**OCTOBER 2019**

**FIRST DECADE OF OCTOBER**

## He resolutely determined to journey

## Zc B.20-23; Ps 86; Lk 9,51-56

### 1 OCTOBER

In every moment of his life, Jesus knows what he must do, where to go, whom to meet and what to say. He is enveloped by the Holy Spirit. Wisdom, strength, counsel, intellect, knowledge, piety and fear of the Lord are perfect in Him. He listens to the command of the Holy Spirit and immediately gives it fulfilment. The Holy Spirit has put in his heart the great desire to give life for salvation and that is what He wants. He lives to listen to the Spirit of the Lord. His life does not know other purposes. This same listening to the Spirit Jesus asks of each of his disciples. Everything is from this listening.

*"I have come to set the earth on fire, and how I wish it were already blazing! There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! Do you think that I have come to establish peace on the earth? No, I tell you, but rather division. From now on a household of five will be divided, three against two and two against three; a father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law" (Lk 12,48-53).*

Days go by, desire does not; it does not change, it is not altered, but becomes ever stronger. His thirst becomes more engaging. All his soul, his spirit and his body are thirsty for the will of the Father. The will of the Father is his sacrifice.

*Jesus answered them, "The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honour whoever serves me. "I am troubled now. Yet what should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it and will glorify it again." The crowd there heard it and said it was thunder; but others said, "An angel has spoken to him." Jesus answered and said, "This voice did not come for my sake but for yours. Now is the time of judgment on this world; now the ruler of this world will be driven out. And when I am lifted up from the earth, I will draw everyone to myself." He said this indicating the kind of death he would die (Jn 12,23-33).*

The time has come. Jerusalem awaits its king. Even the cross awaits its king. The Holy Spirit puts in the heart of Jesus the firm decision to walk towards Jerusalem, towards the cross and He promptly obeys. We cannot resist the Spirit. He commands and Jesus obeys. He wants and Jesus performs. He speaks and Jesus listens. He desires and every desire for Jesus is a command. Arriving even with a second of delay where the Spirit sends him, means compromising the work of salvation. Jesus never missed an appointment set by the Holy Spirit. He never arrived a minute late. In a minute the story of a person changes and with it the history of humanity. Obedience is everything for Christ Jesus and it is all for the disciples.

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

We are redemption, saved and justified by the obedience of Jesus. Saint Paul says of Christ the Lord who became obedient until death on the cross. To obey he was annihilated, humiliated, insulted, scourged, stripped, beaten, spit and nailed on the wood of his torture. Today Jesus takes the firm decision to set out for his crucifixion. The death of the cross did not happen to Jesus. He offered himself to it freely, in full conscience and through the most pure obedience to the Holy Spirit. Doing the will of the Father is the mission of Jesus on our earth.

Mother of God, Angels and Saints, make us perfect imitators of Jesus. Give us his obedience.

## Their angels in heaven always look

## Ex 23,20-23; Ps 90; Mt 18,1-5.10

### 2 OCTOBER

Those who read the Book of Tobias will discover that one of the seven Angels, always ready to enter God's presence, is sent to take care of a young man who has to face a long journey through the roads of this world. He takes Tobiah in custody and leads him safe and sound, helping him to carry out the mission that his father had entrusted to them and in addition he makes sure that during the journey he marries Sara, one of his kinship. Here is an excerpt of this accompaniment and the teachings offered.

*Then she stopped weeping. When the boy left home, accompanied by the angel, the dog followed Tobiah out of the house and went with them. The travellers walked till nightfall, and made camp beside the Tigris River. Now when the boy went down to wash his feet in the river, a large fish suddenly leaped out of the water and tried to swallow his foot. He shouted in alarm. But the angel said to him, "Take hold of the fish and don't let it get away!" The boy seized the fish and hauled it up on the shore. The angel then told him: "Cut the fish open and take out its gall, heart, and liver, and keep them with you; but throw away the entrails. Its gall, heart, and liver make useful medicines." After the lad had cut the fish open, he put aside the gall, heart, and liver. Then he broiled and ate part of the fish; the rest he salted and kept for the journey. Afterward they travelled on together till they were near Media. The boy asked the angel this question: "Brother Azariah, what medicinal value is there in the fish's heart, liver, and gall?" He answered: "As regards the fish's heart and liver, if you burn them so that the smoke surrounds a man or a woman who is afflicted by a demon or evil spirit, the affliction will leave him completely, and no demons will ever return to him again. And as for the gall, if you rub it on the eyes of a man who has cataracts, blowing into his eyes right on the cataracts, his sight will be restored" (Tb 6,1-9).*

What happens visibly with the Angel Raphael and Tobiah, happens in an invisible way with each Guardian Angel and who has been entrusted to him. While Raphael was sent thanks to Father Tobi's works of mercy, the Guardian Angel acts for faith and prayer. If we do not believe in Him, if we do not invoke Him, He might do nothing for us: he is near us, lives with us, but does not live for us. Even if He advises us, we are deaf to his every advice, teaching, speech and we get lost. Never could have Tobiah alone made that long journey. He would have been lost after the first stretches of road. Thus none of us might make the journey of life, if we are abandoned to ourselves. By his goodness the Lord puts his angel beside us. We put our faith and our prayer. We also add all the love for Him and all humility for us, knowing that without Him we lose ourselves. Love, humility, faith and prayer will ensure that he walks with us and we walk with him for all the days of our life. God is great in his love for us. We too should be great in love for our own selves. We know that with Him we can do the will of the Lord. We just have to believe, pray, love him, be humble and less proud and presumptuous.

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

Jesus asks every man to pay close attention so that no child is despised. Children must be loved, kept in love and helped to grow in virtue. We must offer them the best of our faith, hope and charity. We must live in perfect exemplarity before them. So they see that we love Jesus and his Gospel and they will prepare the heart to love Jesus and his Word. If we behave well with children, the Angels will behave well with us. They will love us because we love the children entrusted to them. If we do not love children, they might not love us and if they do not love us, not even the Lord might bless us.

Mother of God, Angels and Saints arrange that we adults are exemplary in all towards children.

## The harvest is abundant but the labourers are few

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

### 3 OCTOBER

Jethro notes that the harvest is a lot. He suggests to Moses how to multiply his strength. Only one proposal was enough to give the job a great streamlining and speed.

*The next day Moses sat in judgment for the people, who waited about him from morning until evening. When his father-in-law saw all that he was doing for the people, he inquired, "What sort of thing is this that you are doing for the people? Why do you sit alone while all the people have to stand about you from morning till evening?" Moses answered his father-in-law, "The people come to me to consult God. Whenever they have a disagreement, they come to me to have me settle the matter between them and make known to them God's decisions and regulations." "You are not acting wisely," his father-in-law replied. "You will surely wear yourself out, and not only yourself but also these people with you. The task is too heavy for you; you cannot do it alone. Now, listen to me, and I will give you some advice, that God may be with you. Act as the people's representative before God, bringing to him whatever they have to say. Enlighten them in regard to the decisions and regulations, showing them how they are to live and what they are to do. But you should also look among all the people for able and God-fearing men, trustworthy men who hate dishonest gain, and set them as officers over groups of thousands, of hundreds, of fifties, and of tens. Let these men render decisions for the people in all ordinary cases. More important cases they should refer to you, but all the lesser cases they can settle themselves. Thus, your burden will be lightened, since they will bear it with you. If you do this, when God gives you orders you will be able to stand the strain, and all these people will go home satisfied" (Ex 18,13-23).*

God hears the lamentation of Moses. The people is numerous for him and he cannot lead it. The Lord associates him with seventy elders. Now for Moses everything is lighter, less heavy.

