# PASTORAL SERVICE

# LITURGY

# THE GOSPEL OF THE DAY

### (FROM THE ROMAN LITURGY)

### VOLUME 17

### CATANZARO

### (01 JUNE 2018 – 30 NOVEMBER 2018)

**PRESENTATION**

The minister of the Word can be compared to Solomon, a young and inexperienced king, with a large people to govern not according to his heart, but according to the heart and will of his God and Lord. He feels inadequate. He just does not know how to be able to make every person of his kingdom reach what his God asks and wants from him. For precisely this is true justice: telling each person what the will that God has for him is, so that he does it with immediate obedience and without any interruption.

The Book of Wisdom reveals to us that, having Solomon been aware of his smallness, he asked God to give him the gift of Wisdom. As God in his work of creation and government of the world is assisted by Wisdom, so also Solomon might be assisted with the same Wisdom that assists his God and certainly he might make the highest and most perfect justice reign in the midst of his people. Here is how the Book of Wisdom reveals the heart of Solomon.

*Hear, therefore, kings, and understand; learn, you magistrates of the earth's expanse! Hearken, you who are in power over the multitude and lord it over throngs of peoples! Because authority was given you by the Lord and sovereignty by the Most High, who shall probe your works and scrutinize your counsels! Because, though you were ministers of his kingdom, you judged not rightly, and did not keep the law, nor walk according to the will of God, Terribly and swiftly shall he come against you, because judgment is stern for the exalted –*

*For the lowly may be pardoned out of mercy but the mighty shall be mightily put to the test. For the Lord of all shows no partiality, nor does he fear greatness, Because he himself made the great as well as the small, and he provides for all alike; but for those in power a rigorous scrutiny impends. To you, therefore, O princes, are my words addressed that you may learn wisdom and that you may not sin. For those who keep the holy precepts hallowed shall be found holy, and those learned in them will have ready a response.*

*Desire therefore my words; long for them and you shall be instructed. Resplendent and unfading is Wisdom, and she is readily perceived by those who love her, and found by those who seek her. She hastens to make herself known in anticipation of men's desire; he who watches for her at dawn shall not be disappointed, for he shall find her sitting by his gate. For taking thought of her is the perfection of prudence, and he who for her sake keeps vigil shall quickly be free from care; Because she makes her own rounds, seeking those worthy of her, and graciously appears to them in the ways, and meets them with all solicitude.*

*For the first step toward discipline is a very earnest desire for her; then, care for discipline is love of her; love means the keeping of her laws; To observe her laws is the basis for incorruptibility; and incorruptibility makes one close to God; thus the desire for Wisdom leads up to a kingdom. If, then, you find pleasure in throne and sceptre, you princes of the peoples, honour Wisdom, that you may reign as kings forever.*

*Now what wisdom is, and how she came to be I shall relate; and I shall hide no secrets from you, But from the very beginning I shall search out and bring to light knowledge of her, nor shall I diverge from the truth. Neither shall I admit consuming jealousy to my company, because that can have no fellowship with Wisdom. A great number of wise men is the safety of the world, and a prudent king, the stability of his people; so take instruction from my words, to your profit (Wis 6,1-25).*

*I too am a mortal man, the same as all the rest, and a descendant of the first man formed on earth. And in my mother's womb I was moulded into flesh  in a ten-months' period-body and blood, from the seed of man, and the pleasure that accompanies marriage. And I too, when born, inhaled the common air, and fell upon the kindred earth; wailing, I uttered that first sound common to all. In swaddling clothes and with constant care I was nurtured. For no king has any different origin or birth, but one is the entry into life for all; and in one same way they leave it.*

*Therefore I prayed, and prudence was given me; I pleaded and the spirit of Wisdom came to me. I preferred her to sceptre and throne, And deemed riches nothing in comparison with her, nor did I liken any priceless gem to her; Because all gold, in view of her, is a little sand, and before her, silver is to be accounted mire. Beyond health and comeliness I loved her, And I chose to have her rather than the light, because the splendour of her never yields to sleep. Yet all good things together came to me in her company, and countless riches at her hands;*

*And I rejoiced in them all, because Wisdom is their leader, though I had not known that she is the mother of these. Simply I learned about her, and ungrudgingly do I share - her riches I do not hide away; For to men she is an unfailing treasure; those who gain this treasure win the friendship of God, to whom the gifts they have from discipline commend them. Now God grant I speak suitably and value these endowments at their worth: For he is the guide of Wisdom and the director of the wise. For both we and our words are in his hand, as well as all prudence and knowledge of crafts.*

*For he gave me sound knowledge of existing things, that I might know the organization of the universe and the force of its elements, The beginning and the end and the midpoint of times, the changes in the sun's course and the variations of the seasons. Cycles of years, positions of the stars, natures of animals, tempers of beasts, Powers of the winds and thoughts of men, uses of plants and virtues of roots - Such things as are hidden I learned and such as are plain; for Wisdom, the artificer of all, taught me.*

*For in her is a spirit intelligent, holy, unique, Manifold, subtle, agile, clear, unstained, certain, Not baneful, loving the good, keen, unhampered, beneficent, kindly, Firm, secure, tranquil, all-powerful, all-seeing, And pervading all spirits, though they be intelligent, pure and very subtle.*

*For Wisdom is mobile beyond all motion, and she penetrates and pervades all things by reason of her purity. For she is an aura of the might of God and a pure effusion of the glory of the Almighty; therefore nought that is sullied enters into her. For she is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness. And she, who is one, can do all things, and renews everything while herself perduring; And passing into holy souls from age to age, she produces friends of God and prophets.*

*For there is nought God loves, be it not one who dwells with Wisdom. For she is fairer than the sun and surpasses every constellation of the stars. Compared to light, she takes precedence; for that, indeed, night supplants, but wickedness prevails not over Wisdom (Wis 7,1-30).*

*Indeed, she reaches from end to end mightily and governs all things well. Her I loved and sought after from my youth; I sought to take her for my bride and was enamoured of her beauty. She adds to nobility the splendour of companionship with God; even the Lord of all loved her. For she is instructress in the understanding of God, the selector of his works. And if riches be a desirable possession in life, what is more rich than Wisdom, who produces all things? And if prudence renders service, who in the world is a better craftsman than she?*

*Or if one loves justice, the fruits of her works are virtues; For she teaches moderation and prudence, justice and fortitude, and nothing in life is more useful for men than these. Or again, if one yearns for copious learning, she knows the things of old, and infers those yet to come. She understands the turns of phrases and the solutions of riddles; signs and wonders she knows in advance and the outcome of times and ages. So I determined to take her to live with me, knowing that she would be my counsellor while all was well, and my comfort in care and grief.*

*For her sake I should have glory among the masses, and esteem from the elders, though I be but a youth. I should become keen in judgment, and should be a marvel before rulers. They would abide my silence and attend my utterance; and as I spoke on further, they would place their hands upon their mouths. For her sake I should have immortality and leave to those after me an everlasting memory. I should govern peoples, and nations would be my subjects- terrible princes, hearing of me, would be afraid; in the assembly I should appear noble, and in war courageous.*

*Within my dwelling, I should take my repose beside her; For association with her involves no bitterness and living with her no grief, but rather joy and gladness. Thinking thus within myself, and reflecting in my heart That there is immortality in kinship with Wisdom, and good pleasure in her friendship, and unfailing riches in the works of her hands, And that in frequenting her society there is prudence, and fair renown in sharing her discourses, I went about seeking to take her for my own.*

*Now, I was a well-favoured child, and I came by a noble nature; or rather, being noble, I attained an unsullied body. And knowing that I could not otherwise possess her except God gave it -  and this, too, was prudence, to know whose is the gift -  I went to the Lord and besought him, and said with all my heart: (Wisp 8,1-21).*

*God of my fathers, Lord of mercy. you who have made all things by your word And in your wisdom have established man to rule the creatures produced by you, To govern the world in holiness and justice, and to render judgment in integrity of heart: Give me Wisdom, the attendant at your throne, and reject me not from among your children; For I am your servant, the son of your handmaid, a man weak and short-lived and lacking in comprehension of judgment and of laws.*

*Indeed, though one be perfect among the sons of men, if Wisdom, who comes from you, be not with him, he shall be held in no esteem. You have chosen me king over your people and magistrate for your sons and daughters. You have bid me build a temple on your holy mountain and an altar in the city that is your dwelling place, a copy of the holy tabernacle which you had established from of old. Now with you is Wisdom, who knows your works and was present when you made the world; Who understands what is pleasing in your eyes and what is conformable with your commands. Send her forth from your holy heavens and from your glorious throne dispatch her That she may be with me and work with me, that I may know what is your pleasure.*

*For she knows and understands all things, and will guide me discreetly in my affairs and safeguard me by her glory; Thus my deeds will be acceptable, and I shall judge your people justly and be worthy of my father's throne.*

*For what man knows God's counsel, or who can conceive what our Lord intends? For the deliberations of mortals are timid, and unsure are our plans. For the corruptible body burdens the soul and the earthen shelter weighs down the mind that has many concerns. And scarce do we guess the things on earth, and what is within our grasp we find with difficulty; but when things are in heaven, who can search them out? Or who ever knew your counsel, except you had given Wisdom and sent your holy spirit from on high? And thus were the paths of those on earth made straight, and men learned what was your pleasure, and were saved by Wisdom (Wis 9,1-18).*

If we add to the prayer of Solomon what the Book of Proverbs and that of Sirach reveal to us about Wisdom, we will understand why nothing is more necessary for those who are placed by God in the midst of his people to administer his divine will.

*Does not Wisdom call, and Understanding raise her voice? On the top of the heights along the road, at the crossroads she takes her stand; By the gates at the approaches of the city, in the entryways she cries aloud: "To you, O men, I call; my appeal is to the children of men. You simple ones, gain resource, you fools, gain sense. "Give heed! for noble things I speak; honesty opens my lips. Yes, the truth my mouth recounts, but the wickedness my lips abhor. Sincere are all the words of my mouth, no one of them is wily or crooked; All of them are plain to the man of intelligence, and right to those who attain knowledge.*

*Receive my instruction in preference to silver, and knowledge rather than choice gold. (For Wisdom is better than corals, and no choice possessions can compare with her.) "I, Wisdom, dwell with experience, and judicious knowledge I attain. (The fear of the Lord is to hate evil;) Pride, arrogance, the evil way, and the perverse mouth I hate. Mine are counsel and advice; Mine is strength; I am understanding. By me kings reign, and lawgivers establish justice; By me princes govern, and nobles; all the rulers of earth.*

*"Those who love me I also love, and those who seek me find me. With me are riches and honour, enduring wealth and prosperity. My fruit is better than gold, yes, than pure gold, and my revenue than choice silver. On the way of duty I walk, along the paths of justice, Granting wealth to those who love me, and filling their treasuries.*

*"The Lord begot me, the first-born of his ways, the forerunner of his prodigies of long ago; From of old I was poured forth, at the first, before the earth. When there were no depths I was brought forth, when there were no fountains or springs of water; Before the mountains were settled into place, before the hills, I was brought forth; While as yet the earth and the fields were not made, nor the first clods of the world.*

*"When he established the heavens I was there, when he marked out the vault over the face of the deep; When he made firm the skies above, when he fixed fast the foundations of the earth; When he set for the sea its limit, so that the waters should not transgress his command; Then was I beside him as his craftsman, and I was his delight day by day, Playing before him all the while, playing on the surface of his earth; and I found delight in the sons of men.*

*"So now, O children, listen to me; instruction and wisdom do not reject! Happy the man who obeys me, and happy those who keep my ways, Happy the man watching daily at my gates, waiting at my doorposts; For he who finds me finds life, and wins favour from the Lord; But he who misses me harms himself; all who hate me love death."*

*Wisdom built her house, she carved her seven columns. She killed her cattle, she prepared her wine and laid her table. She sent her maids to proclaim on the highest points of the city: "Let him who is inexperienced come here!" To those who have no sense, she says: "Come, eat my bread, drink the wine I have prepared. Abandon your inexperience and you will live, go straight through the path of intelligence" (Pr 8,1-9,6).*

*Wisdom sings her own praises, before her own people she proclaims her glory; In the assembly of the Most High she opens her mouth, in the presence of his hosts she declares her worth: "From the mouth of the Most High I came forth, and mist like covered the earth. In the highest heavens did I dwell, my throne on a pillar of cloud. The vault of heaven I compassed alone, through the deep abyss I wandered.*

*Over waves of the sea, over all the land, over every people and nation I held sway. Among all these I sought a resting place; in whose inheritance should I abide? "Then the Creator of all gave me his command, and he who formed me chose the spot for my tent, Saying, 'In Jacob make your dwelling, in Israel your inheritance.'*

*Before all ages, in the beginning, he created me, and through all ages I shall not cease to be.*

*In the holy tent I ministered before him, and in Zion I fixed my abode. Thus in the chosen city he has given me rest, in Jerusalem is my domain. I have struck root among the glorious people, in the portion of the Lord, his heritage. "Like a cedar on Lebanon I am raised aloft, like a cypress on Mount Hermon, Like a palm tree in En-gedi, like a rosebush in Jericho, Like a fair olive tree in the field, like a plane tree growing beside the water. Like cinnamon, or fragrant balm, or precious myrrh, I give forth perfume; Like galbanum and onycha and sweet spices, like the odour of incense in the holy place.*

*I spread out my branches like a terebinth, my branches so bright and so graceful. I bud forth delights like the vine, my blossoms become fruit fair and rich. Come to me, all you that yearn for me, and be filled with my fruits; You will remember me as sweeter than honey, better to have than the honeycomb. He who eats of me will hunger still, he who drinks of me will thirst for more; He who obeys me will not be put to shame, he who serves me will never fail."*

*All this is true of the book of the Most High's covenant, the law which Moses commanded us as an inheritance for the community of Jacob. It overflows, like the Pishon, with wisdom -  like the Tigris in the days of the new fruits. It runs over, like the Euphrates, with understanding, like the Jordan at harvest time. It sparkles like the Nile with knowledge, like the Gihon at vintage time. The first man never finished comprehending wisdom, nor will the last succeed in fathoming her. For deeper than the sea are her thoughts; her counsels, than the great abyss.*

*Now I, like a rivulet from her stream, channelling the waters into a garden, Said to myself, "I will water my plants, my flower bed I will drench"; And suddenly this rivulet of mine became a river, then this stream of mine, a sea. Thus do I send my teachings forth shining like the dawn, to become known afar off. Thus do I pour out instruction like prophecy and bestow it on generations to come (Sir 24,1-34).*

The Messiah of the Lord comes to bring to the earth the purest and most holy knowledge

his eternal and divine gifts. The Spirit takes Christ the Lord by the hand and his light is always perfect. On earth, He is always Light from the Light of the Father through the Spirit.

