**MARCH 2018**

## FIRST DECADE OF MARCH

## THEY HAVE MOSES AND THE PROPHETS. LET THEM LISTEN TO THEM

## Jer 17,5-10; Ps 1; Lk 16,19-31

### 1 MARCH

Man's life is made of an *"instant"* on earth and *"eternity"* after our exit from time or from the *"instant"* of the present. If it were so, we would have no problem to solve. Time ends, we enter eternity, we remain in it forever. But God has established - and this is the real problem in which no one believes today - that if we want his eternity, we must give him time. It's an exchange. He gives us time. We give Him the time received. He gives us his blessed eternity. How does one give God time? Living it all according to his Word. Jesus gives us his glorious resurrection and his eternal life, if we give time to him to live his Gospel. Time is given to us to live and witness his word in our body, in our soul and in our spirit, before every man. These are the terms of the contract. We respect it, he respects it. We do not respect it, he does not respect it.

Today all the troubles of true religion are in the unilateral modification of the terms of the contract. This is not only true moral, but especially intellectual dishonesty. It is falsehood and a very grave lie. It is also a false testimony, not only to the detriment of Christ Jesus, but of all humanity. First of all we replaced Christ with God. We have no contract with God. It is with Christ. Every Christian has stipulated a contract with Jesus the Lord. We do not know God. We know Christ. It is Christ who makes us know the Father and it is He who gives him to us. This is our true religion. Even the rich man had stipulated a contract with his God: being merciful and compassionate with the poor of the earth, to find mercy and piety with his Lord. He did not respect it. God cannot respect it. He cannot be merciful either merciful or pitiful towards him. What does the rich villain ask from his unspeakable suffering? That Abraham sends someone to warn his brothers to change their lives and they also do not end up in that place of eternal torment. The time of piety, of evangelization and of the announcement of truth is over. Between them and the world there is the abyss.

*"There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores. When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. And he cried out, 'Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.' Abraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.' He said, 'Then I beg you, father, send him to my father's house, for I have five brothers, so that he may warn them, lest they too come to this place of torment.' But Abraham replied, 'They have Moses and the prophets. Let them listen to them.' He said, 'Oh no, father Abraham, but if someone from the dead goes to them, they will repent.' Then Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'"*

The damned is cut off from every communion of salvation. He cannot be saved anymore. He cannot be interested in the salvation of his brothers. The way of salvation is listening to Moses and the Prophets, to the Law and to every other successive Word of the Lord. For us Christians there is only one way to arrive to the blessed eternity: the observance of the Gospel. We live the Gospel, we respect the contract, God respects it. We do not respect it, we die outside the contract, Christ might not respect him. Severe admonition for every disciple of Jesus. Today, however, the Christian no longer believes in this parable of Jesus and not even in the other parables and words. He lives of false faith and necessarily of false religion. You do not live the time to produce fruits of eternity. We are all by now convinced by the false prophecy that Paradise will be given to everyone. It is the death of true faith.

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

## WHAT WILL HE DO TO THOSE TENANTS?

## Gn 37,3-4.12-13a.17b-28; Ps 104; Mt 21,33-43.45-46

### 2 MARCH

Isaiah reveals to us the right of God over his vineyard. He has planted it to taste its good fruit. Instead it produces only a few unripe berries of a cult without the heart. The Lord's decision is to remove every hedge of protection and abandon it to itself. It would have become prey for wild animals and beasts in the fields.

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

We know that the abandonment of the Lord then turned into exile and into hard slavery. But then the people converted and returned to be the vineyard of his God. With Christ the history of the vineyard changes, because the vineyard no longer exists. There is only one vine tree, the real one. One becomes a branch of the true vine, he is of the Lord and fruits are produced for Him. We are not branches of the true vine, we cannot produce any fruit. The Father does not take away the vineyard, changes the rules of being or belonging to Him. One belongs to Him if he is one with Christ Jesus. Now Christ is his cornerstone, his field, his vine tree. One is in Christ, he is of the Father. One is not in Christ, he is not of the Father. To everyone the decision to embrace the new rules of the Lord or to refuse to enter into Christ. One remains outside of Christ, he is neither vineyard nor vine of the Lord and nor even his farmers anymore.

*"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. When the chief priests and the Pharisees heard his parables, they knew that he was speaking about them. And although they were attempting to arrest him, they feared the crowds, for they regarded him as a prophet.*

With Jesus the whole history of salvation changes. He is constituted by his Father, his New Temple, New Home, New Law, New Word, New Covenant, True Vin tree, Light, Truth, Way, Eternal Life, Redemption, Salvation, Justification and Eternal Legacy for all of humanity. By becoming one with him, branches of his vine tree, or limbs of his body, his life becomes our life, his eternity our eternity, his death our death and also his resurrection our resurrection. This law is for every man: for the Jew first and for the Greek after. Chief priests and Pharisees, refusing to become one with Christ, are excluded from the kingdom, the kingdom is taken away from them. It is removed by repeal, cancellation and for non-existence. Everything is now in Christ.

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

## BUT NOW WE MUST CELEBRATE AND REJOICE

## Mic 7,14-15.18-20; Ps 102; Lk 15,1-3.11-32

### 3 MARCH

The Father tells the eldest son that He will never be able to be no Father. It's true. The younger son has stopped being his son. He lived as a non child. He left the Father. The children can do this. They can leave and abandon him. The Father can never stop being a Father. For eternity he will always be a Father. If the son returns and knocks at the door of his heart, he will always find the heart of the Father awaiting him. The Father makes a feast because finally, after so much *"suffering"* he has returned to being a true Father, the Father of a son. First he was a father without a son. It is an infinite suffering. The eldest son is a brother without a brother. He should also celebrate because he has returned to his truth: being the brother of a brother who has returned to be his real brother. If one does not enter into the logic of the truth of relationships, nothing is understood of this parable. It is read with eyes not of faith and it is disfigured in its beauty. The Father loses his child. He loses his *"truth"*. He is a father without a son. The son returns to his home. The father returns to his full truth. We must celebrate not only for the son, but also for the Father. The Father is Father in the fullness of truth. Even the son is in the fullness of his truth.

*The tax collectors and sinners were all drawing near to listen to him, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." So to them he addressed this parable. Then he said, "A man had two sons, and the younger son said to his father, 'Father, give me the share of your estate that should come to me.' So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers."' So he got up and went back to his father.*

*While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began. Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, 'Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.' He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, 'Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.' He said to him, 'My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.'"*

Pharisees and scribes are not in their truth, because they are brothers without brothers. Because in the Holy Scripture the brother is the redeemer, the saviour of the brother, he who liberates and redeems him, Pharisees and scribes are without anyone who gives them the fullness of their truth. They are men not really men, because lacking brothers, they also lack the Father. They are in a false life and those who are in a false life are also in a false religion, false worship, false words and false faith. Being Christ in the pure truth of the Father and being the brother of every man, through the mystery of the incarnation, He cannot live without his brothers and for this he goes to their search. A brother without brothers is deprived of his truth. The mission of Jesus is a manifestation of his truth and also a search for his truth. A Christian who does not look for his brothers is not a true Christian. He will never be one.

Virgin Mary, Mother of the Redemption, Angels and Saints, make us seekers of every brother.

## IN THREE DAYS I WILL RAISE IT UP

## Ex 20,1-17; Ps 18; 1Cor 1,22-25; Jn 2,13-25

### 4 MARZO – III SUNDAY OF LENT – B

We understand what Jesus says today to the Jews, if we let ourselves be helped by the prophecy of Ezekiel and by what the Apostle John tells of what happened on Golgotha, the day of Jesus' death on the cross. The light illuminates Jesus from two directions, from the past first and from the future afterwards. With these two lights, his truth shines, enlightens minds and hearts, clears and dispels all fog and darkness.

*Then he brought me back to the entrance of the temple, and I saw water flowing out from beneath the threshold of the temple toward the east, for the facade of the temple was toward the east; the water flowed down from the southern side of the temple, south of the altar. He led me outside by the north gate, and around to the outer gate facing the east, where I saw water trickling from the southern side. for the water had risen so high it had become a river that could not be crossed except by swimming. Then he brought me to the bank of the river, where he had me sit. Along the bank of the river I saw very many trees on both sides. He said to me, "This water flows into the eastern district down upon the Arabah, and empties into the sea, the salt waters, which it makes fresh. Wherever the river flows, every sort of living creature that can multiply shall live, and there shall be abundant fish, for wherever this water comes the sea shall be made fresh.  Along both banks of the river, fruit trees of every kind shall grow; their leaves shall not fade, nor their fruit fail. Every month they shall bear fresh fruit, for they shall be watered by the flow from the sanctuary. Their fruit shall serve for food, and their leaves for medicine" (Cfr. Ez 47,1-12).* *Now since it was preparation day, in order that the bodies might not remain on the cross on the Sabbath, for the Sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may (come to) believe. For this happened so that the scripture passage might be fulfilled: "Not a bone of it will be broken." And again another passage says: "They will look upon him whom they have pierced" (Jn 19,31-37).*

Jesus is the New Temple of God, from whose right side the river of life, made of water and blood, flows. The Jews will destroy him, hang him on the cross and kill him. But he will rise again on the third day. Only this sign must be sufficient not only for the Jews, but for the whole world to be convinced that Jesus is the true Messiah of God, his Christ. If the Messiah and the New Temple are one, then there is no other source of life for the world. Only its water heals and vivifies everything. One lets himself be flooded by the water of Christ and he lives. Otherwise he remains in death.

*Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money-changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money-changers and overturned their tables, and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace." His disciples recalled the words of scripture, "Zeal for your house will consume me." At this the Jews answered and said to him, "What sign can you show us for doing this?" Jesus answered and said to them, "Destroy this temple and in three days I will raise it up." The Jews said, "This temple has been under construction for forty-six years, and you will raise it up in three days?" But he was speaking about the temple of his body. Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the scripture and the word Jesus had spoken. While he was in Jerusalem for the feast of Passover, many began to believe in his name when they saw the signs he was doing. But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well.*

By purifying the temple, Jesus reveals himself to be the true prophet of the most high God. Announcing the reconstruction of his temple, he proclaims and announces that it is from Him, only from Him that the water and the blood of life flow. We plant ourselves in this water, we will always produce fruits of life. We are out of this water and we are dry trees for eternity.

Virgin Mary, Mother of the Redemption, Angels and Saints, plant us in the river of life.

## TO HURL HIM DOWN

## 2Kings 5,1-15a; Ps 41; Lk 4,24-30

### 5 MARCH

There is no mission of salvation without suffering. The greater is the suffering, the more true is the mission to live for the redemption of man. All the life of Moses was a continuous and uninterrupted suffering. Even before being called by the Lord, he had to abandon Egypt, because his people did not like to have any mediators over it. Everyone made his own justice and laws.

*On one occasion, after Moses had grown up, when he visited his kinsmen and witnessed their forced labour, he saw an Egyptian striking a Hebrew, one of his own kinsmen. Looking about and seeing no one, he slew the Egyptian and hid him in the sand. The next day he went out again, and now two Hebrews were fighting! So he asked the culprit, "Why are you striking your fellow Hebrew?" But he replied, "Who has appointed you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?" Then Moses became afraid and thought, "The affair must certainly be known." Pharaoh, too, heard of the affair and sought to put him to death. But Moses fled from him and stayed in the land of Midian. As he was seated there by a well (Ex 2,11-15).*

Sent by the Lord with a true mission of liberation, from the beginning, at the first difficulties it is as if he had been rejected by his people. His is a great bitterness.