*When Moses heard the people, family after family, crying at the entrance of their tents, so that the Lord became very angry, he was grieved. "Why do you treat your servant so badly?" Moses asked the Lord. "Why are you so displeased with me that you burden me with all this people? I cannot carry all this people by myself, for they are too heavy for me. If this is the way you will deal with me, then please do me the favour of killing me at once, so that I need no longer face this distress." Then the Lord said to Moses, "Assemble for me seventy of the elders of Israel, men you know for true elders and authorities among the people, and bring them to the meeting tent. When they are in place beside you, I will come down and speak with you there. I will also take some of the spirit that is on you and will bestow it on them, that they may share the burden of the people with you. You will then not have to bear it by yourself. The Lord then came down in the cloud and spoke to him. Taking some of the spirit that was on Moses, he bestowed it on the seventy elders; and as the spirit came to rest on them, they prophesied (Cf. Num 11, 10-30).*

Jesus sees the world before him and his apostles. They are few. He gives them a solution that costs nothing. Asking the Father for other workers. Everyone must pray.

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

Mother of God, Angels and Saints, pray with us so that the Father sends many workers.

## You have revealed them to the childlike

## Gal 6,14-18; Ps 15; Mt 11,25-30

### 4 OCTOBER

The little one of the Gospel is the poor in spirit, the humble, he who knows that God, the Lord, is everything and he is nothing. The Virgin Mary is little. She is humility made person, flesh, spirit, soul and body. In every moment, She saw herself entirely the work of the Lord. The Apostles must still become little ones. They have many thoughts in their mind. Even they think of themselves from themselves, even though the Lord is showing them that He is the little one of the kingdom of heaven because in eternity and in time he is all and always, from the Father. He was always tempted by Satan to be from himself and not from the Father, but he overcame him in every temptation. In the last temptation, the harsher, hard one, that in the Garden of Olives, Satan placed in his heart the anguish of death. But He put himself in so intense a prayer as to be able to drive it out of his spirit and his soul in a definitive way. Now he is ready to voluntarily go to the crucifixion.

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

*Then going out he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, "Pray that you may not undergo the test." After withdrawing about a stone's throw from them and kneeling, he prayed, saying, "Father, if you are willing, take this cup away from me; still, not my will but yours be done." (And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.) When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them, "Why are you sleeping? Get up and pray that you may not undergo the test" (Lk 22,39-46).*

Who is the little evangelical then? He who gives everything and always to the will of the Father. If there is only one thought of man in the mind, he is not yet entirely little. He has something that belongs to men. All thoughts are not yet of God. Now only one thought of the earth is enough to prevent the whole will of God from being placed in the heart. If a gram of earth remains in a jug, the water poured into it is not perfectly pure. It is in some way polluted. The pitcher is emptied of everything in it. It is thoroughly cleaned. The water is poured and it is very pure. Repentance and conversion are the ways to clean our hearts.

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

Who falls into the temptation of Satan is not poor in spirit and is not little. He comes out of the motion of the Holy Spirit and enters the government of the prince of the world. Whoever does not grow in wisdom and grace every day, is not little and poor in spirit either. He is rich in his thoughts, his ideas and his purposes. Those who seek the divine will are little ones.

Mother of God, Angels and Saints ensure that all the disciples of Jesus become little and humble.

## Your names are written in heaven

## Lk 10,17-24

### 5 OCTOBER

In Jesus’s words, there is never contradiction, or opposition, or denial or contrast between a Word and another one. Sometimes the literal form might be different. However, the essence is only one. Today Jesus says to his disciples: *“Do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven."*  Knowing that the demons are subject, that are driven out by us, why should it not be a reason of joy? The Gospel according to Matthew gives us the reasons. Because driving out the demons does not open the gates of the Paradise. We can even drive out millions of demons, but the gates will remain locked.

*"Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many. How narrow the gate and constricted the road that leads to life. And those who find it are few.  "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name? Did we not drive out demons in your name? Did we not do mighty deeds in your name?' Then I will declare to them solemnly, 'I never knew you.  Depart from me, you evildoers.' "Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock. And everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand. The rain fell, the floods came, and the winds blew and buffeted the house. And it collapsed and was completely ruined." (Mt 7,13-27).*

Only the obedience to every Word that has come out the mouth of Jesus writes the names in heaven. Whoever observes the entire Sermon of the Mountain certainly brings his name written in heaven. He must always care about obeying the Word of Jesus, though. If he falls into sin, the name is immediately removed, and the man remains with no eternal life. The faithfulness to the Word of the Lord must be uninterrupted. If one leaves the Gospel, one leaves heaven. One turns back to the Gospel, one returns to heaven. One must beware not to play to leave and enter, one might leave without enter again.

*The seventy (-two) returned rejoicing, and said, "Lord, even the demons are subject to us because of your name." Jesus said, "I have observed Satan fall like lightning from the sky. Behold, I have given you the power 'to tread upon serpents' and scorpions and upon the full force of the enemy and nothing will harm you. Nevertheless, do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven." At that very moment he rejoiced (in) the holy Spirit and said, "I give you praise, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son wishes to reveal him." Turning to the disciples in private he said, "Blessed are the eyes that see what you see. For I say to you, many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it."*

If the Apostles drive out the demons and must not rejoice, for this work does not grant the right to go into Paradise, what would the Lord say to us who have set all the devils of hell free, without opposing any contrast against them, rather declaring that the name of every man who is on earth is already written in heaven? Clearly there is some discrepancy between the Word of Christ Jesus and that of his disciples. Since I believe with firm faith that only that of Jesus is word of eternal life, I reject all the other words. However, I will allow that only one among them occupies my mind. These are words of satan used to deceive the disciples of Jesus and the entire world through their means. The mercy preached by satan and by his slaves is infinitively different from the mercy preached by Christ Jesus and by his martyrs. That of satan is for the damnation. That of Jesus is for the eternal life.

Mother of God, Angels, Saints, make the Christians preahcers of the sole mercy of Jesus.

## Put on your apron and wait on me

## Hab 1,2-3; 2,2-4; Ps 94; 2 Tm 1,6-8.13-14; Lk 17,5-10

### 6 OCTOBER

In Holy Scripture faith is first of all, obedience to the Word of the Lord. One listens to a Word, he lives according to the Word heard and acts according to the command placed in it. Faith is also to welcome the Word of God as the purest truth and to base our existence on it. While men chosen by God must obey the historical command given to them by the Lord, all others must obey the Commandments, the Law and the Statutes of the Lord that are equal for all. Abraham obeyed the Lord, left his land and headed for the land of Canaan. Abraham believed the Word of the Lord that promised him a son. Faith is obedience, but also hope. Abraham also believed when the Lord asked his son for a holocaust. In this case, faith becomes very pure charity for his God.