*But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, A spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord, and his delight shall be the fear of the Lord. Not by appearance shall he judge, nor by hearsay shall he decide, But he shall judge the poor with justice, and decide aright for the land's afflicted.*

*He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips. Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; The calf and the young lion shall browse together, with a little child to guide them. The cow and the bear shall be neighbours, together their young shall rest; the lion shall eat hay like the ox. The baby shall play by the cobra's den, and the child lay his hand on the adder's lair.*

*There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with knowledge of the Lord, as water covers the sea. On that day, The root of Jesse, set up as a signal for the nations, The Gentiles shall seek out, for his dwelling shall be glorious (Is 11,1-10).*

*The spirit of the Lord God is upon me, because the Lord has anointed me; He has sent me to bring glad tidings to the lowly, to heal the broken hearted, To proclaim liberty to the captives and release to the prisoners, To announce a year of favour from the Lord and a day of vindication by our God, to comfort all who mourn; To place on those who mourn in Zion a diadem instead of ashes, To give them oil of gladness in place of mourning, a glorious mantle instead of a listless spirit. They will be called oaks of justice, planted by the Lord to show his glory.*

*They shall rebuild the ancient ruins, the former wastes they shall raise up And restore the ruined cities, desolate now for generations. Strangers shall stand ready to pasture your flocks, foreigners shall be your farmers and vinedressers. You yourselves shall be named priests of the Lord, ministers of our God you shall be called. You shall eat the wealth of the nations and boast of riches from them. Since their shame was double and disgrace and spittle were their portion, They shall have a double inheritance in their land, everlasting joy shall be theirs.*

*For I, the Lord, love what is right, I hate robbery and injustice; I will give them their recompense faithfully, a lasting covenant I will make with them. Their descendants shall be renowned among the nations, and their offspring among the peoples; All who see them shall acknowledge them as a race the Lord has blessed. I rejoice heartily in the Lord, in my God is the joy of my soul; For he has clothed me with a robe of salvation, and wrapped me in a mantle of justice, Like a bridegroom adorned with a diadem, like a bride bedecked with her jewels. As the earth brings forth its plants, and a garden makes its growth spring up, So will the Lord God make justice and praise spring up before all the nations (Is 61.1-11).*

The minister of the Word has before him the Book of God, of Christ Jesus and of the Holy Spirit. What Word of this Book is necessary for man? He does not know it. Will any Word succeed in converting his heart? He does not know it. But the Holy Spirit knows it. The minister of the Word must always turn to the Spirit of the Lord to draw from the Book of the mystery of God, in which the mystery of man is contained and draw upon that Word and only that one which is of salvation for the listener.

Minister of the Word, Book of the mysteries of God and Holy Spirit must be one. Never the minister of the Word will have to detach himself from the Book of the Mysteries of God and never from the Holy Spirit. If he separates himself from the Book of the mysteries of God, he will always miss the objective datum of the mystery. If he separates himself from the Holy Spirit he will miss the only true Reader and Interpreter of the Book of the mysteries of God.

Today, many people are shouting that confusion hovers over the Church of Christ Jesus as a dense and thick fog. The cause is undoubtedly to be found in the separation of the minister of the Word from the Book of the mysteries of God. One appeals to God, to the Holy Spirit, but without the objectivity of the Book of the mysteries of our God and Lord.

Whoever separates from the Book of God, from the Book of the objectivity of the knowledge of the divine will, contained in his Word, inevitably enters subjectivity. He no longer speaks from the heart of God, but from his heart. Since the Holy Spirit is the Reader and the interpreter of the Book of the mysteries of God, actions are attributed to him that do not belong to him. He was not given to read and interpret our hearts, but to read and interpret the heart of God, which is in the Book of the Heart of Christ, which is in the Book of His Word. The heart of Christ is one and the heart of the Father is one.

The Book of the mysteries of God is one, only one: the Gospel of Jesus the Lord. If the heart of the Father, the heart of the Son and his Book are removed from the Holy Spirit, he can no longer act according to truth and justice. But man acts by attributing to him what he has never said, never written, never wanted to be thought and written. The Holy Spirit is in the objectivity of the heart of the Father and of the Son, who are in the objectivity of the Book of their mystery. The Book is taken away, the action of the Spirit of the Lord is made vain.

Another truth that the minister of the Word must always make to shine in his heart: the Book of the mysteries of God is not formed of a single Word, a single verse, a single chapter and a single book. It is made up of many books, many chapters, many verses and many Words. Objectivity is given by the whole Book. The whole Book must always be the source of the objectivity of God, of Christ Jesus, of the Holy Spirit, of the Church, of every ministry and charism that is lived in the objectivity of the body of Christ.

When heresies, schisms, confusions and misunderstandings are born, it is the sign that the man who is at the origin of them is not in the Spirit of the Lord nor in the Book of the mysteries of God. Coming out of the Spirit of God, even if he possesses the Book of mysteries of his Lord, he lacks the Reader and its Interpreter. He will read it according to the flesh. He will create every confusion, schism, separation and division. Whoever is in the flesh will always act according to the flesh. Whoever is in the Spirit will always work according to the Spirit of his Lord and God.

If a ministry of the Word wants to speak to man from the objectivity of the mystery of his God, of his Redeemer and Saviour, he must never detach himself from the Book of the mysteries of his Creator and never from the Holy Spirit. It is the Spirit who must always draw the Word of justice and truth in the Book and offer it to man for his salvation, today, in this particular historical moment. It is the Spirit that must be the eyes, the mind, the intelligence and the wisdom of those who are about to open the Book of the objectivity of the mystery of God and of man. Without the Spirit one is a reader of a letter that kills and does not give life.

Mother of God, Angels and Saints, pray that the Lord grants grace to every minister of the Word to never separate himself from the Book of the mysteries of Christ Jesus and the Holy Spirit. This separation is true spiritual death. It deprives us forever of the truth of salvation. May this never happen for any minister of the Word.

*Catanzaro 01 January 2018*

*Blessed Virgin Mary Mother of God*

**JUNE 2018**

## FIRST DECADE OF JUNE

# AGAINST WHOM YOU HAVE A GRIEVANCE

# 1Pt 4,7-13; Ps 95; Mk 11,11-26

### 1 JUNE

The disciple of Jesus must be like the heavenly Father, perfect as He, holy as He, merciful as He is; rich in love, pity, forgiveness and benevolence like Him. The Father for love of man has given his Only Son for his eternal salvation. He has not forgiven the sins of humanity, he has also expiated them. Jesus is on the cross. He hangs nailed on it. He forgives his executioners and prays to the Father so that he too may forgive those who are doing him evil, excusing them in his eyes. Without this relationship of true forgiveness, true reconciliation and true redemption, our prayer can never be heard by our God. Here is the reason. Prayer is always a conditional request. I listen to you if you listen to me. I will be merciful to you if you are merciful to your brothers. I will forgive you if you forgive. I will give you everything if you give me everything. I give you my heart and you will give me your heart. If the disciple of Jesus does not grant God's desire, neither will God grant his wish. Prayer remains unanswered. The conditions set by God for its fulfilment are lacking.

The Father asks Jesus to immolate his life for the redemption of humanity. The Son obeys by annihilating himself to death on the cross. What the Father has asked him, He is doing it with all his love and every other virtue. Might the Father leave only one request of the Son unfulfilled? Never. His every prayer will always be heard. In this circumstance of the fig tree which dries from the roots, the fulfilment is not only linked to forgiveness, but also to faith. A clear word is also needed on faith. Before faith in the word that the Christian says or with which he commands, we must speak of faith in the Word that the Father has said to him and that he accomplishes with immediate obedience. If God speaks to the Christian and this does not listen to him, never will one of his words be heard by creation. He is deaf to his God, creation is deaf to him. On the contrary, he listens with love to his God and accomplishes what is commanded to him, even creation obeys and realizes what is asked of it. Listening to obedience. Even forgiveness is part of the purest and most holy obedience. Creation listens to the man that listens to God.

*He entered Jerusalem and went into the temple area. He looked around at everything and, since it was already late, went out to Bethany with the Twelve. The next day as they were leaving Bethany he was hungry. Seeing from a distance a fig tree in leaf, he went over to see if he could find anything on it. When he reached it he found nothing but leaves; it was not the time for figs. And he said to it in reply, "May no one ever eat of your fruit again!" And his disciples heard it. They came to Jerusalem, and on entering the temple area he began to drive out those selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves. He did not permit anyone to carry anything through the temple area. Then he taught them saying, "Is it not written: 'My house shall be called a house of prayer for all peoples'? But you have made it a den of thieves." The chief priests and the scribes came to hear of it and were seeking a way to put him to death, yet they feared him because the whole crowd was astonished at his teaching. When evening came, they went out of the city. Early in the morning, as they were walking along, they saw the fig tree withered to its roots. Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered." Jesus said to them in reply, "Have faith in God. Amen, I say to you, whoever says to this mountain, 'Be lifted up and thrown into the sea,' and does not doubt in his heart but believes that what he says will happen, it shall be done for him. Therefore I tell you, all that you ask for in prayer, believe that you will receive it and it shall be yours. When you stand to pray, forgive anyone against whom you have a grievance, so that your heavenly Father may in turn forgive you your transgressions."*

God, our God, before asking for something to man, lived everything in the flesh in His Only Son. Jesus did not forgive as resurrected, he did not ask pardon of the Father for his killers after thirty or forty years from his passion. He forgave and asked for forgiveness when his blood was live and came out of his wounds.

Mother of mercy, Angels and Saints make us great in forgiveness and mercy.

# BY WHAT AUTHORITY ARE YOU DOING THESE THINGS?

# Jdg 17.20b-25; Ps 62; Mk 11,27-33

**2 JUNE**

There are authorities that God has given to man and authorities that have been denied to him. What has been granted to him is in his power to do it, what he has been denied, he must refrain from doing it even at the price of his life. One of the authorities that has never been given to man and never will it be given to him is that of establishing him what good is and what bad is. This authority is of God, but not of a God conceived by man, but by God the Creator and Lord of the universe and of what is in it. Today this sin is universal. Everyone takes the authority to establish what good is and what bad is, not only for himself, but also for others, not as seduction, temptation or simple proposal, but as a true imposition. The idolaters of yesterday at least respected some laws of nature. Today these laws are also violated, declared subculture of man. The post-religious and also post-idolatrous man has established that it is good what he wants to be good and bad all that he decides it is bad. What is evil for man today? Everything that the Lord, his Creator, has established as good. What is the good instead? All that God, his Creator and Lord, has established as evil.

Then there are the authorities that come directly from God. For us disciples of Jesus, the authorities that come from the Lord are those that spring from the sacraments. Every sacrament confers a particular authority that obliges to its exercise. Baptism gives us the authority to act as adoptive sons of God. Confirmation makes us witnesses of Lord Jesus. Our life has the authority to manifest Him in everything. The diaconate confers the authority to serve the poor in the name of Christ the Lord. The sacred order of the presbyterate and of the episcopate, in their difference in degree, confer the authority to graze Christ's flock with the same authority as Christ, in the service of truth and grace. The Pope has the authority to be a pastor of the whole Church together with the charisma of infallibly teaching truths concerning faith and morality. Whoever has not received a sacrament is also without the authority that it confers. But even those who do not possess a gift of the Holy Spirit do not even possess the authority to act according to the virtue that is proper to that gift or charisma. Woe when a layman were to assume the authority that belongs to a bishop or the bishop were to assume the authority that belongs to a lay faithful. It would be the end of everything. The Church would enter into a confusion, she would become a Tower of Babel.

