went off and plotted how they might entrap him in speech. They sent their disciples to him, with the Herodians, saying, "Teacher, we know that you are a truthful man and that you teach the way of God in accordance with the truth. And you are not concerned with anyone's opinion, for you do not regard a person's status. Tell us, then, what is your opinion: Is it lawful to pay the census tax to Caesar or not?" Knowing their malice, Jesus said, "Why are you testing me, you hypocrites? Show me the coin that pays the census tax." Then they handed him the Roman coin. He said to them, "Whose image is this and whose inscription?" They replied, "Caesar's." At that he said to them, "Then repay to Caesar what belongs to Caesar and to God what belongs to God."*

The soul and the spirit, the thoughts and the will are of God. They must always be donated God. The body is of Caesar and Jesus hands it over to him so that he hangs it on a cross.

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

# Take care to guard against all greed

# Rm 4,20-25; Ps Lk 1,68-75; Lk 12,13-21.

### 23 OCTOBER

God, our God, blesses man and his work, earth and plants, every other activity that his creature takes up and many fruits are yielded. Thinking about it, the agents involved in production are three: the ground with its infinite wealth, which is God, the blessing of God, it is also of God, and the work of man, it, too, is the fruit of intelligence, God's gift, and of health, it, also a gift from God. As it can be seen in a proportion from one to one hundred, ninety nine percent of capital is put by the Lord and only one part is put by man. It is justice to give God the part that is due to God. God devolves his part to the benefit of the poor and the derelict, in addition he gives blessing upon blessing to those who live the utmost of righteousness by giving God his share. If God puts almost everything, it is right that he is given his due. This rule is already announced by Tobi to his son Tobia concerning the Angelo Raphael.

*When the wedding celebaration came to an end, Tobit called his son Tobiah and said to him, "Son, see to it that you give what is due to the man who made the journey with you; give him a bonus too." Tobiah said: "Father, how much shall I pay him? It would not hurt me at all to give him half of all the wealth he brought back with me. He led me back safe and sound; he cured my wife; he brought the money back with me; and he cured you. How much of a bonus should I give him?" Tobit answered, "It is only fair, son, that he should receive half of all that he brought back." So Tobiah called Raphael and said, "Take as your wages half of all that you have brought back, and go in peace." Raphael called the two men aside privately and said to them: "Thank God! Give him the praise and the glory. Before all the living, acknowledge the many good things he has done for you, by blessing and extolling his name in song. Before all men, honour and proclaim God's deeds, and do not be slack in praising him. A king's secret it is prudent to keep, but the works of God are to be declared and made known. Praise them with due honour. Do good, and evil will not find its way to you. Prayer and fasting are good, but better than either is almsgiving accompanied by righteousness. A little with righteousness is better than abundance with wickedness. It is better to give alms than to store up gold; for almsgiving saves one from death and expiates every sin. Those who regularly give alms shall enjoy a full life; but those habitually guilty of sin are their own worst enemies (Tb 12,1-10).*

The man of the parable receives from the Lord an abundant harvest and what does he think? Keeping it all for himself. He does not think at all of being unfair before the Lord, so as to let himself be prolonged life with a thousand other blessings by Him. His ravenousness and greed is stopped the same night after having finished accumulating all his possessions. He did not enjoy them in his life. He does not gain any benefit for his death. We know that for the greedy and gluttonous of material wealth there is the eternal pit of hell.

*Someone in the crowd said to him, "Teacher, tell my brother to share the inheritance with me." He replied to him, "Friend, who appointed me as your judge and arbitrator?" Then he said to the crowd, "Take care to guard against all greed, for though one may be rich, one's life does not consist of possessions." Then he told them a parable. "There was a rich man whose land produced a bountiful harvest. He asked himself, 'What shall I do, for I do not have space to store my harvest?' And he said, 'This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods and I shall say to myself, "Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!" But God said to him, 'You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?' Thus will it be for the one who stores up treasure for himself but is not rich in what matters to God."*

To us the choice: believe or not believing in the Word of Jesus. Being just to God or being unjust. If one is just, for our alms the Lord will welcome us into his holy mountain, into his eternal tent. If we are unjust, that is to say, gluttonous and greedy, selfish and deaf to the cry of the poor, there will be no place for us in his tent. We will go live forever with the master that teaches every man how to be avaricious, gluttonous, thief, murderous and ruthless toward his brothers. God has determined that all the extra given to the human body, becomes for the same body as a source of illness and also a cause of immediate death. The practice of perfect justice is a source of life on earth and in heaven.