*The Lord said to Abram: "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you" (Gen 12,1-3). Sometime after these events, this word of the Lord came to Abram in a vision: "Fear not, Abram! I am your shield; I will make your reward very great." But Abram said, "O Lord GOD, what good will your gifts be, if I keep on being childless and have as my heir the steward of my house, Eliezer?" Abram continued, "See, you have given me no offspring, and so one of my servants will be my heir." Then the word of the Lord came to him: "No, that one shall not be your heir; your own issue shall be your heir." He took him outside and said: "Look up at the sky and count the stars, if you can. Just so," he added, "shall your descendants be." Abram put his faith in the Lord, who credited it to him as an act of righteousness (Gen 15,1-6). Sometime after these events, God put Abraham to the test. He called to him, "Abraham!" "Ready!" he replied. Then God said: "Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you." Early the next morning Abraham saddled his donkey, took with him his son Isaac, and two of his servants as well, and with the wood that he had cut for the holocaust, set out for the place of which God had told him (Gen 22,1-3).*

Faith is a perfect relationship with the Lord in obedience, in truth and in love. By faith one obeys. By faith he hopes. By faith he loves. But it all depends on listening to the Word. If there is no listening, there is no obedience, there is no expectation of any fulfilment, charity does not reign. Where there is no listening to the Word, faith, hope and love are death. However, hope and charity exist in God, who has sworn a Word of hope on the foundation of his eternal love. However, in man, faith and hope might never reign. In fact, without listening there is eternal perdition. Today, this is the evil that is destroying the Christian life. Religion was separated from the Word, faith from obedience, hope from God's promise and charity from its eternal and immutable truth. Either the Word of God is put back into the heart of the Christian's relationship with his God and Lord, or idolatry and immorality will consume the earth. What is idolatry? The adoration of a God without truth. What is immorality? Man's behaviour without the truth of the Commandment or the Law of God.

*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. "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.'"*

What does Jesus ask his disciples? That they obey every Word that is addressed to them by their God and Lord. We obey the Word, we live by faith, charity and hope. We are useless servants, because we are asked only obedience to the Word, the Lord will be the one to do everything else. He works all through those who have faith in Him and obey the Word.

Mother of God, Angels and Saints arrange the Christians obey every Word of Jesus.

## And who is my neighbour?

## Lk 10,25-37

### 7 OCTOBER

Jesus is asked a specific question: "Teacher, what must I do to inherit eternal life?" With eternal life, in this context one means the life after death, namely the beatitude, the peace, the eternal joy. “Teacher, what must I do to dwell in the tent of the Lord in eternity?”. Jesus recalls the ancient Law. The Scripture is the source of every wisdom, science, knowledge of God’s will. One takes away the Scripture as the source of knowledge, truth, science, wisdom, one enters the thought of the man. The will of the man is raised to principle of action. Not the rationality, but the will. What the man wants to be good is good and what the man decides it is evil is evil. By will the good s declared evil and the evil is raised to law of good. The eternal life is inherited in loving God and the neighbour in accordance with the Law of the Lord.

One must immediately say that in the Scripture, nothing is left to the will of the man and nothing to his rationality, either. Man needs rationality to convince himself that what God has established as good is truly good and what He has declared evil is truly evil. It is enough to open the eyes, it is enough not to close the mind and one will see that adultery, divorce, concubinage, free love, every sexual relationship out of the marriage in accordance with the truth of nature, namely between a man and a woman, faithful, committed, lasting, irreversible, is source of every evil. It is enough to use a little of understanding and one can ascertain that out of the law of the Lord there is no life, for everything is destabilized. All the social, religious, civil evil is the fruit of the non-observance of the Law of the Lord. Life is in the obedience to the Law as it has been given. One obeys, one enters life. One disobeys, one walks through a path of death. One is in life today, one passes into eternal life tomorrow. One is in death today, one moves into eternal life tomorrow. From life to life, from death to death.

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

What does the narration of Jesus particularly add to the Law of the Lord, in which everything is defined, emphasized, specified, said? Thus is written in the ancient Law: *“"When you come upon your enemy's ox or ass going astray, see to it that it is returned to him. When you notice the ass of one who hates you lying prostrate under its burden, by no means desert him; help him, rather, to raise it up.”* (Ex 23,4-5). If you, man, seeing the ass of your enemy going astray or lying prostate, you must help it, and it is an ass, much more should you help a man. The general Law is before the particular Law. Rather, the particular Law is at the service of the general Law. You, priest and Levite, see a man lying prostate, half-dead. You must not pretend not to have seen him. The general Law comes before the particular law of your state. If the ass is not lying prostate or going astray, one enters the general Law that it is up to its master to care of it. The general charity must be organized in accordance with the Law of God. Everyone is obliged to the immediate charity.

Mother of God, Angels, Saints, give the Christian the holy discernment to live charity.

## Sat beside the Lord

## Jol 3,1-10; Ps 129; Lk 10,38-42

### 8 OCTOBER

Jesus lives his humanity with great, profound humility. It is proper of human nature helping the brothers, but also letting ourselves be helped by them. Jesus helps bringing into the house of men the true Word, grace, mercy, consolation, justice and hope of the Father. Men offer him what he needs for his body, in need of a few things, in truth: a stone where to rest the head during the night, a little bread to feed and water to quench the thirst. The excess for Him is a luxury and it does not belong to him. He has also handed over this simple style of life to his Apostles and disciples. They too must enter the houses of men carrying their supernatural and celestial wealth, but letting themselves be helped for the things necessary for the body and life. In this lifestyle St. Paul is a model for everyone. He lets himself be helped only for the essential.

*I rejoice greatly in the Lord that now at last you revived your concern for me. You were, of course, concerned about me but lacked an opportunity. Not that I say this because of need, for I have learned, in whatever situation I find myself, to be self-sufficient. I know indeed how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need. I have the strength for everything through him who empowers me. Still, it was kind of you to share in my distress. You Philippians indeed know that at the beginning of the gospel, when I left Macedonia, not a single church shared with me in an account of giving and receiving, except you alone. For even when I was at Thessalonica you sent me something for my needs, not only once but more than once. It is not that I am eager for the gift; rather, I am eager for the profit that accrues to your account. I have received full payment and I abound. I am very well supplied because of what I received from you through Epaphroditus, "a fragrant aroma," an acceptable sacrifice, pleasing to God. My God will fully supply whatever you need, in accord with his glorious riches in Christ Jesus. To our God and Father, glory forever and ever. Amen (Phil 4,10-20).*

Something does not work in the house of Martha and Mary. Exchange in the service is missing. Mary lets herself be served by Jesus. Having been served by Jesus, she knows how to serve Jesus. Instead, Martha wants to serve Jesus without letting herself be served by Jesus. She first enters into confusion, then into panic, finally into a foolish, insipient, unreasonable and instinctive reaction. She manifests all her impatience for a service that she fails to bring to fruition. Mary lets herself be served by Jesus. She knows how to serve Jesus. Martha does not let herself be served by Jesus. She does not know how to serve Jesus. This is happening to the Christians of our day. Having many of us decided to serve Jesus without first letting ourselves be served by Him, we are carrying on a breathless, confused service, lacking in all true justice and above all true mercy and charity. We are not able to complete anything. We complain, accusing others of inefficiency. Everyone asks others for the sanctity that he lacks and for the justice that it is his task to live to the full. Since we do not let ourselves be served by Jesus, we are consuming our precious energies in vain.

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

Jesus warns us. Either we let ourselves be served first by Him and then we serve Him, according to true justice, true charity, true mercy and true holiness, or we enter into panic, confusion, foolishness and in the reactions of complaint to others who in our opinion do not do what they should do. Christians cannot ask pagans to do what they do not do. If Christians let themselves be all served by Christ, they would know what they are obliged to and would stop at their only exclusive service. The Christian will know what his obligations are only if he lets himself be served by Jesus. But today the frantic service that one wants to do leaves no room for heart and mind so that one places himself at the feet of Jesus in an adoring listening. We are in vanity.