*They returned once more to Jerusalem. As he was walking in the temple area, the chief priests, the scribes, and the elders approached him and said to him, "By what authority are you doing these things? Or who gave you this authority to do them?" Jesus said to them, "I shall ask you one question. Answer me, and I will tell you by what authority I do these things. Was John's baptism of heavenly or of human origin? Answer me." They discussed this among themselves and said, "If we say, 'Of heavenly origin,' he will say, '(Then) why did you not believe him?' But shall we say, 'Of human origin'?" - they feared the crowd, for they all thought John really was a prophet. So they said to Jesus in reply, "We do not know." Then Jesus said to them, "Neither shall I tell you by what authority I do these things."*

Purifying the temple, Jesus reveals to his people that he is a true prophet. He is a prophet greater than Jeremiah and even more so than Malachi and Isaiah himself. These shouted to the people against the falsity of the cult, but they stopped at the words. Jesus cleanses the temple, driving all the profaners away from it. His is the authority of the true prophet and it comes directly from God. The true prophet never puts anything of his own either in the signs or gestures or in words. It is proper to the authority of the chief priests, scribes and elders to discern a true from a false prophet. It is not up to Jesus to attest to the origin of his truth, also because his testimony is worthless. But he can do nothing but answer. The Holy Spirit puts the right words in his mouth and He can subtract with divine elegance from this insidious question. They do not answer and He does not answer.

Most Prudent Virgin, Angels and Saints lead us from wisdom to wisdom.

# TAKE IT; THIS IS MY BODY

# Ex 24,3-8; Ps 115; Heb 9,11-15; Mk 14,12-16.22-26

### 3 JUNE

In the Eucharist, the Father, who is the source and spring of all holiness, truth and omnipotence, reveals all his love, sending the Holy Spirit to transform the bread into the body of Christ and the wine into his blood, for the sacramental mediation of the priest, who acts in the name of Christ Jesus. In this sacrament there is the work of the Blessed Trinity and of the Church in an admirable synergy of gift and faith. God puts his gift. The Church puts her faith. The gift is given for faith, but it must also be received in faith.

*"This is my body"*. It is the body of the sacrifice, of the atonement, of the holocaust, of the true redemption of the sin of the world. Thus the Letter to the Hebrews:

*Since the law has only a shadow of the good things to come, and not the very image of them, it can never make perfect those who come to worship by the same sacrifices that they offer continually each year. Otherwise, would not the sacrifices have ceased to be offered, since the worshipers, once cleansed, would no longer have had any consciousness of sins? But in those sacrifices there is only a yearly remembrance of sins, for it is impossible that the blood of bulls and goats take away sins. For this reason, when he came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, 'As is written of me in the scroll, Behold, I come to do your will, O God.'" First he says, "Sacrifices and offerings, holocausts and sin offerings, you neither desired nor delighted in." These are offered according to the law. Then he says, "Behold, I come to do your will." He takes away the first to establish the second. By this "will," we have been consecrated through the offering of the body of Jesus Christ once for all (Heb 10,1-10).*

That body which has operated the great, true, universal expiation of the sin of the world, is given to us as our nourishment so that for it we bring to completion the work of our full purification from all guilt. By eating the body of Christ, the disciple of Jesus must also transform his body into an offering to the Father for the redemption of his brothers. One becomes a single body and even a single holocaust.

*On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water.  Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"' Then he will show you a large upper room furnished and ready. Make the preparations for us there." The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover. While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives.*

*"This is my blood of the covenant"*. Drinking Christ's blood, one becomes with God, in Christ, through the Holy Spirit, one life, one will, one thought and one desire of salvation and redemption. The love of the Father must become love of the Christian. As the Father gave his Only Son, out of love and the Son let himself be given, so the Christian who feeds on the blood of Christ must let himself be given by the Father for the salvation of his brothers. Without the gift of the Christian, the blood of Christ lacks its powerful efficacy of redemption. The blood of Christ, having become the blood of the disciple, manifests to the world all its power of salvation. For the Eucharist Christ and the Christian become one gift, the gift of the Father for the redemption of the world. Thanks to the Eucharist, the Christian is constituted holocaust of salvation.

Mother of God, Angels and Saints ensure that the Christian never receives the Eucharist in vain.

# THE STONE THAT THE BUILDERS REJECTED

# 2Pt 1,2-7; Ps 90; Mk 12,1-12

### 4 JUNE

Christ Jesus is the cornerstone or stone of stability and consistency of the whole building of God. The truth of God and of man, of time and eternity, of life and death, of wealth and poverty, of mercy and forgiveness, holiness and light, is only Him, Christ Jesus. He is discarded, there is no longer any truth either of God and of man, either of the present and or of eternity, either of life and or of death, either of riches and or of poverty, either of mercy and or of forgiveness, either of holiness and or of light. All religions are without their perfect truth, because the truth of every religion is Lord Jesus. All must tend to him and in Him reach their perfect truth. For him to live their life on earth. But even the Church without Christ remains without truth. Her mysteries, but also her ministers are without truth. What is a Pope without Christ, if the Pope is the Vicar of Christ Jesus? This also applies to bishops and presbyters. What is a baptized person, a confirmed person, without Christ? A man kneaded with sin in his old nature, like all other men. Everything is from the light of Christ. Christ is taken away, heaven and earth, life and death are extinguished. Everything collapses.

Satan knows well that his downfall is only Christ Jesus. All his pride and envious intelligence is entirely aimed at arranging that every man separates from Christ Jesus and also separates others from their Redeemer, Lord, God, Light, Truth, Life and Wisdom. History attests that all the battles of Satan are against Christ. This Angular Stone must be discarded, eliminated and thrown away. In the first millennium all the attacks were brought against the person of Christ. They wanted to destroy it in its divine and human truth. In the second millennium all his wars were aimed at destroying Christ in his body which is the Church. Where he did not succeed in the Person of the Eternal Son of the Father, he succeeded instead in his Body, in his instrument necessary to operate the salvation of man. He has lacerated the Church by breaking her in her unity. In the third millennium Satan has thought of another of his even more infernal ones. He decided to erase from the mind and hearts of every believer in Christ both the truth of the Person of Christ and the truth of his body. He wants to give unity and visibility to the structure, but without any truth in it. His fight has already begun. A body of Christ without any truth is in all similar to every other religious reality existing in the world.

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

But whoever watches over Jesus the Lord is the Father of Heaven. As in the Old Testament, the Father watched over his Word so that it were realized in all its prophesied truth, so the Father always watches so that Christ is always put back in his place. The prayer of the righteous must go up to the Father today and always so that he immediately puts back Christ the Lord in his place, in the Church. Without Christ, the heart of the Church and of her truth, she has neither future nor present. She is a rotting corpse, a body without a soul.

Most Holy Mother, Angels and Saints intercede for Jesus to be the heart of the Church.

# TO ENSNARE HIM IN HIS SPEECH

# 2Pt 3.12-15a.17-18; Ps 89; Mk 12,13-17

### 5 JUNE

For one word, uttered out of place or out of context, a person in Israel could have been condemned to death. Here is what the Second Book of Samuel tells us. A man is condemned to death for an untrue word pronounced by him.

*After the death of Saul, David returned from his defeat of the Amalekites and spent two days in Ziklag. On the third day a man came from Saul's camp, with his clothes torn and dirt on his head. Going to David, he fell to the ground in homage. David asked him, "Where do you come from?" He replied, "I have escaped from the Israelite camp." "Tell me what happened," David bade him. He answered that the soldiers had fled the battle and that many of them had fallen and were dead, among them Saul and his son Jonathan. Then David said to the youth who was reporting to him, "How do you know that Saul and his son Jonathan are dead?" The youthful informant replied: "It was by chance that I found myself on Mount Gilboa and saw Saul leaning on his spear, with chariots and horsemen closing in on him. He turned around and, seeing me, called me to him. When I said, 'Here I am,' he asked me, 'Who are you?' and I replied, 'An Amalekite.' Then he said to me, 'Stand up to me, please, and finish me off, for I am in great suffering, yet fully alive.' So I stood up to him and dispatched him, for I knew that he could not survive his wound. I removed the crown from his head and the armlet from his arm and brought them here to my lord." David seized his garments and rent them, and all the men who were with him did likewise. They mourned and wept and fasted until evening for Saul and his son Jonathan, and for the soldiers of the Lord of the clans of Israel, because they had fallen by the sword. Then David said to the young man who had brought him the information, "Where are you from?" He replied, "I am the son of an Amalekite immigrant." David said to him, "How is it that you were not afraid to put forth your hand to desecrate the Lord’s anointed?" David then called one of the attendants and said to him, "Come, strike him down"; and the youth struck him a mortal blow. Meanwhile David said to him, "You are responsible for your own death, for you testified against yourself when you said, 'I dispatched the Lord’s anointed'" (2Sam 1,1-16).*

Since Jesus began his mission he has become a special observed person. His every word is gathered, weighed, x-rayed, analyzed, studied and so are his every gesture. Not being able to find anything that is against the Law of Moses coming directly from Him, they change strategy. They themselves are the ones to provoke him with insidious questions so that he falls into some error. They need little, very little indeed. A pronouncement not in perfect conformity with the Law of the Fathers and the death sentence, even through immediate stoning, is instantly issued. But we know that Jesus is enveloped by the Holy Spirit and the fullness of his gifts. Neither the intelligence of Satan nor that of men might do anything against the Eternal Wisdom of the Spirit of the Lord. The thoughts of men are not yet conceived and the Spirit already knows how to make them vain.

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

At the questioned asked, there are neither affirmative nor negative answers. Every answer given by Jesus was an accusation against Him. The Wisdom of the Holy Spirit invests him and He gives an answer that will enlighten the whole of humanity until the advent of the new heavens and the new earth. From today on every man knows that God and Caesar are not in opposition. Every man must serve Caesar and God. However, he must always serve Caesar according to the Law of his Lord. Everything is contemplated in the Law of God and in the Gospel, but read with the eyes of the Holy Spirit and lived with the heart of Jesus.

Immaculate Virgin, Angels and Saints, fill us with all wisdom of the Holy Spirit.

# YOU ARE GREATLY MISLED

# 2Tm 1.1-3.6-12; Ps 122; Mk 12,18-27

### 6 JUNE

The Sadducees lived a strange faith. They lacked the complete canon of the Scriptures. They had a critical thought of rejection of all that was the tradition of the Fathers, even regarding truths that were the backbone of all the Old Testament revelation. Having to rationally prove the validity of every truth denied by them, they used true argumentative alchemy to testify that they were right and others are in error. We know from the Book of Acts that often the debate or the diatribes with the Pharisees resulted in brawls and very bitter fighting.

*Paul was aware that some were Sadducees and some Pharisees, so he called out before the Sanhedrin, "My brothers, I am a Pharisee, the son of Pharisees; (I) am on trial for hope in the resurrection of the dead." When he said this, a dispute broke out between the Pharisees and Sadducees, and the group became divided. For the Sadducees say that there is no resurrection or angels or spirits, while the Pharisees acknowledge all three. A great uproar occurred, and some scribes belonging to the Pharisee party stood up and sharply argued, "We find nothing wrong with this man. Suppose a spirit or an angel has spoken to him?" The dispute was so serious that the commander, afraid that Paul would be torn to pieces by them, ordered his troops to go down and rescue him from their midst and take him into the compound. The following night the Lord stood by him and said, "Take courage. For just as you have borne witness to my cause in Jerusalem, so you must also bear witness in Rome."*

The question that today the Sadducees place on Jesus Christ is based on arguments and deductions that are a true transposition of earthly reality into eternal reality. Wishing them to deny the eternal reality of the resurrection and consequently of immortality, they convince people, using a possible event in history, but not possible in eternity, that eternity does not exist. Since every man must have his woman and every woman his man, in eternity there would be a woman with seven husbands or there would be six men without a woman. Since this is not possible, what is their conclusion? Resurrection does not exist. If it existed, six men would be condemned not to own any woman or a woman would be forced to live with seven husbands at the same time. Time is not a criterion for reading eternity.

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

A single word is sufficient to Jesus the Lord to break this circuit of illogicality and artificial reasoning. In eternity one is transformed into spirit, he is like the Angels of God. You do not take either wife or husband. The earth is the earth. Eternity is eternity. Eternity is not the transformation into the perennial life of life on earth. There you enter through another life. The resurrection is a very pure work of divine omnipotence. The Father will rise our body from the dust, from nothing and will deliver it to the soul and the human person will be recomposed. The Holy Scripture attests that the soul is immortal already at the moment of death when it says that God, the true God, is the God of Abraham, Isaac and Jacob. God is the God of the living, not the God of the dead. The light is from the Scriptures.

Woman dressed with the sun, Angels and Saints, give us the purest truth of our God and Lord.

# WHICH IS THE FIRST OF ALL THE COMMANDMENTS?

# 2Tm 2,8-15; Ps 24; Mk 12,28b-34

### 7 JUNE

The doctor of the Law who asks: *"What is the first of all the commandments?"*, certainly does not do so with intentions to test Jesus. It can be deduced from the immediate response of the Lord and also from the conclusion of the story: "Seeing that he had answered wisely, Jesus said to him: *"You are not far from the kingdom of God"*". We know that Jesus is full of the Holy Spirit. In the Spirit of God he sees the heart of every man. He always answers to the heart. If the heart is pure, he responds with purity. If the heart is evil, he responds with divine intelligence and prudence. We can preach of Christ Jesus what is preached of the Father in the Psalms.