Virgin Mary, Mother of Redemption, Angels and Saints always make us righteous before God.

# Gird your loins and light your lamps

# Rm 5,12.15b.17-19.20b-21; Ps 39,7-10.17; Lk 12,35-38.

### 24 OCTOBER

The image is taken from the ritual of Easter, according to what the Book of Exodus prescribes. The Lord is about to pass. When he arrives, one leaves everything and begins his journey to the country of freedom, far from any slavery and oppression.

*Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs. It shall not be eaten raw or boiled, but roasted whole, with its head and shanks and inner organs. None of it must be kept beyond the next morning; whatever is left over in the morning shall be burned up. "This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the Lord. For on this same night I will go through Egypt, striking down every first - born of the land, both man and beast, and executing judgment on all the gods of Egypt-I, the Lord! But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you. "This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the Lord, as a perpetual institution (Ex 12,3-14).*

 Few know that the bread with which we celebrate the Eucharist and of which we are nourished is unleavened. Its meaning is the same as that of ancient Easter. There is no time for fermenting the dough. There must be hurry. The Lord is about to come. Here it is, he is coming. We have to leave. Paul wants the Christian himself to be unleavened, dough not leavened with malice and perversity, but unleavened with sincerity and truth, so when the Lord comes, he will soon bring him to his eternal kingdom. If we are not light we will not enjoy the light.

*Your boasting is not appropriate. Do you not know that a little yeast leavens all the dough? Clear out the old yeast, so that you may become a fresh batch of dough, inasmuch as you are unleavened. For our paschal lamb, Christ, has been sacrificed. Therefore let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote you in my letter not to associate with immoral people, not at all referring to the immoral of this world or the greedy and robbers or idolaters; for you would then have to leave the world. But I now write to you not to associate with anyone named a brother, if he is immoral, greedy, an idolater, a slanderer, a drunkard, or a robber, not even to eat with such a person. For why should I be judging outsiders? Is it not your business to judge those within? God will judge those outside. "Purge the evil person from your midst" (1Cor 5,6-13).*

The Lord will come. Nobody knows when. Every moment is his time. At every moment we must be found unleavened with truth and sincerity to enter with him in his kingdom.

*"Gird your loins and light your lamps and be like servants who await their master's return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants.*

If the Lord coming, finds us a yeast of perversity, malice, disobedience, we cannot enter with Him in his Paradise. We will be excluded forever, thrown into darkness and fire that never extinguishes. It is his truth. Everyone may also not believe, but only to his own harm. Every Word of Christ Jesus was tested with fire. Having resisted fire, it resists every perverse and evil heart. It comes to fulfilment for those who believe and for those who do not believe. We have the choice: listening to Him and saving us, not listening to him and damning us.

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

# You also must be prepared

# Rm 6,12-18; Ps 123,1-8; Lk 12,39-48.

### 25 OCTOBER

If death was the last thing for a man, just as it is for an animal, we should neither keep ourselves ready nor being worried. Just as before, we did not exist and we have been put into being, so now we are and from death we return to non being. If it were so, everyone could live as he likes. There would no longer exist either good or evil. Everything would be an act of strength. Even homicides, massacres, every other way to suppress a man, including euthanasia, suicide, abortion, gas chambers and other sophisticated instruments of our day, would be a return to nothing. One was nothing and nothing he becomes. Death would be a sponge that would make everything go back to nothing. But this is non anthropological anthropology, because true anthropology teaches that man was created for immortality and for him there is no return to nothing with death because there is only the passage from time to non-time, from the finite to eternal infinite.

Our true anthropology, which is the only true one, because truth can only be one and not two, is born from the revelation that the very Creator of man has made Himself personally in Christ Jesus. Not only through Jesus the Lord but also through all his prophets and confirmed by the Saints of the Church and his Magisterium. Scripture, Tradition, Magisterium, Theology, Agiography say one single truth: *"After death there is the judgment of God on all our works, words, omissions and thoughts. Judgment can be of salvation or of eternal condemnation. Salvation can be immediate with entry in Paradise, or postponed, with a "purification time" in Purgatory."* To be approved by God we must die in the state of grace, that is, without any mortal sin in the soul. If we die as unjust persons, there will not be place in his eternal tent for us. But even if we die as imperfect, that is righteous, but not holy, we must purify ourselves through a long and hard expiation. If this "eschatological anthropology is false, then the whole Gospel is false. If it is non-existent, the entire Gospel loses consistency. The Gospel must be observed in view of eternal salvation. If there is no judgment after death, because everyone will go to Heaven, there is no need for any obedience to the Word. But even if there is no eternity for anyone, but return to nothing, not even in this case obedience to the Word is needed.

*Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. You also must be prepared, for at an hour you do not expect, the Son of Man will come." Then Peter said, "Lord, is this parable meant for us or for everyone?" And the Lord replied, "Who, then, is the faithful and prudent steward whom the master will put in charge of his servants to distribute (the) food allowance at the proper time? Blessed is that servant whom his master on arrival finds doing so. Truly, I say to you, he will put him in charge of all his property. But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the menservants and the maidservants, to eat and drink and get drunk, then that servant's master will come on an unexpected day and at an unknown hour and will punish him severely and assign him a place with the unfaithful. That servant who knew his master's will but did not make preparations nor act in accord with his will shall be beaten severely; and the servant who was ignorant of his master's will but acted in a way deserving of a severe beating shall be beaten only lightly. Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more.*

On judgment Jesus reveals another important truth to us. There is judgment and judgment. One thing is the judgment of a pope, a cardinal, a bishop, a priest, a deacon and another is judgment for one of his disciples who has lived his life in simplicity and far from any gospel subtlety. Another is also the judgment between a Christian and a pagan. Much has been given to the Christian and much will be required. Little has been given to the pagan and little will be required unless he was not the one to refuse the grace of Christ the Lord. In this case he will be judged because he has rejected Christ and the offer of his salvation. This is the *“evangelical”* eschatological anthropology. It is the only one guaranteed by the Word of Jesus. Other anthropologies are not guaranteed. This is the only true one.

Virgin Mary, Mother of Redemption, Angels and Saints make us ready for blessed eternity.

# I have come to set the earth on fire

# Rm 6,19-23; Ps 1,1-4.6; Lk 12,49-53.

### 26 OCTOBER

The fire Jesus came to bring to earth is not the one from which the Lord manifested himself. Christ Jesus is revealed and manifested from the Cross, as a Crucifix.

*On the morning of the third day there were peals of thunder and lightning, and a heavy cloud over the mountain, and a very loud trumpet blast, so that all the people in the camp trembled. But Moses led the people out of the camp to meet God, and they stationed themselves at the foot of the mountain. Mount Sinai was all wrapped in smoke, for the Lord came down upon it in fire. The smoke rose from it as though from a furnace, and the whole mountain trembled violently. The trumpet blast grew louder and louder, while Moses was speaking and God answering him with thunder (Ex 19,16-19).*

Neither the one invoked from the bush in the apologue of Iotam, a fire that destroys and annihilates.

*When this was reported to him, Jotham went to the top of Mount Gerizim, and standing there, cried out to them in a loud voice: "Hear me, citizens of Shechem, that God may then hear you! Once the trees went to anoint a king over themselves. So they said to the olive tree, 'Reign over us.' But the olive tree answered them, 'Must I give up my rich oil, whereby men and gods are honoured, and go to wave over the trees?' Then the trees said to the fig tree, 'Come; you reign over us!' But the fig tree answered them, 'Must I give up my sweetness and my good fruit, and go to wave over the trees?' Then the trees said to the vine, 'Come you, and reign over us.' But the vine answered them, 'Must I give up my wine that cheers gods and men, and go to wave over the trees?' Then all the trees said to the buckthorn, 'Come; you reign over us!' (Jdg 9,7-14).*

Nor even is it that one Elias had come down, as a proof of the truth of his God and also as attestation that he is a true prophet of the living God. This fire is not of Jesus.

*So Ahab sent to all the Israelites and had the prophets assemble on Mount Carmel. Elijah appealed to all the people and said, "How long will you straddle the issue? If the Lord is God, follow him; if Baal, follow him." The people, however, did not answer him. So Elijah said to the people, "I am the only surviving prophet of the Lord, and there are four hundred and fifty prophets of Baal. Give us two young bulls. Let them choose one, cut it into pieces, and place it on the wood, but start no fire. I shall prepare the other and place it on the wood, but shall start no fire. You shall call on the name of your gods, and I will call on the name of the Lord. The God who answers with fire is God." All the people answered, "Agreed!" (Cf. 1Re 18,1-46). Then the king sent a captain with his company of fifty men after Elijah. The prophet was seated on a hilltop when he found him. "Man of God," he ordered, "the king commands you to come down." "If I am a man of God," Elijah answered the captain, "may fire come down from heaven and consume you and your fifty men." And fire came down from heaven and consumed him and his fifty men. Ahaziah sent another captain with his company of fifty men after Elijah. "Man of God," he called out to Elijah, "the king commands you to come down immediately." "If I am a man of God," Elijah answered him, "may fire come down from heaven and consume you and your fifty men." And divine fire came down from heaven, consuming him and his fifty men. Again, for the third time, Ahaziah sent a captain with his company of fifty men. When the third captain arrived, he fell to his knees before Elijah, pleading with him. "Man of God," he implored him, "let my life and the lives of these fifty men, your servants, count for something in your sight! Already fire has come down from heaven, consuming two captains with their companies of fifty men. But now, let my life mean something to you!" (2Kings 1,9-14).*

The fire of Jesus is the Holy Spirit, an invisible and not a visible fire, which must reduce to dust the heart of stone of the man and put in its place one of flesh, capable of loving according to the most pure obedience to the truth and grace that are in Jesus.

*"I have come to set the earth on fire, and how I wish it were already blazing! There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! Do you think that I have come to establish peace on the earth? No, I tell you, but rather division. From now on a household of five will be divided, three against two and two against three; a father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law."*

Virgin Mary, Mother of Redemption, Angels and saints make us fire of the Spirit.

# Why do you not judge for yourselves what is right?

# Rm 7,18-25a; Ps 118,66.68.76-77.93-94; Lk 12,54-59.

### 27 OCTOBER

Can man judge by himself what is right? He can for the Lord always reveals it to his conscience, manifests it to his heart. Always the Lord gives his wisdom to those who ask him it with simplicity and purity of heart and desires. This truth is revealed by the Lord and it is on this possibility that we will also be judged by God, both in time and after time, with infallible judgment. All Ancient and New Scripture, manifests this truth. God illuminates with his light.

*For he gave me sound knowledge of existing things, that I might know the organization of the universe and the force of its elements, The beginning and the end and the midpoint of times, the changes in the sun's course and the variations of the seasons. Cycles of years, positions of the stars, natures of animals, tempers of beasts, Powers of the winds and thoughts of men, uses of plants and virtues of roots - Such things as are hidden I learned and such as are plain; for Wisdom, the artificer of all, taught me. For in her is a spirit intelligent, holy, unique, Manifold, subtle, agile, clear, unstained, certain, Not baneful, loving the good, keen, unhampered, beneficent, kindly, Firm, secure, tranquil, all-powerful, all-seeing, And pervading all spirits, though they be intelligent, pure and very subtle. For Wisdom is mobile beyond all motion, and she penetrates and pervades all things by reason of her purity. For she is an aura of the might of God and a pure effusion of the glory of the Almighty; therefore nought that is sullied enters into her. For she is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness. And she, who is one, can do all things, and renews everything while herself perduring; And passing into holy souls from age to age, she produces friends of God and prophets. For there is nought God loves, be it not one who dwells with Wisdom. For she is fairer than the sun and surpasses every constellation of the stars. Compared to light, she takes precedence; for that, indeed, night supplants, but wickedness prevails not over Wisdom (Wis 7,17-30). For what man knows God's counsel, or who can conceive what our Lord intends? For the deliberations of mortals are timid, and unsure are our plans. For the corruptible body burdens the soul and the earthen shelter weighs down the mind that has many concerns. And scarce do we guess the things on earth, and what is within our grasp we find with difficulty; but when things are in heaven, who can search them out? Or who ever knew your counsel, except you had given Wisdom and sent your holy spirit from on high? And thus were the paths of those on earth made straight, and men learned what was your pleasure, and were saved by Wisdom (Wis 9.13-18).*

We know that man can discern by nature. But does he also want to discern? When does he want and when he does not want to? The first will is in letting yourself be taught by God. Without this will that must be turned into yearning prayer, the flesh takes over and overwhelms the truth into injustice, making the heart become of stone. With stones instead of heart and conscience, wisdom dies in man.

*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."*

Whoever wants to dwell in wisdom, to be capable of all discernment, must come out of the house of sin, must depart from the tent of transgression. Sin and wisdom cannot dwell together. Even a small venial sin blurs discernment and makes true wisdom vanished. The more you grow in grace and the more you acquire true discernment. One does not grow in grace, he is also lacking in the most elementary discernment. Since every grace has been given to us with all light and truth, who is without discernment owes it only to his bad will and to his sins that make the heart and the conscience of stone. Whoever wants sin, certainly does not want nor does he love light.

Virgin Mary, Mother of Redemption, Angels and saints make us light in the Lord.

# He called his disciples to himself, and from them he chose Twelve

# Eph 2,19-22; Ps 18,2-5; Lk 6,12-19.

### 28 OCTOBER

In the ancient Scriptures the Lord is the one that calls. The first king, Saul, was chosen by him and then repudiated because of his serious disobediences. In his place he chose David, guiding his prophet Samuel, so that he did not let himself be fooled by his eyes.

*He also had Jesse and his sons cleanse themselves and invited them to the sacrifice. As they came, he looked at Eliab and thought, "Surely the Lord’s anointed is here before him." But the Lord said to Samuel: "Do not judge from his appearance or from his lofty stature, because I have rejected him. Not as man sees does God see, because man sees the appearance but the Lord looks into the heart." Then Jesse called Abinadab and presented him before Samuel, who said, "The Lord has not chosen him." Next Jesse presented Shammah, but Samuel said, "The Lord has not chosen this one either." In the same way Jesse presented seven sons before Samuel, but Samuel said to Jesse, "The Lord has not chosen any one of these." Then Samuel asked Jesse, "Are these all the sons you have?" Jesse replied, "There is still the youngest, who is tending the sheep." Samuel said to Jesse, "Send for him; we will not begin the sacrificial banquet until he arrives here." Jesse sent and had the young man brought to them. He was ruddy, a youth handsome to behold and making a splendid appearance. The Lord said, "There-anoint him, for this is he!" Then Samuel, with the horn of oil in hand, anointed him in the midst of his brothers; and from that day on, the spirit of the Lord rushed upon David. When Samuel took his leave, he went to Ramah (1Sam 16,1-13).*

Even Aaron, the first Priest, was chosen by God. Then priests and kings were made by succession. The Lord intervened from time to time in history to straighten things, but the law was un-modifiable. But he always retained the right of choice in prophets. These were directly called by Him. There were no successions. There were no dynasties. The mission died with the prophet.

*Amaziah, the priest of Bethel, sent word to Jeroboam, king of Israel: "Amos has conspired against you here within Israel; the country cannot endure all his words. For this is what Amos says: Jeroboam shall die by the sword, and Israel shall surely be exiled from its land." To Amos, Amaziah said: "Off with you, visionary, flee to the land of Judah! There earn your bread by prophesying, but never again prophesy in Bethel; for it is the king's sanctuary and a royal temple." Amos answered Amaziah, "I was no prophet, nor have I belonged to a company of prophets; I was a shepherd and a dresser of sycamores. The LORD took me from following the flock, and said to me, Go, prophesy to my people Israel (Am 7,10-15).*

In the New Testament apostolic or priestly dynasties are abolished. Whoever chooses is always the Lord. Vocation is a gift of God to every single person.

*In those days he departed to the mountain to pray, and he spent the night in prayer to God. When day came, he called his disciples to himself, and from them he chose Twelve, whom he also named apostles: Simon, whom he named Peter, and his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor. And he came down with them and stood on a stretch of level ground. A great crowd of his disciples and a large number of the people from all Judea and Jerusalem and the coastal region of Tyre and Sidon came to hear him and to be healed of their diseases; and even those who were tormented by unclean spirits were cured. Everyone in the crowd sought to touch him because power came forth from him and healed them all.*

In the Church every ministry, vocation, charisma, gift is given by the Holy Spirit. Choice is the fruit of his divine wisdom, eternal intelligence that is unquestionable and always incomprehensible. The Church is not given the power of choice but of discernment. She must examine everything, carefully observe every manifestation of the Holy Spirit and place order in charismas and ministries for everything to be done in communion, peace, respect and acceptance of the former and the latter. Never must the Church replace the Holy Spirit, never extinguish, never curb and always favour him, help him and be placed in his service. In this service is her greatness.