Mother of God, Angels and Saints, arrange our hearts so that they let themselves be served by Jesus.

## Father, hallowed be your name

## Jol 4,1-11; Ps 85; Lk 11,1-4

### 9 OCTOBER

Not only does the prayer taught by Jesus contain all the requests contained in ancient prayers, but it also brings to the purest truth the required ones in and in addition puts man as the sole responsible for the fulfilment on the part of the heavenly Father. There is a big difference in the heart. The heart of Jesus is different than any other heart. Most pure heart and most pure prayer, most holy heart and most holy prayer, imperfect heart and imperfect prayer, unclean heart and unclean prayer, repented heart and prayer of request for forgiveness. Heart rich in God, prayer all aimed at magnifying the Lord. Every man elevates his prayer to the Lord. Different heart and different prayer. Zechariah and the Virgin Mary pray with a different heart, even their prayer is different. Christ prays with a heart given to the Father and his prayer is also different from any other prayer. His is a prayer of confession of his heart given to the Father and also of his will to always give his heart to the Father.

*And Mary said: "My soul proclaims the greatness of the Lord; my spirit rejoices in God my saviour. For he has looked upon his handmaid's lowliness; behold, from now on will all ages call me blessed. The Mighty One has done great things for me, and holy is his name. His mercy is from age to age to those who fear him. He has shown might with his arm, dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty. He has helped Israel his servant, remembering his mercy, according to his promise to our fathers, to Abraham and to his descendants forever" (Lk 1,46-55). "Blessed be the Lord, the God of Israel, for he has visited and brought redemption to his people. He has raised up a horn for our salvation within the house of David his servant, even as he promised through the mouth of his holy prophets from of old: salvation from our enemies and from the hand of all who hate us, to show mercy to our fathers and to be mindful of his holy covenant and of the oath he swore to Abraham our father, and to grant us that, rescued from the hand of enemies, without fear we might worship him in holiness and righteousness before him all our days. And you, child, will be called prophet of the Most High, for you will go before the Lord to prepare his ways, to give his people knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God by which the daybreak from on high will visit us to shine on those who sit in darkness and death's shadow, to guide our feet into the path of peace" (Lk 1,68-79).*

Man is placed at the centre of Jesus' prayer. The name of God must be sanctified in man and so also the kingdom of God must take place in man. The bread is given by God to man on condition that man also gives bread to his brothers. This also applies to sins. God forgives, if man has already forgiven. God does not abandon to temptation on condition that man does not abandon himself. Man must strongly want what he asks. Not only that. He must first give what it asks for. He must commit himself so that the grace of God does not fall in vain in his heart. It all depends on the man. The Lord looks at the heart of man. If his grace falls into a heart willing to make it fruitful, he gives it with joy. Instead, if he sees the lazy and idle heart, without any will, never might he listen to prayer. He would give his grace in vain.

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

Christian prayer is the presentation of the heart to the Father so that he may fill it with his heart. God will fill him with his heart, if the heart that we present to him is poor in spirit, meek, pure, humble and eager to be filled with the heart of the Father. It is not perfection in the sanctity that matters, but the strong conviction of the will that desires the heart of the Father to act in the most pure obedience to him. Heart of God and will of God.

Mother of God, Angels and Saints, help us to empty our hearts to be all of God.

## He will get up because of his persistence

## Mal 3,13-20a; Ps 1; Lk 11,5-13

### 10 OCTOBER

The prayer of request - and the entire Our Father is a prayer of request - must be the fruit of a man's ontological deficiency, a deprivation of the personal being necessary for his own being in order to be in accordance with truth. Let's go for a moment into the garden of Eden. God sees the ontologically deficient man. He wants to create what he misses. He creates every species of living being. But man does not find what is lacking in his being so that he becomes being in the fullness of his true essence. The Lord creates him the woman and finally he feels he can be fully himself.

*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 formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all the wild animals; but none proved to be the suitable partner for the man. 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 (Gen 2,18-24).*

The insistence is true if man feels that he is really ontologically missing something - the absence of holiness, of obedience, of bread and of forgiveness are ontological shortcomings of the being of man. Even the fall into temptation is depriving oneself of the truth of his own being, made in the image and likeness of his Creator and Lord - and he does not stop asking what he lacks until his being returns to its fullness. Prayer is not the request of vain things, but it is a request to God to do to us what we are by eternal vocation. We are by his will, according to his eternal wisdom. We ask that He brings us into his will according to his eternal wisdom. We must ask for this grace every day, because every day we are not fully what we should be and every day He has to make us. The insistence does not last an hour, a day, a week, a month and a year. It must last for a lifetime. Being man in a continuous becoming of approaching the truth of his source, only when he enters into eternity, the approach will be immersion in the source. Until that moment he will have to insist.

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

Why do we have to ask for the Holy Spirit? Because it is He who must manifest our shortcomings and ontological gaps that must be filled, eliminated and brought to completion. The Holy Spirit must see for us in the same way that God has seen for Adam. He saw and filled the ontological gap. If we are without the Spirit of the Lord, we do not see our true gaps, we see shortcomings of vanity, foolishness, insipidity and futility and we pray for these useless things. Instead, if we ask the Holy Spirit, He comes, sees our spiritual and physical shortcomings, sees our shortcomings of holiness and virtue, of beatitudes and Gospel and asks the Father to intervene with the power of his light and holiness and create in us what is still missing. A perennial intrusiveness.

Mother of God, Angels and Saints ensure that the Spirit of God always sees and prays for us.

**OCTOBER 2019**

**SECOND DECADE OF OCTOBER**

## Brings back seven other spirits more wicked than itself

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

### 11 OCTOBER

History, up to its consummation, is a fight without any truce between God and his servants and between Satan and his servants. God and his servants fight to free man from the slavery of Satan. Satan and his servants fight to regain what God and his servants took from him. Some biblical examples can help us. Once created, man and woman do not belong to Satan. He goes to their conquest. As soon as the children of Israel stipulate the covenant, they become the property of God. Satan immediately goes to their conquest. He makes them a people of idolaters and immoral.

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

*When the people became aware of Moses' delay in coming down from the mountain, they gathered around Aaron and said to him, "Come, make us a god who will be our leader; as for the man Moses who brought us out of the land of Egypt, we do not know what has happened to him." Aaron replied, "Have your wives and sons and daughters take off the golden earrings they are wearing, and bring them to me." So all the people took off their earrings and brought them to Aaron, who accepted their offering, and fashioning this gold with a graving tool, made a molten calf. Then they cried out, "This is your God, O Israel, who brought you out of the land of Egypt." On seeing this, Aaron built an altar before the calf and proclaimed, "Tomorrow is a feast of the Lord." Early the next day the people offered holocausts and brought peace offerings. Then they sat down to eat and drink, and rose up to revel (Ex 32,1-6).*

To remain servants of the Lord there is only one safe place in which one must always live: the Word of the Lord. You come out of the Word, you are already servants of Satan. That is what the ancient serpent wants: that we come out of the Word. Having come out, there is no more escape for us. We are his prey, his slaves and his servants to spread evil on earth. Today Satan has succeeded in creating a religion without Word, without Gospel and without Truth. He is making us all servants of an anthropology of sin and perdition, using as his lethal weapon some words like mercy and welcome, but without truth.

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

The Word of the Gospel is the only place where Satan has no power. He screams so that we get out, outlining for us a thousand reasons to get out of it. Who comes out is already his.