*Therefore the Lord has recompensed me according to my righteousness, According to the cleanness of my hands in His eyes.**With the kind You show Yourself kind; With the blameless You show Yourself blameless;**With the pure You show Yourself pure, And with the crooked You show Yourself astute.**For You save an afflicted people, But haughty eyes You abase.**For You light my lamp; The Lord my God illumines my darkness (Ps 18 (17) 23-29). Lord, You have searched me and known me. You know when I sit down and when I stand up; You understand my thoughts from far away. You observe my travels and my rest; You are aware of all my ways. Before a word is on my tongue, You know all about it, Lord. You have encircled me; You have placed Your hand on me. This extraordinary knowledge is beyond me. It is lofty; I am unable to reach it. Where can I go to escape Your Spirit? Where can I flee from Your presence? If I go up to heaven, You are there; if I make my bed in Sheol, You are there. If I live at the eastern horizon or settle at the western limits, even there Your hand will lead me; Your right hand will hold on to me. If I say, “Surely the darkness will hide me, and the light around me will be night”— even the darkness is not dark to You. The night shines like the day; darkness and light are alike to You.  For it was You who created my inward parts; You knit me together in my mother’s womb. I will praise You because I have been remarkably and wonderfully made. Your works are wonderful, and I know this very well. My bones were not hidden from You when I was made in secret, when I was formed in the depths of the earth. Your eyes saw me when I was formless; all my days were written in Your book and planned before a single one of them began. God, how difficult Your thoughts are for me to comprehend; how vast their sum is! If I counted them, they would outnumber the grains of sand; when I wake up, I am still with You (Ps 139 (138) 1-18).*

In Jesus' response, the two commandments of love are admirably brought together and made a single commandment. Love for God and love for man are two commandments, but one obedience. It is God that establishes how God is loved and how the neighbour is loved. It is God who has given us the means to love God and to love our neighbour. The two commandments must never be separated, because they are one Law and one obedience. Separating the commandment to make two of them, one to observe it and the other to ignore it, is equal to not observing any. One is the Law and one is obedience, because one is the command, one is the will of God and one is the Word.

*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.*

All the problems of modern society arise from the separation of the love of God and neighbour from the Word, from the Commandments, from the Law and from obedience to the will of God. Loving is obeying. Obeying is observing and observing is fulfilling every Word that has come out of the mouth of God. He loves whoever listens to God.

Faithful Virgin, Angels and Saints ensure that our love is most pure obedience to God.

# NOT A BONE OF IT WILL BE BROKEN

# Hos 11,1.3-4.8-9; C Is 12,2-6; Eph 3,8-12.14-19; Jn 19,31-37

### 8 JUNE

In the story that the Apostle John offers us of what happened immediately after Jesus' death on Golgotha, three great prophecies are fulfilled. Jesus is the true Lamb of Easter. He was slain. Now his body will be placed in the tomb awaiting the glorious resurrection. This is why no bone will be broken to him. But he is not only the Lamb for the sons of Israel, but also the Lamb for every son of Adam.

*The Lord said to Moses and Aaron, "These are the regulations for the Passover. No foreigner may partake of it. However, any slave who has been bought for money may partake of it, provided you have first circumcised him. But no transient alien or hired servant may partake of it. It must be eaten in one and the same house; you may not take any of its flesh outside the house. You shall not break any of its bones. The whole community of Israel must keep this feast. If any aliens living among you wish to celebrate the Passover of the Lord, all the males among them must first be circumcised, and then they may join in its observance just like the natives. But no man who is uncircumcised may partake of it. The law shall be the same for the resident alien as for the native" (Ex 12,43-49).*

Jesus is the New Temple of God. From its right side the water that will give life to the whole earth will flow. This water must today and always flow from the body of Christ which is the Church. The Church is the true living temple of the Holy Spirit and the true living temple of God.

*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 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. Fishermen shall be standing along it from En-gedi to En-eglaim, spreading their nets there. Its kinds of fish shall be like those of the Great Sea, very numerous. Only its marshes and swamps shall not be made fresh; they shall be left for salt. 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).*

On Golgotha who is pierced is the God of Israel, the true God, in his flesh. It is not a man that dies, the Lamb is not a man, the New Temple of God is not a man. Lamb and the New Temple is the Only Son of the Father, of his flesh.

*I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of grace and petition; and they shall look on him whom they have thrust through, and they shall mourn for him as one mourns for an only son, and they shall grieve over him as one grieves over a first-born (Zec 12,10).*

With this faith one must always look at Crucified Jesus. Everything is from his body. Everything is from his Church. One separates Christ from the Church, the Church is a dry torrent.

*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."*

Today it is urgent to make of Christ, of the true Christ and of the Church, of the true Church, one body, one life and one source of redemption for humanity. Every Christian is called to renew his belonging to Christ in fullness of faith and grace.

Help of Christians, Angels and Saints, arrange that every disciple of Jesus is his true temple.

# SON, WHY HAVE YOU DONE THIS TO US?

# Is 61,9-11; C 1 Sam 2,1.4-8; Lk 2,41-51

### 9 JUNE

The Letter to the Hebrews reveals to us that God speaks many times and in different ways. He tells us that Christ Jesus is the Word of the Father. It is a unique, special and particular Word. It is his Son. In the Book of Job Eliu of Barachele tells us instead that God speaks in different ways, but man does not pay any attention to it. He acts as if God were not speaking to him.

*In times past, God spoke in partial and various ways to our ancestors through the prophets; in these last days, he spoke to us through a son, whom he made heir of all things and through whom he created the universe, who is the refulgence of his glory, the very imprint of his being, and who sustains all things by his mighty word. When he had accomplished purification from sins, he took his seat at the right hand of the Majesty on high, as far superior to the angels as the name he has inherited is more excellent than theirs (Heb 1,1-4).*

*For God does speak, perhaps once, or even twice, though one perceive it not. In a dream, in a vision of the night, (when deep sleep falls upon men) as they slumber in their beds, It is then he opens the ears of men and as a warning to them, terrifies them; By turning man from evil and keeping pride away from him, He withholds his soul from the pit and his life from passing to the grave. Or a man is chastened on his bed by pain and unceasing suffering within his frame, So that to his appetite food becomes repulsive, and his senses reject the choicest nourishment. His flesh is wasted so that it cannot be seen, and his bones, once invisible, appear; His soul draws near to the pit, his life to the place of the dead. If then there be for him an angel, one out of a thousand, a mediator, To show him what is right for him and bring the man back to justice, He will take pity on him and say, "Deliver him from going down to the pit; I have found him a ransom." Then his flesh shall become soft as a boy's; he shall be again as in the days of his youth. He shall pray and God will favour him; he shall see God's face with rejoicing. He shall sing before men and say, "I sinned and did wrong, yet he has not punished me accordingly. He delivered my soul from passing to the pit, and I behold the light of life." Lo, all these things God does, twice, or thrice, for a man, Bringing back his soul from the pit to the light, in the land of the living. Be attentive, O Job; listen to me! Be silent and I will speak. If you have ought to say, then answer me. Speak out! I should like to see you justified. If not, then do you listen to me; be silent while I teach you wisdom (Jb 33,14-33).*

What does Jesus want to reveal to his mother remaining in Jerusalem without telling her of his decision? One truth: that his life is all, from today on and forever, from the will of his Father. What the Father will tell him, He will do. If he commands him to warn the Mother, he will warn her. If he orders him to stop without saying anything, he will stop. The Father is the only will to which He must and will give all obedience.

*Each year his parents went to Jerusalem for the feast of Passover, and when he was twelve years old, they went up according to festival custom. After they had completed its days, as they were returning, the boy Jesus remained behind in Jerusalem, but his parents did not know it. Thinking that he was in the caravan, they journeyed for a day and looked for him among their relatives and acquaintances, but not finding him, they returned to Jerusalem to look for him. After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, and all who heard him were astounded at his understanding and his answers. When his parents saw him, they were astonished, and his mother said to him, "Son, why have you done this to us? Your father and I have been looking for you with great anxiety." And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart.*

Jesus did neither disobey nor disrespected his Parents. He did not even get lost in Jerusalem and then took refuge in the temple. He only obeyed his Father. From this moment on Mary and Joseph must follow Jesus, never Jesus follow them. Jesus is the Master. They are disciples. They always look towards Jesus, never Jesus towards them. A Word given in suffering so that it were remembered forever.

True disciple of Christ the Lord, Angels and Saints make us attentive listeners of the Word.

# BUT IS GUILTY OF AN EVERLASTING SIN

# Gn 3,9-15; Ps 129; 2 Cor 4,13-5,1; Mk 3,20-35

### 10 JUNE

Even to evil the Lord has placed the limit that cannot be crossed. Whoever goes beyond this limit let him know that even if he is on earth, he is already in eternal damnation. From this exceeded limit there is no return. It is like a man that falls from a cliff on sharp rocks. For him there is no return to life. You fall, you die.

*Announce this to the house of Jacob, proclaim it in Judah: Pay attention to this, foolish and senseless people Who have eyes and see not, who have ears and hear not. Should you not fear me, says the Lord, should you not tremble before me? I made the sandy shore the sea's limit, which by eternal decree it may not overstep. Toss though it may, it is to no avail; though its billows roar, they cannot pass. But this people's heart is stubborn and rebellious; they turn and go away, And say not in their hearts, "Let us fear the Lord, our God, Who gives us rain early and late, in its time; Who watches for us over the appointed weeks of harvest." Your crimes have prevented these things, your sins have turned back these blessings from you. For there are among my people criminals; like fowlers they set traps, but it is men they catch. Their houses are as full of treachery as a bird-cage is of birds; Therefore they grow powerful and rich, fat and sleek. They go their wicked way; justice they do not defend By advancing the claim of the fatherless or judging the cause of the poor. Shall I not punish these things? says the Lord; on a nation such as this shall I not take vengeance? A shocking, horrible thing has happened in the land: The prophets prophesy falsely, and the priests teach as they wish; Yet my people will have it so; what will you do when the end comes? (Jer 5,20-31).*

The sin against the Holy Spirit - Contesting the known truth, envy of the grace of others, the presumption of salvation without merit, obstinacy in sins, despair of health and final impenitence - is a hostile act, combat, rejection, obstinacy, presumption and will of man aimed at subverting the laws of salvation that God has given us in Christ Jesus. Today we can add a seventh sin against the Holy Spirit: the satanic will of man to destroy and subvert the laws set by God to guard the truth of human nature, which manifests itself as a hatred of all the manifested, revealed and participated will of God. Whoever crosses these limits is without return.

*He came home. Again (the) crowd gathered, making it impossible for them even to eat. When his relatives heard of this they set out to seize him, for they said, "He is out of his mind." The scribes who had come from Jerusalem said, "He is possessed by Beelzebul," and "By the prince of demons he drives out demons." Summoning them, he began to speak to them in parables, "How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand; that is the end of him. But no one can enter a strong man's house to plunder his property unless he first ties up the strong man. Then he can plunder his house. Amen, I say to you, all sins and all blasphemies that people utter will be forgiven them. But whoever blasphemes against the holy Spirit will never have forgiveness, but is guilty of an everlasting sin." For they had said, "He has an unclean spirit." His mother and his brothers arrived. Standing outside they sent word to him and called him. A crowd seated around him told him, "Your mother and your brothers (and your sisters) are outside asking for you." But he said to them in reply, "Who are my mother and (my) brothers?" And looking around at those seated in the circle he said, "Here are my mother and my brothers. (For) whoever does the will of God is my brother and sister and mother."*

By attributing the saving and redeeming power of Christ Jesus to Beelzebùl, the scribes have only one purpose: destroying Christ as the true Saviour and Redeemer of man. The limits of evil are abundantly overcome. Having destroyed Christ in the mind and in the heart of man, He remains without salvation. He is condemned to live in the corruption of sin. Who condemns a man to eternal perdition, he is already in eternal perdition. The will to impede that one goes to Christ is always a sin with no return.

Mother without sin, Angels and Saints ensure us that we never fall into this sin.

**JUNE 2018**

## *SECOND DECADE OF JUNE*

# LET YOUR PEACE COME UPON IT

# At 11,21b-26; 13,1-3; Ps 97; Mt 10,7-13

### 11 JUNE

In our most holy faith it is necessary to know what comes from God directly and what instead comes from God indirectly, through the mediation of the Body of Christ, which is the Church. It is urgent to know again what necessitates the power of order and what instead does not need any sacred power. Finally it is also right to distinguish the mediation of the body of Christ in terms of prayer and direct fulfilment of every request without necessarily passing through the path of the body of Christ. Let us say immediately every grace of salvation almost always passes through the mediation of the body of Christ. Even if Christ directly calls or intervenes from Heaven, He calls to deliver to the Church. The called is also delivered so that he becomes in the Church an instrument of her salvation. This is what happened with Paul and with every other Saint.

*Now Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in Damascus, that, if he should find any men or women who belonged to the Way, he might bring them back to Jerusalem in chains. On his journey, as he was nearing Damascus, a light from the sky suddenly flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" He said, "Who are you, sir?" The reply came, "I am Jesus, whom you are persecuting. Now get up and go into the city and you will be told what you must do." The men who were travelling with him stood speechless, for they heard the voice but could see no one. Saul got up from the ground, but when he opened his eyes he could see nothing; so they led him by the hand and brought him to Damascus. For three days he was unable to see, and he neither ate nor drank. There was a disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Get up and go to the street called Straight and ask at the house of Judas for a man from Tarsus named Saul. He is there praying, and (in a vision) he has seen a man named Ananias come in and lay (his) hands on him, that he may regain his sight." But Ananias replied, "Lord, I have heard from many sources about this man, what evil things he has done to your holy ones in Jerusalem. And here he has authority from the chief priests to imprison all who call upon your name." But the Lord said to him, "Go, for this man is a chosen instrument of mine to carry my name before Gentiles, kings, and Israelites, and I will show him what he will have to suffer for my name." So Ananias went and entered the house; laying his hands on him, he said, "Saul, my brother, the Lord has sent me, Jesus who appeared to you on the way by which you came, that you may regain your sight and be filled with the holy Spirit." Immediately things like scales fell from his eyes and he regained his sight. He got up and was baptized, and when he had eaten, he recovered his strength (At 9,1-19).*

The gift of peace is different. We know that our peace is Christ and we live in him, with him and through him. Christ's body brings peace because it brings Christ the Prince, the Author, the Source and the Body in which peace is lived. If Christ is not received, the disciple leaves the house, the city, but brings Christ with him, because he and Christ are the body of peace. Bringing Christ with him, peace is taken away too, and that house or city remains without any peace. Christ is peace in his body, from his body.

*As you go, make this proclamation: 'The kingdom of heaven is at hand.' Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give. Do not take gold or silver or copper for your belts; no sack for the journey, or a second tunic, or sandals, or walking stick. The labourer deserves his keep. Whatever town or village you enter, look for a worthy person in it, and stay there until you leave. As you enter a house, wish it peace. If the house is worthy, let your peace come upon it; if not, let your peace return to you.*

Praying for peace is the right thing, on condition that no one forgets that this prayer calls for the conversion of man to Christ and his body. Let nobody think that true peace can exist without the body of Christ and outside of it. The Church is the body of true peace. Peace is in her, from her, through her and with her.

Mother of God, Angels, Saints, do not allow the Christian to lose his truth.

# YOU ARE THE LIGHT OF THE WORLD

# 1 Kings 17,7-16; Ps 4; Mt 5,13-16

### 12 JUNE

Jesus is great, divinely, eternally and humanly great. He made the mission of salvation so simple that the angels of heaven were also astonished. He is inundated with the wisdom that Scripture speaks of which makes everything lovable, beautiful, holy and livable. Wisdom is never tortuous, difficult and impossible.

*For in her is a spirit intelligent, holy, unique, Manifold, subtle, agile, clear, unstained, certain, Not baneful, loving the good, keen, unhampered, beneficent, kindly, Firm, secure, tranquil, all-powerful, all-seeing, And pervading all spirits, though they be intelligent, pure and very subtle (Wis 7,11-23).*

Moreover, according to the prophecy of Isaiah, the Holy Spirit has rested on Christ with all his divine power, working in his gifts. Through the Holy Spirit the light, the strength, the truth, the intelligence and the wisdom that are in God all act in Christ the Lord.

*But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, A spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord, and his delight shall be the fear of the Lord. Not by appearance shall he judge, nor by hearsay shall he decide, But he shall judge the poor with justice, and decide aright for the land's afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips (Is 11,1-5).*

The Christian's mission is not towards others, but towards himself. Throughout his life he is committed to becoming a light of truth, love, justice, Having become light and to the extent that he becomes light, he attracts and converts hearts to Christ Jesus. Souls are a gift that God makes to his light. If the Christian ceases to be light, the Lord also stops giving him soul. He can also go around the earth and the sea to make only one proselyte, but nothing. At most he can make one a child of perdition, but not a disciple of Jesus. The light that transforms is missing. The blacksmith can also immerse the iron under a mountain of coal. It will remain hard iron. He might never form it. Instead he puts it under a few hot coals and immediately the iron melts and the blacksmith can give it all the shapes he wants. The Christian coal will never loosen a soul to deliver it to Christ the Lord. He lacks the light that warms the hearts and attracts them.

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

The Christian prefers to remain black coal. As black coal he wants to attract people to himself. Impossible. He can also attract them, but to himself, never to Christ Jesus. When he might give nothing to them, because as black coal he will never give anything supernatural and celestial, then people will disappear. First of all they do not come. If someone comes because he is interested in the beginnings for his particular purposes, then he goes away. He does not find what he is looking for. And what does black carbon do? It is also tinged with darker colours to attract someone. It makes everything difficult as black coal and consumes infinite energy. But no soul is brought to Christ the Lord. He also writes treatises, but they are useless. The soul is attracted only by true light. This is the great simplicity of Lord Jesus. Be always light and I will give you every soul to lead to me. Jesus showed all the light of the Father and the world came from all over the region and also from foreign countries. When people do not rush to the Christian, even if he goes far, people will flee. They sees him as black coal.

Virgin of Light. Angels and Saints ensure that every disciple is the true light of Christ Jesus.

# UNTIL ALL THINGS HAVE TAKEN PLACE

# 1 Kings 18,20-39; Ps 15; Mt 5,17-19

### 13 JUNE

Jesus comes to stipulate the New Covenant with his people and with all humanity. In Jeremiah's prophecy, the foundation of the covenant that is the obligation of every man who subscribes it to live according to the Law of the Lord does not change. We change the ways. The Law will not be written on the stone, but in the heart of each. The blood will no longer be that of bulls or calves, but it will be the very blood of the Son of God that will be drunk. The Law will be the Spirit of God himself who becomes the truth of the Christian, and transforms the disciple of Jesus into truth and light in order to produce fruits of light and truth.

*The days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with their fathers the day I took them by the hand to lead them forth from the land of Egypt; for they broke my covenant and I had to show myself their master, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord. I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people. No longer will they have need to teach their friends and kinsmen how to know the Lord. All, from least to greatest, shall know me, says the Lord, for I will forgive their evildoing and remember their sin no more (Jer 31,31-34).*

What is the fulfilment that Jesus gives to the Law and to the Prophets? He gives his heart as perfect exemplarity to be imitated in obedience to the Father. He gives the Holy Spirit who enlightens all the Law and all the Prophets, giving them the highest truth according to the will of the Father. It is the Spirit that reveals us which norm is absolute and which transitory, which universal and which particular, which must still be observed and which must be abandoned. Here are two examples of intervention on the Ancient law.

*When he got home away from the crowd his disciples questioned him about the parable. He said to them, "Are even you likewise without understanding? Do you not realize that everything that goes into a person from outside cannot defile, since it enters not the heart but the stomach and passes out into the latrine?" (Thus he declared all foods clean.) "But what comes out of a person, that is what defiles. From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile" (Mk 7,17-23).* *So we are sending Judas and Silas who will also convey this same message by word of mouth: 'It is the decision of the holy Spirit and of us not to place on you any burden beyond these necessities, namely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage. If you keep free of these, you will be doing what is right. Farewell.'"* *(At 15,27-29).*

Today, what Jesus teaches might never be either understood and or lived if the Holy Spirit does not become our perennial Master. Only He can reveal to us the truth of the Father placed in the letter of every precept. Only He can take away the letters of the ancient precept and give us the truth of it in all its splendour. If the Holy Spirit is not in us, we walk with a letter that kills. We lack the truth that vivifies.

*"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.*

As Jesus was always moved, led, brought, enlightened and updated on the will of the Father by the Holy Spirit, so it must be for every one of his disciples. These must always be filled with the Holy Spirit. The Spirit is received, but it must be revived. The Spirit is revived, it is made strong in us. He, strong, leads us with all fortitude.

Always Virgin Mother, Angels and Saints, make strong in every gift of the Holy Spirit.

# LEAVE YOUR GIFT THERE AT THE ALTAR

# 1Kings 18.41-46 ; Ps 001.: Mt 5,20-26

### 14 JUNE

It is enough to open the Gospel to realize that we are not Christians. The true disciple of Jesus is measured by the relationship he lives with his brothers. Just listen to one word and it immediately appears if we are children of the world and its rules or if we are true children of God in Christ through the Holy Spirit and walk according to his divine Law, the same Law that Jesus also lived as a Crucifix, while his blood dripped from his wounds. One word is enough and the world will know that we belong to it. This was Paul's regret. He saw the disciples of Jesus who walked according to the flesh and not according to the Spirit. Those who follow the flesh belong to the flesh.

*For you were called for freedom, brothers. But do not use this freedom as an opportunity for the flesh; rather, serve one another through love. For the whole law is fulfilled in one statement, namely, "You shall love your neighbour as yourself." But if you go on biting and devouring one another, beware that you are not consumed by one another. I say, then: live by the Spirit and you will certainly not gratify the desire of the flesh. For the flesh has desires against the Spirit, and the Spirit against the flesh; these are opposed to each other, so that you may not do what you want. But if you are guided by the Spirit, you are not under the law. Now the works of the flesh are obvious: immorality, impurity, licentiousness, idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions, occasions of envy, drinking bouts, orgies, and the like. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. In contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. Against such there is no law. Now those who belong to Christ (Jesus) have crucified their flesh with its passions and desires. If we live in the Spirit, let us also follow the Spirit. Let us not be conceited, provoking one another, envious of one another (Gal 5,13-26).*

Who is the true Christian according to Christ Jesus in the truth and in the light of the Holy Spirit? It is the one who in Christ, with Christ, through Christ, as his true body, offers himself to the Father as a sacrifice of redemption, atonement and salvation for the sins of the world. Not only and not so much for the sins committed against God and against others, but above all for the sins committed against his person. The brother sins against the Christian and the Christian offers himself to God, in Christ, in the light and truth of the Holy Spirit, for the salvation and redemption of those who have been workers of iniquity against him. Here is why Jesus asks that we leave the offering at the altar and go to be reconciled with the brother, offering him forgiveness. The Christian must always be in all similar to Christ the Lord, who is the gift of God offered to the world as his true will for reconciliation and peace.

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

If the Christian is the one that offers, rather that has already offered his life to the Father, in Christ, for the redemption of every man, life cannot be offered except in great patience, meekness, compassion, great piety, mercy and willingness to always give forgiveness and to offer reconciliation. The Christian that offers himself must not know the evil even of a foolish or less holy word. Without the Holy Spirit that wraps the disciple of Jesus with the power of his gifts, this will not be possible.

Mirror of every virtue, Angels and Saints ensure that the Christian is true light in the Lord.

# TEAR IT OUT AND THROW IT AWAY

# 1Kings 19,9a.11-16; Ps 26; Mt 5,27-32

### 15 JUNE

There are two types of scandals: active and passive ones. The active one is done by us, when we transgress the commandments in front of other people. For our bad deeds, many souls can even get lost. The Lord will also ask us account of this on the day of judgment. Saint Paul asks Christians to also avoid *"the scandal of the little ones in the faith"*. The action itself is not a sin. Our conscience and our science of truth and doctrine are not the only principle of action. The conscience of the other must also be taken into account. We are asked to use the brothers' unformed conscience as a yardstick for evaluation and discernment. Nobody must be lost for our science and doctrine.

*Now in regard to meat sacrificed to idols: we realize that "all of us have knowledge"; knowledge inflates with pride, but love builds up. If anyone supposes he knows something, he does not yet know as he ought to know. But if one loves God, one is known by him. So about the eating of meat sacrificed to idols: we know that "there is no idol in the world," and that "there is no God but one." Indeed, even though there are so-called gods in heaven and on earth (there are, to be sure, many "gods" and many "lords"), yet for us there is one God, the Father, from whom all things are and for whom we exist, and one Lord, Jesus Christ, through whom all things are and through whom we exist. But not all have this knowledge. There are some who have been so used to idolatry up until now that, when they eat meat sacrificed to idols, their conscience, which is weak, is defiled. Now food will not bring us closer to God. We are no worse off if we do not eat, nor are we better off if we do. But make sure that this liberty of yours in no way becomes a stumbling block to the weak. If someone sees you, with your knowledge, reclining at table in the temple of an idol, may not his conscience too, weak as it is, be "built up" to eat the meat sacrificed to idols? Thus through your knowledge, the weak person is brought to destruction, the brother for whom Christ died. When you sin in this way against your brothers and wound their consciences, weak as they are, you are sinning against Christ. Therefore, if food causes my brother to sin, I will never eat meat again, so that I may not cause my brother to sin (1Cor 8,1-13).*

The passive scandal is the one suffered by us. The spiritual, material, physical, family and social disasters it produces cannot be counted. We know that David, for an ungoverned gaze, became an adulterer and a homicide. This sin has cost him an internal war and the loss of many of his soldiers. Jesus asks his disciples to watch out so that they never fall into these scandals. Today the passive scandal has become normality, everyday life and a lifestyle. Rather, we use the passive scandal with art and mastery to convince the hearts that there is no evil in evil, that there is no sin in sin, that there is no transgression in the transgression of the Law of God. Jesus knows the power of devastation and invites to be on our guard.

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

We know that many adulteries and many divorces are the result of both passive and active scandal. Everyone is warned. Every disciple of Christ the Lord has to pull his eyes out and cut off his hands to avoid becoming a prey to scandal. The custody of the eyes and of the whole body always obliges. The obligation is universal and absolute.

Most Pure Virgin, Angels and Saints do not allow the scandal to take possession of us.

# ANYTHING MORE IS FROM THE EVIL ONE

# 1Kings 19.19-21; Ps 15; Mt 5,33-37

### 16 JUNE

From a word of Satan came death and all evil connected to it in the world. Nothing is more dangerous than a word. It can destroy more than a nuclear device. The effects of nuclear bomb last for centuries, those of the word are eternal.

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

The Book of Sirach knowing how much evil a single word can produce, asks everyone that before it is spoken, it is well thought out, measured and weighed.

