**SEPTEMBER 2018**

## PRIMA DECADE DI SETTEMBRE

# WELL DONE, MY GOOD AND FAITHFUL SERVANT

# 1 Cor 1,26-31; Ps 32; Mt 25, 14-30

### 1 SEPTEMBER

It is good to enlighten this parable of Jesus with the light that Paul gives on the truth of man. He is created in Christ Jesus for good works. Good is the end of his life. Not doing good is to fail the end. Whoever fails the end in time also fails the end in eternity. The lazy servant has failed his life. He is taken out!

*You were dead in your transgressions and sins in which you once lived following the age of this world, following the ruler of the power of the air, the spirit that is now at work in the disobedient. All of us once lived among them in the desires of our flesh, following the wishes of the flesh and the impulses, and we were by nature children of wrath, like the rest. But God, who is rich in mercy, because of the great love he had for us, even when we were dead in our transgressions, brought us to life with Christ (by grace you have been saved), raised us up with him, and seated us with him in the heavens in Christ Jesus, that in the ages to come he might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them. Therefore, remember that at one time you, Gentiles in the flesh, called the uncircumcision by those called the circumcision, which is done in the flesh by human hands, were at that time without Christ, alienated from the community of Israel and strangers to the covenants of promise, without hope and without God in the world. But now in Christ Jesus you who once were far off have become near by the blood of Christ. For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh, abolishing the law with its commandments and legal claims, that he might create in himself one new person in place of the two, thus establishing peace, and might reconcile both with God, in one body, through the cross, putting that enmity to death by it. He came and preached peace to you who were far off and peace to those who were near, for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is held together and grows into a temple sacred in the Lord; in him you also are being built together into a dwelling place of God in the Spirit (Eph 2,1.22).*

Talent is Christ, it is the virtues of Christ, that the Father has given us, so that we can make them bear fruit in our bodies, transforming them into our lives.

*"It will be as when a man who was going on a journey called in his servants and entrusted his possessions to them. To one he gave five talents; to another, two; to a third, one - to each according to his ability. Then he went away. Immediately the one who received five talents went and traded with them, and made another five. Likewise, the one who received two made another two. But the man who received one went off and dug a hole in the ground and buried his master's money. After a long time the master of those servants came back and settled accounts with them. The one who had received five talents came forward bringing the additional five. He said, 'Master, you gave me five talents. See, I have made five more.' His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.' (Then) the one who had received two talents also came forward and said, 'Master, you gave me two talents. See, I have made two more.' His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.' Then the one who had received the one talent came forward and said, 'Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter; so out of fear I went off and buried your talent in the ground. Here it is back.' His master said to him in reply, 'You wicked, lazy servant! So you knew that I harvest where I did not plant and gather where I did not scatter? Should you not then have put my money in the bank so that I could have got it back with interest on my return? Now then! Take the talent from him and give it to the one with ten.  For to everyone who has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away. And throw this useless servant into the darkness outside, where there will be wailing and grinding of teeth.'*

Everyone must make fructify the virtues of Christ that the Father wants to be put to good use. If the virtues of Christ are not put to use, Christ Jesus is not known and no one will believe in Him. This is the sin of the lazy servant. Because of his laziness he has prevented the Lord from giving others the virtues of Christ Jesus to make them produce good.

Most pure Mother, Angels and Saints ensure that every virtue of Christ is transformed into our life.

# HEAR ME, ALL OF YOU, AND UNDERSTAND

# Dt 4,1-2.6-8; Ps 14; Jm 1,17-18.21b-22.27; Mk 7,1-8.14-15.21-23

### 2 SEPTEMBER

In the Book of the Prophet Jeremiah, the Lord states with great solemnity that He has not given any disposition on the cult, on sacrifices, on the whole religious apparatus of his time. He gave his people only one command: observing his Law.

*Thus says the Lord of hosts, the God of Israel: Heap your holocausts upon your sacrifices; eat up the flesh! In speaking to your fathers on the day I brought them out of the land of Egypt, I gave them no command concerning holocaust or sacrifice. This rather is what I commanded them: Listen to my voice; then I will be your God and you shall be my people. Walk in all the ways that I command you, so that you may prosper. But they obeyed not, nor did they pay heed. They walked in the hardness of their evil hearts and turned their backs, not their faces, to me. From the day that your fathers left the land of Egypt even to this day, I have sent you untiringly all my servants the prophets. Yet they have not obeyed me nor paid heed; they have stiffened their necks and done worse than their fathers. When you speak all these words to them, they will not listen to you either; when you call to them, they will not answer you. Say to them: This is the nation which does not listen to the voice of the Lord, its God, or take correction. Faithfulness has disappeared; the word itself is banished from their speech (Jer 7,21-28).*

If God has never commanded these things, he must never also commanded to wash hands before taking food. They are traditions of men that have no value with the Lord. Instead, here is what scribes and Pharisees do. They abolish the Commandment of God, declare his Law null and in its place they give value of Divine law to a norm of hygiene that can be observed, but very often it cannot be observed because there is not even water to drink. Yet man is like that. Is not today, for many Christians the observance of a "vow" worth more than a human life? One confesses if he has violated a norm that the person had given himself. Abortion, divorce, euthanasia, adultery, slander, false testimony are now considered normal things. The law of man is inviolable and it abolishes almost all the Commandments. The Law of God, on the other hand, must be repealed. It does not belong to man. Scribes Pharisees, chief priests, elders of the people can kill Christ and eat Easter with pure, immaculate and uncontaminated conscience. However, they do not enter the Praetorium of Pilate to avoid contamination. Otherwise they could not have celebrated the Passover of the Lord.

*Now when the Pharisees with some scribes who had come from Jerusalem gathered around him, they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands. (For the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification of cups and jugs and kettles (and beds). So the Pharisees and scribes questioned him, "Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?" He responded, "Well did Isaiah prophesy about you hypocrites, as it is written: 'This people honours me with their lips, but their hearts are far from me; In vain do they worship me, teaching as doctrines human precepts.' You disregard God's commandment but cling to human tradition." He summoned the crowd again and said to them, "Hear me, all of you, and understand. Nothing that enters one from outside can defile that person; but the things that come out from within are what defile." From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, In the Book of the Prophet Jeremiah, the Lord states with great solemnity that He has not given any disposition on the cult, on the sacrifices, on the whole religious apparatus of his time. He gave his people only one command: to observe his law.*

Jesus, the true prophet of the living God, reveals to the man that the heart is what makes impure everything that man does. Eating with unwashed hands does not make man unclean. It is disobedience to the Law of the Father that makes man unclean. The traditions of men are indifferent to the Moral law. Replacing the Moral law with our traditions is true aberration. No one should lend himself to this abomination of spiritual death.

Mother of God, Angels and Saints make us with perfect obedience to the Law of the Lord.

# TODAY THIS SCRIPTURE PASSAGE IS FULFILLED

# 1 Cor 2,1-5; Ps 118; Lk 4,16-30

### 3 SEPTEMBER

Jesus as true God is eternal wisdom. As a true man he has always grown from wisdom to wisdom. Because of this perfect growth, from the moment of his Baptism the Father enveloped him with his Holy Spirit, so that he lived his mission always according to the most pure light. He is very knowledgeable even in words to be said. He knows with what words to start, which ones to add before and after. Today he enters the synagogue of Nazareth. He takes the scroll of the prophet Isaiah. He does not read Chapter XI in which clearly, without any doubt, it speaks of the Messiah or the Son of David.

*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).*

Instead he takes Chapter LXI of Isaiah. He reads it and declares it accomplished in his person. The text does not speak directly of the Messiah. It can also be interpreted as if the prophet were the one to speak. Jesus wants this to be its understanding and not another one. In fact, reminding what happened with Elijah and Elisha, it is towards this truth that He directs everyone's attention. Currently it is not the time that He reveals himself in full truth. Times are not ripe so that hearts walk with other thoughts. The Messiah awaited by the people is not the one according to God. They await a new David that takes the sword, forms an army and takes away from the land of the fathers the enemy that occupies it. But Jesus did not come to take the sword. He came to take the cross. A Crucified Messiah is not needed to the people. At most he might make crucifixes. But if man is already crucified, what is the use of a Crucified Messiah? To teach every man how to remain on the cross, without crucifying any other man.

*He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the Sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord." Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, "Today this scripture passage is fulfilled in your hearing."*

*And all spoke highly of him and were amazed at the gracious words that came from his mouth. They also asked, "Isn't this the son of Joseph?" He said to them, "Surely you will quote me this proverb, 'Physician, cure yourself,' and say, 'Do here in your native place the things that we heard were done in Capernaum.'" And he said, "Amen, I say to you, no prophet is accepted in his own native place. Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed for three and a half years and a severe famine spread over the entire land. It was to none of these that Elijah was sent, but only to a widow in Zarephath in the land of Sidon. Again, there were many lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naaman the Syrian." When the people in the synagogue heard this, they were all filled with fury. They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong. But he passed through the midst of them and went away.*

Today, Jesus experiences how difficult it is to speak truthfully to men. Sin has so corrupted their nature that they desire to be deceived by false promises and false prophecies. But he also experiences that the Father watches over him and no one might physically harm him until his time comes. From the beginning he knows that a heavy cross of incomprehension will accompany his mission.

Mother of God, Angels and Saints ensure that the Christian proclaims the truth with great wisdom.

# I KNOW WHO YOU ARE - THE HOLY ONE OF GOD!

# 1 Cor 2,10b-16; Ps 144; Lk 4,31-37

### 4 SEPTEMBER

In God truth is at the service of charity and charity at the service of truth. Truth not aimed at love is not truth. Love devoid of truth might never be called love. Saint Paul teaches that always the Christian's action is according to truth in charity.

*And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ, so that we may no longer be infants, tossed by waves and swept along by every wind of teaching arising from human trickery, from their cunning in the interests of deceitful scheming. Rather, living the truth in love, we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love (Eph 4,11-16).*

The Apostle John is also one that combines wonderfully truth and charity. One loves Christ in his truth, but also the brothers must be loved according to the truth of Christ and his love. When truth is separated from charity and charity from truth, there is no true love.

*The Presbyter to the chosen Lady and to her children whom I love in truth - and not only I but also all who know the truth - because of the truth that dwells in us and will be with us forever. Grace, mercy, and peace will be with us from God the Father and from Jesus Christ the Father's Son in truth and love. I rejoiced greatly to find some of your children walking in the truth just as we were commanded by the Father. But now, Lady, I ask you, not as though I were writing a new commandment but the one we have had from the beginning: let us love one another. For this is love, that we walk according to his commandments; this is the commandment, as you heard from the beginning, in which you should walk (2Jn 1-6).*

St. James speaks of a diabolical wisdom. Satan knows how to use the truth to create damage in the hearts. He uses the truth to hate, not to love, because God's love might never dwell in him. He injects the truth like the snake his poison.

*Who among you is wise and understanding? Let him show his works by a good life in the humility that comes from wisdom. But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. Wisdom of this kind does not come down from above but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there is disorder and every foul practice. But the wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconstancy or insincerity. And the fruit of righteousness is sown in peace for those who cultivate peace (Jm 3,13-18).*

In the synagogue of Nazareth, Jesus had put all the wisdom of the Holy Spirit to reveal himself without manifesting himself in the fullness of his truth. Instead, the unclean spirit reveals that he is the Messiah of the Lord, the Holy One or the Christ of God. Why does he do this? To ruin him. To prevent him from completing his mission. Satan hates Christ and uses his truth to inflict a mortal blow on his messianism.

*Jesus then went down to Capernaum, a town of Galilee. He taught them on the Sabbath, and they were astonished at his teaching because he spoke with authority. In the synagogue there was a man with the spirit of an unclean demon, and he cried out in a loud voice, "Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are - the Holy One of God!" Jesus rebuked him and said, "Be quiet! Come out of him!" Then the demon threw the man down in front of them and came out of him without doing him any harm. They were all amazed and said to one another, "What is there about his word? For with authority and power he commands the unclean spirits, and they come out." And news of him spread everywhere in the surrounding region.*

Wise Virgin, Angels and Saints ensure that the Christian always makes the truth in charity.

# HE WENT TO A DESERTED PLACE

# 1 Cor 3,1-9; Ps 32; Lk 4,38-44

### 5 SEPTEMBER

Moses goes up the mountain and returns with the tables of the Law. The mountain is the lonely and deserted place of Moses. Even Elijah, prophet of the living God, goes to the desert. He must meet the Lord. The journey is long. He gets tired. The Lord gives him strength and he comes up to the Horeb. He returns from this meeting with a new vision of God and also with a mission to be accomplished. When man is in the presence of God, he always assumes in all the form, the appearance, the thought and the will of our God. Iron changes in fire.

*Ahab told Jezebel all that Elijah had done - that he had put all the prophets to the sword. Jezebel then sent a messenger to Elijah and said, "May the gods do thus and so to me if by this time tomorrow I have not done with your life what was done to each of them." Elijah was afraid and fled for his life, going to Beer-sheba of Judah. He left his servant there and went a day's journey into the desert, until he came to a broom tree and sat beneath it. He prayed for death: "This is enough, O Lord! Take my life, for I am no better than my fathers." He lay down and fell asleep under the broom tree, but then an angel touched him and ordered him to get up and eat. He looked and there at his head was a hearth cake and a jug of water. After he ate and drank, he lay down again, but the angel of the Lord came back a second time, touched him, and ordered, "Get up and eat, else the journey will be too long for you!" He got up, ate and drank; then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb.*

*There he came to a cave, where he took shelter. But the word of the Lord came to him, "Why are you here, Elijah?" He answered: "I have been most zealous for the Lord, the God of hosts, but the Israelites have forsaken your covenant, torn down your altars, and put your prophets to the sword. I alone am left, and they seek to take my life." Then the Lord said, "Go outside and stand on the mountain before the Lord; the Lord will be passing by." A strong and heavy wind was rending the mountains and crushing rocks before the Lord - but the Lord was not in the wind. After the wind there was an earthquake - but the Lord was not in the earthquake. After the earthquake there was fire - but the Lord was not in the fire. After the fire there was a tiny whispering sound. When he heard this, Elijah hid his face in his cloak and went and stood at the entrance of the cave. A voice said to him, "Elijah, why are you here?" He replied, "I have been most zealous for the Lord, the God of hosts. But the Israelites have forsaken your covenant, torn down your altars, and put your prophets to the sword. I alone am left, and they seek to take my life." "Go, take the road back to the desert near Damascus," the Lord said to him. "When you arrive, you shall anoint Hazael as king of Aram. Then you shall anoint Jehu, son of Nimshi, as king of Israel, and Elisha, son of Shaphat of Abel-meholah, as prophet to succeed you. If anyone escapes the sword of Hazael, Jehu will kill him. If he escapes the sword if Jehu, Elisha will kill him. Yet I will leave seven thousand men in Israel - all those who have not knelt to Baal or kissed him" (1Kings 19,1.18).*

In his true humanity, Jesus enters the fire of the Father's thoughts and will every night. He comes out of this fire transformed into the thought and will of the Father. He returns to the world as the pure thought of God and his firm and determined will.

*After he left the synagogue, he entered the house of Simon. Simon's mother-in-law was afflicted with a severe fever, and they interceded with him about her. He stood over her, rebuked the fever, and it left her. She got up immediately and waited on them. At sunset, all who had people sick with various diseases brought them to him. He laid his hands on each of them and cured them. And demons also came out from many, shouting, "You are the Son of God." But he rebuked them and did not allow them to speak because they knew that he was the Messiah. At daybreak, Jesus left and went to a deserted place. The crowds went looking for him, and when they came to him, they tried to prevent him from leaving them. But he said to them, "To the other towns also I must proclaim the good news of the kingdom of God, because for this purpose I have been sent." And he was preaching in the synagogues of Judea.*

The disciple of Jesus must also immerse himself in His heart to be his thought.

Virgin Mary, Angels and Saints, immerse us in the heart of Christ to be his light.

# DEPART FROM ME, LORD

# 1 Cor 3,18-23; Ps 23; Lk 5,1-11

### 6 SEPTEMBER

In the temple, Isaiah contemplates the glory of the Lord. The light of his God reveals his spiritual paucity. He sees himself as a man with impure lips that lives in a people with impure lips. The Lord purifies him, cleanses him of his impurity and he offers himself to be a prophet among the people. Whoever sees God always sees himself as a sinner.

*In the year King Uzziah died, I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft. "Holy, holy, holy is the Lord of hosts!" they cried one to the other. "All the earth is filled with his glory!" At the sound of that cry, the frame of the door shook and the house was filled with smoke. Then I said, "Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!" Then one of the seraphim flew to me, holding an ember which he had taken with tongs from the altar. He touched my mouth with it. "See," he said, "now that this has touched your lips, your wickedness is removed, your sin purged." Then I heard the voice of the Lord saying, "Whom shall I send? Who will go for us?" "Here I am," I said; "send me!" (Is 6,1-8).*

Peter is not in the temple. He is in the Sea of ​​Galilee. He fishes for an entire night, but without catching anything. On the word of the Lord, he returns to the open sea, throws the nets and takes a large quantity of fish. Peter lives an experience similar to that of Isaiah. He contemplates the glory of Christ Jesus. He sees himself as a sinner. He asks him to depart from him. Jesus does not purify him with burning coals. He calls him to follow him. He will operate purification on Peter slowly, day after day. Peter will receive the final touch in the courtyard of the high priest, when he experiences all his human limitation and his nothingness. It is his bitter tears the hot coals that will make him pure and constitute him as a true prophet in the New People of the Lord. He will receive the final blow when he is crucified for his Master. It will be his blood what washes him from every stain of his humanity.

*While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets. Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat. After he had finished speaking, he said to Simon, "Put out into deep water and lower your nets for a catch." Simon said in reply, "Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets." When they had done this, they caught a great number of fish and their nets were tearing. They signalled to their partners in the other boat to come to help them. They came and filled both boats so that they were in danger of sinking. When Simon Peter saw this, he fell at the knees of Jesus and said, "Depart from me, Lord, for I am a sinful man." For astonishment at the catch of fish they had made seized him and all those with him, and likewise James and John, the sons of Zebedee, who were partners of Simon. Jesus said to Simon, "Do not be afraid; from now on you will be catching men." When they brought their boats to the shore, they left everything and followed him.*

With Peter, the vocation becomes a true path of true purification. We start as sinners and every day, following the Master, He purifies us in our thoughts, our heart, our will, our feelings and our body. If we do not follow Him, but ourselves or teachers according to the flesh, not only do we not accomplish any purification, we pass from an imperfect state to an even more imperfect state, which comes up to the abandonment of the mission itself and also of the ministry. Today, the crisis is entirely to be found in the non-sequel of Lord Jesus. Too many human masters are followed and many thoughts of the earth are pursued. In this way, one is formed in the image of the earth and of the world. We are undressed of the image of Christ the Lord. Peter never was separated from the Master. He did not imitate Judas who was detached from Him and was overwhelmed by concupiscence. Today many are overwhelmed by the sin of the world, because they have turned their eyes away from Crucified Jesus.

Mother of God, Angels and Saints make us true disciples of Jesus for all our days.

# THEN THEY WILL FAST IN THOSE DAYS

# 1 Cor 4,1-5; Ps 36; Lk 5,33-39

### 7 SEPTEMBER

The Lord our God has never sent a single prophet among his people to deal with the forms of religion. He always called them and sent them to remind his Law and his Ten Commandments. The Lord asks his people only this: Listening to his voice, doing his manifested and revealed will. Prayer has only two purposes: invoking forgiveness for all the faults committed. Imploring grace and strength, intelligence and wisdom for a faithful and immediate obedience to the Law. Forms and ways are left to the choices of the individual. Even fasting with the Lord takes the form of one goal: preparing body, soul and spirit for great repentance, for conversion, for the reception of the Word that the prophet makes resound to the heart and mind. In Isaiah, as the Lord denies worship without obedience, so he denies fasting. The worship and fasting that the Lord wants are obedience, mercy, love and piety.

*What care I for the number of your sacrifices? says the Lord. I have had enough of whole-burnt rams and fat of fatlings; In the blood of calves, lambs and goats I find no pleasure. When you come in to visit me, who asks these things of you? Trample my courts no more! Bring no more worthless offerings; your incense is loathsome to me. New moon and Sabbath, calling of assemblies, octaves with wickedness: these I cannot bear. Your new moons and festivals I detest; they weigh me down, I tire of the load. When you spread out your hands, I close my eyes to you (Cf. Is 1,1-31). This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; Setting free the oppressed, breaking every yoke; Sharing your bread with the hungry, sheltering the oppressed and the homeless; Clothing the naked when you see them, and not turning your back on your own. Then your light shall break forth like the dawn, and your wound shall quickly be healed; Your vindication shall go before you, and the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer, you shall cry for help, and he will say: Here I am! If you remove from your midst oppression, false accusation and malicious speech; If you bestow your bread on the hungry and satisfy the afflicted; Then light shall rise for you in the darkness, and the gloom shall become for you like midday; Then the Lord will guide you always and give you plenty even on the parched land. He will renew your strength, and you shall be like a watered garden, like a spring whose water never fails (cf. Is. 58,1-14).*

Jesus did not come to whitewash the sepulchres of the religion of man with new shades and new colours. He came to destroy these tombs and in their place put in the hearts the Law of his Father, brought to its completion. As a true prophet of the living God, He must only take care of the Word, showing how it is lived in every situation and condition that comes from history. And in fact, from birth to the cross, Jesus showed us visibly how to obey the divine will. But the minds are not yet ready to welcome this light. Going around among the tombs of religion by now has become a common habit. Unable to speak, Jesus uses a highly figurative language. It talks about a groom and of old and new wineskins and of wine. Now it is necessary to turn off any discussion or useless diatribe. Then tomorrow everything will be clearer.

*And they said to him, "The disciples of John fast often and offer prayers, and the disciples of the Pharisees do the same; but yours eat and drink." Jesus answered them, "Can you make the wedding guests fast while the bridegroom is with them? But the days will come, and when the bridegroom is taken away from them, then they will fast in those days." And he also told them a parable. "No one tears a piece from a new cloak to patch an old one. Otherwise, he will tear the new and the piece from it will not match the old cloak. Likewise, no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins, and it will be spilled, and the skins will be ruined. Rather, new wine must be poured into fresh wineskins. (And) no one who has been drinking old wine desires new, for he says, 'The old is good.'"*

When the Apostles go to the world, then they will have to know how to adapt to every condition of abundance and poverty. They will surrender themselves to the Providence of the Father.

Faithful Virgin, Angels and Saints ensure that our life is very pure obedience to God.

# THIS CHILD HAS BEEN CONCEIVED IN HER

# Mic 5,1-4a opp. Rm 8,28-30; Ps 12; Mt 1,1-16.18-23

### 8 SEPTEMBER

The Virgin Mary, while engaged with Joseph, before they went to live together, is pregnant through the work of the Holy Spirit. Joseph is a just man. In his heart he thinks to withdraw from the life of Mary, without causing her any harm. What he lives in his heart has not been revealed to us. It is not relevant to the history of salvation. Instead, it is necessary to know that in justice right, good and holy things are always thought. Things that do not do any harm are chosen. It is also important to know that when God begins a work, He always brings it to fulfilment, according to his eternal plan. Why does not Joseph accept the revelation of Mary? Because his life must also be handed over entirely to God. As it happened with Mary, so it must take place with him. Mary is called to virginal motherhood. Joseph will also be called to the virginal paternity. Mary conceived in her womb through the work of the Holy Spirit. Joseph too will have to conceive Christ Jesus in his heart, in his spirit and in his soul through the work of the Holy Spirit. Mary conceived Christ physically without Joseph. Joseph will conceive Christ in his soul, without Mary. Thus Jesus is equally the son of Mary and of Joseph, even if through different ways. The Spirit of God operates everything in them. The Father has chosen Mary. The Father has chosen Joseph. The Spirit generates the Word in the womb of Mary. The Holy Spirit generates the Word in the heart and soul of Joseph. Everything is God's work.

*The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham became the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers. Judah became the father of Perez and Zerah, whose mother was Tamar. Perez became the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab. Amminadab became the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, whose mother was Rahab. Boaz became the father of Obed, whose mother was Ruth. Obed became the father of Jesse, Jesse the father of David the king. David became the father of Solomon, whose mother had been the wife of Uriah. Solomon became the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asaph. Asaph became the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah. Uzziah became the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah. Hezekiah became the father of Manasseh, Manasseh the father of Amos, Amos the father of Josiah. Josiah became the father of Jechoniah and his brothers at the time of the Babylonian exile. After the Babylonian exile, Jechoniah became the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel the father of Abiud. Abiud became the father of Eliakim, Eliakim the father of Azor, Azor the father of Zadok. Zadok became the father of Achim, Achim the father of Eliud, Eliud the father of Eleazar. Eleazar became the father of Matthan, Matthan the father of Jacob, Jacob the father of Joseph, the husband of Mary. Of her was born Jesus who is called the Messiah. Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins." All this took place to fulfil what the Lord had said through the prophet: "Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel," which means "God is with us."*

Why was God able to manifest and realize all his divine will in Mary and in Joseph? He was because Mary is full of grace. Grace prevents any resistance of sin. The more we grow in grace and the more the Lord's action is powerful in us. Grace eliminates the force of seduction and temptation. Joseph is a just man, that is, a person that lives in the constant search of the will of God. This justice prevents him from causing any harm to Mary. This same justice helps him to readily accept the will of his God on his person. This is their secret: grace and justice, growth in grace and justice. A soul, a heart that grows in grace and justice, is always ready to welcome the will of God.

Obedient Virgin, Angels and Saints ensure that Christians grow from grace to grace.

# HIS SPEECH IMPEDIMENT WAS REMOVED

# Is 35,4-7a; Ps 145; Jm 2,1-5; Mk 7,31-37

### 9 SEPTEMBER

Every miracle attests and reveals the truth of the person and of the mission of Jesus. What the Lord promised by prophecy - even if every word of God must always be read and interpreted not according to the letter, but always in wisdom, intelligence and truth of the Holy Spirit - everything is accomplished through Christ Jesus. The mute man that speaks, the deaf that hears, the crippled man that walks, the blind man that sees on Jesus' command, show that he truly is the promised and expected Messiah. If he is the Messiah, he comes to restore the fallen David's hut. God sent him to rebuild his kingdom on earth. If He is the King and the Prophet, he must be heard in every Word of his. Because he is a prophet, his Word is the Word of God. Because he is the Messiah, his every command is God's command. He must say and do only the will of the Lord in whose name He comes. The obedience of the Messiah to his Lord is the work of works, the mother work of every other work.

*The desert and the parched land will exult; the steppe will rejoice and bloom. They will bloom with abundant flowers, and rejoice with joyful song. The glory of Lebanon will be given to them, the splendour of Carmel and Sharon; They will see the glory of the Lord, the splendour of our God. Strengthen the hands that are feeble, make firm the knees that are weak, Say to those whose hearts are frightened: Be strong, fear not! Here is your God, he comes with vindication; With divine recompense he comes to save you. Then will the eyes of the blind be opened, the ears of the deaf be cleared; Then will the lame leap like a stag, then the tongue of the dumb will sing. Streams will burst forth in the desert, and rivers in the steppe. The burning sands will become pools, and the thirsty ground, springs of water; The abode where jackals lurk will be a marsh for the reed and papyrus. A highway will be there, called the holy way; No one unclean may pass over it, nor fools go astray on it. No lion will be there, nor beast of prey go up to be met upon it. It is for those with a journey to make, and on it the redeemed will walk. Those whom the Lord has ransomed will return and enter Zion singing, crowned with everlasting joy; They will meet with joy and gladness, sorrow and mourning will flee (Is 35,1-10).*

Jesus loosens the tongue of the mute. The confession that everyone does is the same as the sacred author’s in describing the days of creation: *"God saw that it was good. God saw that it was very good."* In the Genesis it is the Lord the one that sees. With Jesus it is the people who see and attest. Jesus is in everything as their Creator and Lord. He does everything good, too. The world must make this confession by seeing our works. Jesus does all things well even on the cross. The pagan sees and confesses that Jesus is truly the Son of God. He has experienced suffering well. He did not experience it like other men. It is the difference in the works that makes the difference in the nature and mission. Jesus is the Different from every other man, because his life, death, resurrection, every word of his and work, his every command are different than those of every other person on earth.

*Again he left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis. And people brought to him a deaf man who had a speech impediment and begged him to lay his hand on him. He took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue; then he looked up to heaven and groaned, and said to him, "Ephphatha!" (that is, "Be opened!") And (immediately) the man's ears were opened, his speech impediment was removed, and he spoke plainly. He ordered them not to tell anyone. But the more he ordered them not to, the more they proclaimed it. They were exceedingly astonished and they said, "He has done all things well. He makes the deaf hear and (the) mute speak."*

This difference must be professed, confessed and celebrated for every disciple of Jesus. The first difference is in the government of vices. The second is in the possession of the virtues. The third is in growth in wisdom. The fourth is in obedience to every Word of the Gospel. The fifth is in perfect exemplarity. The sixth is on the journey in true hope. The seventh is in universal charity. The eighth is to know how to renounce everything. The ninth is in knowing how to live every cross well. The tenth is in conformation to Christ in all. By SEEING the difference, every other man will believe that we are of Lord Jesus.

Mother of God, Angels and Saints ensure that our difference is true light for the world.

# IS IT LAWFUL TO DO GOOD RATHER THAN TO DO EVIL

# 1 Cor 5,1-8; Ps 5; Lk 6,6-11

### 10 SEPTEMBER

With instinct, even the holiest, one might never govern a single heart. It is necessary that it be in turn governed with wisdom. Hearts might not even be governed with the truth. Whoever wants to enter into the hearts must be full of wisdom, indeed he must walk with the Holy Spirit that is the divine and eternal Wisdom. What in Scripture is said of wisdom today is no longer sufficient. It is urgent to pass from the fruit to the tree itself. The fruit is the notes of wisdom, the tree is the Holy Spirit.

*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 7,15-30).*

All these notes and characteristics of Wisdom are not sufficient to penetrate the wall of the false knowledge of the Commandment of God and to pierce it. It is necessary for the Holy Spirit to speak. If Christ said the pure truth of the Father would be stoned instantly. Instead He asks for help from the Holy Spirit, to whom only one question is enough to draw all those present on the side of Jesus. Can you do good on a Sabbath? Can a life be saved on a Sabbath y? No one who is sane would dare to think that good should not be done and life is not to be saved. Now that the Holy Spirit has brought those present to the side of Jesus, He can work the miracle. If the crowd had not been on his side, Jesus could have never worked the miracle. Truth alone is not enough. It must be used with infinite and eternal wisdom, the present gift of the Holy Spirit. Walking with the Spirit, filled with the Holy Spirit, always makes us givers and preachers of the truth according to divine and eternal wisdom.

*On another Sabbath he went into the synagogue and taught, and there was a man there whose right hand was withered. The scribes and the Pharisees watched him closely to see if he would cure on the Sabbath so that they might discover a reason to accuse him. But he realized their intentions and said to the man with the withered hand, "Come up and stand before us." And he rose and stood there. Then Jesus said to them, "I ask you, is it lawful to do good on the Sabbath rather than to do evil, to save life rather than to destroy it?" Looking around at them all, he then said to him, "Stretch out your hand." He did so and his hand was restored. But they became enraged and discussed together what they might do to Jesus.*

Truth and wisdom must never be separated, just as the Holy Spirit and wisdom must always be united. Today man is foolish. He thinks he can be wise by separating and detaching himself from the Spirit of the Lord. It's just foolishness! Infinite folly! Never God will give his divine gifts if we separate ourselves from his Holy Spirit.

Wise Virgin, Angels and Saints make us one with the Holy Spirit.

**SEPTEMBER 2018**

***SECOND DECADE Of SEPTEMBER***

# HE SPENT THE NIGHT IN PRAYER TO GOD

# 1 Cor 6,1-11; Ps 149; Lk 6,12- 19

### 11 SEPTEMBER

Jesus is in the bosom of the Father. He lives on the Holy Mount of his heart. He lives there for eternal nature and also for love that is in him the gift of his whole life to the Father.

*And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth. John testified to him and cried out, saying, "This was he of whom I said, 'The one who is coming after me ranks ahead of me because he existed before me.'" From his fullness we have all received, grace in place of grace, because while the law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him (Gv 1,14-18). (Jn 1,14-18).*

Moses was called by God to the mountain. On the mountain he received the two tables of the Law. On the mountain he asked and obtained forgiveness for his people.

*"Bear in mind and do not forget how you angered the Lord, your God, in the desert. From the day you left the land of Egypt until you arrived in this place, you have been rebellious toward the Lord. At Horeb you so provoked the Lord that he was angry enough to destroy you, when I had gone up the mountain to receive the stone tablets of the covenant which the Lord made with you. Meanwhile I stayed on the mountain forty days and forty nights without eating or drinking, till the Lord gave me the two tablets of stone inscribed, by God's own finger, with a copy of all the words that the Lord spoke to you on the mountain from the midst of the fire on the day of the assembly. Then, at the end of the forty days and forty nights, when the Lord had given me the two stone tablets of the covenant, he said to me, 'Go down from here now, quickly, for your people whom you have brought out of Egypt have become depraved; they have already turned aside from the way I pointed out to them and have made for themselves a molten idol. I have seen now how stiff-necked this people is,' the Lord said to me. 'Let me be, that I may destroy them and blot out their name from under the heavens. I will then make of you a nation mightier and greater than they.' "When I had come down again from the blazing, fiery mountain, with the two tablets of the covenant in both my hands, I saw how you had sinned against the Lord, your God: you had already turned aside from the way which the Lord had pointed out to you by making for yourselves a molten calf! Raising the two tablets with both hands I threw them from me and broke them before your eyes. Then, as before, I lay prostrate before the Lord for forty days and forty nights without eating or drinking, because of all the sin you had committed in the sight of the Lord and the evil you had done to provoke him. For I dreaded the fierce anger of the Lord against you: his wrath would destroy you. Yet once again the Lord listened to me (Dt 8,7-19).*

Jesus is a true man, He must also bring his humanity to the mountain, near his Father. On mount Jesus does not receive two tables of the Law, he receives twelve; they are the names of the Twelve Apostles, on whom, first, he himself will have to carve his life and then the Holy Spirit will always have to read, interpret and make understand what Jesus wrote in them. Either we see the Twelve Apostles as the New Tablets of the Law, or our faith is nothing. Christ, the Tablets and the Holy Spirit are one.

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

Without these Twelve Tables, neither Christ nor the Spirit can write the truth.

Queen of the Apostles, Angels and Saints, make us of pure faith in the Apostles of Jesus.

# Blessed are you who are poor

# 1 Cor 7,25-31; Ps 44; Lk 6,20-26

### 12 SEPTEMBER

The poverty of man, which is spiritual, physical and material, is the loss of God as his true Father. Providence, Truth, Life, Blessing and Charity. But that of man is not the poverty of the moulded clay without the breath of life and not even that of man alone among the animals without the help that was corresponding to him. With sin, poverty is infinitely greater. Man is lacking the source of everything, which is his Lord and Creator. He misses the tree of life. Man cannot annul this poverty. No man can create himself a God and no one can plant himself a tree of life. Only God can annul the poverty of sin, erasing and forgiving sin and giving himself to man as his principle of eternal life.

Here is then what Jesus says to man. Blessed you, man that are poor. Blessed you, man that are hungry. Blessed you, man that are thirsty. Blessed you, man that cry. If you believe in me, welcome my Word, convert yourself to my Gospel, let your sins be forgiven, make me fill you with eternal life, you will feel full, quenched and full of joy. You will never miss anything because you have me that I am your everything and everything for you. In truth it is so. Jesus says so. The Father has constituted him the universal Mediator between Him and humanity. He is the universal Mediator because the Father gives himself entirely through him and also because every man who wants to receive the Father as his gift must believe and accept Christ the Lord. God does not know other Mediators. He has not constituted others of them.

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

But Jesus also says: Woe to you, man that are rich. Woe to you, man that are satisfied. Woe to you, man that laugh. You are living your life in the great lie and in a deception that will lead you to eternal death. These things are not life, because life is only my Father and He is eternal life. You have life only for a few moments. Then there will be eternal death for you. If you want to enter into the true life, you have to get converted to my Gospel, welcome my Word and believe in me as your only truth and life. Getting converted to me and living in me, with me and for me, for you all the things of this world will become trash. If you want them not to be rubbish, you must transform them into almsgiving, charity and instruments of love for your brothers. Then you will be truly be converted. Then you will believe in me. Then you can say you love me.

*And raising his eyes toward his disciples he said: "Blessed are you who are poor, for the kingdom of God is yours. Blessed are you who are now hungry, for you will be satisfied. Blessed are you who are now weeping, for you will laugh. Blessed are you when people hate you, and when they exclude and insult you, and denounce your name as evil on account of the Son of Man. Rejoice and leap for joy on that day! Behold, your reward will be great in heaven. For their ancestors treated the prophets in the same way. But woe to you who are rich, for you have received your consolation. But woe to you who are filled now, for you will be hungry. Woe to you who laugh now, for you will grieve and weep. Woe to you when all speak well of you, for their ancestors treated the false prophets in this way.*

Here either one believes or does not believe. There are no middle ways. The poor is not saved because he is poor. He is saved because he accepted Christ in his life. The rich is not lost because he is rich. He is lost because he has not accepted Christ in his life. The poor is saved if he transforms his poverty into wealth. On the other hand, the rich man if he makes it become great poverty.

Mother of God, Angels and Saints, give us the true faith in poverty and riches.

# BE MERCIFUL, JUST AS YOUR FATHER IS MERCIFUL

# 1 Cor 8,lb-7.11-13; Ps 138; Lk 6,27-38

### 13 SEPTEMBER

To love man according to justice, truth, mercy and charity, first of all we must love God. God is loved by doing his will. The will of God is only one: that one believes in Christ and welcomes him as the true spring and source of eternal life, truth and justice given by God to every man. We do not accept Christ the Lord, we cannot love man according to truth. We are lacking the soul of love that is Christ Jesus. As a body without a soul can only be embalmed or led to putrefaction in a sepulchre, so a man devoid of his supernatural, divine soul that is only Jesus Lord, is a body that walks in history, but incapable of any true love.

That Christ Jesus is the only heart of the Father is attested to by the Christian that believes in him. His works of universal love reveal the truth of Christ, not through words, but through his life. The life of the Christian that believes is the true revelation of Lord Jesus. Christ reveals the Father loving as the heart of the Father and thus his disciple.

*The next day, the crowd that remained across the sea saw that there had been only one boat there, and that Jesus had not gone along with his disciples in the boat, but only his disciples had left. Other boats came from Tiberias near the place where they had eaten the bread when the Lord gave thanks. When the crowd saw that neither Jesus nor his disciples were there, they themselves got into boats and came to Capernaum looking for Jesus. And when they found him across the sea they said to him, "Rabbi, when did you get here?" Jesus answered them and said, "Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you. For on him the Father, God, has set his seal." So they said to him, "What can we do to accomplish the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in the one he sent" (Jn 6, 22-29).*

The more one has faith in God, who has given us Christ as our source of justice and charity and the more we can love man according to the purest will of the Father. What does Jesus ask of us? That we love man with the heart of the Father. Who does give us the heart of the Father? Christ Jesus. The Father gives us Christ Jesus. Christ Jesus gives us the Father. If we reject Christ Jesus, we are without the Father. We might never love with his heart. What the Apostle John reveals is true: *"He who does not love the man that sees cannot love God that does not see"*. But this phrase only means that no one might say he loves God he does not see, if he fails to love the neighbour he sees. But it is very true that no one might love with the heart of the Father, if he denies Christ Jesus as the one and only giver to the men of the Father's heart. The Father only on Christ has placed his seal. He consecrated and sent only him as the Giver to the men of his heart and of his life. This is universal, immortal and eternal truth. Christ is the only heart of the Father.

*"But to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you. For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit (is) that to you? Even sinners lend to sinners, and get back the same amount. But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as (also) your Father is merciful. "Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you."*

Mother of God, Angels and Saints, make us true believers in Christ Jesus. Give us his heart.

# JUST AS MOSES LIFTED UP THE SERPENT IN THE DESERT

# Nm 21,4b-9 or. Phil 2,6-11; Ps 77; Jn 3,13-17

### 14 SEPTEMBER

Two truths are enough to illuminate the feast of the Exaltation of the cross. In Christ Crucified is our redemption and salvation. With our faith in Christ Crucified and letting ourselves be crucified in him, with him and through him, the disciple becomes an instrument of redemption and salvation for the world. Faith is not to believe in the Crucified, but it is the will to become one cross with Christ. Salvation is today from the cross of the Christian.

*The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. (1Cor 1,18-25).* *But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. From now on, let no one make troubles for me; for I bear the marks of Jesus on my body (Gal 6,14.17). Abolishing the law with its commandments and legal claims, that he might create in himself one new person in place of the two, thus establishing peace, and might reconcile both with God, in one body, through the cross, putting that enmity to death by it. He came and preached peace to you who were far off and peace to those who were near, for through him we both have access in one Spirit to the Father (Eph 2,14-18).*

*For in him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross (through him), whether those on earth or those in heaven (Col 1,19-20).* *For in him dwells the whole fullness of the deity bodily, and you share in this fullness in him, who is the head of every principality and power. In him you were also circumcised with a circumcision not administered by hand, by stripping off the carnal body, with the circumcision of Christ. You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead. And even when you were dead (in) transgressions and the uncircumcision of your flesh, he brought you to life along with him, having forgiven us all our transgressions; obliterating the bond against us, with its legal claims, which was opposed to us, he also removed it from our midst, nailing it to the cross; despoiling the principalities and the powers, he made a public spectacle of them, leading them away in triumph by it (Col 2,9-15).* *Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God. Consider how he endured such opposition from sinners, in order that you may not grow weary and lose heart (Heb 12,1-3). 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 2,20-25).*

This truth must be recovered and placed in every heart. Either we become crucified in Jesus the Crucifix for love, or the sun of true salvation goes out in the world. By removing Christ Crucified from the heart, Satan wants to make the earth a field of crucifixes for desperation. But it is urgent that Christ Crucified becomes the Word of the Gospel.

*No one has gone up to heaven except the one who has come down from heaven, the Son of Man. 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.*

Mother at the foot of the cross, Angels and Saints, help us to place the Crucifix in every heart.

# AND YOU YOURSELF A SWORD WILL PIERCE

# Heb 5,7-9; Ps 30; Jn 19,25-27 opp. Lk 2,33-35

### 15 SEPTEMBER

Abraham offering his only son to the Father, the son of his love and hope is the true image of the Virgin Mary, at the foot of the cross, she also to offer to the Father her only Son, Christ Jesus, in sacrifice and holocaust love.

*Sometime after these events, God put Abraham to the test. He called to him, "Abraham!" "Ready!" he replied. Then God said: "Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you." Early the next morning Abraham saddled his donkey, took with him his son Isaac, and two of his servants as well, and with the wood that he had cut for the holocaust, set out for the place of which God had told him. On the third day Abraham got sight of the place from afar. Then he said to his servants: "Both of you stay here with the donkey, while the boy and I go on over yonder. We will worship and then come back to you." Thereupon Abraham took the wood for the holocaust and laid it on his son Isaac's shoulders, while he himself carried the fire and the knife. As the two walked on together, Isaac spoke to his father Abraham. "Father!" he said. "Yes, son," he replied. Isaac continued, "Here are the fire and the wood, but where is the sheep for the holocaust?" "Son," Abraham answered, "God himself will provide the sheep for the holocaust."*

*Then the two continued going forward. When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son Isaac, and put him on top of the wood on the altar. Then he reached out and took the knife to slaughter his son. But the Lord’s messenger called to him from heaven, "Abraham, Abraham!" "Yes, Lord," he answered. "Do not lay your hand on the boy," said the messenger. "Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son." As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son. Abraham named the site Yahweh-yireh; hence people now say, "On the mountain the Lord will see." Again the Lord’s messenger called to Abraham from heaven and said: "I swear by myself, declares the Lord, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing - all this because you obeyed my command'' (Gen 22,1-18).*

*By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, "Through Isaac descendants shall bear your name." He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol (Heb 11,17-19).*

Love is always pierced. The more we love, the more we must become in the image of Lord Jesus. As from his broken heart, struck by the spear, the blood and water of our eternal redemption came out, so it must also happen for the Virgin Mary. As a heart that loves, even her heart must be pierced by the lance of suffering, so that the water and blood of eternal life flow from it.

*The child's father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary his mother, "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed."*

Abraham loves his God. From his pierced heart his God has caused to spring blessing for all peoples. Christ loves his Father. From his heart pierced by his great, infinite charity flows the water of salvation for all peoples. The Virgin Mary loves her Lord. Even from her heart pierced by the sword of love comes out the water of all mercy, pity and compassion. Whoever wants to work redemption in Christ, for Christ and in Christ, he too must love his Father so much so as to reach to the effusion from his heart lacerated by the grace of conversion and salvation for his brothers. The more one loves, the more love breaks the heart, the more salvation is produced.

Mother of God, Angels and Saints ensure that the Christian becomes in Christ the grace of salvation.

# GET BEHIND ME, SATAN

# Is 50,5-9a; Ps 114; Jm 2,14-18; Mk 8,27-35

### 16 SEPTEMBER

From the First Book of the Chronicles we know that Satan is the spirit of evil that puts in the hearts of men thoughts contrary to the thoughts of God. It suffices one accepted thought and the whole world could be destroyed. David listened to the thought of Satan and cost him the death of seventy thousand Israelites. A very high number for a single thought.

*A satan rose up against Israel, and he enticed David into taking a census of Israel. David therefore said to Joab and to the other generals of the army, "Go, find out the number of the Israelites from Beer-sheba to Dan, and report back to me that I may know their number." But Joab replied: "May the Lord increase his people a hundredfold! My lord king, are not all of them my lord's subjects? Why does my lord seek to do this thing? Why will he bring guilt upon Israel?" However, the king's command prevailed over Joab, who departed and traversed all of Israel, and then returned to Jerusalem. Joab reported the result of the census to David: of men capable of wielding a sword, there were in all Israel one million one hundred thousand, and in Judah four hundred and seventy thousand. Levi and Benjamin, however, he did not include in the census, for the king's command was repugnant to Joab. This command displeased God, who began to punish Israel. Then David said to God, "I have sinned greatly in doing this thing. Take away your servant's guilt, for I have acted very foolishly." Then the Lord spoke to Gad, David's seer, in these words: "Go, tell David: Thus says the Lord: I offer you three alternatives; choose one of them, and I will inflict it on you." Accordingly, Gad went to David and said to him; "Thus says the Lord: Decide now - will it be three years of famine; or three months of fleeing your enemies, with the sword of your foes ever at your back; or three days of the Lord’s own sword, a pestilence in the land, with the Lord’s destroying angel in every part of Israel? Therefore choose: What answer am I to give him who sent me?" Then David said to Gad: "I am in dire straits. But I prefer to fall into the hand of the Lord, whose mercy is very great, than into the hands of men." Therefore the Lord sent pestilence upon Israel, and seventy thousand men of Israel died. God also sent an angel to destroy Jerusalem; but as he was on the point of destroying it, the Lord saw and decided against the calamity, and said to the destroying angel, "Enough now! Stay your hand!" (1Cr 21,1-15).*

If Jesus had listened to the voice of Satan, which manifested itself through the voice of Peter, not seventy-seven thousand men would have remained in death, but all of humanity. Instead Jesus is the strong man. He knows the wiles of Satan and rejects them firmly. He knows in the Spirit of the Lord and in the Spirit of the Lord rejects them.

*Now Jesus and his disciples set out for the villages of Caesarea Philippi. Along the way he asked his disciples, "Who do people say that I am?" They said in reply, "John the Baptist, others Elijah, still others one of the prophets." And he asked them, "But who do you say that I am?" Peter said to him in reply, "You are the Messiah." Then he warned them not to tell anyone about him. He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days. He spoke this openly. Then Peter took him aside and began to rebuke him. At this he turned around and, looking at his disciples, rebuked Peter and said, "Get behind me, Satan. You are thinking not as God does, but as human beings do." He summoned the crowd with his disciples and said to them, "Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it.*

Let us think today of the many thoughts of Satan man welcomes with ease. If only one thought can destroy humanity, let us imagine for a moment how it could be for man if he walks with the thoughts of the prince of darkness. He accepted the thought of Satan and causes millions and millions of deaths with abortion. He accepted the thought on divorce and millions and millions of families are destroyed. He is welcoming the thought on gender and in a few years the gender difference will be abolished with disastrous consequences. Today, man seems a true ally of Satan, indeed he has substituted himself for him.

Immaculate Virgin, Angels and Saints, liberate Christians from this imprisonment of death.

# BUT SAY THE WORD AND LET MY SERVANT BE HEALED

# 1 Cor 11,17-26.33; Ps 39; Lk 7,1-10

### 17 SEPTEMBER (Lk 7,1-10)

The Book of Wisdom reveals to us that the Lord rules the whole creation with his omnipotent Word. Naturally the sacred text is contemplating all the wonders the Lord has done in Egypt and in the desert for forty years with Moses. Before the Word of the Lord everything is transformed, everything takes shape and everything changes in nature.

*But the wicked, merciless wrath assailed until the end. For he knew beforehand what they were yet to do: That though they themselves had agreed to the departure and had anxiously sent them on their way, they would regret it and pursue them. For while they were still engaged in funeral rites and were mourning at the burials of the dead, They adopted another senseless plan; and those whom they had sent away with entreaty, they pursued as fugitives. For a compulsion suited to this ending drew them on, and made them forgetful of what had befallen them, That they might fill out the torments of their punishment, and your people might experience a glorious journey while those others met an extraordinary death. For all creation, in its several kinds, was being made over anew, serving its natural laws, that your children might be preserved unharmed. The cloud overshadowed their camp; and out of what had before been water, dry land was seen emerging: Out of the Red Sea an unimpeded road, and a grassy plain out of the mighty flood. Over this crossed the whole nation sheltered by your hand, after they beheld stupendous wonders. For they ranged about like horses, and bounded about like lambs, praising you, O Lord! their deliverer. For they were still mindful of what had happened in their sojourn: how instead of the young of animals the land brought forth gnats, and instead of fishes the river swarmed with countless frogs.*

*And later they saw also a new kind of bird when, prompted by desire, they asked for pleasant foods; For to appease them quail came to them from the sea. And the punishments came upon the sinners only after forewarnings from the violence of the thunderbolts. For they justly suffered for their own misdeeds, since indeed they treated their guests with the more grievous hatred. For those others did not receive unfamiliar visitors, but these were enslaving beneficent guests. And not that only; but what punishment was to be theirs since they received strangers unwillingly! Yet these, after welcoming them with festivities, oppressed with awful toils those who now shared with them the same rights. And they were struck with blindness, as those others had been at the portals of the just - When, surrounded by yawning darkness, each sought the entrance of his own gate. For the elements, in variable harmony among themselves, like strings of the harp, produce new melody, while the flow of music steadily persists. And this can be perceived exactly from a review of what took place. For land creatures were changed into water creatures, and those that swam went over on to the land. For every way, O Lord! you magnified and glorified your people; unfailing, you stood by them in every time and circumstance (Cf. Wis 19,1-19,22).*

Jesus possesses the same omnipotent Word as the Father. His is the Word that works only the good. It is for the conversion of hearts and for the healing of bodies. It is enough that Jesus says only one Word and all creation immediately obeys according to the order received. Even the impure spirits are obliged to an immediate obedience.

*When he had finished all his words to the people, he entered Capernaum. A centurion there had a slave who was ill and about to die, and he was valuable to him. When he heard about Jesus, he sent elders of the Jews to him, asking him to come and save the life of his slave. They approached Jesus and strongly urged him to come, saying, "He deserves to have you do this for him, for he loves our nation and he built the synagogue for us." And Jesus went with them, but when he was only a short distance from the house, the centurion sent friends to tell him, "Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. Therefore, I did not consider myself worthy to come to you; but say the word and let my servant 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 at him and, turning, said to the crowd following him, "I tell you, not even in Israel have I found such faith." When the messengers returned to the house, they found the slave in good health.*

The centurion, a man of command, knows that the word is simply said and immediately the order is executed. He is not worthy to receive Jesus in his home. Since only one Word is sufficient for Him, nothing is impossible for Him. This is his wonderful faith.

Mother of Jesus, Angels and Saints, give us true faith in the Word of the Gospel.

# YOUNG MAN, I TELL YOU, ARISE!

# 1 Cor 12,12-14.27-31a; Ps 99; Lk 7,11-17

### 18 SEPTEMBER

Jesus is the Different. He is the Different than Moses. This spoke only on the command of the Lord, in the name of his God. Jesus speaks and commands in his name. He says a Word and everything is done. It is the Different than Elijah, the great prophet of the living God. To resuscitate the widow's son of Sarepta he had to make a real effort.

*Sometime later the son of the mistress of the house fell sick, and his sickness grew more severe until he stopped breathing. So she said to Elijah, "Why have you done this to me, O man of God? Have you come to me to call attention to my guilt and to kill my son?" "Give me your son," Elijah said to her. Taking him from her lap, he carried him to the upper room where he was staying, and laid him on his own bed. He called out to the Lord: "O Lord, my God, will you afflict even the widow with whom I am staying by killing her son?" Then he stretched himself out upon the child three times and called out to the Lord: "O Lord, my God, let the life breath return to the body of this child." The Lord heard the prayer of Elijah; the life breath returned to the child's body and he revived. Taking the child, Elijah brought him down into the house from the upper room and gave him to his mother. "See!" Elijah said to her, "your son is alive." "Now indeed I know that you are a man of God," the woman replied to Elijah. "The word of the Lord comes truly from your mouth" (1Kings 17,17-24).*

Even Elisha, a prophet who was already a disciple of Elijah, had to pray to the Lord with great intensity to give life to the son of the Woman of Sunem. The Lord granted him the miracle, but not with a simple prayer. Neither He nor Elijah are clothed with an omnipotent word. They can, but only according to the modes established by the Lord.

*"Gird your loins," Elisha said to Gehazi, "take my staff with you and be off; if you meet anyone, do not greet him, and if anyone greets you, do not answer. Lay my staff upon the boy." But the boy's mother cried out: "As the Lord lives and as you yourself live, I will not release you." So he started to go back with her. Meanwhile, Gehazi had gone on ahead and had laid the staff upon the boy, but there was no sound or sign of life. He returned to meet Elisha and informed him that the boy had not awakened. When Elisha reached the house, he found the boy lying dead. He went in, closed the door on them both, and prayed to the Lord. Then he lay upon the child on the bed, placing his mouth upon the child's mouth, his eyes upon the eyes, and his hands upon the hands. As Elisha stretched himself over the child, the body became warm. He arose, paced up and down the room, and then once more lay down upon the boy, who now sneezed seven times and opened his eyes. Elisha summoned Gehazi and said, "Call the Shunammite." She came at his call, and Elisha said to her, "Take your son." She came in and fell at his feet in gratitude; then she took her son and left the room (2Kings 4,29-37).*

In the miracles Jesus really shows he is the Different. It is enough for him to say a word: *"Boy, I say to you, get up!"* and immediately the young man is given to his mother with the life that has returned to his body. Jesus is not on a higher step. He is the Different for eternity, divinity and omnipotence. He is also the Different for humanity. His flesh is the true flesh of the person of the Son of the Most High, because it was assumed according to the law of the hypostatic union. He is the Different in life and in death, in conception and in resurrection, on earth and in the heavens, in time and in eternity.

*Soon afterward he journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her. When the Lord saw her, he was moved with pity for her and said to her, "Do not weep." He stepped forward and touched the coffin; at this the bearers halted, and he said, "Young man, I tell you, arise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." This report about him spread through the whole of Judea and in all the surrounding region.*

By denying this difference to Christ, making him one like all the others, one could also incur into the sin against the Holy Spirit: opposing the known truth.

Mother of God, Angels and Saints, today free Christians from this unforgivable sin.

# A FRIEND OF TAX COLLECTORS AND SINNERS

# 1 Cor 12,31-13,13; Ps 32; Lk 7,31-35

### 19 SEPTEMBER

Jesus is accused by scribes and Pharisees, of being a friend of tax collectors and sinners. The accusation allows them to justify not listening to his word and refusal to his person. Their highest sanctity and perfect science of the things of God might never welcome a sinner. These forget that holiness is not an object that is bought at the market. It is the transformation of the heart. From a selfish heart he makes it a heart that loves the man of true love of salvation. A holiness that hates the sinner is certainly the "holiness of Satan", certainly not the "holiness of God". The holiness of God loves sin so much as to make his Eternal Son sin in our favour, that is, he made of his the body a sacrifice and holocaust for the forgiveness of the sin of the world.

*For the love of Christ impels us, once we have come to the conviction that one died for all; therefore, all have died. He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised. Consequently, from now on we regard no one according to the flesh; even if we once knew Christ according to the flesh, yet now we know him so no longer. So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him (2Cor 5,14-21).*

Saint John reveals the same truth. God made Christ Jesus, his Only Son, a victim of expiation for our sins. Love for sinners is not just friendship, communion and being together for their salvation. It is offer to the Father of his blood so that the sinner may be forgiven and the true relationship between God and man is recomposed.

*My children, I am writing this to you so that you may not commit sin. But if anyone does sin, we have an Advocate with the Father, Jesus Christ the righteous one. He is expiation for our sins, and not for our sins only but for those of the whole world (1Jn 2,1-2). Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. Whoever is without love does not know God, for God is love. In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins. Beloved, if God so loved us, we also must love one another. No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us. This is how we know that we remain in him and he in us, that he has given us of his Spirit. Moreover, we have seen and testify that the Father sent his Son as saviour of the world. Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God. We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in him (1Jn 4,7-16).*

If Christ let himself be made sin in our favour or a victim of expiation for the sins of the world, might there be only one of his disciples that can hate a single sinner? Whoever hates sinners is not a disciple of Jesus. Jesus is a sacrifice so that they are forgiven. He loves Christ Jesus who lets himself be made a victim of expiation by the Father.

*"Then to what shall I compare the people of this generation? What are they like? They are like children who sit in the marketplace and call to one another, 'We played the flute for you, but you did not dance. We sang a dirge, but you did not weep.' For John the Baptist came neither eating food nor drinking wine, and you said, 'He is possessed by a demon.' The Son of Man came eating and drinking and you said, 'Look, he is a glutton and a drunkard, a friend of tax collectors and sinners.' But wisdom is vindicated by all her children."*

Mother of mercy, Angels and Saints make us love sinners with the love of Jesus.

# HENCE, SHE HAS SHOWN GREAT LOVE

# 1 Cor 15,1-11; Ps 117; Lk 7,36-50

### 20 SEPTEMBER

A woman lives in sin. One day the grace of God enters with power in her heart. It makes her feel the miserable state of her life. The Holy Spirit creates in her the will of true spiritual resurrection. However, this is not enough for getting up from sin and death. It is necessary that the action of the *"invisible God"* meets with the action of the *"visible God"*. We know that the "invisible God" always acts with his powerful grace. But, the "*visible God*", that welcomes those who are touched by grace and light and seals with his powerful action forgiveness and reconciliation is often missing. The *"visible God"* in the Gospel is Christ the Lord. "Visible Christ" in history is every one of his disciples. It is the ministry of the Christian - each according to the sacrament received and the spiritual gifts granted to him by the Holy Spirit - to welcome those who *"the invisible God"* touches with his grace. If the Christian does not become, does not let himself be made by the Holy Spirit *"true visible Christ"*, the external seal is not given, grace is not conferred, the Holy Spirit is not offered in the fullness of his divine essence and the path of salvation is not accomplished.

The Pharisee that welcomes Christ Jesus in his house is not the *"visible God"* and not even is he *"visible holiness of the Lord"*. This is attested by his judgment on Jesus: *"If this were a prophet, he would know who is and of what kind is the woman that touches him: she is a sinner!"* Simon is not a man with a pure heart. If he were, he would see the grace of God moving the woman towards Jesus and would see the mercy of the Father that is fully manifesting for Christ on the woman. In his home, at this moment, is taking place the meeting of salvation between the *"invisible God"* and the *"visible God"*. Not only is Simon not the *"visible God"* that welcomes the *"invisible God"*, he is the destroyer of this meeting. The denigrator. The ruthless judge that comes to deny the truth of essence and mission of Christ Jesus. This judgment attests to the falsity of his holiness and the darkness of his science. A holiness that does not see God acting in history certainly is not a holiness according to God. Instead we find ourselves faced with a satanic holiness and a diabolical science.

*A Pharisee invited him to dine with him, and he entered the Pharisee's house and reclined at table. Now there was a sinful woman in the city who learned that he was at table in the house of the Pharisee. Bringing an alabaster flask of ointment, she stood behind him at his feet weeping and began to bathe his feet with her tears. Then she wiped them with her hair, kissed them, and anointed them with the ointment. When the Pharisee who had invited him saw this he said to himself, "If this man were a prophet, he would know who and what sort of woman this is who is touching him, that she is a sinner." Jesus said to him in reply, "Simon, I have something to say to you." "Tell me, teacher," he said. "Two people were in debt to a certain creditor; one owed five hundred days' wages and the other owed fifty. Since they were unable to repay the debt, he forgave it for both. Which of them will love him more?" Simon said in reply, "The one, I suppose, whose larger debt was forgiven." He said to him, "You have judged rightly." Then he turned to the woman and said to Simon, "Do you see this woman? When I entered your house, you did not give me water for my feet, but she has bathed them with her tears and wiped them with her hair. You did not give me a kiss, but she has not ceased kissing my feet since the time I entered. You did not anoint my head with oil, but she anointed my feet with ointment. So I tell you, her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little." He said to her, "Your sins are forgiven." The others at table said to themselves, "Who is this who even forgives sins?" But he said to the woman, "Your faith has saved you; go in peace."*

Today the religious crisis of the contemporary world lies entirely in not being a Christian the *"visible Christ"* in the midst of his brothers. The *"invisible Christ"* wants to aggregate to his body, calls to conversion and salvation and illuminates with his light. Ananias not only refuses to accept, he does not even exist anymore. Who can the Lord turn to? To nobody. The Christian, with sophisticated, satanic reasoning, instead of declaring his non-existence as *"the invisible Christ"*, accuses the world of not wanting the Gospel.

Immaculate Virgin, Angels and Saints ensure that the Christian awakens from his sleep of death.

**SEPTEMBER 2018**

## THIRD DECADE OF SEPTEMBER

# AND HE GOT UP AND FOLLOWED HIM

# Eph 4,1-7.11-13; Ps 18; Mt 9,9-13

### 21 SEPTEMBER

A single gesture of Jesus is enough to tip over history, turning it upside down just as the farmer does with the earth. Saint Paul uses the overturning made by the light of Christ Jesus in his life, to read according to pure truth all the great work of God's mercy. If God had mercy on him, there is no sinner on earth that cannot believe and hope in the love of his Father.

*Paul, an apostle of Christ Jesus by command of God our saviour and of Christ Jesus our hope, to Timothy, my true child in faith: grace, mercy, and peace from God the Father and Christ Jesus our Lord. I repeat the request I made of you when I was on my way to Macedonia, that you stay in Ephesus to instruct certain people not to teach false doctrines or to concern themselves with myths and endless genealogies, which promote speculations rather than the plan of God that is to be received by faith. The aim of this instruction is love from a pure heart, a good conscience, and a sincere faith. Some people have deviated from these and turned to meaningless talk, wanting to be teachers of the law, but without understanding either what they are saying or what they assert with such assurance. We know that the law is good, provided that one uses it as law, with the understanding that law is meant not for a righteous person but for the lawless and unruly, the godless and sinful, the unholy and profane, those who kill their fathers or mothers, murderers, the unchaste, practicing homosexuals, kidnapers, liars, perjurers, and whatever else is opposed to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted. I am grateful to him who has strengthened me, Christ Jesus our Lord, because he considered me trustworthy in appointing me to the ministry. I was once a blasphemer and a persecutor and an arrogant man, but I have been mercifully treated because I acted out of ignorance in my unbelief. Indeed, the grace of our Lord has been abundant, along with the faith and love that are in Christ Jesus. This saying is trustworthy and deserves full acceptance: Christ Jesus came into the world to save sinners. Of these I am the foremost. But for that reason I was mercifully treated, so that in me, as the foremost, Christ Jesus might display all his patience as an example for those who would come to believe in him for everlasting life. To the king of ages, incorruptible, invisible, the only God, honour and glory forever and ever. Amen. I entrust this charge to you, Timothy, my child, in accordance with the prophetic words once spoken about you. Through them may you fight a good fight by having faith and a good conscience. Some, by rejecting conscience, have made a shipwreck of their faith, among them Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme (1Tm 1,1-20).*

 Publicans and sinners, seeing what had happened with Matthew, think with the same thought of Paul, which is the thought of the Holy Spirit. If Jesus has called him, a sinner like them, they too he might welcome. But they do not wait for Jesus to pass by and call them. It is they who present themselves to Jesus to let them be called by Him.

*As Jesus passed on from there, he saw a man named Matthew sitting at the customs post. He said to him, "Follow me." And he got up and followed him. While he was at table in his house, many tax collectors and sinners came and sat with Jesus and his disciples. The Pharisees saw this and said to his disciples, "Why does your teacher eat with tax collectors and sinners?" He heard this and said, "Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, 'I desire mercy, not sacrifice.' I did not come to call the righteous but sinners."*

The mission of the disciple of Jesus is not only made of sermons addressed to the people from the height of a pulpit or a modern ambo. Instead, it consists in the concrete manifestation of God's mercy towards sinners. But not a static mercy that leaves the sinner planted in his sin, but of dynamic mercy, capable of eradicating the sinner from his sin to make him a true disciple of Jesus. Today we are all for static mercy. Dynamic mercy is declared impossible. This means that he who offers mercy also lives in static mercy.

Mother of God, Angels and Saints transform the disciples of Jesus into dynamic mercy.

# A SOWER WENT OUT TO SOW HIS SEE

# 1 Cor 15,35-37.42-49; Ps. 55; Lk 8,4-15

### 22 SEPTEMBER

The Christian world of our day lives in a great confusion of mind and heart. It is the result of the loss of his mission. For Christ did not send his apostles into the world to compel men to accept his Word. He sent them to make the good news resound. Paul is the great sower of the Word. He is also the great Teacher who teaches how the Word must be sown: without sparing himself in anything, sharing himself in all for everyone to gain someone to Lord Jesus. The mission is obedience, not a compromise and a surrender to the world. It is in the gift of the Word to everyone, always. It is an eternal truth.

*I did not at all shrink from telling you what was for your benefit, or from teaching you in public or in your homes. I earnestly bore witness for both Jews and Greeks to repentance before God and to faith in our Lord Jesus. But now, compelled by the Spirit, I am going to Jerusalem. What will happen to me there I do not know, except that in one city after another the holy Spirit has been warning me that imprisonment and hardships await me. Yet I consider life of no importance to me, if only I may finish my course and the ministry that I received from the Lord Jesus, to bear witness to the gospel of God's grace. "But now I know that none of you to whom I preached the kingdom during my travels will ever see my face again. And so I solemnly declare to you this day that I am not responsible for the blood of any of you, for I did not shrink from proclaiming to you the entire plan of God. Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood. I know that after my departure savage wolves will come among you, and they will not spare the flock. And from your own group, men will come forward perverting the truth to draw the disciples away after them (See At 20,18-31).* *But you, remain faithful to what you have learned and believed, because you know from whom you learned it, and that from infancy you have known (the) sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work. I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths. But you, be self-possessed in all circumstances; put up with hardship; perform the work of an evangelist; fulfil your ministry (2Tm 3,14-4,5).*

Today an evil thought is conquering the mind of Christians. For all the preaching is no longer obedience to Jesus' command to spread the Word into every heart. Instead, it is becoming an adaptation to sin. It is this true surrender of the Christian to the thought of Satan. The sower is asked to sow. Nothing else.

*When a large crowd gathered, with people from one town after another journeying to him, he spoke in a parable. "A sower went out to sow his seed. And as he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. Some seed fell on rocky ground, and when it grew, it withered for lack of moisture. Some seed fell among thorns, and the thorns grew with it and choked it. And some seed fell on good soil, and when it grew, it produced fruit a hundredfold." After saying this, he called out, "Whoever has ears to hear ought to hear." Then his disciples asked him what the meaning of this parable might be. He answered, "Knowledge of the mysteries of the kingdom of God has been granted to you; but to the rest, they are made known through parables so that 'they may look but not see, and hear but not understand.' "This is the meaning of the parable. The seed is the word of God. Those on the path are the ones who have heard, but the devil comes and takes away the word from their hearts that they may not believe and be saved. Those on rocky ground are the ones who, when they hear, receive the word with joy, but they have no root; they believe only for a time and fall away in time of trial. As for the seed that fell among thorns, they are the ones who have heard, but as they go along, they are choked by the anxieties and riches and pleasures of life, and they fail to produce mature fruit. But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance.*

Wise Virgin, Angels and Saints make that the Christian a diligent sower of the Word.

# THE SON OF MAN IS TO BE HANDED OVER

# Wis 2,12.17-20; Ps 53; Jm 3,16-4,3; Mk 9,30-37

### 23 SEPTEMBER

If we read all the ancient prophecies about the Lord's Messiah, only one truth appears in all: the God Christ is the man of suffering, of pain. However, it is necessary not to take according to the letter, but always according to the Holy Spirit what is written. Here is how the Third Chapter of Lamentations speaks of the suffering of the Christ of God.

*I am a man who knows affliction from the rod of his anger, One whom he has led and forced to walk in darkness, not in the light; Against me alone he brings back his hand again and again all the day. He has worn away my flesh and my skin, he has broken my bones; He has beset me round about with poverty and weariness; He has left me to dwell in the dark like those long dead. He has hemmed me in with no escape and weighed me down with chains; Even when I cry out for help, he stops my prayer; He has blocked my ways with fitted stones, and turned my paths aside. A lurking bear he has been to me, a lion in ambush! He deranged my ways, set me astray, left me desolate. He bent his bow, and set me up as the target for his arrow. He pierces my sides with shafts from his quiver. I have become a laughingstock for all nations, their taunt all the day long; He has sated me with bitter food, made me drink my fill of wormwood. He has broken my teeth with gravel, pressed my face in the dust; My soul is deprived of peace, I have forgotten what happiness is; I tell myself my future is lost, all that I hoped for from the Lord. The thought of my homeless poverty is wormwood and gall; Remembering it over and over leaves my soul downcast within me. But I will call this to mind, as my reason to have hope: The favours of the Lord are not exhausted, his mercies are not spent; They are renewed each morning, so great is his faithfulness.*

*My portion is the Lord, says my soul; therefore will I hope in him. Good is the Lord to one who waits for him, to the soul that seeks him; It is good to hope in silence for the saving help of the Lord. It is good for a man to bear the yoke from his youth. Let him sit alone and in silence, when it is laid upon him. Let him put his mouth to the dust; there may yet be hope. Let him offer his cheek to be struck, let him be filled with disgrace. For the Lord's rejection does not last forever; Though he punishes, he takes pity, in the abundance of his mercies; He has no joy in afflicting or grieving the sons of men. When anyone tramples underfoot all the prisoners in the land, When he distorts men's rights in the very sight of the Most High, They struck me down alive in the pit, and sealed me in with a stone. The waters flowed over my head, and I said, "I am lost!" I called upon your name, O Lord, from the bottom of the pit; You heard me call, "Let not your ear be deaf to my cry for help!" You came to my aid when I called to you; you said, "Have no fear!" You defended me in mortal danger, you redeemed my life. You see, O Lord, how I am wronged; do me justice! You see all their vindictiveness, all their plots against me. You hear their insults, O Lord, (all their plots against me), The whispered murmurings of my foes, against Lord, according to their deeds; Give them hardness of heart, as your curse upon them; Pursue them in wrath and destroy them from under your heavens! (Cf Lam 3,1-66).*

Before the Christ of God that lets himself be submerged by the expiating and redemptive suffering, there is no room to fight over questions of places. The place of the disciple is only one: the cross of the Master. On the cross, the wood does not give greatness, but love.

*They left from there and began a journey through Galilee, but he did not wish anyone to know about it. He was teaching his disciples and telling them, "The Son of Man is to be handed over to men and they will kill him, and three days after his death he will rise." But they did not understand the saying, and they were afraid to question him. They came to Capernaum and, once inside the house, he began to ask them, "What were you arguing about on the way?" But they remained silent. They had been discussing among themselves on the way who was the greatest. Then he sat down, called the Twelve, and said to them, "If anyone wishes to be first, he shall be the last of all and the servant of all." Taking a child he placed it in their midst, and putting his arms around it he said to them, "Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the one who sent me."*

Mother of God, Angels and Saints, help us to see every place only as a cross of love.

# SO THAT THOSE WHO ENTER MAY SEE THE LIGHT

# Pr 3,27-34, Ps 14; Lk 8,16-18

### 24 SEPTEMBER

God is the eternal light of truth, justice, holiness, mercy, hope and compassion. Man is not eternal light. He is asked to light the lamp of his life in God. Not only must the lamp be lit in God. It illuminates if it is nourished with the oil of the Word of the Lord transformed by us into an oil of obedience, conversion, truth, justice and love. If the Word of God is not transformed into oil, we are extinguished lamps.

*For You light my lamp; The Lord my God illumines my darkness.**For by You I can run upon a troop; And by my God I can leap over a wall.**As for God, His way is blameless; The word of the Lord is tried; He is a shield to all who take refuge in Him.**For who is God, but the Lord? And who is a rock, except our God,**The God who girds me with strength And makes my way blameless?**He makes my feet like hinds’ feet, And sets me upon my high places.**He trains my hands for battle, So that my arms can bend a bow of bronze.**You have also given me the shield of Your salvation, And Your right hand upholds me; And Your gentleness makes me great.**You enlarge my steps under me, And my feet have not slipped (Ps 18 (17) 29-37).*

St. Peter reminds Christians that He lit his lamp on the mountain, when the Lord manifested himself in his greatest light. Whoever wants to light his light must accept the Word of prophecy with purity of truth in his heart.

*We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honour and glory from God the Father when that unique declaration came to him from the majestic glory, "This is my Son, my beloved, with whom I am well pleased." We ourselves heard this voice come from heaven while we were with him on the holy mountain. Moreover, we possess the prophetic message that is altogether reliable. You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts. Know this first of all, that there is no prophecy of scripture that is a matter of personal interpretation, for no prophecy ever came through human will; but rather human beings moved by the holy Spirit spoke under the influence of God (2Pt 1,16-21).*

The Apostle John reveals to us that in eternity the redeemed by Christ, that is, those who have walked from light to light, will immerse themselves in the eternal light that is the Lord God.

*I saw no temple in the city, for its temple is the Lord God almighty and the Lamb. The city had no need of sun or moon to shine on it, for the glory of God gave it light, and its lamp was the Lamb. The nations will walk by its light, and to it the kings of the earth will bring their treasure. During the day its gates will never be shut, and there will be no night there. The treasure and wealth of the nations will be brought there, but nothing unclean will enter it, nor any (one) who does abominable things or tells lies. Only those will enter whose names are written in the Lamb's book of life (Rev 21,22-27). Nothing accursed will be found there anymore. The throne of God and of the Lamb will be in it, and his servants will worship him. They will look upon his face, and his name will be on their foreheads. Night will be no more, nor will they need light from lamp or sun, for the Lord God shall give them light, and they shall reign forever and ever (Rev 22,3-5).*

Jesus the Lord came to light the light of the Father, who is the light of truth, justice, fidelity, love, compassion and mercy, in every heart. It is the duty of those who have been lit with the divine light, to be in turn full manifestation of God's light in the world. God must be known through the light of the Christian who shines in the world.

*"No one who lights a lamp conceals it with a vessel or sets it under a bed; rather, he places it on a lamp stand so that those who enter may see the light. For there is nothing hidden that will not become visible, and nothing secret that will not be known and come to light. Take care, then, how you hear. To anyone who has, more will be given, and from the one who has not, even what he seems to have will be taken away."*

The first Christian mission, from which every other mission takes strength and energy, is that of making shine with greater and greater intensity the light of Christ lit in him.

Most Virgin Pure, Angels and Saints, make us true light of Christ, in Christ and for Christ.

# THESE ARE MY MOTHER AND MY BROTHERS

# Pr 21,1-6.10-13; Ps 118; Lk 8,19-21

### 25 SEPTEMBER

The Book of Exodus reveals that one day Moses was visited by Jero, his father-in-law. This, observing how much his son-in-law did, approached him and offered him some wise advice. But then he sent him back to his God, so that he were the one to confirm or declare his words vain. We know that Moses listened to what his father-in-law had manifested him and gave his people a new order of governance. The Lord had spoken to him indirectly.

*The next day Moses sat in judgment for the people, who waited about him from morning until evening. When his father-in-law saw all that he was doing for the people, he inquired, "What sort of thing is this that you are doing for the people? Why do you sit alone while all the people have to stand about you from morning till evening?" Moses answered his father-in-law, "The people come to me to consult God. Whenever they have a disagreement, they come to me to have me settle the matter between them and make known to them God's decisions and regulations." "You are not acting wisely," his father-in-law replied. "You will surely wear yourself out, and not only yourself but also these people with you. The task is too heavy for you; you cannot do it alone. Now, listen to me, and I will give you some advice, that God may be with you. Act as the people's representative before God, bringing to him whatever they have to say. Enlighten them in regard to the decisions and regulations, showing them how they are to live and what they are to do. But you should also look among all the people for able and God-fearing men, trustworthy men who hate dishonest gain, and set them as officers over groups of thousands, of hundreds, of fifties, and of tens. Let these men render decisions for the people in all ordinary cases. More important cases they should refer to you, but all the lesser cases they can settle themselves. Thus, your burden will be lightened, since they will bear it with you. If you do this, when God gives you orders you will be able to stand the strain, and all these people will go home satisfied." Moses followed the advice of his father-in-law and did all that he had suggested. He picked out able men from all Israel and put them in charge of the people as officers over groups of thousands, of hundreds, of fifties, and of tens. They rendered decisions for the people in all ordinary cases. The more difficult cases they referred to Moses, but all the lesser cases they settled themselves. Then Moses bade farewell to his father-in-law, who went off to his own country (Ex 18,13-27).*

Jesus is not Moses. He receives every *"command"* from his Father, through the Holy Spirit. There are no indirect ways through which the Lord speaks to him. He is always listening to the Father to do only his will. If his relatives come, they certainly do not come to give him a help of knowledge or wisdom. They come to distract him from doing the will of the Father. We say this because Jesus cannot take one minute away from God. He has given his whole life to the Father in its every moment and in its every moment it must be led and guided by his divine will. Even a second spent conversing with his parents, would have been a second subtracted from God. Not even this Jesus might do. Never might he use what is of the Father's will according to his will. Who is then Mother, brother and sister of Jesus? Whoever helps him so that he does all the will of the Father. Who does not help him, who distracts him, who tempts him certainly is neither his mother, nor his brother and nor his sister. He comes only so that He falls into temptation and gives to man what must be given only to his God and Father. Jesus must pay all attention so that he does not fall into this subtle temptation. It is an invisible temptation, but a true temptation. It must be overcome and defeated.

*Then his mother and his brothers came to him but were unable to join him because of the crowd. He was told, "Your mother and your brothers are standing outside and they wish to see you." He said to them in reply, "My mother and my brothers are those who hear the word of God and act on it."*

If we read our life from the most pure conscience of Jesus, we will discover that we subtract from the Lord not seconds, not minutes, not hours, not days, not weeks and not even months. We take years and years and often the whole life away from him. We are not from his will and often not even from his Law. We are from us and from our thoughts.

Faithful Virgin, Angels and Saints, give us the conscience of Christ to be faithful to the Father.

# PROCLAIMING THE GOOD NEWS EVERYWHERE

# Pr 30,5-9; Ps 118; Lk 9,1-6

### 26 SEPTEMBER

The kingdom of God is announced by showing that it takes place and is fulfilled in the person of the one who announces it. The missionary manifests the kingdom. His word announces it.

*For the kingdom of God is not a matter of talk but of power (1Cor 4,20).* *Live as children of light, for light produces every kind of goodness and righteousness and truth. Try to learn what is pleasing to the Lord. Take no part in the fruitless works of darkness; rather expose them, for it is shameful even to mention the things done by them in secret; but everything exposed by the light becomes visible (Eph 5,8-13).* *In this way we know that we love the children of God when we love God and obey his commandments. For the love of God is this, that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith (1Jn 5,2-4).*

Paul announces the kingdom by consecrating and consuming his life for it.

*Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. To the Jews I became like a Jew to win over Jews; to those under the law I became like one under the law - though I myself am not under the law - to win over those under the law. To those outside the law I became like one outside the law - though I am not outside God's law but within the law of Christ - to win over those outside the law. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I too may have a share in it (1Cor 9,19-23).*

John reveals the kingdom as a person immersed and transformed in the mystery of Christ.

*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).*

Peter asks the disciples of Jesus to manifest the kingdom by acquiring every virtue.

*For this very reason, make every effort to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with endurance, endurance with devotion, devotion with mutual affection, mutual affection with love. If these are yours and increase in abundance, they will keep you from being idle or unfruitful in the knowledge of our Lord Jesus Christ. Anyone who lacks them is blind and short sighted, forgetful of the cleansing of his past sins. Therefore, brothers, be all the more eager to make your call and election firm, for, in doing so, you will never stumble. For, in this way, entry into the eternal kingdom of our Lord and savior Jesus Christ will be richly provided for you (2Pt 1,3-11).*

Jesus sends the Twelve to fulfil their first mission. Their word must announce the kingdom, but also manifest it in the midst of the world with signs and wonders.

*He summoned the Twelve and gave them power and authority over all demons and to cure diseases, and he sent them to proclaim the kingdom of God and to heal (the sick). He said to them, "Take nothing for the journey, neither walking stick, nor sack, nor food, nor money, and let no one take a second tunic. Whatever house you enter, stay there and leave from there. And as for those who do not welcome you, when you leave that town, shake the dust from your feet in testimony against them." Then they set out and went from village to village proclaiming the good news and curing diseases everywhere.*

Every disciple of Jesus must know and practice very personal ways for the announcement and the manifestation of the kingdom of God. The kingdom is announced and is always made present.

Help of Christians, Angels and Saints ensure that the Christian announces and manifests the kingdom of God.

# HE WAS GREATLY PERPLEXED

# Qo 1,2-11; Ps 89; Lk 9,7-9

### 27 SEPTEMBER

True religion, if it is not nourished without interruption, with total constancy, with great assiduity by the true Word of the Lord, is transformed into falsehood, because it is nourished by the rumours of men. Only God is the source of truth. Either man draws the truth in God or he becomes a forger of religion, because he makes himself the forger of the Word of God. One of the characteristics of the life of the community of the origins was the assiduousness to listening.

*They devoted themselves to the teaching of the apostles and to the communal life. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to one's need. Every day they devoted themselves to meeting together in the temple area. They are their meals with exultation and sincerity of heart, praising God and enjoying with all the people. And every day the Lord added to their number (At 2,42-47).*

Saint Paul stopped taking care of his communities, because his mission took him elsewhere, and in a few months nothing remained of his announcement. The First Letter to the Corinthians is shocking in this sense. In this community everything had been deformed and falsified.

*But if Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? If there is no resurrection of the dead, then neither has Christ been raised. And if Christ has not been raised, then empty (too) is our preaching; empty, too, your faith. Then we are also false witnesses to God, because we testified against God that he raised Christ, whom he did not raise if in fact the dead are not raised. For if the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all (1Cor 15,12-19).*

Herod does not know what to think because he certainly is not used to being formed and to live in the Law of the Lord, in obedience to a particular divine commandment given to him by Moses in Deuteronomy. The king must also read the Law of his God.

*"When you have come into the land which the Lord, your God, is giving you, and have occupied it and settled in it, should you then decide to have a king over you like all the surrounding nations, you shall set that man over you as your king whom the Lord, your God, chooses. He whom you set over you as king must be your kinsman; a foreigner, who is no kin of yours, you may not set over you. But he shall not have a great number of horses; nor shall he make his people go back again to Egypt to acquire them, against the Lord’s warning that you must never go back that way again. Neither shall he have a great number of wives, lest his heart be estranged, nor shall he accumulate a vast amount of silver and gold. When he is enthroned in his kingdom, he shall have a copy of this law made from the scroll that is in the custody of the levitical priests. He shall keep it with him and read it all the days of his life that he may learn to fear the Lord, his God, and to heed and fulfil all the words of this law and these statutes. Let him not become estranged from his countrymen through pride, nor turn aside to the right or to the left from these commandments. Then he and his descendants will enjoy a long reign in Israel (Dt 17,14-20).*

Where there is no formation in the Law, falsehood is always hidden in the heart. The light that comes from God disappears, darkness takes its place. Herod does not know God.

*Herod the tetrarch heard about all that was happening, and he was greatly perplexed because some were saying, "John has been raised from the dead"; others were saying, "Elijah has appeared"; still others, "One of the ancient prophets has arisen." But Herod said, "John I beheaded. Who then is this about whom I hear such things?" And he kept trying to see him.*

A severe warning for the Church. An unformed Christian will always return to darkness.

Virgin Mary, Angels and Saints, aroused formers of light to form in the light.

# WHO DO THE CROWDS SAY THAT I AM?

# Qo 3,1-11 ; Ps 143; Lk 9,18-22

### 28 SEPTEMBER

The crowds are like sheep without a shepherd, abandoned to the wind of the many words that float in the air and reach their ears. St. Paul in the Letter to the Ephesians speaks of the wind of doctrines. These winds always toss the man from falsehood to falsehood.

*And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ, so that we may no longer be infants, tossed by waves and swept along by every wind of teaching arising from human trickery, from their cunning in the interests of deceitful scheming. Rather, living the truth in love, we should grow in every way into him who is the head, Christ, from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love (Eph 4,11-16).*

The Lord had already revealed this truth. When a people is not formed - and who must form it is the priest - it perishes because it is consumed by falsehood.

*Hear the word of the Lord, O people of Israel, for the Lord has a grievance against the inhabitants of the land: There is no fidelity, no mercy, no knowledge of God in the land. False swearing, lying, murder, stealing and adultery! in their lawlessness, bloodshed follows bloodshed. Therefore the land mourns, and everything that dwells in it languishes: The beasts of the field, the birds of the air, and even the fish of the sea perish. But let no one protest, let no one complain; with you is my grievance, O priests! You shall stumble in the day, and the prophets shall stumble with you at night; I will destroy your mother. My people perish for want of knowledge! Since you have rejected knowledge, I will reject you from my priesthood; Since you have ignored the law of your God, I will also ignore your sons. One and all they sin against me, exchanging their glory for shame. They feed on the sin of my people, and are greedy for their guilt. The priests shall fare no better than the people: I will punish them for their ways, and repay them for their deeds. They shall eat but not be satisfied, they shall play the harlot but not increase, Because they have abandoned the Lord (Hos 4,1-10).*

However, the crowds know that there will be a liberator for them. But they all ignore about the Law and the Prophets. Peter, by motion of the Holy Spirit, confesses that Jesus is the Christ of God. He too, like all the people, lives of great ignorance on the truth of the Lord's Messiah. He does not know that He will have to go through the great suffering, the great rejection of his people and death by crucifixion. From this moment on Jesus begins to prepare his disciples so that they will not be overwhelmed by the scandal of his Cross. From today on He reveals himself as the Just Suffering, as the Servant of the Lord of Isaiah's prophecy. Going from a glorious and victorious Messiah to the enemies of God's people, to a Messiah killed by the Lord's own people, the need for a true conversion of heart and mind. This is the most difficult conversion.

*Once when Jesus was praying in solitude, and the disciples were with him, he asked them, "Who do the crowds say that I am?" They said in reply, "John the Baptist; others, Elijah; still others, 'One of the ancient prophets has arisen.'" Then he said to them, "But who do you say that I am?" Peter said in reply, "The Messiah of God." He rebuked them and directed them not to tell this to anyone. He said, "The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised."*

Today the world is in great confusion. It no longer knows who Jesus the Lord is. In some way every priest is responsible for such a great uncertainty and confusion. A true conversion to Christ Crucified is urgent. A return to his most pure truth is urgent. Christ the Lord cannot be confused with any other man, either great or small, either rich or poor. He alone is the Messiah of God and He alone is the Saviour.

Mother of God, Angels and Saints, convert Christians to the purest truth of Christ Crucified.

# THE ANGELS OF GOD ASCENDING AND DESCENDING

# Dn 7,9-10.13-14 opp. Rev 12,7-12a; Ps 137; Jn 1,47-51

### 29 SEPTEMBER

To understand who the Angels are, it is right to read some passages from the Letter to the Hebrews. In Ancient Scripture they were the mediators between God and men.

*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. For to which of the angels did God ever say: "You are my son; this day I have begotten you"? Or again: "I will be a father to him, and he shall be a son to me"? And again, when he leads the first-born into the world, he says: "Let all the angels of God worship him."*

*Of the angels he says: "He makes his angels winds and his ministers a fiery flame"; but of the Son: "Your throne, O God, stands forever and ever; and a righteous sceptre is the sceptre of your kingdom. You loved justice and hated wickedness; therefore God, your God, anointed you with the oil of gladness above your companions"; and: "At the beginning, O Lord, you established the earth, and the heavens are the works of your hands. They will perish, but you remain; and they will all grow old like a garment. You will roll them up like a cloak, and like a garment they will be changed. But you are the same, and your years will have no end." But to which of the angels has he ever said: "Sit at my right hand until I make your enemies your footstool"? Are they not all ministering spirits sent to serve, for the sake of those who are to inherit salvation? (Heb 1,1-14).*

*Therefore, we must attend all the more to what we have heard, so that we may not be carried away. For if the word announced through angels proved firm, and every transgression and disobedience received its just recompense, how shall we escape if we ignore so great a salvation? Announced originally through the Lord, it was confirmed for us by those who had heard. God added his testimony by signs, wonders, various acts of power, and distribution of the gifts of the holy Spirit according to his will (Heb 2,1-4).*

If the Father wants to communicate something to men, everything will happen through Christ Jesus. Nothing in the order of creation and redemption or sanctification might take place outside and without Jesus the Lord. We can affirm that with the Incarnation of the Word the same angelic mission changes. Now they too are subjected to Christ, they will have to obey his every command, they will have to address to him their every request. The Father no longer entrusts them anything. Everything is entrusted and delivered by Christ and for him.

*Jesus saw Nathanael coming toward him and said of him, "Here is a true Israelite. There is no duplicity in him." Nathanael said to him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, I saw you under the fig tree." Nathanael answered him, "Rabbi, you are the Son of God; you are the King of Israel." Jesus answered and said to him, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than this." And he said to him, "Amen, amen, I say to you, you will see the sky opened and the angels of God ascending and descending on the Son of Man."*

Now if the Angels too have to go through Christ the Lord - he is the only ladder that leads from heaven to earth and from earth to heaven - never any of them can make a revelation that is contrary to the truth, mission and only and universal mediation of Jesus the Lord. Not even the Father can reveal other ways of salvation or redemption. He placed everything in the hands of his Son. Therefore, those who propose religions as a way of true salvation are in great error. They are all paths that must flow into Christ Jesus to clothe themselves with his truth and be filled with his grace. Whoever leads away from Christ - and every falsehood moves away - is an enemy of man.

Faithful Virgin, Angels and Saints, preserve the Church in the truth of Christ Jesus.

# WHERE THEIR WORM DOES NOT DIE

# Nm 11,25 -29 ; Ps 18; Jm 5,1-6; Mk 9,38-43.45.47-48

### 30 SEPTEMBER

The ancient eschatology knew how to distinguish the things that happened as soon as the soul, having left the body, entered eternity. Immediately it was presented before God for judgment. If it was found righteous, in the grace of God, but not perfect concerning the expiation of the temporal punishments due to its sins committed on earth, in its body, through its body, it passed through the way of purgatory. The Church, with her prayer, appealed to the Lord's mercy to speed up the process of purification and bring the soul into the eternal light. All Holy Masses for the dead are for the souls in purgatory. Since the Church does not know who is in purgatory and who is in eternal perdition, she prays for all souls, without any distinction. Who makes the difference is the Lord. The mercy required is for the souls of the righteous.

If the soul is found in the state of spiritual death, because it has denied God and lived not listening either to the Gospel and nor to the conscience, there is no place except in the eternal hell for it. For this soul there is no mercy so that the Lord changes his judgment. The soul is in death. Nor might there be mercy so that the punishment is lighter. It is in the measure of its sins, of its responsibility, of the ministry exercised, of the charismas given as gifts and of the sacrament received. The Book of Wisdom tells us that there will be a rigorous investigation on those who are placed high. The higher up one ascends in responsibility and the more one is accountable before the Lord, especially for the sins of omission. One sin of omission can ruin an entire people.

*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 (Wis 6,1-9).*

For the damned once the pain of damage and the pain of sense was taught. It is the pain of damage the worm that does not die. The True Good, the Divine Light and the Eternal Life was lost for a nothingness. For an ephemeral enjoyment, the endless enjoyment has been lost.

*John said to him, "Teacher, we saw someone driving out demons in your name, and we tried to prevent him because he does not follow us." Jesus replied, "Do not prevent him. There is no one who performs a mighty deed in my name who can at the same time speak ill of me. For whoever is not against us is for us. Anyone who gives you a cup of water to drink because you belong to Christ, amen, I say to you, will surely not lose his reward. "Whoever causes one of these little ones who believe (in me) to sin, it would be better for him if a great millstone were put around his neck and he were thrown into the sea. If your hand causes you to sin, cut it off. It is better for you to enter into life maimed than with two hands to go into Gehenna, into the unquenchable fire.* *And if your foot causes you to sin, cut it off. It is better for you to enter into life crippled than with two feet to be thrown into Gehenna. And if your eye causes you to sin, pluck it out. Better for you to enter into the kingdom of God with one eye than with two eyes to be thrown into Gehenna, where 'their worm does not die, and the fire is not quenched.'*

The pain of sense is instead the fire that consumes the soul and the body for eternity. So once the Church taught her children. These are the traces found in the Gospel. Today we want to erase even the memory of all these details of eternity.

Immaculate Virgin, Angels and Saints ensure that the Christian returns to the sources of truth.