Mother of God, Angels and Saints, ensure that we never get out of the Word of our God.

## Those who hear the word of God and observe it

## Jl 4,12-21; Ps 96; Lk 11,27-28

### 12 OCTOBER

The first beatitude of Scripture is in the Book of Deuteronomy. The last we find in the Book of the Apocalypse. Both are intimately united with the Word of the Lord.

*Blessed is the one who reads aloud and blessed are those who listen to this prophetic message and heed what is written in it, for the appointed time is near (Rev 1, 3). I heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord from now on." "Yes," said the Spirit, "let them find rest from their labours, for their works accompany them" (Rev 14, 13). ("Behold, I am coming like a thief." Blessed is the one who watches and keeps his clothes ready, so that he may not go naked and people see him exposed) (Rev 16, 15). Then the angel said to me, "Write this: Blessed are those who have been called to the wedding feast of the Lamb." And he said to me, "These words are true; they come from God" (Rev 19, 9). Blessed and holy is the one who shares in the first resurrection. The second death has no power over these; they will be priests of God and of Christ, and they will reign with him for (the) thousand years (Rev 20, 6). And he said to me, "These words are trustworthy and true, and the Lord, the God of prophetic spirits, sent his angel to show his servants what must happen soon." "Behold, I am coming soon." Blessed is the one who keeps the prophetic message of this book. "Behold, I am coming soon. I bring with me the recompense I will give to each according to his deeds. I am the Alpha and the Omega, the first and the last, the beginning and the end." Blessed are they who wash their robes so as to have the right to the tree of life and enter the city through its gates. Outside are the dogs, the sorcerers, the unchaste, the murderers, the idol-worshipers, and all who love and practice deceit. I warn everyone who hears the prophetic words in this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words in this prophetic book, God will take away his share in the tree of life and in the holy city described in this book (Cf. Rev 22,6-19).*

The Mother of Jesus is blessed because she too passed through the path of faith in the Word of the Lord, made to come to her through the Archangel Gabriel. Mary's blessing is the fruit of bliss. Bliss is the fruit of faith. Maria believed. She conceived. She gave the world the Author of life, the Son of the Most High.

*Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her. During those days Mary set out and travelled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled" (Lk 1,38-45).*

Mary is not blessed because she conceived the Lord's Messiah. She is blessed because she believed, she handed herself entirely over to the Word of her God. She listened. She obeyed. She gave her life entirely to the service of her God and Lord.

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

The greatness of Jesus and his bliss are not in the works he is doing. The works are a fruit. They are the fruit of his perfect obedience to his Father. No human greatness is true greatness unless it becomes eternal greatness in the kingdom of God. When does it become eternal greatness? When it is the fruit of our obedience to the Lord. Without obedience to the Word, greatness is ephemeral. It's a flash of straw. It lasts a moment. Then everything will be burned in the eternal fire of hell.

Mother of God, Angels and Saints, obtain for us the gift of the greatest obedience to the Lord.

## Stand up and go; your faith has saved you

## 2Kings 5,14-17; Ps 97; 2Tm 2,8-15; Lk 17,11-19

### 13 OCTOBER

For Jesus, healing from leprosy is not salvation. It is a means, a way to reach true salvation. Salvation is when the Word of the Lord enters the heart and one obeys with fortitude, counsel, intellect, science and knowledge in the Holy Spirit. In the Gospel, Jesus always makes this clear distinction between miracle and salvation. Grace for the body is a help to ask for grace for the spirit and the soul.

*He said to the crowds who came out to be baptized by him, "You brood of vipers! Who warned you to flee from the coming wrath? Produce good fruits as evidence of your repentance; and do not begin to say to yourselves, 'We have Abraham as our father,' for I tell you, God can raise up children to Abraham from these stones. Even now the ax lies at the root of the trees. Therefore every tree that does not produce good fruit will be cut down and thrown into the fire" (Lk 3,7-9).*

*"Why do you call me, 'Lord, Lord,' but not do what I command? I will show you what someone is like who comes to me, listens to my words, and acts on them. That one is like a person building a house, who dug deeply and laid the foundation on rock; when the flood came, the river burst against that house but could not shake it because it had been well built. But the one who listens and does not act is like a person who built a house on the ground without a foundation. When the river burst against it, it collapsed at once and was completely destroyed" (Lk 6,46-49).* *Then he began to reproach the towns where most of his mighty deeds had been done, since they had not repented. "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. And as for you, Capernaum: 'Will you be exalted to heaven? You will go down to the netherworld.' For if the mighty deeds done in your midst had been done in Sodom, it would have remained until this day. But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for you" (Mt 11,20-24).*

We also know from the Gospel according to Matthew that not even to prophesy, to cast out demons and to work miracles in the name of Jesus is salvation. Salvation is bringing our life into his Word. One obeys his Word, he is in salvation. One does not obey the Word of truth and justice, he is out of true salvation.

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

The nine lepers who do not return to thank Jesus have been cleansed, washed from leprosy, but they are not saved. The miracle of the body is enough for them. They do not care at all of the miracle of the soul. The miracle of the body is for Jesus a sign that must lead to conversion and to faith in the Gospel, in his Word. The Samaritan returning from Jesus, praising and thanking God through his benefactor is declared saved for his faith. The sign on his body led him to the healing of soul and spirit.

*As he continued his journey to Jerusalem, he traveled 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"*

In the religion that is born of the Gospel of our Lord Jesus Christ, everything must be aimed at the salvation of the soul and the purification of the spirit. The soul must be freed from sin, the spirit from every lie and falsehood. For this reason it is necessary to preach the Gospel, so that each one will be converted to it to enter into the true salvation of God.

Mother of God, Angels and Saints arrange that Christians preach the Gospel to every man.

## At the preaching of Jonah they repented

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

### 14 OCTOBER

Let us become inhabitants of the great city of Nineveh for a moment. One morning a man, a stranger, a person never seen before arrives. This man travels far and wide from corner to corner the city, crosses all its streets and shouts: *"Forty days more and Nineveh will be destroyed"*. From the king to the last slave everyone listens, they believe and they get converted. Yet, in the city, this man did not perform any miracles, he gave no sign of his origin. He did not even name the God who had sent him. Only those few words. Fasting in order to obtain the forgiveness of the faults was also imposed on animals.

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

Now let us think for a moment of the inhabitants of Galilee or Judea. Jesus comes, performs every miracle, his wonders are without number, the signs that attest to his divine origin are incalculable. Everyone rushes to him for a grace for the body. Lepers, demoniac, blind, deaf, mute, paralyzed and suffering from every other disease. He has even risen some dead. He multiplied bread in the desert. He proved to be greater than Moses, Elijah, Elisha and the other prophets. His wisdom is infinitely beyond that of Solomon. With which results? Blind opposition to his word and his way of reading, interpreting and living the Law of the Lord. Solomon performed no wonder or miracle. He only had a great knowledge of things. Yet the Southern Queen came to listen to him, while Jesus is rejected by his generation. This is the historical reality in which Jesus is called to carry out his mission.

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

Since of every gift that is received, God will ask us account on the day of judgment, Nineveh will stand up and declare guilty the generation in which Jesus lived. It was converted by the words of a stranger. The generation of Jesus not only did not get converted to the words of the Son of God, but opposed them every contrast. It also nailed him to the gallows to stop teaching his gospel forever. Even the Southern Queen will rise up against the generation of Jesus. She has come from far away to listen to a man, a mere man. The generation of Jesus' time did not want to listen to the Only Son of the Father. A very great gift and a very right judgment. This principle also applies to us. The Lord has given us every gift of grace and truth, he has given the Holy Spirit, the Church, the Sacraments and the Ministers of the Word. We are responsible before God on the day of judgment. Very true judgment.