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

# One of them tested him by asking

# Ex 22,20-26; Ps 17,2-4.47.51; 1 Ts 1,5c-10; Mt 22,34-40.

### 29 OCTOBER – XXX SUNDAY O.T.

The Old and the New Testament teach one thing: how to love God with all your heart, mind, and soul and the neighbour as yourself. There is only one way to love God and men: perfect, full and perpetual obedience to every command of the Law of God and of Christ Jesus. Just as there is only one way of not loving God and the neighbour: the transgression of his Law and the non listening to his voice. Without listening and putting into practice the Word of Jesus no one loves himself. He is damned. Eternal damnation is the greatest hatred a person can nourish for himself.

*"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name? Did we not drive out demons in your name? Did we not do mighty deeds in your name?' Then I will declare to them solemnly, 'I never knew you. Depart from me, you evildoers.' (Mt 7,21-23).*

Without obedience to the Word of Jesus, one might never love the neighbour. Every disobedience generates death and not life. Never might love whoever kills. Only who gives life loves and life is given only by obedience. Christ loved us for his obedience to the Father.

*Therefore, just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned - for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come. But the gift is not like the transgression. For if by that one person's transgression the many died, how much more did the grace of God and the gracious gift of the one person Jesus Christ overflow for the many. And the gift is not like the result of the one person's sinning. For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal.*

*For if, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous. The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord (Rm 5,12-21).*

If man wants to love according to divine will, he must live two obedience perfectly and without interruption: obedience to the Word and obedience to grace. If one of the two obediences is neglected and is not sufficiently cultivated, he might never love in justice and truth. With only obedience to the Word he will never be in the will of God, there is a lack of obedience to the grace that gives personalization to obedience to the Word. But also without obedience to the Word, obedience to grace is nothing. There is no truth in the grace that comes from the Word of Christ Jesus.

*When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them [a scholar of the law] tested him by asking, "Teacher, which commandment in the law is the greatest?" He said to him, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbour as yourself. The whole law and the prophets depend on these two commandments."*

In obedience to the grace and the Word, to Christ and the Holy Spirit, our obedience is perfect and produces fruits of pure love towards God and the brothers.

Virgin Mary, Mother of Redemption, Angels and Saints make us obedient in everything.

# Woman, you are set free of your infirmity

# Rm 8,12-17; Ps 67,2.4.6-7.21; Lk 13,10-17.

### 30 OCTOBER

In the Holy Spirit Jesus knows the truth that is in every Word already spoken by his Father contained in the Holy Scriptures and also knows every other Word that is in his heart and that the Father wants to be written by Him today in the minds of men. But he is before people who have substituted themselves to his Father and in his name teach falsehoods, mistakes and foolishness. If Jesus, without any prudence, corrected their foolish thoughts, in their foolishness these would think that Jesus wants to correct the thought of God. It would be immediately stoning for Jesus. When the adulterous woman was presented to Jesus, it was not the woman they wanted to stone, but Jesus.

*While Jesus went to the Mount of Olives. But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them. Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. They said to him, "Teacher, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say?" They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger. But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her." Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, (and) from now on do not sin anymore" (Jn 8,1-11).*

If Jesus had absolved the woman, he would have been stoned because accused of *"correcting the thought of God,"* while we know that God, through the prophet Ezekiel and other prophets, had already opened the doors of forgiveness for all sins. There is a curved woman. She has been lived in this painful state for eighteen years. Jesus sees her and heals her. It is a Sabbath. Immediately the leader of the synagogue becomes indignant. He has no courage to speak directly to Jesus, he scolds the crowd, educating them in his own way, so that they do not come to get healed on a Sabbath. The Sabbath is consecrated to the Lord and he who is sick must remain ill. On the Sabbath God does not work and not even Jesus has to work.

*He was teaching in a synagogue on the Sabbath. And a woman was there who for eighteen years had been crippled by a spirit; she was bent over, completely incapable of standing erect. When Jesus saw her, he called to her and said, "Woman, you are set free of your infirmity." He laid his hands on her, and she at once stood up straight and glorified God. But the leader of the synagogue, indignant that Jesus had cured on the Sabbath, said to the crowd in reply, "There are six days when work should be done. Come on those days to be cured, not on the Sabbath day." The Lord said to him in reply, "Hypocrites! Does not each one of you on the Sabbath untie his ox or his ass from the manger and lead it out for watering? This daughter of Abraham, whom Satan has bound for eighteen years now, ought she not to have been set free on the Sabbath day from this bondage?" When he said this, all his adversaries were humiliated; and the whole crowd rejoiced at all the splendid deeds done by him.*

Full of wisdom in the Holy Spirit that is on him to enlighten him at all times, Jesus explains to the chief of the synagogue and the crowd that everyone knows how to take well care of his affairs even on Saturdays. In fact, on Saturday, everyone loosens ox and ass to lead them to drink. Why can an ox and a donkey be loosened - a job is done on a Saturday - and a woman cannot be released from her illness? Who works more on Saturday: Jesus or those who loosen the donkey and ox? For the donkey and the ox nobody complains. Personal affairs are well taken care of. For the woman there is complaint. Why? Her illness is of no interest to anyone. If the disease interested, they would have certainly done something to come to her aid. Do not they want to give real dignity to the woman? But at least, may she be put on the same level as donkey and ox. Wisdom always sees from the love according to God and accomplishes it. Foolishness sees from the heart of stone of the man and is compelled to non-love.

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

# It is like a mustard seed

# Rm 8,18-25; Ps 125,1-6; Lk 13,18-21.

### 31 OCTOBER

The Lord always begins with little. To fill the earth he created only one man and one woman. From them, as Scripture reveals and the Catechism of the Catholic Church teaches, the whole human race was born. From nothing the couple, from the couple the whole of humanity. The first man and the first woman are a real mustard grain.

*"Only in the Mystery of the Incarnate Word the true mystery of man finds its light": the blessed Apostle informed us that two men gave the start to mankind: Adam and Christ... "The former man, Adam, - he says - became a living being, but the latter Adam became a spirit giver of life." That former was created by the latter, from which he received the soul to live... The second Adam formed the first and imprinted him his image. And so it happened then that he took his nature and name, for not having to lose what he had done in his image. There is a first Adam and there is a last Adam. The first one has a beginning, the last one has no end. Right this last one is truly the very first one since he says, "I am the only one, the first and the last." Thanks to the common origin, mankind forms a unity. In fact, God "created from one all the nations of men". A wonderful vision that makes us contemplate mankind in the unity of its origin in God...; in the unity of its nature, equally composed of all of a material body and of a spiritual soul; In the unity of its immediate end and its mission in the world; In the unity of its "habitat": the land, whose goods all men, by natural law, can use to sustain and develop life; In the unity of its supernatural end: God Himself, to whom all must strive; In the unity of the means to reach that end; in the unity of His redemption worked for all by Christ (CCC 359-360).*

Abraham is a true mustard grain. In him smallness is manifested even more, because his wife was also sterile, unable to give a son to Abraham. A little grain is Christ the Lord. He begins the redemption of humanity with only twelve apostles, to whom later he adds seventy-two. From him the Spirit of God, for his obedience alights on the Twelve; through the Twelve, always for their obedience, the Spirit is poured into hearts and many other men come to faith. Through faith from a few we come to many, but always in time. Time is proof of obedience and faith. The kingdom of God no longer grows for us as we cease our obedience. We obey, we build the kingdom. We do not obey the kingdom dies for us. It is not built. Therefore, everyone has to pay much attention not to how much he produces, but how great, faithful and perfect his obedience is. Whoever builds the kingdom is the Lord. We are just his instruments. An instrument can only be used if placed in the hands of man. Each of us is placed in God's hands only through perfect obedience. We obey, God uses us, edifies his kingdom according to forms, modes and ways that only He knows. This can only happen in perfect obedience.

*Then he said, "What is the kingdom of God like? To what can I compare it? It is like a mustard seed that a person took and planted in the garden. When it was fully grown, it became a large bush and 'the birds of the sky dwelt in its branches.'" Again he said, "To what shall I compare the kingdom of God? It is like yeast that a woman took and mixed (in) with three measures of wheat flour until the whole batch of dough was leavened."*

The grain of mustard reveals to us that the growth of the kingdom is almost invisible because it is the work of the invisible God through our prompt and immediate obedience. But if it wants to ferment the dough yeast must melt into the dough, die to itself, become dough in the dough. Who takes the yeast and dissolves it in the dough once again is the Lord. Only one thing is asked of the yeast: always remaining good yeast. Never losing its nature of true yeast. For this reason it must always be one with Christ, the only yeast that the Father has chosen and constituted to be the Saviour and the Redeemer of man. Christian yeast is true yeah if it brings Christ in itself, so that Christ is the one to be dissolved today in the world by the Heavenly Father, through the work of his Holy Spirit. If the Christian is not in Christ, he does not bring Christ, he is a yeast that does not save the world.

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