*Cursed be gossips and the double-tongued, for they destroy the peace of many. A meddlesome tongue subverts many, and makes them refugees among the peoples; It destroys walled cities, and overthrows powerful dynasties. A meddlesome tongue can drive virtuous women from their homes and rob them of the fruit of their toil; Whoever heeds it has no rest, nor can he dwell in peace. A blow from a whip raises a welt, but a blow from the tongue smashes bones; Many have fallen by the edge of the sword, but not as many as by the tongue. Happy he who is sheltered from it, and has not endured its wrath; Who has not borne its yoke nor been fettered with its chain; For its yoke is a yoke of iron and its chains are chains of bronze! Dire is the death it inflicts, besides which even the nether world is a gain; It will not take hold among the just nor scorch them in its flame, But those who forsake the Lord will fall victims to it, as it burns among them unquenchably! It will hurl itself against them like a lion; like a panther, it will tear them to pieces. As you hedge round your vineyard with thorns, set barred doors over your mouth; As you seal up your silver and gold, so balance and weigh your words. Take care not to slip by your tongue and fall victim to your foe waiting in ambush (Sir 28,13-26).*

 A single word uttered by the Christian leads away from Christ Jesus and only one word attracts. For one word it leads to hell and for another it leads to heaven. For a word, a man is saved and for a word he is destroyed. Nothing in man is more powerful than the word. Nobody believes, but it is as omnipotent as that of our God. For it we save a soul and for it we lose it. As Jesus said the Word of the Father because He lived in the heart of the Father, so the Christian can say the Word of Christ if he dwells in the heart of Christ. He lives in the heart of Christ if he does his will, obeying his Gospel. Whoever does not live the Gospel, might never say the Word of Jesus.

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

The Christian does not need any oath. The word is enough to him. The truth for him will always be truth. Falsehood always falsehood. Never will he turn falsehood into truth and never truth into falsehood. Consequently he does not need to attest his word by calling God to witness it. Yes for him is yes, true yes and no is no, true no. If this is not so, his word does not come from Christ Jesus, but from the Evil One. It is a word of falsehood.

Wise Virgin, Angels and Saints make us dwell in the heart of Christ to say his Word.

# HE KNOWS NOT HOW

# Ez 17,22-24; Ps 91; 2 Cor 5,6-10; Mk 4,26-34

### 17 JUNE

A farmer sows some good seed in his field. It carries within it a germ of life. Once entrusted to the earth, it begins its particular process and development of life. The farmer can only watch over it, so that it is not destroyed by external agents, but growth and maturation do not depend on him. St. Peter applies this truth to every disciple of Jesus. The word of God is the incorruptible seed that God has placed in our hearts and that must produce a fruit of eternal life. However, this seed must find in our soul, in our spirit and in our body the good earth to be able to develop, grow, mature and produce every good fruit of holiness.

*Now if you invoke as Father him who judges impartially according to each one's works, conduct yourselves with reverence during the time of your sojourning, realizing that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb. He was known before the foundation of the world but revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God. Since you have purified yourselves by obedience to the truth for sincere mutual love, love one another intensely from a (pure) heart. You have been born anew, not from perishable but from imperishable seed, through the living and abiding word of God, for: "All flesh is like grass, and all its glory like the flower of the field; the grass withers, and the flower wilts; but the word of the Lord remains forever." This is the word that has been proclaimed to you (1Pt 1,17-25).*

Even the Apostle John reveals this truth to Christians. They carry in their hearts a divine seed of holiness, grace and holy spirit. They cannot sin, because this seed is of holiness not of sin, of truth not of falsehood, of obedience never of disobedience. The Christian must always be the good ground for the seed to reach its full maturation, development, growth and fruiting. It is his mission.

*Children, let no one deceive you. The person who acts in righteousness is righteous, just as he is righteous. Whoever sins belongs to the devil, because the devil has sinned from the beginning. Indeed, the Son of God was revealed to destroy the works of the devil. No one who is begotten by God commits sin, because God's seed remains in him; he cannot sin because he is begotten by God. In this way, the children of God and the children of the devil are made plain; no one who fails to act in righteousness belongs to God, nor anyone who does not love his brother (1Jn 3,7-10).*

When does the word we sow in the hearts carry this divine seed with it? When it comes out of our heart as a true vehicle of the Holy Spirit. If the heart is devoid of the Holy Spirit, the word will also be devoid of the Holy Spirit. If given, it does not produce fruit. The divine seed that is the Spirit of the Lord is lacking in it. Heart, Holy Spirit and Word given must be one thing. The Holy Spirit is the divine seed and not the Word. The word is only the vehicle that will necessarily have to bring the Spirit into the hearts.

*He said, "This is how it is with the kingdom of God; it is as if a man were to scatter seed on the land and would sleep and rise night and day and the seed would sprout and grow, he knows not how. Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear. And when the grain is ripe, he wields the sickle at once, for the harvest has come." He said, "To what shall we compare the kingdom of God, or what parable can we use for it? It is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade." With many such parables he spoke the word to them as they were able to understand it. Without parables he did not speak to them, but to his own disciples he explained everything in private.*

What is the preaching then? The vehicle through which the Holy Spirit is given.

Mother of God, Angels and Saints, fill us with the Holy Spirit to give a word of salvation.

# TURN THE OTHER ONE TO HIM AS WELL

# 1Kings 21,1-16; Ps 5; Mt 5,38-42

### 18 JUNE

The Christian is called to be a perfect image of Jesus in the world, before every man. Christ the Lord is invisible. The Christian must always be the visible Christ. We speak of Christ, we see Christ, we are converted to the Christ that we see. If the Christian is not the visibility of Christ Jesus, no one might ever believe in him. An essential element is missing from faith: visibility. Faith is not only born of listening, it is also born of vision. For Saint John, faith is born through the participation of every sense and every faculty of man. The whole man must participate in it and not just a part of him.

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

Saint Peter asks Christians to always be perfect images of the suffering Christ.

*Beloved, I urge you as aliens and sojourners to keep away from worldly desires that wage war against the soul. Maintain good conduct among the Gentiles, so that if they speak of you as evildoers, they may observe your good works and glorify God on the day of visitation. Be subject to every human institution for the Lord's sake, whether it be to the king as supreme or to governors as sent by him for the punishment of evildoers and the approval of those who do good. For it is the will of God that by doing good you may silence the ignorance of foolish people. Be free, yet without using freedom as a pretext for evil, but as slaves of God. Give honour to all, love the community, fear God, honour the king. Slaves, be subject to your masters with all reverence, not only to those who are good and equitable but also to those who are perverse. For whenever anyone bears the pain of unjust suffering because of consciousness of God, that is a grace. But what credit is there if you are patient when beaten for doing wrong? But if you are patient when you suffer for doing what is good, this is a grace before God. For to this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps. "He committed no sin, and no deceit was found in his mouth." When he was insulted, he returned no insult; when he suffered, he did not threaten; instead, he handed himself over to the one who judges justly. He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed. For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls (1Pt 2,11-25).*

Jesus gives himself as an example to look at, always to be imitated. What he asks he did. He asks nothing but what has been lived by Him. The Gospel is his life.

*"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 are already satisfied; you have already grown rich; you have become kings without us! Indeed, I wish that you had become kings, so that we also might become kings with you. For as I see it, God has exhibited us apostles as the last of all, like people sentenced to death, since we have become a spectacle to the world, to angels and human beings alike. We are fools on Christ's account, but you are wise in Christ; we are weak, but you are strong; you are held in honour, but we in disrepute. To this very hour we go hungry and thirsty, we are poorly clad and roughly treated, we wander about homeless and we toil, working with our own hands. When ridiculed, we bless; when persecuted, we endure; when slandered, we respond gently. We have become like the world's rubbish, the scum of all, to this very moment (1Cor 4,8-13).*

Mother of Jesus, Angels and Saints, make Christians a living image of the suffering Christ.

# JUST AS YOUR HEAVENLY FATHER IS PERFECT

# 1Kings 21,17-29; Ps 50; Mt 5,43-48

### 19 JUNE

The perfection of God in love is Christ Crucified, given to every man, for his redemption and salvation. There is no greater and more perfect love than this.

*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 (Jn 3,14-18).*

Saint Paul reveals to us that Christ was not given to us because we were holy and righteous, but he was given when we were wicked, sinners and enemies of God. The Father gave His only Son to sinners for their eternal salvation. This is his perfection.

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

If the Father has given Jesus from the cross for our eternal redemption, might ever a disciple of Jesus, who has become true son of adoption of the Father, not imitate the Father in his love? Might ever a Christian not let himself be given by the Father for the redemption of his brothers? His vocation consists precisely in this: in letting himself be made a gift of salvation for the whole world. Now, if he is a gift of salvation, might he ever love his friends and hate his enemies? Do good to those who do him good and deny it to those who hurt him? Might he ever serve saints and hate sinners? Since God loves man even to die for him on the cross, the Christian also must love man to strip himself of everything with the end of redeeming him in Christ Jesus, by the work of the Holy Spirit.

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

The Father is perfect in love, because he does not want anyone to be lost. He is perfect because he gave everyone his Son. Even the Christian must want nobody to be lost. He is perfect if he gives himself and what he has to God for the redemption of every man. This is his vocation: completing what is lacking in the sufferings of Christ. Adding what is lacking to the gift of Christ. His life is missing to the gift of Christ. He is the gift of life for salvation that makes perfect the love of the Father and also perfect the love of Christ the Lord. If the Christian does not give his life to God, in Christ, through the Holy Spirit, the love of the Father and even the love of Christ are imperfect.

Mother always Virgin, Angels and Saints make us true offer of salvation for the world.

# THEY HAVE RECEIVED THEIR REWARD

# 2Kings 2,1.6-14; Ps 30; Mt 6,1-6.16-18

### 20 JUNE

It is a good thing to let ourselves be helped by the Gospel to understand the Gospel. The Christian is one whom the Lord has called daily to work in his vineyard.

*"The kingdom of heaven is like a landowner who went out at dawn to hire labourers for his vineyard. After agreeing with them for the usual daily wage, he sent them into his vineyard. Going out about nine o'clock, he saw others standing idle in the marketplace, and he said to them, 'You too go into my vineyard, and I will give you what is just.' So they went off. (And) he went out again around noon, and around three o'clock, and did likewise. Going out about five o'clock, he found others standing around, and said to them, 'Why do you stand here idle all day?' hey answered, 'Because no one has hired us.' He said to them, 'You too go into my vineyard.' When it was evening the owner of the vineyard said to his foreman, 'Summon the labourers and give them their pay, beginning with the last and ending with the first.' When those who had started about five o'clock came, each received the usual daily wage. So when the first came, they thought that they would receive more, but each of them also got the usual wage. And on receiving it they grumbled against the landowner, saying, 'These last ones worked only one hour, and you have made them equal to us, who bore the day's burden and the heat.' He said to one of them in reply, 'My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? (Or) am I not free to do as I wish with my own money? Are you envious because I am generous?' Thus, the last will be first, and the first will be last" (Mt 20,1-16).*

From the moment of the call until the evening the worker is of the master, he has sold himself to him, for a just compensation. If he is sold to the owner, he does not belong to himself and does not belong to anyone else. The sale is for the whole day. The pact must be respected. If you are of the master, you must work only for the master. If one went to work daily for himself, in the evening he cannot pretend to be paid by his master. If the Christian wants to be rewarded with reward on earth and in the heavens by his God, who called him Daily, he must work only for his glory. Instead, if he works to take care of his personal interests, he is not entitled to any reward.

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

Jesus comes to our earth. He sold his day to the Lord. The day goes from the moment of conception until death. He has done everything for the glory of the Father. He even lived the crucifixion to glorify his Father. The Father gave him eternal glory together with the redemption of humanity. The Christian, from the moment of baptism sells himself to Christ. If he wants the eternal reward, he must consecrate his day to Christ. He must work to manifest to the world the glory of his Redeemer and Saviour. But today these simple, elementary truths do not exist. Everyone wants to live for his glory and then he pretends the eternal pay of his Lord.

Virgin consecrated to God, Angels and Saints, make us faithful to the covenant with Jesus.

**JUNE 2018**

## *THIRD DECADE O JUNE*

# FORGIVE US OUR DEBTS

# Sir 48,1-14; Ps 96; Mt 6,7-15

### 21 JUNE

The Book of Sirach already reveals a perfect truth about sin and its forgiveness. Sin is not added to sin. Whoever wishes to be forgiven must forgive.

*Rely not on your wealth; say not: "I have the power." Rely not on your strength in following the desires of your heart. Say not: "Who can prevail against me?" for the Lord will exact the punishment. Say not: "I have sinned, yet what has befallen me?" for the Lord bides his time. Of forgiveness be not overconfident, adding sin upon sin. Say not: "Great is his mercy; my many sins he will forgive." For mercy and anger alike are with him; upon the wicked alights his wrath. Delay not your conversion to the Lord, put it not off from day to day;* *For suddenly his wrath flames forth; at the time of vengeance, you will be destroyed. Rely not upon deceitful wealth, for it will be no help on the day of wrath (Sir 5,1-8).*

*The vengeful will suffer the Lord’s vengeance, for he remembers their sins in detail. Forgive your neighbour’s injustice; then when you pray, your own sins will be forgiven. Should a man nourish anger against his fellows and expect healing from the Lord? Should a man refuse mercy to his fellows, yet seek pardon for his own sins? If he who is but flesh cherishes wrath, who will forgive his sins? Remember your last days, set enmity aside; remember death and decay, and cease from sin! Think of the commandments, hate not your neighbour; of the Most High's covenant, and overlook faults.*

*Avoid strife and your sins will be fewer, for a quarrelsome man kindles disputes, Commits the sin of disrupting friendship and sows discord among those at peace. The more wood, the greater the fire, the more underlying it, the fiercer the fight; The greater a man's strength, the sterner his anger, the greater his power, the greater his wrath. Pitch and resin make fires flare up, and insistent quarrels provoke bloodshed. If you blow upon a spark, it quickens into flame, if you spit on it, it dies out; yet both you do with your mouth! (Sir 28,1-12).*

Then it is right to ask: what is the fulfilment that Jesus gives to the ancient law on sin and its forgiveness? Is it only a fulfilment in the modalities or does it concern the essence and substance of both sin and its forgiveness? With Jesus, a highly substantial fulfilment takes place. The Christian must not only forgive offenses. He not only gives God the measure of forgiveness. He is open, the Lord is open. He is tight, the Lord is tight. In Christ the Christian is called to make his body a burnt offering to be given to the Lord so that he forgives the sins of every man. Christ gave his shed blood to God. The Christian gives his shed blood to God. One body, one blood, one redemption and one holocaust for the remission of sins. Another essentiality is this: it is God who sends Jesus to offer his reconciliation. The offended offers forgiveness to the offender. The offender pays the offender's debt. The offended Christian offers reconciliation to the offender. The offended Christian expiates the sin of the offender.

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

The mission of the Christian with regard to the remission of sins is the same as the one of Jesus the Lord. Forgiving offenses is only the beginning of the journey behind Christ Jesus. We begin with forgiveness, but to come to the point of giving our lives so that our God may forgive and reconcile his every son with him. Following Jesus must lead to this: making every disciple an instrument of expiation so that the sins of the world may be erased.

Immaculate Virgin, Angels and Saints, help us so that we become holocaust of salvation.

# THE LAMP OF THE BODY IS THE EYE

# 2Kings 11,1-4.9-18.20; Ps 131; Mt 6,19-23

###  22 JUNE

The eye is the external heart of man as the word is his audible voice. If the heart is pure, the eye is pure. If the heart is impure, the eye is impure. But if the heart is impure, the word is also impure. David is the first in the history of salvation that sees the fruits of his unclean eye and asks God for the creation of a pure heart. Through the prophets Ezekiel and Jeremiah, the Lord responds to David and to every other that he is ready to make a new covenant, writing his Law in the heart and no longer on the tablets of stone. However, first, he will send the Holy Spirit to change the heart of stone into the heart of flesh, so that the eyes are also of flesh and the mouth is of flesh.

*Behold, I was brought forth in iniquity, And in sin my mother conceived me.**Behold, You desire truth in the innermost being, And in the hidden part You will make me know wisdom.**Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.**Make me to hear joy and gladness, Let the bones which You have broken rejoice.**Hide Your face from my sins And blot out all my iniquities.**Create in me a clean heart, O God, And renew a steadfast spirit within me (Ps 51 (50) 7-12).*

*The days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with their fathers the day I took them by the hand to lead them forth from the land of Egypt; for they broke my covenant and I had to show myself their master, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord. I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people. No longer will they have need to teach their friends and kinsmen how to know the Lord. All, from least to greatest, shall know me, says the Lord, for I will forgive their evildoing and remember their sin no more (Jer 31,31-34).*

*I will give them a new heart and put a new spirit within them; I will remove the stony heart from their bodies, and replace it with a natural heart, so that they will live according to my statutes, and observe and carry out my ordinances; thus they shall be my people and I will be their God. But as for those whose hearts are devoted to their detestable abominations, I will bring down their conduct upon their heads, says the Lord God (Ez 11,19-21). Turn and be converted from all your crimes, that they may be no cause of guilt for you. Cast away from you all the crimes you have committed, and make for yourselves a new heart and a new spirit. Why should you die, O house of Israel? For I have no pleasure in the death of anyone who dies, says the Lord God. Return and live! (Ez 18,30-32). For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your fathers; you shall be my people, and I will be your God. I will save you from all your impurities; I will order the grain to be abundant, and I will not send famine against you. I will increase the fruit on your trees and the crops in your fields; thus you shall no longer bear among the nations the reproach of famine. Then you shall remember your evil conduct, and that your deeds were not good; you shall loathe yourselves for your sins and your abominations. Not for your sakes do I act, says the Lord God - let this be known to you! Be ashamed and abashed because of your conduct, O house of Israel (Ez 36,24-32).*

Whoever gives the Holy Spirit is the Father. The Father gives him through Christ. Christ gives him through his Church. If the Church does not give the Spirit, man will remain forever with his heart of stone. His eye will be of stone and also his mind. If the Church loses faith in her mission, the world will remain with the heart of stone.

*"Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be. "The lamp of the body is the eye. If your eye is sound, your whole body will be filled with light; but if your eye is bad, your whole body will be in darkness. And if the light in you is darkness, how great will the darkness be.*

Mother of Jesus, Angels and Saints, make us with the heart of flesh to see according to God.

# TOMORROW WILL TAKE CARE OF ITSELF

# 2Cr 24,17-25; Ps 88; Mt 6,24-34

### 23 JUNE

When will our tomorrow be concerned with itself? When it is no longer ours, because it has been given by us to God, delivering ourselves to him according to his Word, his will and his Gospel. The younger son takes his future in his hands. He comes out very rich from the Father's house and after a few days becomes very poor. God cannot worry about his son's tomorrow because it is no longer his.

*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 (Lk 15,11-24).*

The son from the land of pigs, land in which the Father cannot worry about his tomorrow, returns to the house of the Father and his tomorrow returns to the hands of his Father. The Father can now worry about it. The world today is in the land of pigs. If it wants its God to worry about its tomorrow, it must return to the land of the Word, of the Gospel. It must leave the kingdom of Satan and enter the kingdom of Christ the Lord. God cannot enter the land of pigs. We know that Jesus had entered into it and was expelled by its inhabitants. There was no place for him in it.

*"No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon. "Therefore I tell you, do not worry about your life, what you will eat (or drink), or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? Can any of you by worrying add a single moment to your life-span? Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. But I tell you that not even Solomon in all his splendour was clothed like one of them. If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? So do not worry and say, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear?' All these things the pagans seek. Your heavenly Father knows that you need them all. But seek first the kingdom (of God) and his righteousness, and all these things will be given you besides. Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil.*

The words of Jesus are clear. We want to live in the land of pigs, we can at most offer some carobs to our brothers who live in it, but even this is not possible. The way indicated by Jesus is only one: we must return to the land of his Father, into his home, into his Word and into his Gospel. It is the condition for the Father to take our life into his hands and give it what it needs, both for today and for tomorrow. There are no other solutions of true salvation for man.

Our Mother, Angels and Saints, transfer us from the land of pigs to the house of our God.

# WHAT, THEN, WILL THIS CHILD BE?

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

### 24 JUNE

The Spirit of the Lord that is in man always makes him see his presence acting in other men. The prophet Zechariah attests this truth also in relation to the pagans. Jesus acts with the power of the Holy Spirit. The Holy Spirit who is in their hearts urges them to see his action in Christ Jesus. Not only does he help them to see, he also urges them to seek Christ the Lord as the source of true salvation for them.

*Thus says the Lord of hosts: There shall yet come peoples, the inhabitants of many cities; and the inhabitants of one city shall approach those of another, and say, "Come! let us go to implore the favour of the Lord"; and, "I too will go to seek the Lord." Many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem and to implore the favour of the Lord. Thus says the Lord of hosts: In those days ten men of every nationality, speaking different tongues, shall take hold, yes, take hold of every Jew by the edge of his garment and say, "Let us go with you, for we have heard that God is with you." (Zec 8, 20-23).* *He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people. His fame spread to all of Syria, and they brought to him all who were sick with various diseases and racked with pain, those who were possessed, lunatics, and paralytics, and he cured them. And great crowds from Galilee, the Decapolis, Jerusalem, and Judea, and from beyond the Jordan followed him (Mt 4,23-25).* *When Jesus finished these words, the crowds were astonished at his teaching, for he taught them as one having authority, and not as their scribes (Mt 7,28-29).*

The Holy Spirit acts with power in Philip. Simon Magus recognizes in the Deacon of Christ Jesus a power infinitely superior to his. He remains admired of it.

*Thus Philip went down to (the) city of Samaria and proclaimed the Messiah to them. With one accord, the crowds paid attention to what was said by Philip when they heard it and saw the signs he was doing. For unclean spirits, crying out in a loud voice, came out of many possessed people, and many paralyzed and crippled people were cured. There was great joy in that city. A man named Simon used to practice magic in the city and astounded the people of Samaria, claiming to be someone great. All of them, from the least to the greatest, paid attention to him, saying, "This man is the 'Power of God' that is called 'Great.'" They paid attention to him because he had astounded them by his magic for a long time, but once they began to believe Philip as he preached the good news about the kingdom of God and the name of Jesus Christ, men and women alike were baptized. Even Simon himself believed and, after being baptized, became devoted to Philip; and when he saw the signs and mighty deeds that were occurring, he was astounded (At 8, 5-13).*

John the Baptist is born. The facts that accompany this birth are so prodigious as to see the presence of the Lord in this child. If God is already with him, what will he want to do with him tomorrow? The extraordinary nature of birth is the extraordinary nature of life.

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

The Christian is obliged to visibly show to every man all the power of the Holy Spirit that has been poured into his heart. Visibility is necessary for the Spirit to push other hearts to approach him so that through him they are given to Jesus.

Mother of God, Angels and Saints ensure that the Christian never turns the Spirit of the Lord off.

# REMOVE THE WOODEN BEAM FROM YOUR EYE FIRST

# 2Kings 17,5-8.13-15a.18; Ps 59; Mt 7,1-5

### 25 JUNE

Correcting the brother so that he does not offend his God and Lord and also so that he walks from truth to truth and from light to light, is more than necessary. But what rule does Jesus give us today for an effective, just and holy correction? The way offered to us by Jesus is our perfect example. The correction of the other is above all our life. The other, observing us, knows that he does not live in the Gospel, in the Word, in the truth and in the light. The way indicated by Christ the Lord is thus pointed out to Christians by the Apostle Paul.

*We cause no one to stumble in anything, in order that no fault may be found with our ministry; on the contrary, in everything we commend ourselves as ministers of God, through much endurance, in afflictions, hardships, constraints, beatings, imprisonments, riots, labours, vigils, fasts; by purity, knowledge, patience, kindness, in a holy spirit, in unfeigned love, in truthful speech, in the power of God; with weapons of righteousness at the right and at the left; through glory and dishonour, insult and praise. We are treated as deceivers and yet are truthful; as unrecognized and yet acknowledged; as dying and behold we live; as chastised and yet not put to death; as sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things (2Cor 6,3-10). 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 2,12-18).*

If the Christian grows in exemplarity, which is a full imitation of Christ the Lord, he also grows in the Holy Spirit. When the Holy Spirit is in the heart with the power of his gifts, he is also on the lips and becomes a word of consolation, comfort, hope, peace and even correction. Only the Spirit knows how to speak to a heart. Only He knows moments and modalities for an effective intervention. Who is in the Spirit knows when to be silent and when to speak. Whoever is not in the Spirit speaks when he should be silent and keeps silent when he should speak. Whether he is silent or talking, he is silent and speaks inappropriately, with silences and words that disturb the heart and create havoc in his soul. The effective Word of our correction must always be uttered by the Spirit of God through us. But for this to always happen, it is necessary for us to grow in Him so that every word of ours on our lips is a Word that comes from his heart. This is the only word capable of correcting a person: the Word drawn into the heart by the Spirit and made to reach the ear by the human voice. The other does not hear the voice of man. He listens and hears only the Word of his God and Lord. It is his salvation.

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

This rule applies to every member of the body of Christ Jesus. Those who want to correct effectively must always dwell in the Holy Spirit, making of his heart their own home. You dwell in the heart of the Spirit, take the words of the Spirit and refer them to the hearts. The other will recognize the word of the Spirit and if he wishes he can get converted, he can return to the Gospel. He can leave the kingdom of darkness and enter that of light.

Mirror of every virtue, Angels and Saints, fill us with the Holy Spirit and his wisdom.

# AND THOSE WHO FIND IT ARE FEW

# 2Kings 19,9b-11.14-21.31-35a.36; Ps 47; Mt 7,6.12-14

### 26 JUNE

Life in time is a path towards eternity. There are two ways to go. One leads to perdition. The other to eternal life. God, the Lord, the Creator of man has established Christ Jesus his one and only way to reach up to Him both in time and in eternity. Not outside, in Him, with Him and for Him. As God in Ezekiel is carried on a chariot by the four Angels, so man must be brought by Christ, chariot of God that brings God to man and man to God , through the four Angels that are his Gospel.