Mother of God, Angels and Saints ensure that we do not waste even a fragment of grace.

## But as to what is within, give alms

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

### 15 OCTOBER

When the heart is greedy for the things of this world, greed is always added to the evilness and wickedness of the heart. Everything is subverted by greed: law, justice, worship, commandments, the entire law of the Lord and revelation itself. The Lord God warns man so that he always keeps far from this incurable evil that makes man ever more ravenous and voracious. Nothing is ever enough for the greedy. He wants everything.

*He said to the people: "Do not be greedy for the plunder, for there is a fight ahead of us (1Mac 4, 17). Their greed was not yet satisfied, they still had food in their mouths (Ps 77, 30). He who is greedy of gain brings ruin on his own house, but he who hates bribes will live (Pr 15, 27) The greedy man stirs up disputes, but he who trusts in the Lord will prosper (Pr 28, 25). They are relentless dogs, they know not when they have enough. These are the shepherds who know no discretion; Each of them goes his own way, every one of them to his own gain (Is 56, 11). They feed on the sin of my people, and are greedy for their guilt (Hos 4, 8). They covet fields, and seize them; houses, and they take them; They cheat an owner of his house, a man of his inheritance (Mi 2, 2). Woe to him who pursues evil gain for his household, setting his nest on high to escape the reach of misfortune! (Hab 2, 9). They have become callous and have handed themselves over to licentiousness for the practice of every kind of impurity to excess (Eph 4, 19). Similarly, deacons must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain (Eph 4, 19). Similarly, deacons must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain (1Tm 3, 8). For a bishop as God's steward must be blameless, not arrogant, not irritable, not a drunkard, not aggressive, not greedy for sordid gain (Tt 1, 7).*

When greed rules the heart, the eyes are incapable of true discernment and the mouth is devoid of all wisdom and intelligence. If the heart is false, the eye is false, the ear is false, the mouth is false, the mind is false and judgments are false. Jesus is invited to lunch. He omits the ritual ablutions. They are not commanded by any law of his Father. The Pharisee who invited him is amazed. It is a real scandal to him. A Master in Israel omits the essential rules of life. Jesus takes the floor and with the purest truth tells the Pharisee what he must wonder and be scandalized about. You Pharisees clean the glass and plate outside. The exterior of the glass and of the plate is the skin of man. But if you go down a millimetre under the skin you find that there is no flesh, but greed and malice. Jesus did not come to teach man how to clean his skin, but to reveal that under the skin there is no flesh, but greed and rottenness, and to give grace and the Holy Spirit so that the flesh can return to its place. Without grace and the Holy Spirit they will continue to cleanse the skin, while the inside is full of sin. Jesus came to fulfil the promise made by the Father through the prophet Ezekiel. He will have to take away the heart of stone and put in its place a heart of flesh capable of loving. If the heart is of flesh, the eyes will also be of flesh, together with the mind. Everything will be seen by the Holy Spirit and not by sin, by wickedness, by evilness, by rottenness and by foolishness.

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

But today there is already a way so that flesh comes back under the skin. This way is indicated, but without conversion it is impossible to follow it. It is the way of almsgiving. Let what has been the object and fruit of greed, be given in alms, let good works be done with it, and little by little the flesh will begin to appear under the skin. Even the heart will gradually become of flesh and it will begin to love. With the heart of flesh the eyes will begin to see according to God and then we will realize that not doing the ablutions is really an innocent and blameless thing. The Holy Scripture has always indicated almsgiving as a remedy for the evil that devours the man inside him. The ever usual way.

Mother of God, Angels and Saints, free the Christian from all wickedness, greed and evilness.

## You are like unseen graves

## Rm 2,1-11; Ps 61; Lk 11,42-46

### 16 OCTOBER

If we wanted to say with one word what the religion of the Pharisees and the scribes consists of, the most appropriate word is substitution. They have replaced God's eternal law with their human traditions. Obedience to the Commandments with the observance of the precepts of the earth. The cult of the adhesion of the mind and heart to the divine will with the offering of animal sacrifices without number and endless prayers. Justice, mercy, truth, the sanctity of life with the tithe of some aromatic herbs. The beauty of the soul and of the spirit, of the heart and of the mind with the cleaning of their skin. The communion among men founded on the holiness of God with some relations of hypocrisy, lies, vanity and superficiality. In a word: God was replaced with men, heaven with earth, truth with falsehood, grace with sin, light with darkness, mercy with ruthless judgment, divine revelation with thoughts of the mind. Nothing was left of the true God and true religion, of the true Word and of true Scripture. Man had taken the place of God. He had become God, but he used the name of God to govern every mind and every heart with his will.

Among the falsehoods and lies of the religion of the scribes and the Pharisees there is one that requires some minor reflection. Jesus says to them: "You are like those tombs that are not seen and people pass over them without knowing it". These words could mean little or nothing for us. For the contemporaries of Jesus and for the scribes and Pharisees themselves they are of a unique gravity. Their contact makes men impure and they do not even know it. They are impure, they remain impure, they do not even do anything to purify themselves, because they do not know to be impure. Anyone who approaches a Pharisee, a scribe, becomes impure of falsehood, hypocrisy, lies and transgression of the Law of the Lord but without any awareness of the spiritual state in which his soul and his heart, his mind and his spirit pour. This truth is similar to the other: "You, hypocrites Pharisees, turn the earth and the sea to make a single proselyte and once you get him you make him become double the child of Gehenna". You make him so impure as to be sent into the eternal hell more than you yourself. Tombs on which we pass and we are ready for hell, without even knowing it. This is surely the religion of perdition and not of salvation.

*Woe to you Pharisees! You pay tithes of mint and of rue and of every garden herb, but you pay no attention to judgment and to love for God. These you should have done, without overlooking the others. Woe to you Pharisees! You love the seat of honour in synagogues and greetings in marketplaces. Woe to you! You are like unseen graves over which people unknowingly walk." Then one of the scholars of the law said to him in reply, "Teacher, by saying this you are insulting us too." And he said, "Woe also to you scholars of the law! You impose on people burdens hard to carry, but you yourselves do not lift one finger to touch them.*

Jesus puts before the scribes’ eyes their total absence of love and compassion for men. They load men with unbearable weights and do not even touch those weights with a finger. The good teacher in Israel first brings him every weight and then will know well how to act with people, using that gradualness that comforts and is always the creator of all hope. Jesus did this. He has observed all the Law. He became obedient to the Father until he died on the cross. He can invite his disciples to deny themselves, to take each one his own cross and follow him. The cross of every disciple will never be his cross. His was a cross of innocence. Ours a cross of sin. His was ours. Ours is ours, even if we can unite it to his for the redemption of the world. In his teaching Christ Jesus never put one thought of his own. What his father told him to say, He said it. What he told him not to say, He did not say. Everything He has said he has always done it. His exemplariness was always very perfect. What he says for scribes and Pharisees is valid for every one of his disciples. We must all pay attention so that the religion of his Father is not replaced by ours.

Mother of God, Angels and Saints, arrange that every Christian remains in the Word of Jesus.