*The Israelite foremen knew they were in a sorry plight, having been told not to reduce the daily amount of bricks. When, therefore, they left Pharaoh and came upon Moses and Aaron, who were waiting to meet them, they said to them, "The Lord look upon you and judge! You have brought us into bad odour with Pharaoh and his servants and have put a sword in their hands to slay us." Moses again had recourse to the Lord and said, "Lord, why do you treat this people so badly? And why did you send me on such a mission? Ever since I went to Pharaoh to speak in your name, he has maltreated this people of yours, and you have done nothing to rescue them" (Ex 5,19-23).*

After having made signs, wonders and portents unthinkable for his people, he always became the scapegoat at the first difficulties. To Moses there was nothing left but to cry out to the Lord, always asking to have mercy on Him. The Lord listened and intervened.

*From the desert of Sin the whole Israelite community journeyed by stages, as the Lord directed, and encamped at Rephidim. Here there was no water for the people to drink. They quarrelled, therefore, with Moses and said, "Give us water to drink." Moses replied, "Why do you quarrel with me? Why do you put the Lord to a test?" Here, then, in their thirst for water, the people grumbled against Moses, saying, "Why did you ever make us leave Egypt? Was it just to have us die here of thirst with our children and our livestock?" So Moses cried out to the Lord, "What shall I do with this people? A little more and they will stone me!" The Lord answered Moses, "Go over there in front of the people, along with some of the elders of Israel, holding in your hand, as you go, the staff with which you struck the river. I will be standing there in front of you on the rock in Horeb. Strike the rock, and the water will flow from it for the people to drink." This Moses did, in the presence of the elders of Israel. The place was called Massah and Meribah, because the Israelites quarrelled there and tested the Lord, saying, "Is the Lord in our midst or not?" (Ex 17,1-7).*

Even Jesus already from his first speech in the synagogue of Nazareth lives of deaf opposition. His people wants to throw him off the cliff. It decided his physical suppression. He knows that this will be his end on earth and he sets off towards it.

*And he said, "Amen, I say to you, no prophet is accepted in his own native place. Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed for three and a half years and a severe famine spread over the entire land. It was to none of these that Elijah was sent, but only to a widow in Zarephath in the land of Sidon. Again, there were many lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naaman the Syrian." When the people in the synagogue heard this, they were all filled with fury. They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong. But he passed through the midst of them and went away.*

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

## HIS MASTER HANDED HIM OVER TO THE TORTURERS

## Dn 3,25.34-43; Ps 24; Mt 18,21-35

### 6 MARCH

Preaching, inculcating and teaching a mercy without its divine and eternal truth, is harmful to the Lord's people. Nothing in God happens without truth. When the Apostle John, in his Prologue, presents the Word made flesh, thus speaks of Him: *"And the Word became flesh and dwelt among us; and we have contemplated his glory, glory as of the only Son, who comes from the Father, full of grace and truth"* (Jn 1:14). Not only full of grace, but also full of truth. Truth without grace leads to despair. Grace without truth leads to sin against the Holy Spirit, that is, to the presumption of saving oneself without merit. Today Christians are all exposed to this unforgivable sin because a mercy without truth is announced and preached. The Word of Jesus, as well as that of the Lord, in the Old Testament, reveals it with divine clarity: Who wants to be forgiven must forgive, who wants to be helped must help, who wants to be supported must support, but not according to the thoughts of the man, but according to the purest obedience to every command of the Lord. Truth is the thought of Christ Jesus. It is his Gospel. The whole Word of Christ is the law of mercy, beginning with its first beatitude: *"Blessed are the poor in spirit, for theirs is the kingdom of heaven"*. Without the surrender to the Lord of thoughts, will, desires, the same goods of the earth, one might never be merciful according to Christ Jesus and according to his Gospel.

*Then Peter approaching asked him, "Lord, if my brother sins against me, how often must I forgive him? As many as seven times?" Jesus answered, "I say to you, not seven times but seventy-seven times. That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants. When he began the accounting, a debtor was brought before him who owed him a huge amount. Since he had no way of paying it back, his master ordered him to be sold, along with his wife, his children, and all his property, in payment of the debt. At that, the servant fell down, did him homage, and said, 'Be patient with me, and I will pay you back in full.' Moved with compassion the master of that servant let him go and forgave him the loan.*

*When that servant had left, he found one of his fellow servants who owed him a much smaller amount. He seized him and started to choke him, demanding, 'Pay back what you owe.' Falling to his knees, his fellow servant begged him, 'Be patient with me, and I will pay you back.' But he refused. Instead, he had him put in prison until he paid back the debt. Now when his fellow servants saw what had happened, they were deeply disturbed, and went to their master and reported the whole affair. His master summoned him and said to him, 'You wicked servant! I forgave you your entire debt because you begged me to. Should you not have had pity on your fellow servant, as I had pity on you?' Then in anger his master handed him over to the torturers until he should pay back the whole debt. So will my heavenly Father do to you, unless each of you forgives his brother from his heart."*

Since man is the one that sins seventy times seven a day and seventy times seven needs total forgiveness of his God, he too must forgive seventy times seven a day. If he does not forgive, he will never be forgiven. Certainly our thoughts are not according to the thoughts of Christ, when we want the other to pay his debt to the last penny. The debt of the other to us is a poor thing compared to the debt we contract with the Lord. If we ask the other to pay off all his debt, the Lord will also make us pay all our debt. While the other can easily satisfy his due debt, for us an eternity is not enough, so great it is. Ten thousand talents cannot be paid. It is not in the possibilities of man. They can only be condoned. What is man's foolishness? For one hundred miserable coins, a trifle, he lets himself be incarcerated, without ever being able to see the light of the sun. This is why mercy and truth must be one the light of the other. The truth of our mercy is the truth of God's mercy. We forgive everything to be forgiven of everything. The wicked servant is given into the hands of the torturers because he has not had mercy on his companion just as the Master had mercy on him, more than superabundantly.

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

## THE SMALLEST PART OF A LETTER WILL PASS FROM THE LAW

## Dt 4,1.5-9, Ps 147, Mt 5,17-19

### 7 MARCH

Jesus dictates his disciples the true rule of right thinking and perfect action. When does the Christian think right? When to the Law he adds the Prophecy. When to the Prophecy he adds Wisdom. When to Wisdom he adds all the Gospel. When to the whole Gospel he adds the Acts of the Apostles, the Letters of Paul, of the Hebrews, of James, of Peter, of John and of Judah. When to all this revelation he adds Revelation. But all this still does not lead him to think rightly. He thinks rightly when he lets himself be led to the whole truth of the Word of God and of Christ the Lord, that is, to the whole truth of the Old and New Testament.

This is why a strong will is urgent, so that we may never be led astray towards the thought of the world. A single thought, not of God, is enough, and the whole of the thought of Christ Jesus can be brought to waste. Introduced a falsehood in the thought of the Lord, the whole thought of the Lord is polluted. It could not be otherwise. This always happens when one takes a truth and announces it without the others. One cannot speak of God without speaking of Christ, neither of Christ without the Holy Spirit, nor of the Holy Spirit without the Apostles, nor of the Apostles without the Church, nor of the Church without her necessary, even if instrumental mediation in the gift of grace and truth.

One cannot speak of conversion, if one does not speak of eternal life. But neither can eternal life be spoken of if eternal death is declared nonexistent. Every truth that is neglected brings harm to the whole truth. Since today all truths are challenged, doubted, often even cancelled, we can hardly think rightly according to God. We think from the heart of man, his desires, whims, ambitions and aspirations of the flesh. It is thought according to the flesh that transforms concupiscence into law and sin into the dignity of the human person. That the world thinks according to the canons of the flesh, can be accepted. It's the world! The Christian must never do this.

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

The Christian is obliged in every place and every time to always think according to the purest thought of the Holy Spirit. If he introduces a falsehood, everything risks becoming false. If he takes away a truth, there is a danger that the whole complex of truths implodes and collapses on itself. Who were to say that the Pope is not essence, substance and truth of the Church of Christ, causes the whole Church to implode. He deprives her of the visible foundation of her truth of essence. The whole body of Christ would be a ship without a rudder tossed on the rocks of everyone's personal thought. All heresies and all falsehoods could enter it. It would no longer be the Church of Christ the Lord.

So even if one were to say that there is no eternal perdition, because in the end the Lord's mercy triumphs and grants the grace of forgiveness and everyone will be welcomed into paradise, the whole Word of God and of Christ Lord loses all its value. The Gospel can be declared waste paper. What is the use of working, if I always find the table laid out? What is the use of taking the cross of Jesus and carrying it for all the days of life? Whether I bring it or I do not bring it, salvation is assured. Instead the Word does not think so. It invites us to wait for salvation with fear and respect.

Jesus wants his disciple to think of all the Scriptures in the Holy Spirit and he also carry out every Word of Scripture in the Holy Spirit. Not even a single iota or a single dash will have to be altered, modified and changed by him. He must think and act from the whole Word, always, without adding, removing and changing anything.

Virgin Mary, Mother of the Redemption, Angels and Saints, immerse us in the purest light.

## BY WHOM DO YOUR OWN PEOPLE DRIVE THEM OUT?

## Jer 7,23-28; Ps 94; Lk 11,14-23

### 8 MARCH

Jesus is also true Master in wisdom, in science, in doctrine and in the art of argumentation and deduction. Knowing how to reason and argue, deducing and concluding is true wisdom and science of the Holy Spirit. In the Old Testament all those who lack this wisdom are proclaimed foolish. Knowing how to reason is the essence of human nature. This connatural ability of man first fades with sin and eventually suffocates altogether. If this happens, one dies to the truth. Then paths of instinct, concupiscence, idolatry and immorality will be followed.

*For all men were by nature foolish who were in ignorance of God, and who from the good things seen did not succeed in knowing him who is, and from studying the works did not discern the artisan; But either fire, or wind, or the swift air, or the circuit of the stars, or the mighty water, or the luminaries of heaven, the governors of the world, they considered gods. Now if out of joy in their beauty they thought them gods, let them know how far more excellent is the Lord than these; for the original source of beauty fashioned them. Or if they were struck by their might and energy, let them from these things realize how much more powerful is he who made them. For from the greatness and the beauty of created things their original author, by analogy, is seen. But yet, for these the blame is less; For they indeed have gone astray perhaps, though they seek God and wish to find him. For they search busily among his works, but are distracted by what they see, because the things seen are fair. But again, not even these are pardonable. For if they so far succeeded in knowledge that they could speculate about the world, how did they not more quickly find its Lord? (Wis 13,1-9).*

*The Lord from the earth created man, and in his own image he made him. Limited days of life he gives him and makes him return to earth again. He endows man with a strength of his own, and with power over all things else on earth. He puts the fear of him in all flesh, and gives him rule over beasts and birds. He forms men's tongues and eyes and ears, and imparts to them an understanding heart. With wisdom and knowledge he fills them; good and evil he shows them. He looks with favour upon their hearts, and shows them his glorious works, That they may describe the wonders of his deeds and praise his holy name. He has set before them knowledge, a law of life as their inheritance; An everlasting covenant he has made with them, his commandments he has revealed to them. His majestic glory their eyes beheld, his glorious voice their ears heard. He says to them, "Avoid all evil"; each of them he gives precepts about his fellow men (Sir 17,1-14).*

Of all this beauty nothing remains both in those who say that Jesus drives out demons through Beelzebùl, head of the demons, and in those who ask Jesus for a sign from heaven. They attest to being outside the true nature of man. If they are out the reason is only one. Gradually they turned into the nature of sin because of the continued transgression of the Commandments. Nature lives in the Law, it comes out of the Law and it dies. Every history is read from sin and no longer from the truth.

*He was driving out a demon (that was) mute, and when the demon had gone out, the mute person spoke and the crowds were amazed. 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.*

Those who disgrace Jesus, know neither God nor Satan. Their false oracle is from the sin of their hearts. Without true knowledge of God, everything is wrapped in falseness.

Virgin Mary, Mother of the Redemption, Angels and Saints make us from the knowledge of God.

## YOU ARE NOT FAR FROM THE KINGDOM OF GOD

## Hos 14,2-10; Ps 80; Mk 12,28b-34

### 9 MARCH

The truth of every love is from the truth of God. When one worships a false God, love is also false. If the worshiped God is imperfect, love is also imperfect. Man's works show who his God is: true, imperfect, false, idol, invention and man's fantasy. The true God can always be transformed into a false God. The religion of the sons of Abraham and suffered this transformation. The religion of the disciples of Jesus is subjected and suffers it every day. Today more than ever we are even tempted to abandon Christ Jesus, the most pure truth of God, for a God without Christ, a Church without Christ, a Pope without Christ and a grace without Christ.

For us Christians both the ancient commandment on God and that on the neighbour are no longer valid: *"Listen, Israel! The Lord our God is the only Lord; you will love the Lord your God with all your heart and with all your soul, with all your mind and with all your strength. The second is this: You will love your neighbour as yourself"*. A shift is urgent. It is necessary to replace God with Christ Jesus. Even the *"like yourself"* must be replaced. The two commandments should thus recite: *"Listen, man! Christ Jesus is your only Saviour and Redeemer; you will love Christ Jesus, your Redeemer and Saviour with all your heart and with all your soul, with all your mind and with all your strength. And the second is this: You will love your neighbour as Christ loved and loves you"*. Saint Paul places Christ as the one and only model to be imitated in mutual love and for all. If we take other models, we are something else, but we are not Christians.

*If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but (also) everyone for those of others. Have among yourselves the same attitude that is also yours in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. So then, my beloved, obedient as you have always been, not only when I am present but all the more now when I am absent, work out your salvation with fear and trembling. For God is the one who, for his good purpose, works in you both to desire and to work. Do everything without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine like lights in the world, as you hold on to the word of life, so that my boast for the day of Christ may be that I did not run in vain or labour in vain. But, even if I am poured out as a libation upon the sacrificial service of your faith, I rejoice and share my joy with all of you. In the same way you also should rejoice and share your joy with me (Phil 2,1-18).*

The scribe is not far from the kingdom of God, but he is not yet the kingdom of God. His passage to Christ is missing. Conversion to Christ is necessary to become true kingdom. The downgrading of Christ would be the most serious damage to the truth of the kingdom.

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

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

## ONE WAS A PHARISEE AND THE OTHER WAS A TAX COLLECTOR

## Hos 6,1-6; Ps 50; Lk 18,9-14

### 10 MARCH

The Pharisee is the perfect idolater. He built his God, his truth, his law, his holiness and his rules of justice. He lives in an ivory tower, in which nobody might ever enter. From this tower he judges every man not worthy of his God, who is nothing but his thought. This man does not know that true religion does not begin with the first and second chapters of Genesis, but with the third, when God lives the misery of death in which his creature had sunk in and decided to get it up again. This man does not even know the tenderness of that God who never abandons his unfaithful bride, but always goes to her search to offer her all his love again.

*When they heard the sound of the Lord God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the Lord God among the trees of the garden. The Lord God then called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!" The man replied, "The woman whom you put here with me - she gave me fruit from the tree, so I ate it." The Lord God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it." Then the Lord God said to the serpent: "Because you have done this, you shall be banned from all the animals and from all the wild creatures; On your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel" (Gen 3,8-15).*

*So I will allure her; I will lead her into the desert and speak to her heart. From there I will give her the vineyards she had, and the valley of Achor as a door of hope. She shall respond there as in the days of her youth, when she came up from the land of Egypt. On that day, says the Lord, She shall call me "My husband," and never again "My baal." Then will I remove from her mouth the names of the Baals, so that they shall no longer be invoked. I will make a covenant for them on that day, with the beasts of the field, With the birds of the air, and with the things that crawl on the ground. Bow and sword and war I will destroy from the land, and I will let them take their rest in security. I will espouse you to me forever: I will espouse you in right and in justice, in love and in mercy; I will espouse you in fidelity, and you shall know the Lord. On that day I will respond, says the Lord; I will respond to the heavens, and they shall respond to the earth; The earth shall respond to the grain, and wine, and oil, and these shall respond to Jezreel. I will sow him for myself in the land, and I will have pity on Lo-ruhama. I will say to Lo-ammi, "You are my people," and he shall say, "My God!" (Hos 2,13-25).*

Between the God built and manufactured by the Pharisee and the God of the prophets there is the same difference that reigns between light and darkness. The tax collector is instead the unfaithful bride. He goes to his Lord and asks to be at least forgiven of his sin. He was unfaithful. But now he wants to return to a great loyalty. Might the Lord not listen to this cry of repentance and this desire for total return to Him? If all of Ancient Scripture is a cry of God to his bride to come back, will he send her away now that she came back?

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

Making one's own God is the perennial temptation in man. What does it reveal us with absolute truth if ours is a God made by us? It is not forgiveness in itself, but the will to expiate the other's sin. The non-forgiveness tells us that we are still in idolatry. The will to atone for sins in Christ, with Christ, through Christ, shows the truth of our Christ and consequently also the truth of the God who is the Father of our Lord Jesus.

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

**MARCH 2018**

## SECOND DECADE OF MARCH

## WHOEVER BELIEVES IN HIM WILL NOT BE CONDEMNED

## 2Cr 36,14-16.19-23; Ps 136; Eph 2,4-10; Jn 3,14-21

### 11 MARZO –SUNDAY OF LENT – B

Jesus reveals to Nicodemus what the great plan of love of the Father for the salvation not of a people, but of all peoples, not of once, but of all times, is. The salvation of God comes out of the narrow confines of the Lord's people to embrace the whole world. In this sense the Word spoken by God to Abraham is fulfilled and confirmed at the birth of Jesus by the old Simeon, always reaffirmed throughout history by all the prophets.

*The Lord said to Abram: "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you" (Gen 12,1-3). Again the Lord’s messenger called to Abraham from heaven and said: "I swear by myself, declares the Lord, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing - all this because you obeyed my command'' (Gen 22,15-18). "Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel" (Lk 2,29-32).*

Nothing is more wrong than to think that Jesus is only of Christians. Christians are those who have believed in him and want to let themselves be saved by him, enjoying his eternal life, which is given to those who believe in him. Jesus is the gift of salvation for the world. The Christian sins severely against the gift of the Father if he hides Christ from the world or even despises him - as it is happening in our day - either by excluding him from the history of salvation or by reducing him to one of the many *"saviours"* who appeared and appear in the world. Like God, the only true God is the Creator of every man. Thus Christ, the only true Christ, is the Saviour that the only true God has prepared for humanity. Giving Christ to the world is the missionary work of the Christian. If he does not give Christ, he is eternally responsible for all those who are lost for his very grave omission. He knew the way of life, the light prepared by God for all peoples and he did not give it to them. Because of this horrendous sin of omission, fruit in the Christian heart of true diabolical possession of all his thoughts, the world is going to ruin and even Christians have lost their point of reference in justice and truth which is Christ the Lord.

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

Another truth concerns the ways of having and possessing Christ as our Saviour, Redeemer and Giver of eternal life. The only way is faith in Him. But what does it mean to believe in Him? Welcoming his Word and making it our eternal home. We believe in Christ, converting us to his Word, choosing it as our only law of life. One believes in the Word, he obeys the Word, he walks in the Word, he is in Christ and lives of Him and for Him. One possesses eternal life. We do not accept the Word, we are not in Him, we remain in our death. The rejection of Christ does not condemn us to death. We are already condemned to death for our sins. With the rejection we ratify and make our death eternal. Instead for the faith in Him, we leave the path of death, we place ourselves on the path of life. The way is Christ and we walk in Him, dwelling in the Word.

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

## UNLESS YOU PEOPLE SEE SIGNS AND WONDERS

## Is 65,17-21; Ps 29; Jn 4,43-54

### 12 MARCH

Jesus has only one desire in the heart: that every man accepts his human condition of pain, suffering, poverty, misery, sickness and death, but bringing him into the fullness of his Word. What Scripture says of Him he also wants it to be the essence of every other man. Jesus is the One who took upon himself all the sufferings fruit of man's sins. He took them and brought them with love. Thus Isaiah speaks of him:

*Yet it was our infirmities that he bore, our sufferings that he endured, While we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins, Upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; But the Lord laid upon him the guilt of us all. Though he was harshly treated, he submitted and opened not his mouth; Like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, A grave was assigned him among the wicked and a burial place with evildoers, Though he had done no wrong nor spoken any falsehood (Is 53,4-9).*

But still the Holy Spirit did not descend into the hearts, did not give them the thought of Christ, the desire of Christ, the will of Christ and the heart of Christ. The son of God by adoption for the participation of the divine nature has not yet been formed. Jesus is faced with a man torn by sin. With this man he will have to work. Now what does this man ask? Miracles, only miracles! Graces, just graces for the body. If on the one hand Jesus manifests his desire to form a man who knows how to live on any cross, as He lives on any cross, on the other he cannot but consider the miserable state in which man lives today. While calling the poor to remain poor, the hungry to remain hungry and the suffering to remain in suffering, for mercy, compassion for this historical man he always grants the miracle. He does not grant it when it is not asked for fragility, but for pride, in the wickedness of the heart. Then he leaves everyone and goes away. Fragility must always be helped, wickedness, never.

*After the two days, he left there for Galilee. For Jesus himself testified that a prophet has no honour in his native place. When he came into Galilee, the Galileans welcomed him, since they had seen all he had done in Jerusalem at the feast; for they themselves had gone to the feast. Then he returned to Cana in Galilee, where he had made the water wine. Now there was a royal official whose son was ill in Capernaum. When he heard that Jesus had arrived in Galilee from Judea, he went to him and asked him to come down and heal his son, who was near death. Jesus said to him, "Unless you people see signs and wonders, you will not believe." The royal official said to him, "Sir, come down before my child dies." Jesus said to him, "You may go; your son will live." The man believed what Jesus said to him and left. While he was on his way back, his slaves met him and told him that his boy would live. He asked them when he began to recover. They told him, "The fever left him yesterday, about one in the afternoon." The father realized that just at that time Jesus had said to him, "Your son will live," and he and his whole household came to believe. (Now) this was the second sign Jesus did when he came to Galilee from Judea.*

Like Jesus, the disciple of Jesus also will always have before him historical, not ideal men, not programmed in the laboratory and immersed in their thoughts. But the disciple is also a historical man, in the process of spiritual growth. If he himself needs to be helped infinitely more those who do not yet know Christ the Lord. If the disciple acts by the measure of his faith, he risks putting on the shoulders of the other burdens that they cannot carry. If instead he walks in the Holy Spirit, he will always be given the right word so that the other feels and tastes all the mercy of God. As the Spirit of the Lord guided Jesus, so it must be for every one of his disciples. Whoever leaves the Spirit will never know what to say and how to say it, never what to do and how to do it. The Christian vocation is the attainment of the same perfection that Christ Jesus lives.

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

## NOW THAT DAY WAS A SABBATH

## Ez 47,1-9.12; Ps 45; Jn 5,1-3.5-16

### 13 MARCH

The mercy of Jesus is not *"instinctive, sentimental, risky, imprudent, interested and coming from his will"*. Everything that Jesus says, works, wants and thinks is the very pure fruit of the Holy Spirit in him. It is the Spirit of the Lord that directs Jesus' gaze to this paralyzed man who had been ill for thirty-eight years. It is the Spirit that suggests him the words to say: *"You want to get well"*. It is always the Spirit that puts on his mouth: *"Get up, take your stretcher and walk"*. The Holy Spirit knows that that day is Sabbath. He knows the Jews would have bothered that man. He also knows that sooner or later they would have come to Jesus, accusing him of violating the Sabbath law. Why then does he want all this to happen? It is urgent to teach men the truth of God and of Christ the Lord. If the truth is not taught, man will remain forever in false religion, made not only of useless, but also of foolish and insipient precepts because they do not correspond to the Law of the Lord. If true religion is not taught, man will never taste true salvation. He will be condemned to slavery and darkness forever.

Even the disciple of Jesus is immersed in false religion, the fruit of a false faith, the fruit in turn of the substitution of the Word of the Lord with the thoughts of men. But he must pay much attention so that he never acts from his heart, from his will, from his desires, but always by the motion and conduction of the Holy Spirit. Evil, iniquity, wickedness, false religion, false faith and false words cannot be eradicated from a heart by man power alone, even if he is a Christian. All the power of light, wisdom, prudence and intelligence of the Holy Spirit is needed. Without the Spirit of the Lord, everything is transformed into gossip, vain words, coming to the point of murmuring, of judgment, of condemnation and all sorts of gossip. False religion remains false religion and so every other thing produced by it. On the other hand, with the wisdom and intelligence of the Holy Spirit, one work is accomplished, dialogue is set in motion, we arrive at the affirmation of essential truths on which every religion must be founded if we want to make it true.

*After this, there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem at the Sheep (Gate) a pool called in Hebrew Bethesda, with five porticoes. In these lay a large number of ill, blind, lame, and crippled. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, "Do you want to be well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me." Jesus said to him, "Rise, take up your mat, and walk." Immediately the man became well, took up his mat, and walked.*

*Now that day was a Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, and it is not lawful for you to carry your mat." He answered them, "The man who made me well told me, 'Take up your mat and walk.'" They asked him, "Who is the man who told you, 'Take it up and walk'?" The man who was healed did not know who it was, for Jesus had slipped away, since there was a crowd there. After this Jesus found him in the temple area and said to him, "Look, you are well; do not sin anymore, so that nothing worse may happen to you." The man went and told the Jews that Jesus was the one who had made him well. Therefore, the Jews began to persecute Jesus because he did this on a Sabbath.*

It is always the Holy Spirit that has the life of Jesus in his hands and prepares the way so that between him and the Jews there is a dialogue through which to manifest the truth of God, but also falsehood and lie, or the non-knowledge according to which he is worshiped. After the dialogue of the healed man with the Jews, Jesus meets him and tells him a second word: *"Behold, you are healed! Do not sin anymore, so that something worse does not happen to you".* The Holy Ghost knew that this man would have told the Jews that Jesus had been the one to heal him. He lets that man to tell him, because the dialogue that will follow with Jesus puts the pure truth of God and his Messiah in full light. But it also reveals the abyss of falseness in which the Jews live. Falsehood is the instrument of Satan, never of God.

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

## HE ALSO CALLED GOD HIS OWN FATHER

## Is 49,8-15; Ps 144; Jn 5,17-30

### 14 MARCH

If Jesus had not been perpetually enveloped in a particular light, or wall of fire, he could not have even finished the sentence: *"My Father acts even now and I also act."* Even the mere suspicion of introducing another God into the religion of Moses was immediately punished with stoning. This is what happened to Stephen, who recognized Jesus the Lord, equal to God, seated at his right hand.

*But he, filled with the holy Spirit, looked up intently to heaven and saw the glory of God and Jesus standing at the right hand of God, and he said, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God." But they cried out in a loud voice, covered their ears, and rushed upon him together. They threw him out of the city, and began to stone him. The witnesses laid down their cloaks at the feet of a young man named Saul. As they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." Then he fell to his knees and cried out in a loud voice, "Lord, do not hold this sin against them"; and when he said this, he fell asleep (At 7,55-60).*

On monotheism the Law was very strict. It did not tolerate any transgression. Every idolater was searched and punished with exemplary punishment, so that no one dared to imagine in the secret of the heart that another God could exist.

*"If your own full brother, or your son or daughter, or your beloved wife, or your intimate friend, entices you secretly to serve other gods, whom you and your fathers have not known, gods of any other nations, near at hand or far away, from one end of the earth to the other: do not yield to him or listen to him, nor look with pity upon him, to spare or shield him, but kill him. Your hand shall be the first raised to slay him; the rest of the people shall join in with you. You shall stone him to death, because he sought to lead you astray from the LORD, your God, who brought you out of the land of Egypt, that place of slavery. And all Israel, hearing of it, shall fear and never again do such evil as this in your midst (Dt. 13,1-19).*

Since the divinity of Christ Jesus is the essence of his Person, the Father puts around him a wall of fire, a barrier of light and He can speak freely of his Father and of the relationship that unites him to Him. The Father and He are an only thing. The Jews understand very well the truth that is in the Word of Jesus. But they can do him nothing.

*But Jesus answered them, "My Father is at work until now, so I am at work." For this reason the Jews tried all the more to kill him, because he not only broke the Sabbath but he also called God his own father, making himself equal to God. Jesus answered and said to them, "Amen, amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also. For the Father loves his Son and shows him everything that he himself does, and he will show him greater works than these, so that you may be amazed. For just as the Father raises the dead and gives life, so also does the Son give life to whomever he wishes. Nor does the Father judge anyone, but he has given all judgment to his Son, so that all may honour the Son just as they honour the Father. Whoever does not honour the Son does not honour the Father who sent him.*

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

What Christ says, teaches and works does not come from him, but from the Father. If He is from the truth, from the Word, from the Father's will in every moment, his judgment and discernment on religion is true. Every word uttered about himself is true. If his Word is true, that of the Jews is false. Their conversion to his Word is urgent.

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

## MOSES, IN WHOM YOU HAVE PLACED YOUR HOPE

## Ex 32,7-14; Ps 105; Jn 5,31-47

### 15 MARCH

Jesus is the true Messiah of the Lord, his Christ. For the Lord's people every historical truth had to be verified and for this reason two witnesses were necessary. What are the two witnesses that testify to Jesus, attesting that He is the true Messiah, the true Christ, the true Saint of God? The first witness is John the Baptist. His words indicate unequivocally that Jesus is the expected of the people of the Jews and of the nations. He does not indicate it on personal assumptions, but because of a double revelation: by word heard and by vision. He saw the Spirit come down and stay. The Lord also presents himself to John with two witnesses: voice and Spirit.

*The next day he saw Jesus coming toward him and said, "Behold, the Lamb of God, who takes away the sin of the world. He is the one of whom I said, 'A man is coming after me who ranks ahead of me because he existed before me.' I did not know him, but the reason why I came baptizing with water was that he might be made known to Israel." John testified further, saying, "I saw the Spirit come down like a dove from the sky and remain upon him. I did not know him, but the one who sent me to baptize with water told me, 'On whomever you see the Spirit come down and remain, he is the one who will baptize with the holy Spirit.' Now I have seen and testified that he is the Son of God" (Jn 1,29-34).*

John the Baptist is a voice of truth, the second one is missing. What is the second voice that bears witness to Jesus the Lord? All the Scriptures in all its Word.

*"If I testify on my own behalf, my testimony cannot be verified. But there is another who testifies on my behalf, and I know that the testimony he gives on my behalf is true. You sent emissaries to John, and he testified to the truth. I do not accept testimony from a human being, but I say this so that you may be saved. He was a burning and shining lamp, and for a while you were content to rejoice in his light. But I have testimony greater than John's. The works that the Father gave me to accomplish, these works that I perform testify on my behalf that the Father has sent me. Moreover, the Father who sent me has testified on my behalf. But you have never heard his voice nor seen his form, and you do not have his word remaining in you, because you do not believe in the one whom he has sent.*

*You search the scriptures, because you think you have eternal life through them; even they testify on my behalf. But you do not want to come to me to have life. "I do not accept human praise; moreover, I know that you do not have the love of God in you. I came in the name of my Father, but you do not accept me; yet if another comes in his own name, you will accept him. How can you believe, when you accept praise from one another and do not seek the praise that comes from the only God? Do not think that I will accuse you before the Father: the one who will accuse you is Moses, in whom you have placed your hope. For if you had believed Moses, you would have believed me, because he wrote about me. But if you do not believe his writings, how will you believe my words?"*

How does Scripture bear witness to Jesus? In what ways does it attest that He is the Messiah of the Lord? The answer deserves great attention. If we take all the words of the Old Testament, it will be very easy to see that they are all fulfilled in Him. It is true. Some have not yet been completed because his life has not ended, but most of them are already very liveable. In the order of the power of the Holy Spirit, no prophet, not even Moses, did what Jesus did. Moses worked on nature. He works on people. His miracles are greater than those of Elijah and Elisha. A single command is sufficient to Jesus, a single Word and the whole visible and invisible universe obeys him. The Jews are obliged to recognize one truth: Jesus is from God. Only this truth would have been sufficient to open their hearts to the whole truth. Instead, as Jesus is enveloped in a light and a wall of fire, they are locked up in a cage of bronze darkness that might never be surpassed by any word that comes from the heart of Jesus. But the Lord must not reveal himself only to the Jews, but to the whole world. They do not listen to him, the world will listen to him. This is the purpose of dialogue: telling all the truth that the world must know.

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

## THE JEWS WERE TRYING TO KILL HIM

## Wis 2,1a.12-22; Ps 33; Jn 7,1-2.10.25-30

### 16 MARCH

By now the death sentence hangs over the head of Jesus. The Jews decided that he must be eliminated. Now it is a question of studying every strategy so that everything is a matter of legality. No one should ever even suspect any illegality in his death. But we know that man is a skilful and expert teacher in these things and always knows how to put the smell of legality to hide every odour of sin, wickedness, evil, abuse and arbitrariness. Knowing of this sentence of death, Jesus must move with all the wisdom, intelligence, prudence and shrewdness of the Holy Spirit. He will have to be careful where he puts his foot. On his path all sorts of snares are placed. He advances, one would say today, on a field sown with anti man mines.

The first foresight and intelligence suggests him not to go to Jerusalem for the feast openly, together with the others, but almost in secret. So nobody looks for him and he might act without attracting too much attention. Then, when the Jews come to know about it, until they decide what to do immediately, the feast ends and he will be back in Galilee. Another wise strategy of Jesus is that of always frequenting crowded places. The temple was one of these places. In the house of his Father it would have been rather difficult to make violent actions that would have brought him to death. Since Jesus is always moved by the Spirit of the Lord, He knows what to suggest him moment by moment. His truth cannot remain hidden. If it does not serve the Jews, because they reject and oppose it violently, it will serve the world tomorrow.