*As I looked, a storm wind came from the North, a huge cloud with flashing fire (enveloped in brightness), from the midst of which (the midst of the fire) something gleamed like electrum. Within it were figures resembling four living creatures that looked like this: their form was human, but each had four faces and four wings, and their legs went straight down; the soles of their feet were round. They sparkled with a gleam like burnished bronze. Their faces were like this: each of the four had the face of a man, but on the right side was the face of a lion, and on the left side the face of an ox, and finally each had the face of an eagle. Their faces (and their wings) looked out on all their four sides; they did not turn when they moved, but each went straight forward. (Each went straight forward; wherever the spirit wished to go, there they went; they did not turn when they moved.) Human hands were under their wings, and the wings of one touched those of another. Each had two wings spread out above so that they touched one another's, while the other two wings of each covered his body. In among the living creatures something like burning coals of fire could be seen; they seemed like torches, moving to and fro among the living creatures. The fire gleamed, and from it came forth flashes of lightning.*

*As I looked at the living creatures, I saw wheels on the ground, one beside each of the four living creatures. The wheels had the sparkling appearance of chrysolite, and all four of them looked the same: they were constructed as though one wheel were within another. They could move in any of the four directions they faced, without veering as they moved. The four of them had rims, and I saw that their rims were full of eyes all around. When the living creatures moved, the wheels moved with them; and when the living creatures were raised from the ground, the wheels also were raised. Wherever the spirit wished to go, there the wheels went, and they were raised together with the living creatures; for the spirit of the living creatures was in the wheels. Over the heads of the living creatures, something like a firmament could be seen, seeming like glittering crystal, stretched straight out above their heads. Beneath the firmament their wings were stretched out, one toward the other. (Each of them had two covering his body.) Then I heard the sound of their wings, like the roaring of mighty waters, like the voice of the Almighty. When they moved, the sound of the tumult was like the din of an army. (And when they stood still, they lowered their wings.) Above the firmament over their heads something like a throne could be seen, looking like sapphire. Upon it was seated, up above, one who had the appearance of a man. Upward from what resembled his waist I saw what gleamed like electrum; downward from what resembled his waist I saw what looked like fire; he was surrounded with splendour. Like the bow which appears in the clouds on a rainy day was the splendour that surrounded him (Cf. Ez 1,1-28).*

Christ Jesus, the Gospel and man must be and remain forever one. Neither Christ without the Gospel, nor the Gospel without Christ, nor man without the Gospel and without Christ. This is the only way that leads into the eternal kingdom of God.

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

Today the Gospel has been separated from Christ. One is without the real chariot. Christ was separated from the Gospel. One is without the real chariot. Man has been separated from Christ. He is without the real chariot. Man has been separated from the Gospel. He is without the real chariot. The true path of salvation is in the union and unity of Christ, the Gospel and the Christian.

Mother of God, Angels and Saints do not allow us to separate Christ, Gospel and Christian.

# BEWARE OF FALSE PROPHETS

# 2Kings 22,8-13; 23,1-3; Ps 118; Mt 7,15-20

### 27 JUNE

A false prophet is anyone who says to man a contrary and different word from the one uttered by the Lord. However, it is urgent to distinguish the guilty from the not guilty false prophecy, because it is research of the spirit of the man of truth. Searching God groping around is not a false prophecy, even if the results are not perfect. False guilty prophecy is that of one who knows the Word of God and teaches things contrary to it. It was the false prophecy of the priests, scribes and those who were in charge of the people of Israel and Judah who first caused the destruction of Samaria and then of Jerusalem. The Lord has words of fire against these false prophets who are the ruin of his people.

*Tell them: Thus says the Lord: When someone falls, does he not rise again? if he goes astray, does he not turn back? Why do these people rebel with obstinate resistance? Why do they cling to deceptive idols, refuse to turn back? I listen closely: they speak what is not true; No one repents of his wickedness, saying, "What have I done!" Everyone keeps on running his course, like a steed dashing into battle. Even the stork in the air knows it seasons; Turtledove, swallow and thrush observe their time of return, But my people do not know the ordinance of the Lord. How can you say, "We are wise, we have the law of the Lord"? Why, that has been changed into falsehood by the lying pen of the scribes! The wise are confounded, dismayed and ensnared; Since they have rejected the word of the Lord, of what avail is their wisdom? Therefore, I will give their wives to strangers, their fields to spoilers. Small and great alike, all are greedy for gain, prophet and priest, all practice fraud. They would repair, as though it were nought, the injury to the daughter of my people: "Peace, peace!" they say, though there is no peace. They are odious; they have done abominable things, yet they are not at all ashamed, they know not how to blush. Hence they shall be among those who fall; in their time of punishment they shall go down, says the Lord. I will gather them all in, says the LORD: no grapes on the vine, No figs on the fig trees, foliage withered! Why do we remain here? Let us form ranks and enter the walled cities, to perish there; For the Lord has wrought our destruction, he has given us poison to drink, because we have sinned against the Lord. We wait for peace to no avail; for a time of healing, but terror comes instead. From Dan is heard the snorting of his steeds; The neighing of his stallions shakes the whole land. They come devouring the land and all it contains, the city and those who dwell in it. Yes, I will send against you poisonous snakes, Against which no charm will work when they bite you, says the Lord (Jer 8, 4-17).*

Today, false prophets in the Lord's people are all those ministers of the Word, those professors and doctors, those who exercise any other authority and teach things contrary to the Gospel. This is a guilty prophecy because all that is necessary for the salvation of man has been revealed and also written. It is enough just to remember it, without any alteration, without adding or removing anything. It is enough to say what the Gospel says and not to say what the Gospel does not say. Instead they teach not only things contrary to the Gospel, but also that it is no longer the foundation of the truth of salvation. But if the Word of God is no longer a foundation, on what word can we base ourselves? Once the Word of God is removed, only the word of man remains. But not a single word of one man. But every word and all the words of every man.

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

Everyone is obliged to remain firm in the Word of Jesus. The whole world can deny, annul and alter the Gospel. Every alteration of the Gospel is a temptation for the Christian. Between a man and Christ, one must always choose Christ. Between the Gospel and the word and the words of men the Gospel must be chosen. The other words are a temptation.

Faithful Virgin, Angels and Saints make us a firm faith in the Word of Lord Jesus.

# I NEVER KNEW YOU

# 2Kings 24,8-17; Ps 78; Mt 7,21-29

### 28 JUNE

Time runs out. You enter eternity. Jesus did not make the Discourse of the Mountain to the pagans, but to his disciples. On fidelity to his Word they will be received in Paradise. For the non-loyalty they will be excluded forever. Jesus first said: *"Enter through the narrow gate, for the door is wide and the way to destruction is spacious and many are those who enter there. How narrow is the door and narrow the way that leads to life, and few are those who find it!".* Whom does Jesus now address and respond? Not to the few who took the narrow path, but to the many who took the wide and spacious way. These, the many, present themselves and want to justify themselves, adducing that their life has been in some way lived for the good: *"In that day many will say to me: Lord, Lord, have we not prophesied in your name? And in your name have we not worked many wonders? And have not we performed many wonders in your name?"* To prophesy in the name of the lord is good work. To cast out the demons in the name of the Lord is a good work. Performing many miracles in the name of the Lord is also a good work". To them, who have dedicated their lives to doing these good works, so Jesus replies: *"I have never known you. Get away from me, you who work iniquity!"* Why this exclusion response from the kingdom for eternity?

The answer must be found in the Sermon on the Mount. Jesus did not make up any prophet in his Discourse. No one has been asked to work miracles. No one has been commanded to drive out demons. Instead, everyone was asked to live his Word, even in the smallest details and peculiarities. True prophecy is a perfect life as a faithful and obedient disciple. The greatest miracle is to conform one's life to the Law of Christ Jesus. The devil that must necessarily be cast out is the one that lurks in thoughts and in the heart with the sole purpose of separating Christ from his Word, his Word from Christ and the disciple from the Word and from Christ. If today every disciple of Jesus fulfilled these three works, the whole world would be converted to Lord Jesus. Instead, everyone thinks of dedicating himself to works outside of him, irrelevant to his life of obedience to the Word of his Lord and Saviour. Jesus declares him with eternal firmness. He will know only those who will be dressed in the suit of his Word.

*"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name? Did we not drive out demons in your name? Did we not do mighty deeds in your name?' Then I will declare to them solemnly, 'I never knew you. Depart from me, you evildoers.' "Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock. And everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand. The rain fell, the floods came, and the winds blew and buffeted the house. And it collapsed and was completely ruined." When Jesus finished these words, the crowds were astonished at his teaching, for he taught them as one having authority, and not as their scribes.*

This is the eternal declaration of Christ the Lord. To each one the obligation to believe in it for his eternal salvation. No creature either from hell or heaven or from the earth as well might come and assert the opposite. Even if the whole world were to believe and hold contrary things, the Christian is obliged to remain faithful to Christ. Tomorrow, when the time is over, there will not be the world and not even those who today say the opposite to welcome him in the eternal dwellings, but only Lord Jesus. If we are dressed in the suit of his Word, He will welcome us. Otherwise he will also say to us: *"I have never met you. Get away from me, you who work iniquity!"* It's his Word.

Wise Virgin, Angels and Saints make us wise and intelligent to live in the Word.

# I WILL GIVE YOU THE KEYS TO THE KINGDOM OF HEAVEN

# At 12,1-11; Ps 33; 2 Tm 4,6-8 .17 -18; Mt 16,13-19

### 29 JUNE

Peter was constituted by Jesus the Shepherd of Shepherds and of sheep. If he wants to live his ministry according to truth and fidelity, he must be in the heart of Christ as Christ was in the heart of the Father. He must always dwell in the Holy Spirit of Christ just as Christ lived in the Holy Spirit of the Father. Moreover, he must love the Church with the same love of Jesus the Lord, sacrificing his whole life for her. His love is Christ and the Church. He must keep watch to make the body of Christ ever more beautiful. Making himself model of how the body of Christ is built, every other person will take from him an example and he will also dedicate himself to this mission of salvation and redemption. Salvation is not from Christ alone, but it is in Christ, with Christ and through Christ. Peter must work so that every man may be brought to Christ, but always according to the laws of the Gospel and of faith, that is, inviting every man, but leaving him in his will.

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

*Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish. So (also) husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the church, because we are members of his body. "For this reason a man shall leave (his) father and (his) mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak in reference to Christ and the church. In any case, each one of you should love his wife as himself, and the wife should respect her husband (Eph 5,25-33).*

Peter will have to preserve the Church in the purest truth of Christ. This is why he exercises a unique particular charisma: the charisma of infallibility. It is a charisma that must be exercised and lived according to special rules that are given by the First Vatican Council. The Second Vatican Council extended this charisma also to the Ecumenical Council, whose natural leader is Peter. And everything will have to take place with Peter and under Peter. Without Peter, against Peter, there is no infallible teaching. What is not defined as infallible might never be called infallible. It belongs to the ordinary magisterium to be read and interpreted according to the laws and the rules of the ordinary magisterium. A difference of no little importance.

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

As Christ is from the Father, so Peter is from Christ. This truth is his essence. He too must always be able to say: *"He who sees me, sees Christ"*. Perfect identity.

Queen of the Apostles, Angels and Saints give us a convinced faith in Peter our Shepherd.

# HE TOOK AWAY OUR INFIRMITIES

# Lam 2,2.10-14.1 8-19; Ps 73; Mt 8,5-17

### 30 JUNE

The Evangelist Matthew applies to Jesus the Prophecy of the Suffering Servant. He applies it to him not in the moment of the passion, while he is on the cross, but after having worked some miracles, after having freed men from their infirmities and illnesses.

*Who would believe what we have heard? To whom has the arm of the Lord been revealed? He grew up like a sapling before him, like a shoot from the parched earth; There was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by men, a man of suffering, accustomed to infirmity, One of those from whom men hide their faces, spurned, and we held him in no esteem. 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. (But the Lord was pleased to crush him in infirmity.) If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; Through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, Because he surrendered himself to death and was counted among the wicked; And he shall take away the sins of many, and win pardon for their offenses (Is 53,1-12).*

What does the Holy Spirit want to reveal to us through this interpretation? What is the truth contained in it? The truth is highly revolutionary. Sin cannot be atoned by leaving men in their bed of sicknesses, sufferings, calamities, physical poverty and spiritual ills. Man's salvation is at the same time of the soul, the spirit and the body. Each one, according to his spiritual and material abilities, must work so that man may be made man and may live as a man. Jesus came to give man all life. He took the sick life on himself to give him a healthy life.

*When he entered Capernaum, a centurion approached him and appealed to him, saying, "Lord, my servant is lying at home paralyzed, suffering dreadfully." He said to him, "I will come and cure him." The centurion said in reply, "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it." When Jesus heard this, he was amazed and said to those following him, "Amen, I say to you, in no one in Israel have I found such faith. I say to you, many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the kingdom of heaven, but the children of the kingdom will be driven out into the outer darkness, where there will be wailing and grinding of teeth." And Jesus said to the centurion, "You may go; as you have believed, let it be done for you." And at that very hour (his) servant was healed. Jesus entered the house of Peter, and saw his mother-in-law lying in bed with a fever. He touched her hand, the fever left her, and she rose and waited on him. When it was evening, they brought him many who were possessed by demons, and he drove out the spirits by a word and cured all the sick, to fulfil what had been said by Isaiah the prophet: "He took away our infirmities and bore our diseases."*

Thus, the Holy Spirit teaches us that faith in Christ Jesus is not aimed only at the salvation of the soul. Salvation is of man. Just as Jesus is the Redeemer of man, so too the Christian must be the redeemer of man. Everyone as a man must redeem himself in Christ, must help every other person in the work of his redemption.

Mother of Jesus, Angels and Saints, make us redeemed in Christ to redeem the world in Christ.