## From the blood of Abel to the blood of Zechariah

## Rm 3,21-30; Ps 129; LK 11,47-54

### 17 OCTOBER

In the Gospel there are some statements of Jesus that require a powerful intervention of the Holy Spirit, so that their meaning can be understood. The Lord says: *"This generation is asked to account for the blood of all the prophets, poured from the beginning of the world: from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be asked to account for it"*. First, it is a good thing to know the facts concerning Abel and Zechariah. Then it is right to ask oneself, or rather, to ask the Spirit of the Lord to give us wisdom to understand, science to expose and humility to say only the divine truth.

*In the course of time Cain brought an offering to the Lord from the fruit of the soil, while Abel, for his part, brought one of the best firstlings of his flock. The Lord looked with favour on Abel and his offering, but on Cain and his offering he did not. Cain greatly resented this and was crestfallen. So the Lord said to Cain: "Why are you so resentful and crestfallen? If you do well, you can hold up your head; but if not, sin is a demon lurking at the door: his urge is toward you, yet you can be his master." Cain said to his brother Abel, "Let us go out in the field." When they were in the field, Cain attacked his brother Abel and killed him. Then the Lord asked Cain, "Where is your brother Abel?" He answered, "I do not know. Am I my brother's keeper?" The Lord then said: "What have you done! Listen: your brother's blood cries out to me from the soil! Therefore you shall be banned from the soil that opened its mouth to receive your brother's blood from your hand. If you till the soil, it shall no longer give you its produce. You shall become a restless wanderer on the earth." Cain said to the Lord: "My punishment is too great to bear. Since you have now banished me from the soil, and I must avoid your presence and become a restless wanderer on the earth, anyone may kill me at sight." Not so!" the Lord said to him. "If anyone kills Cain, Cain shall be avenged sevenfold." So the Lord put a mark on Cain, lest anyone should kill him at sight (Gen 4,3-15).*

*After the death of Jehoiada, the princes of Judah came and paid homage to the king, and the king then listened to them. They forsook the temple of the Lord, the God of their fathers, and began to serve the sacred poles and the idols; and because of this crime of theirs, wrath came upon Judah and Jerusalem. Although prophets were sent to them to convert them to the Lord, the people would not listen to their warnings. Then the spirit of God possessed Zechariah, son of Jehoiada the priest. He took his stand above the people and said to them: "God says, 'Why are you transgressing the Lord’s commands, so that you cannot prosper? Because you have abandoned the Lord, he has abandoned you.'" But they conspired against him, and at the king's order they stoned him to death in the court of the Lord’s temple. Thus King Joash was unmindful of the devotion shown him by Jehoiada, Zechariah's father, and slew his son. And as he was dying, he said, "May the Lord see and avenge" (2Cro 24,17-22).*

Why will this generation of scribes and Pharisees also be asked to account for the death of Abel and Zechariah and of all the other prophets? The reason lies in their ministry. The minister of master demands that of the whole known history the good must be declared good and the evil must be defined evil. If the teacher says goo evil and evil good, he leads into error. He becomes responsible for every evil he has declared good. His bad teaching leads others to do the same evil. He is responsible for the first and all the other evils.

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

The Master in the Church must pay all attention: if he declares good an evil, he becomes accountable before God for all the evil that is and was accomplished.

Mother of God, Angels and Saints ensure that the Masters in the Church say according to truth.

## For the labourer deserves his payment

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

### 18 OCTOBER

It is right to ask oneself: can a missionary of the Gospel renounce the right and the reward that come to him from the Gospel and obtain the sustenance with the work of his hands? In other words: can St. Paul be imitated? But has He always renounced? Let's read.

*Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? Although I may not be an apostle for others, certainly I am for you, for you are the seal of my apostleship in the Lord. My defence against those who would pass judgment on me is this. Do we not have the right to eat and drink? Do we not have the right to take along a Christian wife, as do the rest of the apostles, and the brothers of the Lord, and Kephas? Or is it only myself and Barnabas who do not have the right not to work? Whoever serves as a soldier at his own expense? Who plants a vineyard without eating its produce? Or who shepherds a flock without using some of the milk from the flock? Am I saying this on human authority, or does not the law also speak of these things? It is written in the law of Moses, "You shall not muzzle an ox while it is treading out the grain." Is God concerned about oxen, or is he not really speaking for our sake? It was written for our sake, because the ploughman should plough in hope, and the thresher in hope of receiving a share. If we have sown spiritual seed for you, is it a great thing that we reap a material harvest from you? If others share this rightful claim on you, do not we still more? Yet we have not used this right. On the contrary, we endure everything so as not to place an obstacle to the gospel of Christ.*

*Do you not know that those who perform the temple services eat (what) belongs to the temple, and those who minister at the altar share in the sacrificial offerings? In the same way, the Lord ordered that those who preach the gospel should live by the gospel. I have not used any of these rights, however, nor do I write this that it be done so in my case. I would rather die. Certainly no one is going to nullify my boast. If I preach the gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship. What then is my recompense? That, when I preach, I offer the gospel free of charge so as not to make full use of my right in the gospel. Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. To the Jews I became like a Jew to win over Jews; to those under the law I became like one under the law - though I myself am not under the law - to win over those under the law. To those outside the law I became like one outside the law - though I am not outside God's law but within the law of Christ - to win over those outside the law. To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I too may have a share in it (1Cor 9,1-23).*

The answer is not yes or no. You can renounce, you must not renounce. The principle of St. Paul is simple: *"I do all for the Gospel"*. If in a place to receive the reward that comes from the Gospel is a scandal to the Gospel, it is a good thing to renounce. The good of the Gospel is the supreme law. If in other places the Gospel does not receive any damage, it is a good thing to stick to it; rather, one must adhere to the Law given by Christ Jesus.

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

The Law of the Lord must always be understood in the Holy Spirit. The Spirit of God must move and make every decision. He knows what is most useful to the Gospel and suggests it.

Mother of God, Angels and Saints make us perennial listeners of the Spirit of the Lord.

## Everyone who acknowledges me before others

## Rm 4,13.16-18; Ps 104; Lk 12,8-12

### 19 OCTOBER

Whoever wants to recognize Jesus before men must begin with an exemplary Gospel life in everything. He must make the Sermon on the Mount his robe, not letting it wear out, but renewing it day after day and making it become ever brighter. One starts from being true salt and true light. But this still is not enough. We must remember the Word of Jesus to every man. The Gospel must be known by the whole world and each according to the sacrament received is obliged to make it resound in every heart. There is also a third thing that must never be forgotten. We must attest to what Christ personally did for us, even at the price of pouring our blood. Life is given to Christ Jesus. If He wants blood, blood let it be. If He wants only the Word, only Word let it be. The choice is his. Paul in Jerusalem before the Sanhedrin, knowing that he could also have shed his blood, testifies who he was before he was called and why he became what he became. Nothing was from his will. Everything is by the will of the Lord.

*"My brothers and fathers, listen to what I am about to say to you in my defence." When they heard him addressing them in Hebrew they became all the more quiet. And he continued, "I am a Jew, born in Tarsus in Cilicia, but brought up in this city. At the feet of Gamaliel I was educated strictly in our ancestral law and was zealous for God, just as all of you are today. I persecuted this Way to death, binding both men and women and delivering them to prison. Even the high priest and the whole council of elders can testify on my behalf. For from them I even received letters to the brothers and set out for Damascus to bring back to Jerusalem in chains for punishment those there as well. "On that journey as I drew near to Damascus, about noon a great light from the sky suddenly shone around me. I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' I replied, 'Who are you, sir?' And he said to me, 'I am Jesus the Nazorean whom you are persecuting.' My companions saw the light but did not hear the voice of the one who spoke to me. I asked, 'What shall I do, sir?' The Lord answered me, 'Get up and go into Damascus, and there you will be told about everything appointed for you to do.' Since I could see nothing because of the brightness of that light, I was led by hand by my companions and entered Damascus.*

*"A certain Ananias, a devout observer of the law, and highly spoken of by all the Jews who lived there, came to me and stood there and said, 'Saul, my brother, regain your sight.' And at that very moment I regained my sight and saw him. Then he said, 'The God of our ancestors designated you to know his will, to see the Righteous One, and to hear the sound of his voice; for you will be his witness before all to what you have seen and heard. Now, why delay? Get up and have yourself baptized and your sins washed away, calling upon his name.' "After I had returned to Jerusalem and while I was praying in the temple, I fell into a trance and saw the Lord saying to me, 'Hurry, leave Jerusalem at once, because they will not accept your testimony about me.' But I replied, 'Lord, they themselves know that from synagogue to synagogue I used to imprison and beat those who believed in you. And when the blood of your witness Stephen was being shed, I myself stood by giving my approval and keeping guard over the cloaks of his murderers.' Then he said to me, 'Go, I shall send you far away to the Gentiles'" (At 22,1-21).*

Martyrdom must not be chosen by the disciple, but by the Master. It is the Master, in the Holy Spirit, who knows which way to go through to make the testimony more effective. If blood is needed it will be the blood, if beatings, beatings, if insults, insults, if courts, courts and if the Golgotha ​​Golgotha.

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

Whoever wants to be recognized by Jesus before his Father, in heaven, is obliged to recognize Jesus on earth, before men. An obligation that never fails.

Mother of God, Angels and Saints ensure that we always bear witness to Christ Jesus.

## I tell you, he will see to it that justice is done for them speedily

## Ex 17,8-13; Ps 120; 2 Tm 3,14-4,2; Lk 18,1-8

### 20 OCTOBER

In the Holy Scriptures some prayers are answered after a long time. For his son Abraham waited about twenty-five years. A very long time for a man who was already about seventy-five years old on his shoulders and moreover his wife was also sterile. But God wanted to testify to him that everything in his life is from his divine and eternal omnipotence.

*Sometime after these events, this word of the Lord came to Abram in a vision: "Fear not, Abram! I am your shield; I will make your reward very great." But Abram said, "O Lord God, what good will your gifts be, if I keep on being childless and have as my heir the steward of my house, Eliezer?" Abram continued, "See, you have given me no offspring, and so one of my servants will be my heir." Then the word of the Lord came to him: "No, that one shall not be your heir; your own issue shall be your heir." He took him outside and said: "Look up at the sky and count the stars, if you can. Just so," he added, "shall your descendants be." Abram put his faith in the Lord, who credited it to him as an act of righteousness (Gen 15,1-6).*

Instead, Anna goes to the temple, raises a prayer to the Lord, promises to him that his son would have been consecrated to him. She goes back home, conceives and gives birth to Samuel.

*Hannah rose after one such meal at Shiloh, and presented herself before the Lord; at the time, Eli the priest was sitting on a chair near the doorpost of the Lord’s temple. In her bitterness she prayed to the Lord, weeping copiously, and she made a vow, promising: "O Lord of hosts, if you look with pity on the misery of your handmaid, if you remember me and do not forget me, if you give your handmaid a male child, I will give him to the Lord for as long as he lives; neither wine nor liquor shall he drink, and no razor shall ever touch his head" (1Sam 1,9-11).*

Zacharias and Elizabeth had also asked for a son to the Lord. Even their prayer is answered. When? When both were old and even Elizabeth was sterile. God also wants to manifest his greatness in them. He is always the Lord, above all things, in his creation. Everything is from his will.

*In the days of Herod, King of Judea, there was a priest named Zechariah of the priestly division of Abijah; his wife was from the daughters of Aaron, and her name was Elizabeth. Both were righteous in the eyes of God, observing all the commandments and ordinances of the Lord blamelessly. But they had no child, because Elizabeth was barren and both were advanced in years. Once when he was serving as priest in his division's turn before God, according to the practice of the priestly service, he was chosen by lot to enter the sanctuary of the Lord to burn incense. Then, when the whole assembly of the people was praying outside at the hour of the incense offering, the angel of the Lord appeared to him, standing at the right of the altar of incense. Zechariah was troubled by what he saw, and fear came upon him. But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you shall name him John. And you will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of (the) Lord. He will drink neither wine nor strong drink. He will be filled with the holy Spirit even from his mother's womb, and he will turn many of the children of Israel to the Lord their God. He will go before him in the spirit and power of Elijah to turn the hearts of fathers toward children and the disobedient to the understanding of the righteous, to prepare a people fit for the Lord" (Lk 1,5-17).*

Saint Paul reveals the rule of fulfilment. What is needed for the kingdom of God is granted, but always according to the divine eternal wisdom. Instead what is not necessary for the kingdom of God, is granted with peace in the heart. The Lord is asked because the heart thinks one thing is necessary for our life. God makes it unnecessary and it is peace.

*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?"*

Mother of God, Angels and Saints, give us a faith that is always true in our prayer.

**OCTOBER 2019**

**THIRD DECADE OF OCTOBER**

## He is not rich in what matters to God

## Lk 12,13-21

### 21 OCTOBER

The goods of this world – both spiritual and intellectual, both physical and material – are given by God with a specific purpose: making them an instrument at the service of faith, of hope, of charity. Not only of charity, but also of faith and of hope. It urges to know that the spiritual charity in view of the eternal light and of the kingdom of God always has the priority over the material charity. Without bread one can even live. One might never live without the true faith in the heart, the true love of God, the true hope of the eternal life. Consuming one’s own goods at the service of salvation is a thing pleasing to God.

Saint Paul wants Timothy to exhort those who have material goods to use them to have a treasure in heaven. How? Putting them at the service of faith, hope, charity.

*Tell the rich in the present age not to be proud and not to rely on so uncertain a thing as wealth but rather on God, who richly provides us with all things for our enjoyment. Tell them to do good, to be rich in good works, to be generous, ready to share, thus accumulating as treasure a good foundation for the future, so as to win the life that is true life.(1Tm 6,17-10).*

Jesus teaches every man the freedom from the goods of this world. The goods must be put to good use with diligence, understanding, faith, love, hope, great holiness. Once they have been produced, they must be shared with those who are deprived. Everything is from God, everything must be through Him. The Lord gives. One offers the Lord the gift given to us by Him. This also means to seek the kingdom of God and his righteousness to have the surplus.

*"Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be.* *"No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon. "Therefore I tell you, do not worry about your life, what you will eat (or drink), or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? Can any of you by worrying add a single moment to your life-span? Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. But I tell you that not even Solomon in all his splendor was clothed like one of them. If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? So do not worry and say, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear?' All these things the pagans seek. Your heavenly Father knows that you need them all. But seek first the kingdom (of God) and his righteousness, and all these things will be given you besides. Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil. (Cf. Mt 6,19-34).*

The goods of this world, turned into works of faith, hope, charity, entitle to the eternal life. Used only for us, in a selfish way, exclude us from the eternal kingdom of God.

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

The relation is not between the rich and the poor. It is between the rich and the Lord. God gives. We put the received goods at the service of faith, of hope, of charity, we will have his Paradise.

Mother of God, Angels, Saints, make us use very received good at the service of the Gospel.

## