**NOVEMBER 2018**

## FIRST DECADE NOVEMBER

# BLESSED ARE THE POOR IN SPIRIT

# Rev 7,2-4.9-14; Ps 23; 1 Jn 3,1-3; Mt 5,1-12a

### 1 NOVEMBER

Jesus did not come to give a new law to an old man with a heart of stone. The heart of stone has not observed the old Law, it might never observe the New. He has come to stipulate the new covenant which has as its essence the change of the heart of man. Jesus in the Holy Spirit makes the new man. The new man in the Holy Spirit lives the new law. This is the great ministry of the Church: making the new man in the Holy Spirit so that he may live according to the Spirit and no longer according to the flesh. Fulfilling the prophecies of God today belongs to the Church.

*The days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with their fathers the day I took them by the hand to lead them forth from the land of Egypt; for they broke my covenant and I had to show myself their master, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord. I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people. No longer will they have need to teach their friends and kinsmen how to know the Lord. All, from least to greatest, shall know me, says the Lord, for I will forgive their evildoing and remember their sin no more (Jer 31.31-34).*

*I will give them a new heart and put a new spirit within them; I will remove the stony heart from their bodies, and replace it with a natural heart (Ez 11, 19).* *Cast away from you all the crimes you have committed, and make for yourselves a new heart and a new spirit. Why should you die, O house of Israel? (Ez 18, 31).* *I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts (Ez 36, 26).*

Jesus reveals this truth to Nicodemus. He came to pour into the hearts the Spirit without measure. The old man is immersed in the Spirit poured by Him and the new man is born. The new man will always live moved by the Spirit, on condition that he always lets himself be nourished by the Holy Spirit. The Spirit of God is the nourishment of the new man.

*Now there was a Pharisee named Nicodemus, a ruler of the Jews. He came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him." Jesus answered and said to him, "Amen, amen, I say to you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can a person once grown old be born again? Surely he cannot re-enter his mother's womb and be born again, can he?" Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit. What is born of flesh is flesh and what is born of spirit is spirit. Do not be amazed that I told you, 'You must be born from above.' The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit" (Jn 3,1-8).*

Today it is happening that the Christian, having become detached from the Holy Spirit and thinking according to the flesh and no longer according to the Spirit, declares the new Law impossible to be lived. It cannot be but this way. The Law is lived in the Holy Spirit.

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

A new man, with the heart of flesh, the Holy Spirit and the New Law, must always be one. If one separates from the Spirit, he returns to the flesh and lives from the flesh.

Virgin Mother, Angels and Saints, immerse us in the Spirit to live according to the Spirit.

# EVERYONE WHO SEES THE SON AND BELIEVES IN HIM

# Jb 9,1.23-27a; Ps 2.6; Rm 5,1-1 1; Jn 6,37-40

### 2 NOVEMBER

The resurrection is one of the basic, essential points among the truths proclaimed by Christ the Lord in the Gospel according to John. In itself the resurrection was already faith in the Lord's people. What then is the peculiarity introduced in the Fourth Gospel? The way on which to walk to resurrect tomorrow to new and eternal life is listening to the Word of Jesus. Jesus is also the voice that will call us from the sepulchre. He will call. Men will rise again. Those who did the good for a resurrection of life, those who did evil for a resurrection of condemnation. He will judge the living and the dead.

*Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to his Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation. "I cannot do anything on my own; I judge as I hear, and my judgment is just, because I do not seek my own will but the will of the one who sent me (Jn 5,24-30).*

Even Jesus will have to resurrect. He will not be resurrected by anyone. He gives life and He takes it back. He deliberately hands himself over to death and returns to life by himself.

*I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep. I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd. This is why the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. This command I have received from my Father" (Jn 10,14-18).*

The truth of the resurrection is announced also on the occasion of the death of Lazarus. To live eternally we must live in Christ and believe in Him. He is the heart of time and eternity. In his heart today. In his heart in eternity. In his Heaven.

*When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away. And many of the Jews had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. (But) even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise." Martha said to him, "I know he will rise, in the resurrection on the last day." Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world" (Jn 11,17-27).*

The way of the resurrection of glory is one: believing in Christ, living in Christ and following Christ. Jesus the Lord omits nothing and leave out nothing that the Father has commanded him.

*Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it (on) the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him (on) the last day."*

Whoever loses himself, is lost because he did not listen to Christ Jesus and did not want to believe in Him. Before His Father He will be irreproachable forever. He gave his life for us.

Mother of God, Angels and Saints, help us to believe in Christ and to live in him and through him.

# GO AND TAKE THE LOWEST PLACE

# Phil 1,18b-26; Ps 41; Lk 14,1.7-11

### 3 NOVEMBER

Every man is placed by God on earth to carry out a mystery, whose origin can come only from his Creator and Lord. The greatness of a man is to always remain in the divine will, in obedience to the command received. There is no life in disobedience. Iotam's apologue is very informative in this regard. Every tree refuses to be anything else.

*When this was reported to him, Jotham went to the top of Mount Gerizim, and standing there, cried out to them in a loud voice: "Hear me, citizens of Shechem, that God may then hear you! Once the trees went to anoint a king over themselves. So they said to the olive tree, 'Reign over us.' But the olive tree answered them, 'Must I give up my rich oil, whereby men and gods are honoured, and go to wave over the trees?' Then the trees said to the fig tree, 'Come; you reign over us!' But the fig tree answered them, 'Must I give up my sweetness and my good fruit, and go to wave over the trees?' Then the trees said to the vine, 'Come you, and reign over us.' But the vine answered them, 'Must I give up my wine that cheers gods and men, and go to wave over the trees?' Then all the trees said to the buckthorn, 'Come; you reign over us!' But the buckthorn replied to the trees, 'If you wish to anoint me king over you in good faith, come and take refuge in my shadow. Otherwise, let fire come from the buckthorn and devour the cedars of Lebanon' (Jdg 9,7-15).*

The father teaches his son how to stay in his truth. To do this, he must never fall into the sin of pride. What is pride? It is taking the place of God and giving ends to one's life that God has not given. The first goal of man is that of always remaining a man. He is not God. If he is not God, he is a brother among the brothers. Nothing else.

*My son, conduct your affairs with humility, and you will be loved more than a giver of gifts. Humble yourself the more, the greater you are, and you will find favour with God. For great is the power of God; by the humble he is glorified. What is too sublime for you, seek not, into things beyond your strength search not. What is committed to you, attend to; for what is hidden is not your concern. With what is too much for you meddle not, when shown things beyond human understanding. Their own opinion has misled many, and false reasoning unbalanced their judgment. Where the pupil of the eye is missing, there is no light, and where there is no knowledge, there is no wisdom. A stubborn man will fare badly in the end, and he who loves danger will perish in it. A stubborn man will be burdened with sorrow; a sinner will heap sin upon sin. For the affliction of the proud man there is no cure; he is the offshoot of an evil plant. The mind of a sage appreciates proverbs, and an attentive ear is the wise man's joy. Water quenches a flaming fire, and alms atone for sins. He who does a kindness is remembered afterward; when he falls, he finds a support (Sir 3,17-31).*

Jesus sees men who do not live in true humanity. Everyone thinks of himself as superior to others. Everyone wants to get ahead of others. The place does not make the man if man is not a man. It is the man who makes the chair and not the chair the man. It is the man who is the king and sits on a throne. It is not the throne that makes the king. Yet one often falls. in this mental confusion Everyone can be a man only in the place that God has assigned to him. Obedience to one's vocation and mission is the true greatness of the person.

*On a Sabbath he went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully He told a parable to those who had been invited, noticing how they were choosing the places of honour at the table. "When you are invited by someone to a wedding banquet, do not recline at table in the place of honour. A more distinguished guest than you may have been invited by him, and the host who invited both of you may approach you and say, 'Give your place to this man,' and then you would proceed with embarrassment to take the lowest place. Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, 'My friend, move up to a higher position.' Then you will enjoy the esteem of your companions at the table. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."*

Everyone must want to stay in the place that God has assigned to him. If then the Lord wants to assign other places, only He is the Lord and only He can do it. Man is asked only one thing: obeying only and always to the Lord. Where the Lord places, there we stay.

Mother of God, Angels and Saints, obtain for us the gift of true humility, which is pure obedience.

# WHICH IS THE FIRST OF ALL THE COMMANDMENTS?

# Dt 6,2-6; Ps 17; Heb 7,23-28; Mk 12,28-34

### 4 NOVEMBER

In chronological order the first commandment is one only: being always and only for man from the will of his God, to be on earth the continuator of creation, that is, the bearer and giver of life and its governor in the name of his Lord.

*Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created man in his image; in the divine image he created him; male and female he created them. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth" (Gen 1.26-28).* *The Lord God gave man this order: "You are free to eat from any of the trees of the garden except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die." The Lord God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: "This one, at last, is bone of my bones and flesh of my flesh; This one shall be called 'woman,' for out of 'her man' this one has been taken." That is why a man leaves his father and mother and clings to his wife, and the two of them become one body. The man and his wife were both naked, yet they felt no shame (Cf. Gen 2,1-25).*

This between man and his God is not an artificial relationship, but of nature, origin, ontological constitution and of essence. We can compare man to a child in the mother's womb. Like the child, if it comes out of the mother's womb before being fully formed, has no chance of life, so is the man. He must always remain in the will of his God if he wants to remain in lfe. While one day one comes out of the mother's womb, one has never to leave the womb of God's will. It is the only womb of life for man, on earth, in time and in eternity. As Satan tempted Eve, making her come out of the womb of the divine will and it was death, so he always tempted Lord Jesus, so that He too would came out of the Father's womb. But he never let himself be seduced and he always won his temptations. Remaining also on the cross in the womb of the Father's will, he was able to work human redemption.

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

What then is the first commandment? Remaining in the will of God. Not in an imagined, fantastic, thoughtful, chosen will, desired by man, but in the will that the Lord has made known and revealed to man so that he observe it. This will concerns the whole of man's being in all its relationships: with his Creator and Lord, with the Woman, a help correspondent to him, with other men, with time and with things. Everything is from the will of God, will that man will never have to interpret himself. The Holy Spirit is the sole interpreter of the divine will. If man comes out of the womb of God, he dies. He has no chance of life. If he dies, he can only produce works of death, never of life. Only the breast of the divine will is the cradle of true life.

Faithful Virgin, Angels and Saints, teach every man that his life is only in God.

# INVITE THE POOR, THE CRIPPLED, THE LAME, THE BLIND

# Phil 2,1-4; Ps 130; Lk 14,12-14

### 5 NOVEMBER

Jesus always places man before a choice: consuming his life for an ephemeral glory and for vain, useless, often even harmful results, or for an eternal glory. This truth is understood if the man sees himself as a worker hired on a daily basis. When the worker sells his time and energy to the master, it is right that he is paid by the master. No master might pay a worker, if he has not worked for him, has not sold his time and energy to him for a day. This truth is an essential part of the Sermon on the Mount.