*After this, Jesus moved about within Galilee; but he did not wish to travel in Judea, because the Jews were trying to kill him. But the Jewish feast of Tabernacles was near. But when his brothers had gone up to the feast, he himself also went up, not openly but (as it were) in secret. So some of the inhabitants of Jerusalem said, "Is he not the one they are trying to kill? And look, he is speaking openly and they say nothing to him. Could the authorities have realized that he is the Messiah? But we know where he is from. When the Messiah comes, no one will know where he is from." So Jesus cried out in the temple area as he was teaching and said, "You know me and also know where I am from. Yet I did not come on my own, but the one who sent me, whom you do not know, is true. I know him, because I am from him, and he sent me." So they tried to arrest him, but no one laid a hand upon him, because his hour had not yet come.*

The crowd's speeches attest that there is so much confusion in the knowledge of Scripture. It is known that Christ comes from Bethlehem and is born of the house of David. These are two firm truths of Ancient Scripture. It will be full of the Holy Spirit. He will come to establish the eternal kingdom of his Father. However, the crowd does not know that Jesus, although he lived in Galilee, he was not born in that region. He was born in Bethlehem, in the city of King David. When we do not know the historical truths, the Lord always offers the knowledge of spiritual truths. Words are what manifest the heart of the speaker, but also works are the ones that attest what the origin of a man is. Whoever always works good, can only be from God. Goodness comes only from God. Instead evil comes from the Evil One. Jesus is not from the Evil one. He is from God because everything that is done by Him is most pure good and only good. There is not even a shadow of evil in him.

Another spiritual truth that Jesus can only be from God is attested by his works. No one can command nature, no one can intervene on the body of men, no one can drive away an impure spirit, with one word, one order if God is not with Him, if He is not from God. For the present time Jesus does not ask that he is believed in his divinity. He wants us to think of Him as a person that comes from God. The signs that He is from God are all there. None is missing. The sign, without a pure heart capable of seeing God, is of no use. The impure heart is capable of altering not only the whole Scripture, but also every work of Jesus. Did not the impure hearts say that He cast out demons by virtue of the prince of demons? They said so many such falsities.

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

## NEVER BEFORE HAS ANYONE SPOKEN LIKE THIS ONE

## Jer 11,18-20; Ps 7; Jn 7,40-53

### 17 MARCH

The life of Jesus is firmly in the hands of the Father. If the life of his prophets was in the hands of the Father, infinitely more is that of his Only Son. Here is how Elisha and Jeremiah were kept by God in the exercise of their prophetic mission.

*When the king of Aram was waging war on Israel, he would make plans with his servants to attack a particular place. But the man of God would send word to the king of Israel, "Be careful! Do not pass by this place, for Aram will attack there." So the king of Israel would send word to the place which the man of God had indicated, and alert it; then they would be on guard. This happened several times. Greatly disturbed over this, the king of Aram called together his officers. "Will you not tell me," he asked them, "who among us is for the king of Israel?" "No one, my lord king," answered one of the officers. "The Israelite prophet Elisha can tell the king of Israel the very words you speak in your bedroom." "Go, find out where he is," he said, "so that I may take him captive." Informed that Elisha was in Dothan, he sent there a strong force with horses and chariots. They arrived by night and surrounded the city.*

*Early the next morning, when the attendant of the man of God arose and went out, he saw the force with its horses and chariots surrounding the city. "Alas!" he said to Elisha. "What shall we do, my lord?" "Do not be afraid," Elisha answered. "Our side outnumbers theirs." Then he prayed, "O Lord , open his eyes, that he may see." And the Lord opened the eyes of the servant, so that he saw the mountainside filled with horses and fiery chariots around Elisha. When the Arameans came down to get him, Elisha prayed to the Lord , "Strike this people blind, I pray you." And in answer to the prophet's prayer the Lord struck them blind. Then Elisha said to them: "This is the wrong road, and this is the wrong city. Follow me! I will take you to the man you want." And he led them to Samaria. When they entered Samaria, Elisha prayed, "O Lord , open their eyes that they may see." The Lord opened their eyes, and they saw that they were inside Samaria (2Kings 6,8-20).*

*Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you. "Ah, Lord God!" I said, "I know not how to speak; I am too young." But the Lord answered me, Say not, "I am too young." To whomever I send you, you shall go; whatever I command you, you shall speak. Have no fear before them, because I am with you to deliver you, says the Lord . Then the Lord extended his hand and touched my mouth, saying, See, I place my words in your mouth! This day I set you over nations and over kingdoms, To root up and to tear down, to destroy and to demolish, to build and to plant. But do you gird your loins; stand up and tell them all that I command you. Be not crushed on their account, as though I would leave you crushed before them; For it is I this day who have made you a fortified city, A pillar of iron, a wall of brass, against the whole land: Against Judah's kings and princes, against its priests and people. They will fight against you, but not prevail over you, for I am with you to deliver you, says the Lord (Jer 1,5-10.17-19).*

How does today the Lord protect his Only Begotten, sent among the Jews, to Jerusalem, to reveal his true origin, that even before being from David, he is from the Father since eternity by generation from God? Convincing the guards to return to those who had sent them empty-handed. The Holy Spirit convinced them not to arrest Jesus by becoming the Spirit of Wisdom in their hearts: *"Never has a man spoken this way!"*

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

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

## FATHER, GLORIFY YOUR NAME

## Jer 31,31-34; Ps 50; Heb 5,7-9; Jn 12,20-33

### 18 MARCH – V SUNDAY OF LENT – B

So far, Jesus has attested to be from the Father with words and deeds. Now it is time to testify it with the supreme of testimonies that is his martyrdom by crucifixion. The first truth must be well highlighted. The world disappears. It is as if it did not exist. The image of the grain of wheat is divinely eloquent. The farmer, sowing the wheat in the earth, does not take any action against it; he gives it the possibility to change the way of being, in order to produce much fruit. If the farmer left him in his saddlebag, it would remain alone and would not produce any fruit. It would not be life anymore. Seen this way the crucifixion, the death of Jesus is a change of being. From life that would remain alone, closed in itself, it becomes life that gives life to every death. In his life all those who died will come back to life. This is the great fruit that will be produced by his crucifixion.

What happens in Jesus, He wants it to happen in every one of his disciples, but always in him, with him and for him, in his life and in his body. Even the disciple is also invited to be made a grain of wheat, which falls to the ground and dies to produce many fruits. A life not transformed into a seed is a lost life, without any future, because imprisoned in itself, sterile and vain. A single life between Jesus and the disciples, a single death, a single glory and a single eternal dwelling. This is the true following of Jesus: becoming a grain of wheat as he has become a grain of wheat. Making of his life a holocaust for the Father as his life was a holocaust for the Father. Spending oneself on glorifying the Father, in Christ Jesus, as Christ the Lord lived to give glory to the Father. In Christ the disciple glorifies the Father and in Christ the Father glorifies the disciple. We go after Jesus to become like him, in him, through him and with him, to become a holocaust of eternal life.

*Now there were some Greeks among those who had come up to worship at the feast. They came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we would like to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honour whoever serves me. "I am troubled now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it and will glorify it again." The crowd there heard it and said it was thunder; but others said, "An angel has spoken to him." Jesus answered and said, "This voice did not come for my sake but for yours. Now is the time of judgment on this world; now the ruler of this world will be driven out. And when I am lifted up from the earth, I will draw everyone to myself." He said this indicating the kind of death he would die.*

In John the prayer of Jesus in the Garden of Olives is missing. The Holy Spirit suggests him an infinitely deeper truth. Strongly determined to become a grain of wheat, Jesus does not ask to be saved from this hour. Instead, he asks to meet his time, just as the Psalm had prophesied.

*Then going out he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, "Pray that you may not undergo the test." After withdrawing about a stone's throw from them and kneeling, he prayed, saying, "Father, if you are willing, take this cup away from me; still, not my will but yours be done." (And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground) (Lk 22,39-45). Sacrifice and meal offering You have not desired; My ears You have opened; Burnt offering and sin offering You have not required.* *Then I said, “Behold, I come; In the scroll of the book it is written of me.**I delight to do Your will, O my God; Your Law is within my heart” (Ps 40 (39) 7-9).*

From this passage of the Gospel the whole vision of martyrdom changes. It is the choice of every disciple to be a grain that falls to the ground and dies. It is a choice, not a constraint.

Virgin Mary, Mother of the Redemption, Angels and Saints make us real grains of wheat.

## DO NOT BE AFRAID TO TAKE MARY INTO YOUR HOME

## 2 Sam 7,4-5a.12-14.16; Ps 88; Rm 4.13.16-18.22; Mt 1,16.18-21.24a

### 19 MARCH

Saint Joseph is a special man. His thoughts do not come out of him. He possesses a very powerful weapon to solve them: his perfect justice. However, when they concern directly or indirectly the Mother and Child, then his justice is asked to give way to the direct and immediate will of God that is given, communicated and revealed to him through the Angel of the Lord. The more we grow and the more we are refined in justice and the more we give solutions of good to our lives. Mary is pregnant by the work of the Holy Spirit. It is a unique, very new event that will never be repeated in the history of salvation. Joseph does not possess any ancient *"parameter"* with which to confront himself, otherwise the history of the Word of the Lord would have certainly helped him for a quite different solution than the one he thinks in his perfect justice. Since He is just - and it proper of the just to hear the Word of his God, the whole Word - the Lord sends him his Angel and Joseph from a righteousness according to the ancient Law, becomes right according to the command received from his God. From a justice according to the Word of yesterday to a justice ready to the Word of today. This is the fruit of justice: preparing hearts always available to listen to every Word of their God and Lord. Giuseppe in this passage reveals to be very great. He obeys without even asking for a word of explanation. He listens and lives by donating himself.

Joseph cannot be compared with any person of the Old Testament. He is beyond Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Samuel, David, Solomon, the prophets and all the righteous who have preceded him. He is beyond all, because the Lord asks him what he has never asked others. He asks him to consecrate his soul, spirit, body, thoughts, desires, will, aspirations, all his present and his future to him, so that he puts his whole life at the service of the Mother and the Child. Joseph answers yes to this divine will and puts himself entirely in the hands of his God. To Mary asked for the body and with the body the soul and the spirit; to Joseph he asked for his whole heart and his spirit. In Mary his Only-begotten Son was to become flesh. Joseph is also asked to conceive Lord Jesus, however not with his body, but in his spirit and in his soul. This is the great prodigy accomplished in him by the Holy Spirit. He conceived Jesus in his soul and in his spirit and Jesus is his real Son. This miracle is unique in history. For this conception in spirit and soul, in heart and in thoughts, in will and in desires through the work of the Holy Spirit, Joseph is true Father of Jesus. Not a Father according to the flesh. He remained a virgin forever. But a Father in spirit and soul for the Holy Spirit. The flesh does not understand this mystery, because it is a conception of light in the heart.

*Jacob the father of Joseph, the husband of Mary. Of her was born Jesus who is called the Messiah. Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins." When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home.*

Only for a moral adoption the link with David would have been too weak. Instead, Giuseppe can truly say, always because the Holy Spirit acted in him, as the Lord acted in Adam: *"This time He, Jesus, is the soul of my soul and spirit of my heart, heart of my heart and desire of my desire"*. For this bond of soul and spirit, or if one prefers for this conception in soul and spirit, descent is true descent. Jesus is true Son of David, the true Messiah of the Lord. Why is Jesus born and why he is true Son of David? To save his people from their sins. Great prodigy of a spiritual birth.

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

## THEN YOU WILL REALIZE THAT I AM

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

### 20 MARCH

Why does Jesus say to the Jews: *"If you do not believe that I Am, you will die in your sins?"*. He says it because only He is the Saviour and the Redeemer and only He can atone for the sins of the world by reason of his nature and divine person. The Father has sent only him into the world for its salvation. There is no other man either today or yesterday or tomorrow who might redeem humanity, freeing it from its sins. The Liberator, Redeemer and Saviour Messiah, who expiates sins is not sent for the Gentiles, for the other peoples. He is sent to all countries, all peoples and all the sons of Adam, in whom all the sons of Abraham are included. Just as the pagans gain access to salvation through faith in Him, so too will Abraham's children access salvation through faith in Him. Whoever believes in Him will live. Whoever does not believe in him, remains in his sins, in his death and in his darkness. He is the only way given to men for true salvation and redemption.

Why does Jesus refers to faith in his divinity or in his being equal to the Father, even in divinity - "I Am" is God, according to the revelation made by the Lord to Moses - after he will be lifted up? What does he want to reveal us by saying, *"When you have lifted up the Son of man, then you will know that I Am and that I do nothing from myself, but I speak as the Father has taught me"?* After He will be lifted up on the cross and upon he will have become a true holocaust of atonement, after that he will have made blood and water come out his his pierced body, He will be placed in the sepulchre, from which he will resurrect. The resurrection is the testimony that the Father gives to the whole world that Jesus is true God, God as He is God, even though he is God through eternal generation and is his Only Son.

Calling to life Jesus from the sepulchre and transforming his body of flesh into pure light as He is light, God implicitly attested, testified that every word spoken, taught, uttered or simply pronounced by his Christ comes from him. If it comes from Him it is very pure prophecy and Word of truth. All his life comes from him. Not even a single moment is from the heart or the will of Jesus. So there is a double testimony. The Son bears witness with his life that every Word of the Father is true because it was and is fulfilled in him. The Father bears witness with the resurrection, by crediting him, that what the Son said in his every Word is pure truth, because everything springs from his father's heart. The eternal glory given to the Son bears witnesses, certifies and attests to it. For this reason, after his ascension into heaven and the descent of the Holy Spirit Jesus sends his apostles to preach in Jerusalem. Now they can no longer doubt. The Father has certified for the Son.

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

At present Jesus prepares the Jews for this most pure faith in his person and mission. However he does not demand it from them in its very high and complete truth. He asks them for a logical and rational faith based on the Scriptures. This faith is possible and is necessary for those who want to start a dialogue of truth in order to get hold of salvation. Jesus asks that one believes that his works are from God. It is the attestation made to him by Nicodemus: *"You, Jesus, are from God, because your works are from God".*

Virgin Mary, Mother of the Redemption, Angels and Saints make us of perfect and integral faith.

**MARCH 2018**

## THIRD DECADE OF MARCH

## IF YOU REMAIN IN MY WORD

## Dn 3,14-20.91-92.95; C Dn 3,52-56; Jn 8,31-42

### 21 MARCH

Today we live with a concept and a wrong notion of freedom. Freedom is confused with will, but neither is it known what the will is. The man made by God in his image with his ear listens to the Word of his God, who shows him the way to follow and with his will he sets out on the road that has been indicated to him. Freedom is the road on which he will have to walk, the road that the Lord will always be the one to manifest. The will welcomes the Word. Man is free, because he is fully himself. When is man then free? When he is always from God. He is from God that is the Creator and Lord of his life. If he comes out of God, he is without will, without freedom and without ear.

This constitutive, essential truth, which is the very nature of man, is proclaimed by Jesus with four very simple phrases: *"If you remain in my word, you will truly be my disciples, you will know the truth and the truth will make you free".* We remain in the word of Jesus, that is, we follow the way indicated by Him, which for everyone is the Sermon on the Mount. One is his true disciple, because the disciple is he who walks after the Master. Jesus walks listening to the Word of the Father. The Father is his Master. The disciple walks listening to the Word of Jesus. Jesus is his Master. You will know the truth, that is, the way on which to walk. The way is indicated only by the Master. The Father indicates it to Jesus. Jesus indicates it to every man. Out of this truth, or path, or road, there is no freedom. There is only slavery of a man who is without any will and with no ear turned towards his Creator and Lord, from whom he must always be. The truth will make you free. The truth will make us free because it will lead us to the fullness of our being or our nature that exists to always be from God.

The will only serves to walk in the truth, after having listened to the Word. Today there is a very dangerous drift. People want to go from the ear to nature. God did not give the Word to nature. Man is made from the Word, but he is not the Word of God. Not being Word of God and having to always remain from the Word, God has always provided, even before sin, to make the Word resonate in his ear from which he will always have to be, if he wants to remain true man. The Father has not sent the Son except for this: so that all heard the Word of truth and freedom. Jesus sent his apostles into the world so that every man were put in the condition to listen with his ear to the Word of freedom and truth. The announcement of the Word is the mission of the Church. If the Church does not announce the Word, man is abandoned to his slavery, which will turn into eternal perdition. The ear is essential for the knowledge of the truth. The ear is taken out and there is no truth anymore.

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

Jesus wants that the Jews, if they want to be truly free and true sons of Abraham, have to lend an ear to what He is announcing them. What is the first Word to put in their heart? That He comes from God. That the Father sent him.

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

## YOU SAY, 'HE IS OUR GOD.' YOU DO NOT KNOW HIM

## Gn 17,3-9; Ps 104; Jn 8,51-59

### 22 MARCH

The knowledge of God is not based on a single Word of God, but on all the Words of God. All the Words of God are the Word of God. The Word of God is deprived of one single word of God and it is no longer Word of God. This truth is solemnly affirmed by St. Paul to the Corinthians, who had removed not only one Word but many from the Gospel. They had come to deprive the Good News of its own heart, which is the Resurrection of Jesus. Without the Risen Christ there is no Gospel, because there is no longer true hope.

*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*[*4*](http://www.vatican.va/archive/ENG0839/__PZK.HTM#$4D7)*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. But if Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? If there is no resurrection of the dead, then neither has Christ been raised. And if Christ has not been raised, then empty (too) is our preaching; empty, too, your faith. Then we are also false witnesses to God, because we testified against God that he raised Christ, whom he did not raise if in fact the dead are not raised. For if the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all (1Cor 15,1-19).*

Why does Jesus say that the Jews do not know God? Because they lack the knowledge according to the true light of every word of God. They walk without the true knowledge either of the Law, or of the Prophets and or of the Psalms. If they had the true knowledge of every Word made to come to them from the Lord, they would know the Father and also would know that Jesus is from the Father. He is from the Father because all the words of the Father are fulfilled in him. Not the hidden and secret words concealed in his heart, but those he made reach and be codified in the Scriptures. All of Christ is in the Scriptures.

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

Jesus is not only from the Father, he is also God. He is not a man before Abraham. God is before Abraham. Abraham walked towards Christ, knowing that he is his descent in which all peoples and nations of the earth will be blessed. For this reason he rejoiced when he was allowed to see him in a vision of spirit. The divinity of Christ - "I Am" as the Father is "I Am" - is the essence of the Person of Jesus the Lord. Whoever denies the divinity of Jesus not only thwarts all the Scriptures, the Old and New Testaments, he makes a liar of Christ. Jesus was crucified because he was God.

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

## YOU, A MAN, ARE MAKING YOURSELF GOD.

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

### 23 MARCH

The Jews understood well the words of Jesus. They say it to him clearly: *"We do not want to kill you for the works you do, but because you who are a man, make yourself God"*. Now Jesus must call in his help all the wisdom and intelligence of the Holy Spirit. An accusation of idolatry or simply of change of God would have been an immediate sentence of stoning. But Jesus must not die stoned, but crucified. If he had died stoned, he would have died for a fault against the ancient law. Dying as a Crucifix, by the hand of the pagans, he dies for his eternal and divine truth. He dies because he is true God. Not only the Jews are responsible for the death of Christ, but the whole world, since the world has repudiated him and the world has crucified him. The Holy Spirit comes to his aid, putting the words of the Psalm on his lips. In them the divinity is only moral, spiritual and not essential. In Christ it is substantial, essential, eternal and by generation from the Father. But there are also two other Psalms in which it is spoken of generation which is ahead of time.

*God takes His stand in His own congregation; He judges in the midst of the rulers.**How long will you judge unjustly And show partiality to the wicked? Vindicate the weak and fatherless; Do justice to the afflicted and destitute.**Rescue the weak and needy; Deliver them out of the hand of the wicked.**They do not know nor do they understand; They walk about in darkness; All the foundations of the earth are shaken. I said, “You are gods, And all of you are sons of the Most High.**“Nevertheless you will die like men And fall like any one of the princes.”**Arise, O God, judge the earth! For it is You who possesses all the nations (Ps 82 (81) 1-8). The Lord says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.”**The Lord will stretch forth Your strong sceptre from Zion, saying, “Rule in the midst of Your enemies.”**Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew.**The Lord has sworn and will not change His mind, “You are a priest forever According to the order of Melchizedek.” The Lord is at Your right hand; He will shatter kings in the day of His wrath.**He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country.**He will drink from the brook by the wayside; Therefore He will lift up His head (Ps 110 (109) 1-7). He will speak to them in His anger And terrify them in His fury, saying,**“But as for Me, I have installed My King Upon Zion, My holy mountain.”* *“I will surely tell of the decree of the Lord: He said to Me, ‘You are My Son, Today I have begotten You.**‘Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession.**‘You shall break them with a rod of iron, You shall shatter them like earthenware’” (Ps 2,5-9).*

Why does Jesus not use the Psalms in which it talks of generation and he turns to the Psalm in which it speaks only of sonship? Currently it is not useful to Jesus to defend the truth of his divinity, but of his sonship. He has always spoken of God and announced him as his Father. He always said that He is from the Father. This truth must now be sustained and the Psalm lends itself very well. In doing so, Jesus teaches us that the wisdom and intelligence of the Holy Spirit is always necessary if we want to speak to the world. Without the Holy Spirit, even if we make real speeches, they are useless and even harmful. The other person must be convinced not of the absolute truth, but of a truth. The rest comes later. Now the Jews must know that they too are "gods" and all sons of the Most High.

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

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

## FROM THAT DAY ON THEY PLANNED TO KILL HIM

## Ez 37.21-28; Ps 31; Jn 11,45-56

### 24 MARCH

When the premises are false, any conclusion will therefore be false. Caiaphas does not speak from the truth either of the Scriptures or of the truth of Christ Jesus. He does not speak from the truth of Scripture, because the destruction of the temple and of the nation will occur only when the people break the covenant with their Lord in a definitive and irreparable way. As long as the people are in the Law of their God, obedient to his Word, there will be no enemy army that might destroy the Lord's people and or his holy temple. The temple was destroyed and the people deported only when everyone refused to be converted to their God, who with all solicitude sent his prophets to remind the obligations of the covenant they made with the Lord. This truth is eternal.

In second place, Caiaphas does not even speak from the historical truth of Lord Jesus. He has never announced himself as a warrior Messiah, a fighter against the armies of the earth or against established power. He did not come to free the man from the cross of power. He came to teach every man how every cross must be carried: the cross of power, of suffering, of poverty, of physical slavery and of death itself. Jesus is the man who bears his cross and teaches every man how to live the cross, without rebelling against it. Never in Jesus is there only one word against one of the mighty people of the earth. Even, still in bands, according to the story of Matthew, he suffered the hard cross of exile in Egypt to have his life saved.

Without the knowledge of either the Scriptures and or of Jesus the Lord and his thought, there might never be true prophecy. The arguments of Caiaphas are all false. When he asserts that *"it is convenient for you that only one man dies for the people, and the whole nation does not fall into ruin"*, even this word is false. Christ died and the whole nation has fallen into ruin. We know that the temple was destroyed and the people deported. The following is the evangelist's interpretation: "Jesus had to die for the nation, and not only for the nation, but also to bring together the children of God who were dispersed". We must distinguish the false motivations that drive Caiaphas to decree the death of Christ Jesus and the fruits of this death that are true. The truth of the fruits does not come from the decree of Caiaphas, but from the heart of Christ who submits to an iniquitous sentence lending it the highest obedience. But here we enter the mystery of history. An iniquitous and wicked sentence, if lived as a true expiation for the sins of the world, always produces a fruit of true salvation and redemption.

*Now many of the Jews who had come to Mary and seen what he had done began to believe in him. But some of them went to the Pharisees and told them what Jesus had done. So the chief priests and the Pharisees convened the Sanhedrin and said, "What are we going to do? This man is performing many signs. If we leave him alone, all will believe in him, and the Romans will come and take away both our land and our nation." But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing, nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish." He did not say this on his own, but since he was high priest for that year, he prophesied that Jesus was going to die for the nation, and not only for the nation, but also to gather into one the dispersed children of God. So from that day on they planned to kill him. So Jesus no longer walked about in public among the Jews, but he left for the region near the desert, to a town called Ephraim, and there he remained with his disciples. Now the Passover of the Jews was near, and many went up from the country to Jerusalem before Passover to purify themselves. They looked for Jesus and said to one another as they were in the temple area, "What do you think? That he will not come to the feast?"*

History, the daughter and fruit of falsehood, always prophesies the cross for its children. Every cross is the fruit of the falsehood that comes from the sin of the world. Every iniquitous sentence is assumed and lived by the man of God as his way to atone for his sins and those of his brothers. Being Jesus most holy and having no need for atonement for himself, He submitted himself to the cross with very pure obedience, he annihilated and humbled himself and for this humiliation he redeemed and saved the world.

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

## ARE YOU THE MESSIAH, THE SON OF THE BLESSED ONE?

## (Mk 11,1-10) 15 50,4-7; Ps 21; Phil 2,6-11; Mk 14,1-15,47

### 25 MARCH – PALM SUNDAY– B

Jesus cannot die on false accusations. From the day of his conception until the last moment lived on our earth in his body of flesh, He was always by the will of the Father in the will of the Father and for it. He never put anything of his own in the Word of Scripture, but he did not even put anything of his own in the will that the Father showed him moment by moment for him to carry it out. For example, while for other people the Scriptures attest that they were put to death on the basis of two concordant testimonies, the best known are the first Nabot of Izreèl (1Kings 21.1-29), the second the chaste Susanna (Dn 13.1- 64), for Jesus his Father has also excluded this possibility of sin. If all the men of the earth had been unanimous to accuse Christ with falsehood and lies, the Lord would come down from heaven and confuse their tongues, just as he did in the days of the Tower of Babel. Truly so it was also in the Sanhedrin. All false witnesses find themselves in disagreement. No sentence of death might be pronounced either on the falsity that Jesus insulted either God, or the temple, or religion and or its institutions. There is no sin in him.

The high priest is strongly uncomfortable. He wants to condemn him to death, but he cannot. Jesus is without any serious crime. A death sentence cannot be justified before the people. He is uncomfortable, but he does not give up and as the high priest he asks Jesus a question that he might not avoid answering. We are in a court house and the truth must be affirmed by the obligation of divine law. The question he addresses to him is without any possibility of being misunderstood: *"Are you the Christ, the Son of the Blessed One?"* Let us translate: *"Are you the Messiah, the Son of God?"* Faced with such an explicit question, posed by the highest authority in Israel, Jesus cannot avoid answering: *"I am! And you will see the Son of man seated at the right hand of Power and coming with the clouds of heaven."* Not only does Jesus claim to be the Messiah, he also adds a second truth: *"In him all the prophecy of Daniel is fulfilled. He is the person who will receive from God all divine power for the government of the earth and of heaven "*. Faced with such a high statement, the high priest tears his clothes and accuses Jesus of blasphemy: *"What need do we still have of witnesses? You have heard the curse: what do you think of it?"* In the face of a declaration of blasphemy there is only one possible sentence: *"He is guilty of death"*. Here is the real reason for the crucifixion of Jesus: the public and official attestation of his truth on the foundation of the prophecies.

*They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. Peter followed him at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging, "We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'" Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying, "Have you no answer? What are these men testifying against you?" But he was silent and answered nothing. Again the high priest asked him and said to him, "Are you the Messiah, the son of the Blessed One?" Then Jesus answered, "I am; and 'you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.'" At that the high priest tore his garments and said, "What further need have we of witnesses? You have heard the blasphemy. What do you think?" They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him, "Prophesy!" And the guards greeted him with blows.*

There is little to reason or discuss. Either Jesus is true God or he is the greatest liar and deceiver of history. He cannot be a great man who has deceived the whole world by pretending to be God, while he is not God. Instead it was God himself, by resuscitating him, the one to attest to his truth. All false gods and false messiahs are in death.

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

## BUT YOU DO NOT ALWAYS HAVE ME

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

### 26 MARCH

What happens under our eyes can be read with the eyes of sin and will necessarily give it false interpretations and false and deceptive conclusions, also taking false and deceptive decisions, or it can be read with the pure eyes of love and light of God that enlightens us and even decisions, consequences and interpretations will arise from the truth of God that dwells in us. Mary takes a decision: *"She appears before Jesus with three hundred grams of perfume of pure, very precious nard and sprinkles the feet of the Master with it, then dries them with her hair. The whole house is filled with that perfume".* This is the bare and raw story: *"A woman, some perfume, Jesus, the pouring of the perfume on the feet Jesus, the woman's hair drying the feet sprinkled with the perfume"*. Let us now turn to the understanding of the historical fact that is revealed by its interpretations.

Of the woman is told what she did and how she did it. No other news is added. We know that she acted by an internal motion. She felt in her heart to make a gesture of the highest reverence towards the Master and she did it. Revering a person, attesting him a pure and holy love, revealing him the deepest good of the pure, chaste and holy heart, without malice, is not a bad and never can be said a bad thing. Can the motions of good of the heart be followed? The spiritual rule demands that every motion be subjected to reflection, prayer and discernment. But if the motions are aroused with strength and power by the Holy Spirit, there is an immediacy pushing, but also there is its force that pushes and does not give peace until everything is completed. Not all the motions of the Holy Spirit can be postponed until tomorrow. Some are for this moment and it is at this moment that they must be put into being. For Mary today, Christ Jesus must be anointed and today he must be anointed. Tomorrow is late.

Judah is a person with a heart full of sins. He walks with the Master, but not behind the Master. He has made a way on his own. Jesus walks on the path of the highest obedience to his Father. Judas has by now become himself a devil. He is not even a child of the devil. He is the devil himself, by definition of the same Lord Jesus. He sees the woman's gesture and his sinful heart pronounces false oracles: *"Why did not you sell this perfume for three hundred denarius and did not give it to the poor?"*. His is a false oracle, because his heart is false. Love for the poor is just a pretext, an excuse to get himself hold of the money: *"He said this not because he cared about the poor, but because he was a thief and, as he kept the box, he took what they put in it"*. A bad heart of sin, a false oracle of sin, a false decision of sin at the service of sin. The eye and heart of sin interpret the greatest gesture of love towards Christ as a waste and a squander. We leave the true good for a false, useless good. Without the heart of sin he pronounces these false oracles.

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

Jesus, a person with the eyes of God, sees in the woman's gesture, a true prophecy. She has somehow anticipated the anointing in view of his burial. The remaining oil must also be preserved. Jesus knows that his death is imminent, it is near. Mary must keep the oil because the events will be so immediate and tumultuous that there will not even be time to prepare his body for a burial according to the customs of the Jews. By conserving this oil, she might always take it immediately and in some way make up for what might not be done according to ordinary methods. The eye of Judas sees evil. The woman's eye sees today's good for today. The eye of Jesus sees the good for today and for tomorrow.

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

## WHAT YOU ARE GOING TO DO, DO QUICKLY

## Is 49,1-6; Ps 70; Jn 13,21-33.36-38

### 27 MARCH

By now, Judas is determined to deliver Jesus to the Jews. Jesus knows his evil intentions, but does not stop him: *"What you want to do, do it soon"*. It is right to ask oneself: *"Why does Jesus, while declaring to his disciples the immediate betrayal, do not prevent this from happening? What is the reason why Judas is left to his decision?"*. The answer is highly anthropological. Jesus becoming man, must submit to the law that governs human nature. This is made of choices. It can choose good and can choose evil. Choice cannot be prevented. The other can be helped so that he does not choose evil, but orients himself towards the good. But when the choice is taken and it is our very nature, then we must submit to it. This is the cross that every man must bear. All the passion of Jesus, indeed all of life, for Jesus was a very heavy cross. Even many miracles He made were a heavy cross, because it was the fulfilment of choices of men. But Jesus had already revealed this to his disciples and had already established it as their perennial law.

*"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil. When someone strikes you on (your) right cheek, turn the other one to him as well. If anyone wants to go to law with you over your tunic, hand him your cloak as well. Should anyone press you into service for one mile, go with him for two miles. Give to the one who asks of you, and do not turn your back on one who wants to borrow. "You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? And if you greet your brothers only, what is unusual about that? Do not the pagans do the same? So be perfect, just as your heavenly Father is perfect (Mt 5,38-48).*

The whole passion of Jesus is a submission to the law that governs the nature of man. Man chooses for Him and He submits with immediate and prompt obedience. When must we not obey this law of human nature? When obedience transgresses the Commandments of the Father, the Word of the Father and the Will of the Father. Since it is the Father's will to carry the cross of the choices of men, Jesus cannot stop Judas. He would have placed himself out of the law of his father.

*When he had said this, Jesus was deeply troubled and testified, "Amen, amen, I say to you, one of you will betray me." The disciples looked at one another, at a loss as to whom he meant. One of his disciples, the one whom Jesus loved, was reclining at Jesus' side. So Simon Peter nodded to him to find out whom he meant. He leaned back against Jesus' chest and said to him, "Master, who is it?" Jesus answered, "It is the one to whom I hand the morsel after I have dipped it." So he dipped the morsel and (took it and) handed it to Judas, son of Simon the Iscariot. After he took the morsel, Satan entered him. So Jesus said to him, "What you are going to do, do quickly." (Now) none of those reclining at table realized why he said this to him. Some thought that since Judas kept the money bag, Jesus had told him, "Buy what we need for the feast," or to give something to the poor. So he took the morsel and left at once. And it was night. When he had left, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. (If God is glorified in him,) God will also glorify him in himself, and he will glorify him at once. My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you. Simon Peter said to him, "Master, where are you going?" Jesus answered (him), "Where I am going, you cannot follow me now, though you will follow later." Peter said to him, "Master, why can't I follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times."*

He lives this law only who is rooted in a very pure faith in the Lord, who is the only Lord of history, the only one who governs it with his Providence. In this faith our life has already been handed over to Him, from the first moment of our existence. He will know how to govern it, guide it and move it. Jesus also passes through the betrayal of Judas.

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

## BETTER FOR THAT MAN IF HE HAD NEVER BEEN BORN

## Is 50,4-9a; Ps 68; Mt 26,14-25

### 28 MARCH

I do not know if the words of Jesus have a sense, a meaning. I do not even know if they are bearers or less of a truth, placed in them by the Holy Spirit. But I must suppose, at least on a literal level, that they have a meaning and that they are bearers of a truth, if not for us, at least for him. I say this because by now in the one, holy, catholic, apostolic Church on the one hand there is the Gospel and on the other the thought of this or that other person which is diametrically opposed. What Jesus affirms in his words, the children of the Church deny and what for Jesus is a no, for the children of the Church it is a yes. In this case it would be right at least to be honest and to say I think differently than the Gospel, by now to be relegated to a relic of archaeology along with the whole Word of God. Abolishing the Gospel also in an official way as a reference point, everyone would a free hand to affirm and to support his ideas rationally. However, in this case, one would fall from the faith and make of religion a philosophy and of philosophy a religion, each having his own philosophy and religion.

Jesus says: "The Son of Man goes away, as it is written of him; but woe to that man from whom the Son of man is betrayed! Better for that man if he had never been born". In the Gospel according to John it is always said of Judas: "Jesus answered them, "Did I not choose you twelve? Yet is not one of you a devil?" He was referring to Judas, son of Simon the Iscariot; it was he who would betray him, one of the Twelve" (Jn 6, 70-71). "When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled" (Jn 17: 2 ). If these words have a meaning and are bearers of a truth, we must conclude for the damnation of Judas and his perdition. Hell is so impossible to live, also because of its eternity, to make the damned wish for the return into nothingness, cursing the moment of their conception without ceasing. Moreover, according to the account of Peter, Judas received the death of the wicked, that is, of the godless: "He bought a parcel of land with the wages of his iniquity, and falling headlong, he burst open in the middle, and all his insides spilled out. This became known to everyone who lived in Jerusalem, so that the parcel of land was called in their language 'Akeldama,' that is, Field of Blood" (Acts 1: 18-19). This is the Word of Jesus and of Peter. One may not even believe, as long as he says and professes it clearly, but not by misrepresenting the Scripture, but by saying: "I do not believe in the Word either of Peter or of Jesus". "I adore a God without the Word of Christ and without hell".

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

Judas was not damned because he betrayed his Master, but because betrayal led him to despair, sinning against the Holy Spirit. But unfortunately this too is the Word of Jesus: "*Therefore, I say to you, every sin and blasphemy will be forgiven people, but blasphemy against the Spirit will not be forgiven. And whoever speaks a word against the Son of Man will be forgiven; but whoever speaks against the holy Spirit will not be forgiven, either in this age or in the age to come*" (Mt 12: 31-32).

Virgin Mary, Mother of the Redemption, Angels and Saints make us wisely honest.

## DO YOU REALIZE WHAT I HAVE DONE FOR YOU?

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

### 29 MARCH

In the Gospel according to John, in the celebration of the Last Supper, no reference is made either to the Eucharist and to priesthood. Is it perhaps because these divine realities are not necessary for the life of the Church? Or perhaps because the true purpose of those divine realities is aimed at a love without limits either of time, or of heart, or of martyrdom or of other things? When the sacraments are emptied of their supernatural finality, they become pure magical acts and often also of superstition, because they are deprived of their purest truth. We know the end of the Eucharist. Jesus revealed it with the utmost clarity of the Holy Spirit in his speech in the synagogue of Capernaum.

*The Jews quarrelled among themselves, saying, "How can this man give us (his) flesh to eat?" Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever" (Jn 6,52-58).*

The washing of the feet explains with an example what it means: *"He who eats me will live for me".* Whoever eats me will live to make me live in his life. What is the life of Christ Jesus? To become the servant of all and to give his life as a ransom for all. Taking the last place and starting to serve by consuming his life for the salvation of the world. Who does the service start from? From those who are with us, who share the same faith, the same hope, the same charity and the same ministry. Jesus does not go down the squares or through the streets of Jerusalem and there he implants a post to wash the feet of those who pass by. This is not the end of the gesture of Jesus. Jesus wants to teach the disciples that if they do not love each other, just as the Master has loved them, there will be no credibility when they preach the Gospel. They will not tell it from his body, like his body, but from their heart. Jesus certifies that his disciples are his own life.

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

Another truth. The washing of the feet does not take place publicly, but in the secret of the Cenacle. It is not a gesture for the world, but for the disciples. It is the disciple who must know that Jesus loves him in such a great way. It is the disciple who must know that his fellow disciple loves him with the same love of Lord Jesus. It is the disciple who must be comforted by the love of the disciple. It is the Pope who must be supported by the love of the Cardinals and the Cardinals by the love of the Pope. It is the bishops who must be comforted by the love of the presbyters and the presbyters by the love of the bishops. The same is true at every level of communion. True love is visible.

Virgin Mary, Mother of the Redemption, Angels and Saints always make us visible love.

## AWARE THAT EVERYTHING WAS NOW FINISHED

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

### 30 MARCH

We know that everything in Jesus is the fulfilment of the Word of the Father, both of the Word contained in the Law, the Prophets and the Psalms, and of that Word or command that the Father, in perfect communion of wisdom, intelligence and knowledge, gave his Son moment by moment. With absolute certainty of faith, we must affirm that Christ the Lord has done nothing starting from his heart, but everything always starting from the heart of the Father, for a pure, immediate, obedience, without ever omitting anything. Before delivering his spirit, Jesus manifests the conscience that up to this moment everything had been accomplished by Him. Reading then: *"His mother, the sister of his mother, Mary mother of Cleopas and Mary of Magdala stood near the cross of Jesus. Then, Jesus, seeing his mother and next to her the disciple whom he loved, said to his mother: "Woman, behold your son!" Then he said to the disciple, "Behold your mother!" And from that moment the disciple welcomed her with him"*, we must necessarily conclude that the gift of the Mother to the disciple and of the disciple to the Mother is the most pure will of the Father, to whom Jesus gives fulfilment. This gift is not a *"Christological"* fact, that is, concerning the Person or the will of Jesus, his Mother and the disciple. On the contrary, it is a very high *"theological"* fact. If it is *"theological"*, it is part of faith in God and today and tomorrow all those who refer to the God of Abraham, as they are obliged to believe in Christ Jesus as a gift of salvation and redemption, so they are also obliged to take Mary as their true Mother. It is a necessity of faith and not of devotion. If it were a need for devotion, one could even do without it. The thing could seem or be seen as something extra. Instead it is not an extra, it is the true path of faith, as faith in Christ is the true path of faith. Mary is a true gift of the Father.

*So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" Pilate answered, "What I have written, I have written."*

*When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled (that says): "They divided my garments among them, and for my vesture they cast lots." This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.*

*After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth.* *When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.*

The gift of the Mother to the disciple and of the disciple to the Mother, is not even an "ecclesiological" event, in the sense that it was the Church the one that propagandize, spread and inculcated faith in this relationship of Mother and Son. The Church does not have the power to create ways of faith that do not come from the heart of the Father. As Christ is from the heart of the Father, the gift of Mary is from the heart of the Father, the gift of the Church is from the heart of the Father. If the disciple does not take Mary into his home, he will never fulfil the Word of God. An essential way to live his faith is missing to his life. Christ is essential. The Spirit is essential. The Church is essential. The Word is essential. The grace of the sacraments is essential. Mary is essential. There is a difference between essence and devotion. It is the essence that must always be transformed into love. The Mother is a gift from God.

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

**WHEN THE SUN HAD RISEN THEY CAME TO THE TOMB**

## Rm 6,3-11; Ps 117; Mk 16,1-7

### 31 MARCH

Because of the sun by now almost gone and having the first lights of the evening appeared, as soon as Jesus was taken from the cross, they immediately had to think about putting him in the tomb. Almost all ritual customs have been skipped. *"After the Sabbath, the day of absolute rest, Mary of Magdala, Mary mother of James and Salome bought aromatic oils to go to anoint him"*. These women do not even think of the resurrection in the least, always announced by Jesus whenever he announced his bloody death. Jesus is in the grave and they go there to prepare his body to remain forever in it. The sepulchre for these women is the end of everything. Now all that remains is to give dignity to the body of Jesus. He might live in their heart, but he will certainly never come back to life. This is their thinking. Other ideas do not belong to them, not even by imagination. Before the sepulchre everything ends and everything made eternal in death.

Another concern of the women is the heavy stone that has been rolled to obstruct the door so that no one could enter. This fear immediately vanishes, because as soon as they got close they see that *"the stone had already been rolled, although it was very large".* Something is out of the ordinary. But one could also think that someone preceded them, in order to facilitate their work. But everything changes when they enter the tomb and see *"a young man, seated on the right, dressed in a white robe"*. They know they are in front of a divine manifestation, or true theophany and for this reason they are afraid. In Scripture the Angels appear or manifest themselves to communicate news from the Lord. They are messengers of the Almighty. This is why they are afraid. What the Lord, their God will want to communicate? What to reveal? Even this thought is immediately clarified.

The Angels are there to reveal them the mystery: *"Do not be afraid! You are looking for Jesus of Nazareth, the crucifix. He is risen, he is not here. Here is the place where they had placed him".* The resurrection of Jesus is a true announcement. It is not an announcement by the voice of men, but by an Angelica voice. The whole mystery of Redemption begins with a proclamation of the Angel of the Lord. Zechariah, Mary and Joseph are visited by the Angel of the Lord. It is the Angel the one that reveals the mystery to them. Even the Pastors are visited by the Angel. They too know by revelation from above. This truth today should be resumed. The resurrection must be announced, even before being understood or explained. Every believer in Christ should be both an Angel and an empty tomb. As an Angel he announces the mystery, as an empty sepulchre he gives the sign that he has emptied himself and in his place he makes Christ the Lord live. Or rather he is an empty sepulchre because now the Risen One lives in him. If the Risen One does not live in the one who announces, the message will be devoid of the external signs necessary for faith. The women listen and see. The sepulcher is empty.

*When the Sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. Very early when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone had been rolled back; it was very large. On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him. But go and tell his disciples and Peter, 'He is going before you to Galilee; there you will see him, as he told you.'"*

The Angel announces to women the event of the resurrection. He asks them to be in turn messengers and announcers of the mystery: *"But go, tell his disciples and Peter: He precedes you in Galilee. There you will see him, as he told you".* The women believe for the announcement. But even the disciples must believe for the announcement of the women. Who is the announcement brought to the disciples by? By the women. At that , these did not have a word of testimony. Jesus chooses women precisely for the gift of faith in his mystery to his disciples. To the resurrection one comes from the deepest humility.

Virgin Mary, Mother of the Redemption, Angels and Saints make us announcers of the Risen One.