*"(But) take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father. When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right is doing, so that your almsgiving may be secret. And your Father who sees in secret will repay you. "When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you. "When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you (Cf. Mt 6,1-18).*

Here is the principle of truth hidden in this teaching of Jesus: man has sold to God time, energy, mind, heart, soul, spirit, desire and will. From the moment of the sale, he is obliged only to work for the glory of his Lord, doing everything for him and in view of him. If instead man works for himself, to acquire an ephemeral and vain good, he might not be paid by his God. He did not work for him. Having worked for himself, it is he who must give himself his reward. But what reward might a man give himself? Only an ephemeral, fleeting reward. He is not eternity and never might he give himself an eternal reward. It is the failure of his life. This rule of the *"sale of life"* also applies to the personal goods. Selling himself to the Lord, his goods are also sold. If they belong to God, must they be used according to the will of God? What is the divine will on the goods? That they may be used at the service of the poor of the earth. If instead man uses them for his own benefit, never might God repay man for the goods of the earth and their use is totally vain. They are not transformed into eternal goods. Man will present himself naked and bare in eternity. God might not give him his divine goods, because man did not give him his ephemeral goods. Here is the true gain of man. He gives God the ephemeral in exchange for what is eternal.

*Then he said to the host who invited him, "When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbours, in case they may invite you back and you have repayment. Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous."*

To live according to the commandment of Christ the Lord, it is necessary to form oneself in a true and perfect vision of faith. The ministers of the Word are the ones that must form in the right faith. For their teaching man can form himself a treasure in heaven. For the lack of formation and for their sin of omission, the man is condemned to lose both the goods on earth and in eternity. In fact, many are the ones who are losing all their belongings on earth, because they have not lived them according to God. Lost on earth they are also lost in heaven.

Mother of God, Angels and Saints, fill us with all wisdom to live of most pure faith.

# BLESSED IS THE ONE WHO WILL DINE IN THE KINGDOM OF GOD

# Phil 2,5-11; Ps 21; Lk 14,15-24

### 6 NOVEMBER

In the kingdom of heaven one enters by invitation. But this is a particular and special invitation. You must leave, abandon every previous occupation and go to the banquet hall. We can compare the invitation to the wedding to the vocation of Abraham, Moses and the Apostles of the Lord. The gap with the first is total, with no longer any link.

*The Lord said to Abram: "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you." Abram went as the Lord directed him, and Lot went with him. Abram was seventy-five years old when he left Haran (Gen 12,1-4).*

*After this Moses returned to his father-in-law Jethro and said to him, "Let me go back, please, to my kinsmen in Egypt, to see whether they are still living." Jethro replied, "Go in peace." In Midian the Lord said to Moses, "Go back to Egypt, for all the men who sought your life are dead." So Moses took his wife and his sons, and started back to the land of Egypt, with them riding the ass. The staff of God he carried with him (Ex 4,18-20).*

*As they were proceeding on their journey someone said to him, "I will follow you wherever you go." Jesus answered him, "Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head." And to another he said, "Follow me." But he replied, "(Lord,) let me go first and bury my father." But he answered him, "Let the dead bury their dead. But you, go and proclaim the kingdom of God." And another said, "I will follow you, Lord, but first let me say farewell to my family at home." (To him) Jesus said, "No one who sets a hand to the plough and looks to what was left behind is fit for the kingdom of God" (Lk 9,57-62).*

Whoever wants to take food in the kingdom of God is called to leave his thoughts to assume the thoughts of God. He has to be undressed of his will to clothe himself with God's will. He is invited to abandon his heart of stone, letting every day be made a new heart. The invited of God are anchored to the before. They remain in the before. They do not pass into the after. Who remains in the before might never have the after. You leave and you enter. You abandon and you arrive. If you do not abandon, you do not leave, you might never arrive.

The Lord does not want the room to remain empty. He send his servants to call every man, of every condition. The Lord does not care for the before. He cares that his invitation is accepted. This is the true greatness of our God. The before without Him is always without truth. It is He who gives truth to our after. Accepting his invitation, the man enters his truth. We are always bad administrators of the mysteries of God when we want a before of truth to enter the banquet hall, which for us is the Gospel, while we are on earth. From the Gospel then we pass into eternal light.

*One of his fellow guests on hearing this said to him, "Blessed is the one who will dine in the kingdom of God." He replied to him, "A man gave a great dinner to which he invited many. When the time for the dinner came, he dispatched his servant to say to those invited, 'Come, everything is now ready.' But one by one, they all began to excuse themselves. The first said to him, 'I have purchased a field and must go to examine it; I ask you, consider me excused.' And another said, 'I have purchased five yoke of oxen and am on my way to evaluate them; I ask you, consider me excused.' And another said, 'I have just married a woman, and therefore I cannot come.' The servant went and reported this to his master. Then the master of the house in a rage commanded his servant, 'Go out quickly into the streets and alleys of the town and bring in here the poor and the crippled, the blind and the lame.' The servant reported, 'Sir, your orders have been carried out and still there is room.' The master then ordered the servant, 'Go out to the highways and hedgerows and make people come in that my home may be filled. For, I tell you, none of those men who were invited will taste my dinner.'"*

Today, we want the before without the Gospel to remain even after one is in the Gospel. This is impossible. The before is always without the Gospel. The after always in the Gospel.

Faithful Virgin, Angels and, Saints, help us to bring our whole life into the Gospel.

# DOES NOT RENOUNCE ALL HIS POSSESSIONS

# Phil 2,12-18; Ps 26; Lk 14,25-33

### 7 NOVEMBER

The word of Jesus is clear and unequivocal: *"So anyone who does not renounce all his possessions cannot be my disciple".* It is right to ask oneself: "What is Jesus' true thought regarding this Word?" Knowing it is essential, in order not to fall into those ideological and almost always diabolical conclusions, the only fruit of sin and vice that governs our own mind and guides our heart. Renunciation is not in the disintegration of what one possesses. Never has Jesus asked such a thing. Jesus did not make a Church of the poor. He made his Apostles poor, that is, his Missionaries, those who must go to the world, because he entrusted them to the Providence of his Father. All others must remain in the condition in which they were called. What then is renunciation? It is the abandonment of our lordship over every good that we possess, so that the Lord of them is only our God, who will use us as his true administrators. Thus we move from being masters to becoming administrators. Only one thing is asked of the administrator: that he is always faithful in his ministry and he is faithful if he respects the will of the owner. We cannot be unfaithful as the administrator of the evangelical parable. Saint Paul asks for high fidelity also in the administration of the divine mysteries. For Peter we are not masters, but servants.

*Then he also said to his disciples, "A rich man had a steward who was reported to him for squandering his property. He summoned him and said, 'What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.' The steward said to himself, 'What shall I do, now that my master is taking the position of steward away from me? I am not strong enough to dig and I am ashamed to beg. I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.' He called in his master's debtors one by one. To the first he said, 'How much do you owe my master?' He replied, 'One hundred measures of olive oil.' He said to him, 'Here is your promissory note. Sit down and quickly write one for fifty.' Then to another he said, 'And you, how much do you owe?' He replied, 'One hundred kors of wheat.' He said to him, 'Here is your promissory note; write one for eighty.' And the master commended that dishonest steward for acting prudently. "For the children of this world are more prudent in dealing with their own generation than are the children of light. I tell you, make friends for yourselves with dishonest wealth, so that when it fails, you will be welcomed into eternal dwellings (Lk 16,1-9).* *Thus should one regard us: as servants of Christ and stewards of the mysteries of God. Now it is of course required of stewards that they be found trustworthy (1Cor 4,1).* *So I exhort the presbyters among you, as a fellow presbyter and witness to the sufferings of Christ and one who has a share in the glory to be revealed. Tend the flock of God in your midst, (overseeing) not by constraint but willingly, as God would have it, not for shameful profit but eagerly. Do not lord it over those assigned to you, but be examples to the flock. And when the chief Shepherd is revealed, you will receive the unfading crown of glory (1Pt 5,1-4).*

Renunciation is not to the goods, but to the Lordship over them. The Lord is constituted as a Father. We put us at his service for the administration of every good delivered to him.

*Great crowds were travelling with him, and he turned and addressed them, "If any one comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple. Whoever does not carry his own cross and come after me cannot be my disciple. Which of you wishing to construct a tower does not first sit down and calculate the cost to see if there is enough for its completion? Otherwise, after laying the foundation and finding himself unable to finish the work the onlookers should laugh at him and say, 'This one began to build but did not have the resources to finish.' Or what king marching into battle would not first sit down and decide whether with ten thousand troops he can successfully oppose another king advancing upon him with twenty thousand troops? But if not, while he is still far away, he will send a delegation to ask for peace terms. In the same way, everyone of you who does not renounce all his possessions cannot be my disciple.*

The administrator must serve the goods of his Master with all wisdom and intelligence.

Faithful Virgin, Angels and Saints make us wise, prudent and intelligent administrators of God.

# THIS MAN WELCOMES SINNERS

# Phil 3,3-8a; Ps 104; Lk 15,1-10

### 8 NOVEMBER

If Pharisees and scribes were disciples of Moses, they would pray incessantly for sinners. If they were children of Abraham, they would ask mercy to their God is Lord even for foreigners. If they were sons of the prophets, they would invite everyone to conversion.

*But Moses implored the Lord, his God, saying, "Why, O Lord, should your wrath blaze up against your own people, whom you brought out of the land of Egypt with such great power and with so strong a hand? Why should the Egyptians say, 'With evil intent he brought them out, that he might kill them in the mountains and exterminate them from the face of the earth'? Let your blazing wrath die down; relent in punishing your people. Remember your servants Abraham, Isaac and Israel, and how you swore to them by your own self, saying, 'I will make your descendants as numerous as the stars in the sky; and all this land that I promised, I will give your descendants as their perpetual heritage.'" So the Lord relented in the punishment he had threatened to inflict on his people (Ex 32,11-14).*

*While the two men walked on farther toward Sodom, the Lord remained standing before Abraham. Then Abraham drew nearer to him and said: "Will you sweep away the innocent with the guilty? Suppose there were fifty innocent people in the city; would you wipe out the place, rather than spare it for the sake of the fifty innocent people within it? Far be it from you to do such a thing, to make the innocent die with the guilty, so that the innocent and the guilty would be treated alike! Should not the judge of all the world act with justice?" The Lord replied, "If I find fifty innocent people in the city of Sodom, I will spare the whole place for their sake." Abraham spoke up again: "See how I am presuming to speak to my Lord, though I am but dust and ashes! What if there are five less than fifty innocent people? Will you destroy the whole city because of those five?" "I will not destroy it," he answered, "if I find forty-five there." But Abraham persisted, saying, "What if only forty are found there?" He replied, "I will forebear doing it for the sake of the forty." Then he said, "Let not my Lord grow impatient if I go on. What if only thirty are found there?" He replied, "I will forebear doing it if I can find but thirty there." Still he went on, "Since I have thus dared to speak to my Lord, what if there are no more than twenty?" "I will not destroy it," he answered, "for the sake of the twenty." But he still persisted: "Please, let not my Lord grow angry if I speak up this last time. What if there are at least ten there?" "For the sake of those ten," he replied, "I will not destroy it" (Gen 18,22-32).*

*All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; Come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread; your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me heedfully, listen, that you may have life. Seek the Lord while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked man his thoughts; Let him turn to the Lord for mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts (Is 55,1-9).*

Pharisees and scribes are the creators of their God and their religion. They are the fathers of the most obscure and dark idolatry that has ever governed the sons of Israel. Jesus came precisely to bring down this castle of falsehood and lies about the true God.

*The tax collectors and sinners were all drawing near to listen to him, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." So to them he addressed this parable. "What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? And when he does find it, he sets it on his shoulders with great joy and, upon his arrival home, he calls together his friends and neighbours and says to them, 'Rejoice with me because I have found my lost sheep.' I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance. "Or what woman having ten coins and losing one would not light a lamp and sweep the house, searching carefully until she finds it? And when she does find it, she calls together her friends and neighbours and says to them, 'Rejoice with me because I have found the coin that I lost.' In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents."*

Virgin Mary, Angels and Saints ensure that we never become fathers of idolatry and false religion.

# BUT HE WAS SPEAKING ABOUT THE TEMPLE OF HIS BODY

# Ez 47,1-2.8-9.12 or 1 Cor 3,9b-11.16-17; Ps 45; Jn 2,13-22

### 9 NOVEMBER

The temple of God is not the house where the Lord lives, the God the Creator of heaven and earth, is also the place from which the water that gives life wherever it reaches flows. Even the Dead Sea, inundated by this water, is repopulated with fish. So much is its healing, purifying and curative power. This water transforms the leaves of the trees into medicine. This water is the Holy Spirit that flows from the side of Christ from the Cross.

*Then he brought me back to the entrance of the temple, and I saw water flowing out from beneath the threshold of the temple toward the east, for the facade of the temple was toward the east; the water flowed down from the southern side of the temple, south of the altar. But there was now a river through which I could not wade; for the water had risen so high it had become a river that could not be crossed except by swimming. "This water flows into the eastern district down upon the Arabah, and empties into the sea, the salt waters, which it makes fresh. Wherever the river flows, every sort of living creature that can multiply shall live, and there shall be abundant fish, for wherever this water comes the sea shall be made fresh. Along both banks of the river, fruit trees of every kind shall grow; their leaves shall not fade, nor their fruit fail. Every month they shall bear fresh fruit, for they shall be watered by the flow from the sanctuary. Their fruit shall serve for food, and their leaves for medicine" (Cf. Ez 47,1-12).*

*Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may (come to) believe. For this happened so that the scripture passage might be fulfilled: "Not a bone of it will be broken." And again another passage says: "They will look upon him whom they have pierced" (Jn 19,31-37).*

Redemption is accomplished through the body of Christ and in the body of Christ. The body of Christ is not only the house of God, it is also the home of every Christian. Who is in this house lives.

*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).*

Today the water of life must flow from the body of Christ which is his Church. If the Church does not give the Holy Spirit and grace, all remains in death. There is no life.

*Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money-changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money-changers and overturned their tables, and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace." His disciples recalled the words of scripture, "Zeal for your house will consume me." At this the Jews answered and said to him, "What sign can you show us for doing this?" Jesus answered and said to them, "Destroy this temple and in three days I will raise it up." The Jews said, "This temple has been under construction for forty-six years, and you will raise it up in three days?" But he was speaking about the temple of his body. Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the scripture and the word Jesus had spoken.*

Mother of God, Angels and Saints ensure that the body of the Church floods the world of eternal life.

# YOU CANNOT SERVE GOD AND MAMMON

# Phil 4,10-19; Ps 111; Lk 16,9-15

### 10 NOVEMBER

Man has only one heart, one soul, the only body and one life. He can consecrate himself to his Lord for the fulfilment of his will. If he does this he becomes a lord like God is the Lord. But he can also escape from his Creator and God putting himself at the service of creatures. The parable of Jesus reveals to us that when this happens, man's condition is extremely miserable: he becomes slaves of pigs. The younger son sees himself as a slave to pigs, just as the region of the Gadarenes is enslaved by them.

*Then he said, "A man had two sons, and the younger son said to his father, 'Father, give me the share of your estate that should come to me.' So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers."' So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began (Lk 15,11-24).*

*When he came to the other side, to the territory of the Gadarenes, two demoniacs who were coming from the tombs met him. They were so savage that no one could travel by that road. They cried out, "What have you to do with us, Son of God? Have you come here to torment us before the appointed time?" Some distance away a herd of many swine was feeding. The demons pleaded with him, "If you drive us out, send us into the herd of swine." And he said to them, "Go then!" They came out and entered the swine, and the whole herd rushed down the steep bank into the sea where they drowned. The swineherds ran away, and when they came to the town they reported everything, including what had happened to the demoniacs. Thereupon the whole town came out to meet Jesus, and when they saw him they begged him to leave their district (Mt 8,28-34).*

What is the wealth of man? His life. Everything is in his life. If he gives his life to God, obeying his will, God always becomes man's life, in everything. Instead, if man gives his life to the things of the world, he will always be a slave to pigs, because he can live only in God. The things of this world kill the life that is delivered to them. When man gives life to God, he gives it to him with what he has.

*I tell you, make friends for yourselves with dishonest wealth, so that when it fails, you will be welcomed into eternal dwellings. The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones. If, therefore, you are not trustworthy with dishonest wealth, who will trust you with true wealth? If you are not trustworthy with what belongs to another, who will give you what is yours? No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon." The Pharisees, who loved money, heard all these things and sneered at him. And he said to them, "You justify yourselves in the sight of others, but God knows your hearts; for what is of human esteem is an abomination in the sight of God.*

Another truth has it that man might never get rid either of his life or of what he has. Life and goods of the world must be administered by him with all wisdom and intelligence, always according to the will of God, manifested in his Word.

Faithful Virgin, Angels and Saints make us wise and intelligent administrators of life.

**NOVEMBER 2018**

## SECOND DECADE OF NOVEMBER

# SHE HAS CONTRIBUTED ALL SHE HAD

# 1 Kings 17,10-16; Ps 145; Heb 9,24-28; Mk 12,38-44

### 11 NOVEMBER

Deuteronomy established that before the Lord one did not have to present himself empty-handed. Instead, everyone had to offer his gift to the extent of God's blessing.

*"Three times a year, then, every male among you shall appear before the Lord, your God, in the place which he chooses: at the feast of Unleavened Bread, at the feast of Weeks, and at the feast of Booths. No one shall appear before the Lord empty-handed, but each of you with as much as he can give, in proportion to the blessings which the Lord, your God, has bestowed on you (Dt 16,16-17).*

The woman is a widow and poor. She has little, almost nothing. She gives all her little and her nothing to the Lord. Jesus sees and tells his disciples that she has given more than any other. Every other gave of his superfluous. Instead she gave what she owned to live. This woman is a figure of Lord Jesus. He had nothing to offer his Father. He had only the body and offered it to him from the cross. Even too the man he offered everything he had: his body. He offered it to him in the Eucharist. Total gift to God and men.

*Since the law has only a shadow of the good things to come, and not the very image of them, it can never make perfect those who come to worship by the same sacrifices that they offer continually each year. Otherwise, would not the sacrifices have ceased to be offered, since the worshipers, once cleansed, would no longer have had any consciousness of sins? But in those sacrifices there is only a yearly remembrance of sins, for it is impossible that the blood of bulls and goats take away sins. For this reason, when he came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, 'As is written of me in the scroll, Behold, I come to do your will, O God.'"*

*First he says, "Sacrifices and offerings, holocausts and sin offerings, you neither desired nor delighted in." These are offered according to the law. Then he says, "Behold, I come to do your will." He takes away the first to establish the second. By this "will," we have been consecrated through the offering of the body of Jesus Christ once for all. Every priest stands daily at his ministry, offering frequently those same sacrifices that can never take away sins. But this one offered one sacrifice for sins, and took his seat forever at the right hand of God; now he waits until his enemies are made his footstool. For by one offering he has made perfect forever those who are being consecrated. The holy Spirit also testifies to us, for after saying: "This is the covenant I will establish with them after those days, says the Lord: 'I will put my laws in their hearts, and I will write them upon their minds,'" he also says: "Their sins and their evildoing I will remember no more." Where there is forgiveness of these, there is no longer offering for sin (Heb 10,1-18).*

The poor and widowed woman is a figure of every person that consecrates his life to the kingdom. Just as Christ has only his body to offer to the Lord and offers it to him for the Gospel.

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

If the Christian gave his body to God for the Gospel, but placing it entirely in the Gospel, the earth would be inundated with truth. Yet it takes very little for God to redeem the world: our nothingness, our emptiness. It would be enough for the young man to give his whole body to Christ and his work of salvation would produce many fruits.

Mother of God, Angels and Saints ensure that many young people give Christ the body for the Gospel.

# BE ON YOUR GUARD!

# Tt 1,1-9; Ps 23; Lk 17,1-6

### 12 NOVEMBER

The Christian must be careful with himself. It is Jesus' command. His disciples must be perfect in everything. The rule that St. Paul applied to himself applies to them.

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

But there is a great deal of attention that they have to pay and it concerns both the active and the passive scandals. The active scandal is the transgression of the Word of the Lord made publicly, before one or more people. Today certain scandals go beyond one's own home, one's own parish, one's own diocese and the same nation. Mass-Media takes possession of them and the whole world knows about them. Only one Christian scandal can prevent half the world from reaching true faith in Christ Jesus. Seeing Christians that divorce, practice abortion, abandon themselves to euthanasia, live by union between the same sexes, steal, kill, rape, say false witness, commit adulterers and have even lost the sense of morality, no one will ever be converted to Christ Jesus. He will judge his religion better, if not even quite perfect. St. Paul asks Christians to avoid even the scandal, said of the little ones. It is an action in itself good before God and consequently before one's conscience. But, still, it is not good before the conscience of the younger brothers in the faith. For the salvation of the brother, even from this scandal we must be careful. The rule of truth and justice is not our conscience, but that of our brother.

The passive scandal is also very dangerous for the Christian. Listening and seeing, little by little he could convince himself that the thought of the world is the true, just and holy one. Today the whole Christian world no longer thinks from the Gospel, but from the world. Since everything in the world is morally indifferent, even for Christians everything is becoming morally indifferent. But an even more serious affair, everything is justified as God's will. It is declared that God is beyond his public revelation, beyond the Gospel, beyond the ancient sound doctrine and beyond the very dogmas. If one wants to believe in all that is ancient, he neither can nor must. He is accused of being a traditionalist or of being fundamentalist. Today, the thought of God is the thought of the world and the thought of the world is the thought of God. This is the power of the passive scandal. Today, its power has increased dramatically. Who does not keep the heart in the Gospel, is immediately overwhelmed by it.

*He said to his disciples, "Things that cause sin will inevitably occur, but woe to the person through whom they occur. It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin. Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him." And the apostles said to the Lord, "Increase our faith." The Lord replied, "If you have faith the size of a mustard seed, you would say to (this) mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.*

The most pure faith in Christ is withdrawing more and more from our land. Can we do anything to give it new life and new vigour? Whoever believes, let him have the strength to believe.

Most Chaste Virgin, Angels and Saints, free Christians from every active and passive scandal.

# ALL YOU HAVE BEEN COMMANDED

# Tt 2,1-8.11-14; Ps 36; Lk 17,7-10

### 13 NOVEMBER

Jesus says: *"When you have done all that has been ordered to you, say: "We are useless servants. We did what we had to do".* But what was ordered to the Christian? Here are just some of the things that the disciple of Jesus is called to do.

*I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven. "You have heard that it was said to your ancestors, 'You shall not kill; and whoever kills will be liable to judgment.' But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raqa,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift. Settle with your opponent quickly while on the way to court with him. Otherwise your opponent will hand you over to the judge, and the judge will hand you over to the guard, and you will be thrown into prison. Amen, I say to you, you will not be released until you have paid the last penny. "You have heard that it was said, 'You shall not commit adultery.' But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart. "It was also said, 'Whoever divorces his wife must give her a bill of divorce.' But I say to you, whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery.*

*"Again you have heard that it was said to your ancestors, 'Do not take a false oath, but make good to the Lord all that you vow.' But I say to you, do not swear at all; not by heaven, for it is God's throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King. Do not swear by your head, for you cannot make a single hair white or black. Let your 'Yes' mean 'Yes,' and your 'No' mean 'No.' Anything more is from the evil one. "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil. When someone strikes you on (your) right cheek, turn the other one to him as well. If anyone wants to go to law with you over your tunic, hand him your cloak as well. Should anyone press you into service for one mile, go with him for two miles. Give to the one who asks of you, and do not turn your back on one who wants to borrow. "You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? And if you greet your brothers only, what is unusual about that? Do not the pagans do the same? So be perfect, just as your heavenly Father is perfect (Cf. Mt 5,1-48).*

There is no rest, respite, pause, either by day or by night, there are neither times nor useful and not useful moments. What Jesus has ordered always obliges. When the Lord comes, he must find us in his Word, in his Law and in this higher Justice. Nor can we boast because we live according to his commandment. It is a natural obligation, an anthropological condition and a relation of the creature to his Creator.

*"Who among you would say to your servant who has just come in from ploughing or tending sheep in the field, 'Come here immediately and take your place at table'? Would he not rather say to him, 'Prepare something for me to eat. Put on your apron and wait on me while I eat and drink. You may eat and drink when I am finished'? Is he grateful to that servant because he did what was commanded? So should it be with you. When you have done all you have been commanded, say, 'We are unprofitable servants; we have done what we were obliged to do.'"*

Why are we useless and not useful servants to the master? We are useless because all we do is by his grace and mercy. But also because what we do serves only us and not God. It is for our life, not for his. It is for our eternal salvation. We are like an empty pitcher that is placed under the water so that it is filled. For the flowing water it is useless. It is instead useful for the water it takes and which it carries. Obedience to his commandment serves only to fill us with eternal life.

Mother of Jesus, Angels and Saints, do not allow us to fall into the sin of pride.

# WHERE ARE THE OTHER NINE?

# Tt 3,1-7; Ps 22; Lk 17,11-19

### 14 NOVEMBER

Paradise is a hymn of glory, blessing and eternal praise that from the heart of the elect rises incessantly towards the Father, to whom the Immolated and Risen Lamb is always united.

*Then I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb that seemed to have been slain. He had seven horns and seven eyes; these are the (seven) spirits of God sent out into the whole world. He came and received the scroll from the right hand of the one who sat on the throne. When he took it, the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones. They sang a new hymn: "Worthy are you to receive the scroll and to break open its seals, for you were slain and with your blood you purchased for God those from every tribe and tongue, people and nation. You made them a kingdom and priests for our God, and they will reign on earth." I looked again and heard the voices of many angels who surrounded the throne and the living creatures and the elders. They were countless in number, and they cried out in a loud voice: "Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honour and glory and blessing." Then I heard every creature in heaven and on earth and under the earth and in the sea, everything in the universe, cry out: "To the one who sits on the throne and to the Lamb be blessing and honour, glory and might, forever and ever." The four living creatures answered, "Amen," and the elders fell down and worshiped (Rev 5,6-14).*

The praise, blessing and glory that rises to God in the heavens must today and always rise above our earth. God must be glorified for having redeemed us in Christ Jesus.

*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love he destined us for adoption to himself through Jesus Christ, in accord with the favour of his will, for the praise of the glory of his grace that he granted us in the beloved. In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace that he lavished upon us. In all wisdom and insight, he has made known to us the mystery of his will in accord with his favour that he set forth in him as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth. In him we were also chosen, destined in accord with the purpose of the one who accomplishes all things according to the intention of his will, so that we might exist for the praise of his glory, we who first hoped in Christ. In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised holy Spirit, which is the first instalment of our inheritance toward redemption as God's possession, to the praise of his glory (Eph 1,3-14).*

This perennial song of return of glory, praise and blessing must be raised without interruption to the Lord also on earth. Unfortunately it happens to us like the nine lepers. They have been healed and do not return to give glory to God. They take the miracle and forget their Lord. Instead, the stranger returns and gives glory to God through Christ Jesus. He asked the Father and he must praise the Father.

*As he continued his journey to Jerusalem, he travelled through Samaria and Galilee. As he was entering a village, ten lepers met (him). They stood at a distance from him and raised their voice, saying, "Jesus, Master! Have pity on us!" And when he saw them, he said, "Go show yourselves to the priests." As they were going they were cleansed. And one of them, realizing he had been healed, returned, glorifying God in a loud voice; and he fell at the feet of Jesus and thanked him. He was a Samaritan. Jesus said in reply, "Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?" Then he said to him, "Stand up and go; your faith has saved you."*

Giving all honour, glory and blessing to God for Christ is a duty of justice. We have been healed and purified through Christ. Through Christ we must raise an eternal hymn to the Father. Instead we ask, but we do not praise and we do not glorify.

Virgin Mary, Angels and Saints, teach us to always magnify our God through Christ.

# THE KINGDOM OF GOD IS AMONG YOU

# Fm 7-20; Ps 145; Lk 17,20-25

### 15 NOVEMBER

Jesus reveals the mystery of the kingdom with seven parables. The kingdom is born by sowing the word in every heart. The seed does not take root in every heart and not even bears fruit in every heart. If it is sowed, there will always be some heart that welcomes the seed and will make it grow and bear fruit. In the same field in which the good wheat of the kingdom grows, the bad grass sown by the devil also grows. Until the advent of the new heavens and the new earth, good wheat and bad grass will always grow together. The value of the kingdom is priceless. More than a treasure hidden in a field. More than a precious pearl. It is worth it to sell everything you own for it. How does the kingdom grow and how does it spread? Like the mustard seed and like the yeast. While the kingdom is on earth, all men can belong to it. With the passage into eternity, eternal separation takes place between the children of light and the children of darkness.

Having Jesus already begun the preaching of the Word, even the kingdom is already among men. It is in all those hearts that have accepted the Word and live it with perseverance. This is why Jesus can say that it does not come in such a way as to attract attention. It is a radical change of life. Who steals, stops stealing. Who is an adulterer, stops adulterating. Who kills, does not kill anymore. Those who do evil, start doing good. Who is idolatrous and immoral, begins to adore the one God in three Persons, the only living and true God, the only Creator of man and of the universe, abandons all falsehood and lie. Who has abandoned himself to superstitions, abandons this world of darkness and surrenders himself to the world of light. Conversion is often a silent work, of the heart, of the mind, of desires and of thoughts. However, conversion is seen. It is said. It is preached and manifested. One also invites to it. But all this is a long work, often lived in silence. One sees only a life that is no longer the same. Mouth and heart of man, with words and deeds, attest to being different.

*Asked by the Pharisees when the kingdom of God would come, he said in reply, "The coming of the kingdom of God cannot be observed, and no one will announce, 'Look, here it is,' or, 'There it is.' For behold, the kingdom of God is among you." Then he said to his disciples, "The days will come when you will long to see one of the days of the Son of Man, but you will not see it. There will be those who will say to you, 'Look, there he is,' (or) 'Look, here he is.' Do not go off, do not run in pursuit. For just as lightning flashes and lights up the sky from one side to the other, so will the Son of Man be (in his day). But first he must suffer greatly and be rejected by this generation.*

When Jesus came, he was born in a grotto. Only the Angels know and announce the mystery. When he gets out of the world, he leaves like a criminal. Only a very few people know that He is the Eternal Son of the Father and our Saviour and Redeemer. After this coming and getting out of the sinful silence of the world, there will not be a second coming in history. For this reason no one might say: "Here it is", or: "There it is". He might not say of Christ because he does not come anymore. He might not even say it not even of the kingdom because it has already been sown in the field of the world. Jesus will come only at the end of time and history. The present world will vanish. The Lord will create the future one. In this moment of the passage from time to eternity, the whole universe will see Christ the Lord come in his glory. Nobody will have to tell it to another one. Everyone will see him.

The kingdom of God is in every heart in which justice and the truth of God, of man, of creation dwell. Where instead lie and falsehood reign, there is room for the kingdom of the prince of the world, there. Every disciple of Jesus is obliged to keep himself the kingdom of God, growing every day in grace, truth and justice, according to the Word of the Gospel. But he is also called to make sure that with his word and his prayer many others become the kingdom of God. These two obligations are one mission. If there is the first there is the other. If there is not the first one, never might the other one be there. We grow as kingdom, we make the kingdom grow.

Mother of God, Angels and Saints, help us grow as kingdom to make the kingdom grow.

# WHERE THE BODY IS

# 2 Jn 4-9; Ps 118; Lk 17,26-37

### 16 NOVEMBER

Where there will be a corpse, the vultures will gather there. Where there will be a man, there will always be death there. Today everyone would like to eliminate death. They do not know that it will not only be eliminated, but it will be transformed into eternal death, for those who refuse to recognize that God is the Lord and the Creator of man and all obedience must be given to him, to his Word, to his Command, to his Law and to his Gospel.

*Shout joyfully to the Lord, all the earth.**Serve the Lord with gladness; Come before Him with joyful singing.**Know that the Lord Himself is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture.**Enter His gates with thanksgiving* *And His courts with praise. Give thanks to Him, bless His name.**For the Lord is good; His loving kindness is everlasting And His faithfulness to all generations (Ps 100 (99) 1-5).*

In ancient times man was invited to recognize that only the Lord is God, only He is the Creator and only He has done what exists. The only God to be confessed and acknowledged was the God of Abraham, Isaac and Jacob. Today this faith is no longer enough, it is no longer sufficient. It does not give true salvation, because the true God, the only true God, has constituted Jesus of Nazareth Lord, Judge, Saviour, Redeemer and universal Mediator of his revelation, science and knowledge, but also the only Giver of grace and truth that liberate man from eternal death. Today every man is called, must be called to recognize that only Jesus of Nazareth is his God and Lord, only his Word is eternal life, only his grace brings man back to his truth, also in an even greater truth of that received at the origins of his creation.

But what is happening today? Not only the God of Abraham, Isaac and Jacob is no longer confessed as the only Lord, the only Creator; every God is proclaimed Creator and Lord of man. It is naturally, metaphysically and theologically impossible thing. One universe cannot have many creators and one humanity cannot have different shapers. But today we are going infinitely beyond. Not only is the God of Abraham disappearing, not only the God of Jesus Christ and Jesus Christ, the only Saviour and Redeemer, is being eliminated, but also the God of religions is being declared useless. We are moving to the personal God, without any mediation and without a religion of belonging. Officially one can be of any religion. In the heart and in the mind everyone walks with his God, always renewed and modified by him.

*As it was in the days of Noah, so it will be in the days of the Son of Man; they were eating and drinking, marrying and giving in marriage up to the day that Noah entered the ark, and the flood came and destroyed them all. Similarly, as it was in the days of Lot: they were eating, drinking, buying, selling, planting, building; on the day when Lot left Sodom, fire and brimstone rained from the sky to destroy them all. So it will be on the day the Son of Man is revealed. On that day, a person who is on the housetop and whose belongings are in the house must not go down to get them, and likewise a person in the field must not return to what was left behind. Remember the wife of Lot. Whoever seeks to preserve his life will lose it, but whoever loses it will save it. I tell you, on that night there will be two people in one bed; one will be taken, the other left. And there will be two women grinding meal together; one will be taken, the other left." They said to him in reply, "Where, Lord?" He said to them, "Where the body is, there also the vultures will gather."*

Instead, history testifies that only one is God and only one is the Mediator between God and man: Christ the Lord. Jesus of Nazareth is the only one that can free us from eternal death. Everyone is invited to be ready. When He comes, if He finds us in his truth, we will enter his light. If we are in darkness, we will go into eternal darkness. Nobody knows the moment of transition from time to eternity. A moment before you are in time, a moment later you are in eternity. We are responsible for our eternity.

Faithful Virgin, Angels and Saints, free us from every false faith and every false belief.

# LEST SHE FINALLY COME AND STRIKE ME

# 3 Jn 5-8; Ps 111 ; Lk 18,1-8

### 17 NOVEMBER

Prayer is the truth of man, just as the sun, the earth and water are the truth of a tree. The tree naturally draws its truth from the sun, from the water and from the earth. Man must moment by moment want to draw his truth. To want to he must believe. To believe he must know. But also to know he must want to know. Everything in man is from the will illuminated by his wisdom, intelligence and discernment. But these too are gifts from God and must always be asked of Him. Man sees his littleness, misery, poverty, nothingness and death. How to transform everything into wealth and life? Asking it to the Lord. By calling upon him. Begging him. Since man is always as dry and thirsty land, without water, he must always ask, he must never stop invoking his Lord, God, Creator and Giver of all life. This truth must always be taught. Isaiah is the prophet that cries out this truth.

*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 is God, the Lord, but also the true Master of humanity. Today He teaches men that they are like a widow. They are lacking in every human means to obtain something even if it is just and due to them. They are alone. Terribly alone. They cannot lean on any man. Not even those who are responsible for truth and justice come to their aid. They are really arid, deserted land, without water. Who can help? Who can free? Who can save? Who can redeem? Who can give life? Only the Lord. But everything must be asked to Him. Why must it be requested? Because man must confess to God his truth of being less than a widow. Nothing turns to the All, the wretched to the Rich, the one who died to the Giver of all life, falsehood to the Truth, the folly to Wisdom, darkness to the Light, so that he may be clothed with his God and Lord. Since this is the nature of man, prayer must be uninterrupted. Man must always ask God to dress him up of Him.

*Then he told them a parable about the necessity for them to pray always without becoming weary. He said, "There was a judge in a certain town who neither feared God nor respected any human being. And a widow in that town used to come to him and say, 'Render a just decision for me against my adversary.' For a long time the judge was unwilling, but eventually he thought, 'While it is true that I neither fear God nor respect any human being, because this widow keeps bothering me I shall deliver a just decision for her lest she finally come and strike me.'" The Lord said, "Pay attention to what the dishonest judge says. Will not God then secure the rights of his chosen ones who call out to him day and night? Will he be slow to answer them? I tell you, he will see to it that justice is done for them speedily. But when the Son of Man comes, will he find faith on earth?"*

An image can help us. The human body lives on oxygen which cannot be accumulated in the body. The body must never tire of breathing. It does not breathe. It dies. That is how it is with the Lord. Not even He not being accumulated in us once and for all.

Most Pure Virgin, Angels and Saints ensure that we breathe God without ever getting tired.

# THE STARS WILL BE FALLING FROM THE SKY

# Dn 12,1-3; Ps 15; Heb 10,11-14.18; Mk 13,24-32

### 18 NOVEMBER

The Creator God that has made from nothing, that is from non-existent matter, heaven and earth, is also the Lord of heaven and earth. Everything is in his hands and He can shake everything in every moment like a farmer does with his trees. This truth of God is valid for every day of history. Today the Lord can come and shake the earth and the heavens so that what He has decided is fulfilled. But we know that time will end too, because the Lord will come and shake the heavens and the earth for the last time and in a definitive way, creating new heavens and a new earth. This event can happen at any moment. God, only He, is the Lord of time and eternity, of heaven and earth.

*On the twenty-first day of the seventh month, the word of the Lord came through the prophet Haggai: One moment yet, a little while, and I will shake the heavens and the earth, the sea and the dry land. I will shake all the nations, and the treasures of all the nations will come in, And I will fill this house with glory, says the Lord of hosts. Mine is the silver and mine the gold, says the Lord of hosts. Greater will be the future glory of this house than the former, says the Lord of hosts; And in this place I will give you peace, says the Lord of hosts. The message of the Lord came a second time to Haggai on the twenty-fourth day of the month: Tell this to Zerubbabel, the governor of Judah: I will shake the heavens and the earth; I will overthrow the thrones of kingdoms, destroy the power of the kingdoms of the nations. I will overthrow the chariots and their riders, and the riders with their horses shall go down by one another's sword. On that day, says the Lord of hosts, I will take you, Zerubbabel, son of Shealtiel, my servant, says the Lord, And I will set you as a signet ring; for I have chosen you, says the Lord of hosts (Cf. Hag 2,1-33). See that you do not reject the one who speaks. For if they did not escape when they refused the one who warned them on earth, how much more in our case if we turn away from the one who warns from heaven. His voice shook the earth at that time, but now he has promised, "I will once more shake not only earth but heaven." That phrase, "once more," points to (the) removal of shaken, created things, so that what is unshaken may remain. Therefore, we who are receiving the unshakable kingdom should have gratitude, with which we should offer worship pleasing to God in reverence and awe. For our God is a consuming fire (Heb 12,25-28).*

It is a truth that must be announced to every man. At any moment the Lord can come to attest to his Lordship on earth. But also at any moment he can come for the creation of the new heavens and the new earth. The Lord has said it. The present world will end. The earth will not end. The existing universe will end. It will be shaken by the Lord. The God that created it is also the God that will create it anew. It is the God that will give it its eternal stability. When these things will happen, what will become of humanity? Here is the Word of hope of Jesus the Lord. He will come and will gather his elect to lead them with him to eternal glory. Of all the others He will not give a thought. They are not his. They do not belong to him. Where will all of them go? Into eternal darkness. Jesus does not recognize them as his own. He cannot welcome them into his kingdom. He was not their shepherd.

*"But in those days after that tribulation the sun will be darkened, and the moon will not give its light, and the stars will be falling from the sky, and the powers in the heavens will be shaken. And then they will see 'the Son of Man coming in the clouds' with great power and glory, and then he will send out the angels and gather (his) elect from the four winds, from the end of the earth to the end of the sky. "Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near. In the same way, when you see these things happening, know that he is near, at the gates. Amen, I say to you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away. "But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father.*

Today this faith in God and in Christ no longer exists. It is urgent to put it back in every heart.

Mother of God, Angels and Saints, give every light to the Christian so that he gives it to the world.

# JESUS OF NAZARETH IS PASSING BY

# Rev 1,1-4; 2,l-5a; Ps 1; Lk 18,35-43

### 19 NOVEMBER

The Christian is the true Body of Christ, true temple of the Holy Spirit and true dwelling of God on earth. When he passes, Christ Jesus, the Holy Spirit and the heavenly Father pass. We know that those who touched the body of Christ were healed of all infirmities. Peter healed with his shadow. There was not even need to touch his body.

*After making the crossing, they came to land at Gennesaret. When the men of that place recognized him, they sent word to all the surrounding country. People brought to him all those who were sick and begged him that they might touch only the tassel on his cloak, and as many as touched it were healed (Mt 14,34-36). After making the crossing, they came to land at Gennesaret and tied up there. As they were leaving the boat, people immediately recognized him. They scurried about the surrounding country and began to bring in the sick on mats to wherever they heard he was. Whatever villages or towns or countryside he entered, they laid the sick in the marketplaces and begged him that they might touch only the tassel on his cloak; and as many as touched it were healed (Mk 6,53-56).*

*Many signs and wonders were done among the people at the hands of the apostles. They were all together in Solomon's portico. None of the others dared to join them, but the people esteemed them. Yet more than ever, believers in the Lord, great numbers of men and women, were added to them. Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them. A large number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured (At 5,12-16).*

Saint Paul reveals that the Christian takes part in the fullness that is in the body of Christ. In fact, the fullness of divinity dwells physically in him. This is our mystery.

*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).*

The responsibility of the Christian in history is very high. He passes in a place and the light of God, never the darkness of Satan must pass. To him, who is the light of Christ in Christ, man must ask for light. To ask for light, he must see him light in Christ.

*Now as he approached Jericho a blind man was sitting by the roadside begging, and hearing a crowd going by, he inquired what was happening. They told him, "Jesus of Nazareth is passing by." He shouted, "Jesus, Son of David, have pity on me!" The people walking in front rebuked him, telling him to be silent, but he kept calling out all the more, "Son of David, have pity on me!" Then Jesus stopped and ordered that he be brought to him; and when he came near, Jesus asked him, "What do you want me to do for you?" He replied, "Lord, please let me see." Jesus told him, "Have sight; your faith has saved you." He immediately received his sight and followed him, giving glory to God. When they saw this, all the people gave praise to God.*

But today is the Christian the light of Christ in Christ? If he is not it, he must become it. His mission demands it. He is the light of the world. Every man must let himself be illuminated by his light. If the disciple of Jesus from light returns to b and compassion. Is there greater mercy for a Christian to be light in Christ and to give light to every man? Instead we want to remain darkness and from darkness to live our miserable piety.

Most Pure Mother, Angels and Saints, make us light in the Lord to give light to every man.

# TO SEEK AND TO SAVE WHAT WAS LOST

# Rev 3,1-6 .14-2 2; Ps 14; Lk 19,1-10

### 20 NOVEMBER

Looking for who is lost is proper of the mercy of the Lord. After having manifested all the omnipotence of his creative power, the Lord immediately reveals the omnipotence of his power of mercy, piety, forgiveness and promise of salvation. The history of humanity is essentially marked by the compassion and mercy of God. Without the work of divine mercy, nothing would make sense. We would all be condemned to eternal death.

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

In the history of Israel God is always the one who seeks the sinner to invite him to conversion, in repentance and the heartfelt request for forgiveness. David is an example.

*The Lord sent Nathan to David, and when he came to him, he said: "In a certain town there were two men, one rich, the other poor. The rich man had flocks and herds in great numbers. But the poor man had nothing at all except one little ewe lamb that he had bought. He nourished her, and she grew up with him and his children. She shared the little food he had and drank from his cup and slept in his bosom. She was like a daughter to him. Now, the rich man received a visitor, but he would not take from his own flocks and herds to prepare a meal for the wayfarer who had come to him. Instead he took the poor man's ewe lamb and made a meal of it for his visitor." David grew very angry with that man and said to Nathan: "As the Lord lives, the man who has done this merits death! He shall restore the ewe lamb fourfold because he has done this and has had no pity." Then Nathan said to David: "You are the man! Why have you spurned the Lord and done evil in his sight? You have cut down Uriah the Hittite with the sword; you took his wife as your own, and him you killed with the sword of the Ammonites. '" Then David said to Nathan, "I have sinned against the Lord." Nathan answered David: "The Lord on his part has forgiven your sin: you shall not die. But since you have utterly spurned the Lord by this deed, the child born to you must surely die" (2Sam 12,1-14).*

Jesus is sent by the Father to live this mystery in the flesh. He must look for what is lost and put in his heart the truth of God's forgiveness and mercy. He must call every man to conversion, opening to all the doors so that they can access to the Father and obtain from him all compassion in the forgiveness of sins.

*He came to Jericho and intended to pass through the town. Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass that way. When he reached the place, Jesus looked up and said to him, "Zacchaeus, come down quickly, for today I must stay at your house." And he came down quickly and received him with joy. When they all saw this, they began to grumble, saying, "He has gone to stay at the house of a sinner." But Zacchaeus stood there and said to the Lord, "Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over." And Jesus said to him, "Today salvation has come to this house because this man too is a descendant of Abraham. For the Son of Man has come to seek and to save what was lost."*

Certainly he is neither a child of God nor a disciple of Jesus who does not seek sinners to proclaim to them that their sin is already forgiven by their God. They must only ask for forgiveness in true conversion and repentance. It is their obligation.

Faithful Virgin, Angels and Saints ensure that we also call sinners to penitence.

**NOVEMBER 2018**

## THIRD DECADE OF NOVEMBER

# ENGAGE IN TRADE WITH THESE UNTIL I RETURN

# Rev 4,1-11 ; Ps 150; Lk 19,11-28

### 21 NOVEMBER

Talent is the life that God gives to man, because, through it, He can manifest a fragment of his eternal glory. The Psalm says that the heavens tell the glory of the Lord every day. It is enough to contemplate them and every heart must cry out the greatness, the beauty, the magnificence and the omnipotence of our God and Lord. The Book of Wisdom reveals to us that it is sufficient to contemplate the beauty of creation to reach the beauty of its Creator. Instead, man contemplating the heavens of God comes to the declaration of atheism or even to declaring them gods.

*The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.**Day to day pours forth speech, And night to night reveals knowledge.**There is no speech, nor are there words; Their voice is not heard.**Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun,**Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course.**Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat (Ps 19 (18) 1-7). For all men were by nature foolish who were in ignorance of God, and who from the good things seen did not succeed in knowing him who is, and from studying the works did not discern the artisan; But either fire, or wind, or the swift air, or the circuit of the stars, or the mighty water, or the luminaries of heaven, the governors of the world, they considered gods. Now if out of joy in their beauty they thought them gods, let them know how far more excellent is the Lord than these; for the original source of beauty fashioned them. Or if they were struck by their might and energy, let them from these things realize how much more powerful is he who made them. For from the greatness and the beauty of created things their original author, by analogy, is seen. But yet, for these the blame is less; For they indeed have gone astray perhaps, though they seek God and wish to find him. For they search busily among his works, but are distracted by what they see, because the things seen are fair. But again, not even these are pardonable. For if they so far succeeded in knowledge that they* *could speculate about the world, how did they not more quickly find its Lord? (Wis 13,1-9).*

The talent that is life has been enriched by the Lord with many other talents, both for the body and for the spirit. Every man must produce fruits according to the number of talents received. It is through the fruits that the greatness of the Creator and Lord is revealed and manifested.

*While they were listening to him speak, he proceeded to tell a parable because he was near Jerusalem and they thought that the kingdom of God would appear there immediately. So he said, "A nobleman went off to a distant country to obtain the kingship for himself and then to return. He called ten of his servants and gave them ten gold coins and told them, 'Engage in trade with these until I return.' His fellow citizens, however, despised him and sent a delegation after him to announce, 'We do not want this man to be our king.' But when he returned after obtaining the kingship, he had the servants called, to whom he had given the money, to learn what they had gained by trading. The first came forward and said, 'Sir, your gold coin has earned ten additional ones.' He replied, 'Well done, good servant! You have been faithful in this very small matter; take charge of ten cities.' Then the second came and reported, 'Your gold coin, sir, has earned five more.' And to this servant too he said, 'You, take charge of five cities.' Then the other servant came and said, 'Sir, here is your gold coin; I kept it stored away in a handkerchief, for I was afraid of you, because you are a demanding person; you take up what you did not lay down and you harvest what you did not plant.' He said to him, 'With your own words I shall condemn you, you wicked servant. You knew I was a demanding person, taking up what I did not lay down and harvesting what I did not plant; why did you not put my money in a bank? Then on my return I would have collected it with interest.' And to those standing by he said, 'Take the gold coin from him and give it to the servant who has ten.' But they said to him, 'Sir, he has ten gold coins.' 'I tell you, to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. Now as for those enemies of mine who did not want me as their king, bring them here and slay them before me.'" After he had said this, he proceeded on his journey up to Jerusalem.*

Whoever does not show the glory of God through his fruits has no right to enter his kingdom. He did not manifest God to his brothers. God will not show His glory to him.

Wise Virgin, Angels and Saints, help us produce good fruits for the glory of God.

# THEY WILL NOT LEAVE ONE STONE UPON ANOTHER

# Rev 5.1-10; Ps 149; Lk 19,41-44

### 22 NOVEMBER

The temple of Jerusalem is chosen by the Lord as his house on earth, to be close to his people, so that he can always lead it along the path of the Covenant. If the people is not interested in the Covenant, it does not walk in its Law, it become idolatrous and the temple is useless. Leaving it safe and sound would be a sign of great illusion. It is destroyed so everyone might know that God no longer lives in Jerusalem.

*After Solomon finished building the temple of the Lord, the royal palace, and everything else that he had planned, the Lord appeared to him a second time, as he had appeared to him in Gibeon. The Lord said to him: "I have heard the prayer of petition which you offered in my presence. I have consecrated this temple which you have built; I confer my name upon it forever, and my eyes and my heart shall be there always. As for you, if you live in my presence as your father David lived, sincerely and uprightly, doing just as I have commanded you, keeping my statutes and decrees, I will establish your throne of sovereignty over Israel forever, as I promised your father David when I said, 'You shall always have someone from your line on the throne of Israel.' But if you and your descendants ever withdraw from me, fail to keep the commandments and statutes which I set before you, and proceed to venerate and worship strange gods, I will cut off Israel from the land I gave them and repudiate the temple I have consecrated to my honour. Israel shall become a proverb and a byword among all nations, and this temple shall become a heap of ruins. Every passerby shall catch his breath in amazement, and ask, 'Why has the Lord done this to the land and to this temple?' Men will answer: 'They forsook the Lord, their God, who brought their fathers out of the land of Egypt; they adopted strange gods which they worshiped and served. That is why the Lord has brought down upon them all this evil'" (1Kings 9,1-9).*

The Second Book of the Maccabees reveals that the temple was chosen to serve the people, not the people for the temple. The temple is the means, the people is the end. If the end no longer exists, not even the means is right to exist. What good is a temple to a people not of God? It is demolished so everyone will know that it is no more of God.

*Puffed up in spirit, Antiochus did not realize that it was because of the sins of the city's inhabitants that the Lord was angry for a little while and hence disregarded the holy Place. If they had not become entangled in so many sins, this man, like Heliodorus, who was sent by King Seleucus to inspect the treasury, would have been flogged and turned back from his presumptuous action as soon as he approached. The Lord, however, had not chosen the people for the sake of the Place, but the Place for the sake of the people. Therefore, the Place itself, having shared in the people's misfortunes, afterward participated in their good fortune; and what the Almighty had forsaken in his anger was restored in all its glory, once the great Sovereign became reconciled* *(2Mac 5,17-20).*

Today, however, we are proceeding in a quite different way. Being Christ Jesus the temple on the earth of the living God, the world, even the Christian one, has decided to destroy itself the temple that is Christ, so no one might remind it what the end of its life is.

*As he drew near, he saw the city and wept over it, saying, "If this day you only knew what makes for peace - but now it is hidden from your eyes. For the days are coming upon you when your enemies will raise a palisade against you; they will encircle you and hem you in on all sides. They will smash you to the ground and your children within you, and they will not leave one stone upon another within you because you did not recognize the time of your visitation."*

The decision to destroy Christ is the same one taken by the Jews. They were no longer of God. They had to remove the One who reminded them of the true God. Today the world no longer wants to have any relationship with the true God, it must remove the one who remembers the true God. Removing Christ from history, everyone can worship his God. However, it is ignored that only Christ carries within himself the only living and true God. Once Christ is removed, everyone worships the idol fabricated by his mind and heart. A sad Christian reality!

Queen of Prophets, Angels and Saints, do not allow false prophecy to ruin the Church.

# THEY COULD FIND NO WAY TO ACCOMPLISH THEIR PURPOSE

# Rev 10,8-11; Ps 118; Lk 19,45-48

### 23 NOVEMBER

The Book of the Prophet Isaiah reveals a very high truth. God must do nothing for the ruin of a people or a nation. When sin has occupied every space of the mind, of the heart and of the soul of man, God can no longer send his spirit of wisdom and a people, a nation are lost. Without wisdom, a gift from God, there is disorientation.

*Oracolo sull’Egitto. Ecco, il Signore cavalca una nube leggera ed entra in Egitto. Crollano gli idoli dell’Egitto Oracle on Egypt: See, the Lord is riding on a swift cloud on his way to Egypt; The idols of Egypt tremble before him, the hearts of the Egyptians melt within them. I will rouse Egypt against Egypt: brother will war against brother, Neighbour against neighbour, city against city, kingdom against kingdom. The courage of the Egyptians ebbs away within them, and I will bring to nought their counsel; They shall consult idols and charmers, ghosts and spirits. I will deliver Egypt into the power of a cruel master, A harsh king who shall rule over them, says the Lord, the Lord of hosts. The waters shall be drained from the sea, the river shall shrivel and dry up; Its streams shall become foul, and the canals of Egypt shall dwindle and dry up. Reeds and rushes shall wither away, and bulrushes on the bank of the Nile; All the sown land along the Nile shall dry up and blow away, and be no more. The fishermen shall mourn and lament, all who cast hook in the Nile; Those who spread their nets in the water shall pine away. The linen-workers shall be disappointed, the combers and weavers shall turn pale; The spinners shall be crushed, all the hired labourers shall be despondent. Utter fools are the princes of Zoan! the wisest of Pharaoh's advisers give stupid counsel. How can you say to Pharaoh, "I am a disciple of wise men, of ancient kings"? Where then are your wise men? Let them tell you and make known What the Lord of hosts has planned against Egypt. The princes of Zoan have become fools, the princes of Memphis have been deceived. The chiefs of her tribes have led Egypt astray. The Lord has prepared among them a spirit of dizziness, And they have made Egypt stagger in whatever she does, as a drunkard staggers in his vomit. Egypt shall have no work to do for head or tail, palm branch or reed (Is 19,1-15).*

The prophet Hosea reveals instead that wisdom is lacking in the Lord's people, when it lets itself be led by the spirit of prostitution, which is idolatry. Idolatry, a sin against the first Commandment, drives wisdom away. There is only room for folly.

*They consult their piece of wood, and their wand makes pronouncements for them, For the spirit of harlotry has led them astray; they commit harlotry, forsaking their God. On the mountaintops they offer sacrifice and on the hills they burn incense, Beneath oak and poplar and terebinth, because of their pleasant shade (Hos 4,12-13). Their deeds do not allow them to return to their God; For the spirit of harlotry is in them, and they do not recognize the Lord (Hos 5,4).*

The Gospel shows us that with the entry of Jesus into Jerusalem the Jews are confused. They lack all wisdom and intelligence. They do not know what to do to eliminate him. They can do nothing against Christ the Lord because people hang on his lips.

*Then Jesus entered the temple area and proceeded to drive out those who were selling things, saying to them, "It is written, 'My house shall be a house of prayer, but you have made it a den of thieves.'" And every day he was teaching in the temple area. The chief priests, the scribes, and the leaders of the people, meanwhile, were seeking to put him to death, but they could find no way to accomplish their purpose because all the people were hanging on his words.*

The confusion of the mind and heart is born from the truth of Christ Jesus. All the prophecies must be fulfilled. The death of the Lord will have to take place according to what has been foretold by God, not by the will of the Jews, according to their methods of the time. Jesus must not die at the hands of the Jews. They will have to hand him over to the pagans, because He will have to die by crucifixion. He will have to go through the most humiliating death of those times and of all times. Just as Satan submits to Christ, so too his fruits, which are sin, must submit to God. As Satan cannot be destroyed so neither can the sinner be destroyed, but both must always obey God. Satan must always obey God, even when he does evil.

Most Pure Virgin, Angels and Saints ensure that the will of God is always carried out through us.

# AT THE RESURRECTION WHOSE WIFE WILL THAT WOMAN BE?

# Rev 11,4-12; Ps 143; Lk 20,27-40

### 24 NOVEMBER

In the people of God, the resurrection for life or for eternal condemnation was revealed faith, contained in the Prophetic Scriptures. Just as life and eternal death were most pure faith, having ended the time of man on earth. We can affirm that these truths were firm, supporting and well defined and delineated pillars of the Ancient Revelation.

*After he had died, they tortured and maltreated the fourth brother in the same way. When he was near death, he said, "It is my choice to die at the hands of men with the God-given hope of being restored to life by him; but for you, there will be no resurrection to life." Most admirable and worthy of everlasting remembrance was the mother, she exhorted each of them in these words: "I do not know how you came into existence in my womb; it was not I who gave you the breath of life, nor was it I who set in order the elements of which each of you is composed. Therefore, since it is the Creator of the universe who shapes each man's beginning, as he brings about the origin of everything, he, in his mercy, will give you back both breath and life, because you now disregard yourselves for the sake of his law." Martyrdom of Mother and Sons Antiochus, suspecting insult in her words, thought he was being ridiculed. As the youngest brother was still alive, the king appealed to him, not with mere words, but with promises on oath, to make him rich and happy if he would abandon his ancestral customs: he would make him his Friend and entrust him with high office. When the youth paid no attention to him at all, the king appealed to the mother, urging her to advise her boy to save his life. After he had urged her for a long time, she went through the motions of persuading her son. In derision of the cruel tyrant, she leaned over close to her son and said in their native language: "Son, have pity on me, who carried you in my womb for nine months, nursed you for three years, brought you up, educated and supported you to your present age. I beg you, child, to look at the heavens and the earth and see all that is in them; then you will know that God did not make them out of existing things; and in the same way the human race came into existence. Do not be afraid of this executioner, but be worthy of your brothers and accept death, so that in the time of mercy I may receive you again with them" (2Mac 7,13-29).*

The Sadducees did not believe in many Books of Scripture, in particular they did not lend any faith to the so-called Deuterocanonic Books. Jesus can only appeal to the Book of Exodus. It was accepted by them as their Canon Book. In this Book God manifests himself as the God of Abraham, the God of Isaac and the God of Jacob. Since God is not God of the dead, but of the living. The Patriarchs have not returned to nothingness, they are with God.

*Some Sadducees, those who deny that there is a resurrection, came forward and put this question to him, saying, "Teacher, Moses wrote for us, 'If someone's brother dies leaving a wife but no child, his brother must take the wife and raise up descendants for his brother.' Now there were seven brothers; the first married a woman but died childless. Then the second and the third married her, and likewise all the seven died childless. Finally the woman also died. Now at the resurrection whose wife will that woman be? For all seven had been married to her." Jesus said to them, "The children of this age marry and remarry; but those who are deemed worthy to attain to the coming age and to the resurrection of the dead neither marry nor are given in marriage. They can no longer die, for they are like angels; and they are the children of God because they are the ones who will rise. That the dead will rise even Moses made known in the passage about the bush, when he called 'Lord' the God of Abraham, the God of Isaac, and the God of Jacob; and he is not God of the dead, but of the living, for to him all are alive." Some of the scribes said in reply, "Teacher, you have answered well." And they no longer dared to ask him anything.*

Jesus does not limit himself to reminding the ancient faith. He adds truth to truth. Resurrection is not a natural process. It is a true creative work of divine omnipotence. God will call our body from dust, that is, from ashes and dust and will give it life again. But not life of matter, but life of spirit and of light. The body will be transformed into spirit for everyone, it will reunite with the soul. The human person will be recomposed again. Those who have done good will be clothed with his very light. Instead, those who did evil will be covered with darkness and eternal infamy. Today it is this truth that is disappearing from our faith. The resurrection of condemnation is denied.

Mother of God, Angels and Saints, put the very pure truth of Jesus into the hearts of Christians.

# TO TESTIFY TO THE TRUTH

# Dn 7,13-14; Ps 92; Rev 1,5-8; Jn 18,33b-37

### 25 NOVEMBER

Being and truth are one. What is the truth of God? He is the eternal Being, without beginning and without end, from whose omnipotent Word being and all that exists outside of Him, be it visible or invisible, near or far were created. This is a first truth of being. If man wants to remain in his being that is life, that in him it is the fruit of many "parts of being" that must live in perfect harmony, he is obliged to receive it perpetually from his Lord and Creator. How does man constantly receive his being? Obeying every Word that his God addresses to him. Is he in the Word? Does he obey it? He draws on being, remains in the truth of his being received. Does he come out of the Word? Is he made disobedient to it? He loses his being received, enters a process of death, which can also lead to eternal death. This is the first, fundamental and essential truth of man.

A second truth must be immediately highlighted. Man gets out of his being and enters death. An image might help us understand what happen. Let us take a car, even the most beautiful, the most perfect, the most modern and the most complex. Let us not talk about an accident that devastates and totally ruins it, but also of a simple scratch. It cannot be repaired by itself. It takes the hand of those who built and thought of it. New parts are needed, in the event of a serious accident. New paint is also needed in case of scratches or other superficial damage. This is the truth of the car. The truth of man is in all similar. The man sins. He gets out of the Word. He enters death. Only God can call him back to life. Only He might raise and reassemble him. Without God his "pieces" do not work, because they are not connected to each other and moreover they are broken. Each piece is broken and must be repaired, adjusted and often even replaced.

Who is Jesus? The only "divine mechanic" sent by the Father to give man his truth, even to give him a more wonderful one. This means that He comes to bear witness to the truth. He comes to tell every man that only his Father is the Eternal Being from whom everything receives its particular being. But even today man, who lies in death, can receive his new being only from his Father. His Father gives it to him only through Him. But He only gives it to those who believe that He is the only "divine Mechanic" sent by the Father to completely redo man, regenerating, recreating, remaking him in his Holy Spirit. Rather, by giving his Holy Spirit as the new Breath of life, so that He may always be led towards the Father and no longer towards evil. Without faith in Christ there is no return to the truth.

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

All the kingdoms of the earth live in falsehood, because man is in falsehood. A false man cannot build a true kingdom. The kingdom of Jesus is a kingdom that has nothing to do with the kingdoms of here below. He did not come to take something away from anyone, but to give new life to every man. He bears witness to the truth by not saying words of truth, but by making man true, giving him his truth in a manner even more radiant than that of his origins. Pilate thinks that truth is a word, a concept. He ignores that for Jesus it is the true, new creation of man, most pure regeneration and a gift to the man of his Holy Spirit, as the new Breath of life.

Most Pure Virgin, Angels and Saints ensure that we advance from truth to truth in Christ Jesus.

# HAS OFFERED HER WHOLE LIVELIHOOD

# Rev 14,1-3.4b-5; Ps 23; Lk 21,1-4

### 26 NOVEMBER

Whoever wants to serve and love the Lord must live his life as a perennial, uninterrupted creation of his Lord. Without this faith in the God who creates our life, we cannot walk with him. Who walks must only think of walking. If he thinks of anything else he does not walk, he stops, while God never stops. This truth is the rule of following Jesus. Following Christ is going after Christ. If you go after Him, you cannot think of anything else but walking. Everything disappears, only the path remains. The disciple is asked to walk. Everything else will be done by the Heavenly Father.

The Lord asked Moses to walk. If the people walk and as long as they walk, they can neither plough nor sow nor gather. Who will give them bread to satisfy their hunger? The Lord thinks of this. He makes water flow from the hard stone, from the rock. He makes bread come down from the sky every night. Elijah must walk with the Lord. First he is fed by a crow. Then by a poor, indeed very poor widow, in Sarepta in Sidone. Jesus calls men to follow him. They walk with Christ, behind Him. The Father provides for their nourishment. Even when Jesus sends his missionaries, they go, but entrusted to the providence of the Father, who every day will create for them what is necessary for their sustenance.

*Jesus sent out these twelve after instructing them thus, "Do not go into pagan territory or enter a Samaritan town. Go rather to the lost sheep of the house of Israel. As you go, make this proclamation: 'The kingdom of heaven is at hand.' Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give. Do not take gold or silver or copper for your belts; no sack for the journey, or a second tunic, or sandals, or walking stick. The laborer deserves his keep (Mt 10,5-10).*

*As they were proceeding on their journey someone said to him, "I will follow you wherever you go." Jesus answered him, "Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head." And to another he said, "Follow me." But he replied, "(Lord,) let me go first and bury my father." But he answered him, "Let the dead bury their dead. But you, go and proclaim the kingdom of God." And another said, "I will follow you, Lord, but first let me say farewell to my family at home." (To him) Jesus said, "No one who sets a hand to the plough and looks to what was left behind is fit for the kingdom of God" (Lk 9,57-62).*

This is the difference between the poor widow and all the others. The widow lets herself be created every day by her Lord. The gift she gave to her God bears witness to this. She gave him everything, without holding back anything for herself. She lives for her God and from Him. The after for her is the true creation of her Lord. On the other hand, others hold their lives firmly in their hands. They give to the Lord, but of their superfluity. They have to look after themselves and therefore they must always do the calculations well. But if we calculate with God, he too calculates with us. We are the ones who lose, certainly not him. We lose his Providence. We remain deprived of his every gift. We will be poor forever.

*When he looked up he saw some wealthy people putting their offerings into the treasury and he noticed a poor widow putting in two small coins. He said, "I tell you truly, this poor widow put in more than all the rest; for those others have all made offerings from their surplus wealth, but she, from her poverty, has offered her whole livelihood."*

Whoever in the faith lets himself be created every moment by his God, he lacks nothing. Instead, who holds his life tight in his hands will always miss everything. God might not help him, because he does nothing and has done nothing to be helped by his Lord. Faith understood as obedience to the word of the Lord always asks us to give everything we have or possess to go where the Word sends, to do what the Word asks. The poor widow thus becomes a model of the true disciple of Jesus. One leaves what he possesses, to entrust himself entirely to the divine providence creator of our future.

Mother of God, Angels and Saints, make us true disciples, always obedient to the Word.

# SEE THAT YOU NOT BE DECEIVED

# Rev 14,14-19; Ps 95; Lk 21,5-11

### 27 NOVEMBER

Jesus warns his disciples. They must take care not to let be deceived. Are there certain, infallible rules, so as not to fall into Satan's deception? Saint Peter gives faith as an infallible rule. But not a faith thought and studied by man, but a faith that is very pure listening to the Word of God and of Christ Jesus. Satan speaks. God speaks. Christ speaks. Whoever wishes not to be deceived must always be anchored in the Word of Jesus. If the whole world, Angels and Demons, men and women, Christians and pagans said a word contrary or different even in very small things from that of Jesus, who does not want to be deceived, even if he is alone, must remain in the Word of God and of Jesus. It is the only way not to be dragged into the lies of the Evil One.

*So humble yourselves under the mighty hand of God, that he may exalt you in due time. Cast all your worries upon him because he cares for you. Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for (someone) to devour. Resist him, steadfast in faith, knowing that your fellow believers throughout the world undergo the same sufferings. The God of all grace who called you to his eternal glory through Christ (Jesus) will himself restore, confirm, strengthen, and establish you after you have suffered a little. To him be dominion forever. Amen. (1Pt 5,6-11).*

But how to know a deceiver or a bad false prophet? Another rule that Jesus gives us are the works. When the works are bad, the person is certainly not good. He cannot say right, true things. He will always speak from the fullness of his heart.

*"Beware of false prophets, who come to you in sheep's clothing, but underneath are ravenous wolves. By their fruits you will know them. Do people pick grapes from thorn bushes, or figs from thistles? Just so, every good tree bears good fruit, and a rotten tree bears bad fruit. A good tree cannot bear bad fruit, nor can a rotten tree bear good fruit. Every tree that does not bear good fruit will be cut down and thrown into the fire. So by their fruits you will know them (Mt 7,15-20).*

*"Either declare the tree good and its fruit is good, or declare the tree rotten and its fruit is rotten, for a tree is known by its fruit. You brood of vipers, how can you say good things when you are evil? For from the fullness of the heart the mouth speaks. A good person brings forth good out of a store of goodness, but an evil person brings forth evil out of a store of evil. I tell you, on the day of judgment people will render an account for every careless word they speak. By your words you will be acquitted, and by your words you will be condemned" (Mt 12,33-37).*

There is only one infallible rule for not falling into Satan's deception. Follow what is written. But not just to one word. We could fall into heresy. All the Scriptures, all Tradition, all the solemn Magisterium of the Church, are the infallible rule not to fall into deception. All the deceptions were born within the religion of Christ Jesus because one a Word of the Gospel was taken and the others were omitted. Communion is the Eternal law of the Holy Spirit. Communion of Words, communion of persons, communion of ministries and communion of charismas.

*While some people were speaking about how the temple was adorned with costly stones and votive offerings, he said, "All that you see here - the days will come when there will not be left a stone upon another stone that will not be thrown down." Then they asked him, "Teacher, when will this happen? And what sign will there be when all these things are about to happen?" He answered, "See that you not be deceived, for many will come in my name, saying, 'I am he,' and 'The time has come.' Do not follow them! When you hear of wars and insurrections, do not be terrified; for such things must happen first, but it will not immediately be the end." Then he said to them, "Nation will rise against nation, and kingdom against kingdom. There will be powerful earthquakes, famines, and plagues from place to place; and awesome sights and mighty signs will come from the sky.*

Communion is lived only in great humility. Only in humility one hears the Spirit.

Mother of God, Angels and Saints, do not allow egoism to destroy communion.

# BY YOUR PERSEVERANCE

# Rev 15,1-4; Ps 97; Lk 21,12-19

### 28 NOVEMBER

Perseverance is in faith. Faith is obedience to every Word that has come out and comes out of the mouth of God. We begin with the Word, we remain in the Word, we walk in the Word, we proceed from Word to Word, or from faith to faith. Without Word there is no faith, there is not even perseverance in justice and in truth.

*Then the LORD answered me and said: Write down the vision Clearly upon the tablets, so that one can read it readily. For the vision still has its time, presses on to fulfilment, and will not disappoint; If it delays, wait for it, it will surely come, it will not be late. The rash man has no integrity; but the just man, because of his faith, shall live (Hab 2,2-4).* *For I am not ashamed of the gospel. It is the power of God for the salvation of everyone who believes: for Jew first, and then Greek. For in it is revealed the righteousness of God from faith to faith; as it is written, "The one who is righteous by faith will live" (Rm 1,16-17).* *But we are sure in your regard, beloved, of better things related to salvation, even though we speak in this way. For God is not unjust so as to overlook your work and the love you have demonstrated for his name by having served and continuing to serve the holy ones. We earnestly desire each of you to demonstrate the same eagerness for the fulfilment of hope until the end, so that you may not become sluggish, but imitators of those who, through faith and patience, are inheriting the promises (Heb 6,9-12).* *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. In your struggle against sin you have not yet resisted to the point of shedding blood (Heb 12,1-4).*

Perseverance is in love. Love is giving the heart to the Word and to obedience. The heart must be given in a total, full way. Jesus voluntarily offered himself to the passion. He put all his soul and his spirit, full of all the love for the Father.

*"To the angel of the church in Ephesus, write this: " 'The one who holds the seven stars in his right hand and walks in the midst of the seven gold lampstands says this: "I know your works, your labour, and your endurance, and that you cannot tolerate the wicked; you have tested those who call themselves apostles but are not, and discovered that they are impostors. Moreover, you have endurance and have suffered for my name, and you have not grown weary. Yet I hold this against you: you have lost the love you had at first. Realize how far you have fallen. Repent, and do the works you did at first. Otherwise, I will come to you and remove your lamp stand from its place, unless you repent. But you have this in your favour: you hate the works of the Nicolaitans, which I also hate. " '"Whoever has ears ought to hear what the Spirit says to the churches. To the victor I will give the right to eat from the tree of life that is in the garden of God"' (Rev 2,1-7).*

Falling from love is easy. The other sees whether we obey for love or work by career or profession. Love is the truth of faith. Without love obedience is a dead work. It does not produce any fruit of true salvation. Love is like the sun for plants. Without the sun of love that warms the heart, everything becomes icy work.

*"Before all this happens, however, they will seize and persecute you, they will hand you over to the synagogues and to prisons, and they will have you led before kings and governors because of my name. It will lead to your giving testimony. Remember, you are not to prepare your defence beforehand, for I myself shall give you a wisdom in speaking that all your adversaries will be powerless to resist or refute. You will even be handed over by parents, brothers, relatives, and friends, and they will put some of you to death. You will be hated by all because of my name, but not a hair on your head will be destroyed. By your perseverance you will secure your lives.*

Love and faith are lived in persecution. Perseverance is up to the bloodshed.

Queen of Martyrs, Angels and Saints make us grow from faith to faith and from love to love.

# UNTIL THE TIMES OF THE GENTILES ARE FULFILLED

# Rev 18,1- 2.21-2 3; 19,1-3.9a; Ps 99; Lk 21,20-28

### 29 NOVEMBER

Prophets reveal that God is the Lord of peoples and nations. No kingdom on earth and no king must feel masters, lords and rulers of the world or of history. Everyone must know that in every instant and moment the Lord can intervene in his creation and overturn it, disfigure it and deprive it of all security. No man is God and never might he be it. Every man is mortal. Today, he reigns, tomorrow he will be in the dust. If a kingdom prevails over another kingdom it is because the Lord permits it. However, the dominant kingdom will always have to know that it will become a dominated kingdom. Knowing this, it will always act with great justice, humanity and respect; it will abstain from every evil, evil action and from every useless evil. Evil is always useless in itself. But there is an evil in evil that makes man's actions abominable, nefarious, perverse, cruel, wicked and ruthless. This satanic, diabolical and infernal evil, is always in hatred to the Lord and always He intervenes with his divine and eternal justice in history. The Lord also grants time to evil, then time is fulfilled and it is the hour of his judgment and perfect justice. The Book of the Apocalypse announces Christ Jesus as the only Lord of history.

*I saw a scroll in the right hand of the one who sat on the throne. It had writing on both sides and was sealed with seven seals. Then I saw a mighty angel who proclaimed in a loud voice, "Who is worthy to open the scroll and break its seals?" But no one in heaven or on earth or under the earth was able to open the scroll or to examine it. I shed many tears because no one was found worthy to open the scroll or to examine it. One of the elders said to me, "Do not weep. The lion of the tribe of Judah, the root of David, has triumphed, enabling him to open the scroll with its seven seals." Then I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb that seemed to have been slain. He had seven horns and seven eyes; these are the (seven) spirits of God sent out into the whole world. He came and received the scroll from the right hand of the one who sat on the throne. When he took it, the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones. They sang a new hymn: "Worthy are you to receive the scroll and to break open its seals, for you were slain and with your blood you purchased for God those from every tribe and tongue, people and nation. You made them a kingdom and priests for our God, and they will reign on earth" (Rev 5,1-10).*

The pagans can conquer Jerusalem not for their strength, but for the weakness of the city. The Lord had put a wall of fire around it. It turned it off with its sin. The wall no longer exists and even a fox can conquer it.

*"When you see Jerusalem surrounded by armies, know that its desolation is at hand. Then those in Judea must flee to the mountains. Let those within the city escape from it, and let those in the countryside not enter the city, for these days are the time of punishment when all the scriptures are fulfilled. Woe to pregnant women and nursing mothers in those days, for a terrible calamity will come upon the earth and a wrathful judgment upon this people. They will fall by the edge of the sword and be taken as captives to all the Gentiles; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles are fulfilled. "There will be signs in the sun, the moon, and the stars, and on earth nations will be in dismay, perplexed by the roaring of the sea and the waves. People will die of fright in anticipation of what is coming upon the world, for the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand."*

What is said for Jerusalem is valid for every man. God has placed a wall of fire around it. With sin all divine fire is extinguished and one remains without any protection. One is abandoned to himself. There is no resistance, protection and defence. He is at the mercy of every invading and destructive agent. Let everyone pay attention not to extinguish the fire. But also let everyone always remain in humility and great justice. Every sin destroys the wall of fire and the winner already becomes a defeated.

Wise Virgin, Angels and Saints ensure that we never extinguish the wall of fire around us.

# AS HE WAS WALKING BY THE SEA OF GALILEE

# Rm 10,9-18; Ps 18; Mt 4,18-22

### 30 NOVEMBER

The Gospel according to John presents Andrew as the first missionary of Christ the Lord. He is the first one that speaks of Jesus and leads to Jesus. The evangelizing mission is not saying a Word of truth or of Him, but it is bringing to Christ truth and light, that in him, those who are converted to his Word, make truth and light. One says Christ and he brings to Christ.

*The next day John was there again with two of his disciples, and as he watched Jesus walk by, he said, "Behold, the Lamb of God." The two disciples heard what he said and followed Jesus. Jesus turned and saw them following him and said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" He said to them, "Come, and you will see." So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon. Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus. He first found his own brother Simon and told him, "We have found the Messiah" (which is translated Anointed). Then he brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you will be called Kephas" (which is translated Peter) (Jn 1,35-42).*

Andrew is also the One who, at the time of the multiplication of the loaves, tells Jesus Lord that in the crowd there is a boy with five loaves of barley and two fish. First he helps Peter by bringing him to Christ. Now he helps Christ in the revelation and manifestation that he will have to give to his people. The one of Andrew is a sublime mission: always helping.

*When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" He said this to test him, because he himself knew what he was going to do. Philip answered him, "Two hundred days' wages worth of food would not be enough for each of them to have a little (bit)." One of his disciples, Andrew, the brother of Simon Peter, said to him, "There is a boy here who has five barley loaves and two fish; but what good are these for so many?" Jesus said, "Have the people recline." Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat (Jn 6,5-13).*

Andrew helps Peter, helps Christ, helps Philip; by helping Philip he helps the Greeks who want to know Jesus. Here is the mission of the disciple of Jesus: always helping. Helping man to go to Christ, helping Christ to go to man.

*Now there were some Greeks among those who had come up to worship at the feast. They came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we would like to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus (Jn 12,20-22).*

After all, this is the mission of every disciple of Jesus: being of help to God and to man. One is of help to man by leading man to God through Christ Jesus. One is of help to God by bringing God, through Christ Jesus, to every man.

*As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. He said to them, "Come after me, and I will make you fishers of men." At once they left their nets and followed him. He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, and immediately they left their boat and their father and followed him.*

God needs to be helped. Without human help, his work of salvation and redemption is not accomplished. The whole of humanity lies submerged in its desire for God.

Help of Christians, Angels and Saints ensure that man meets God and God man for us.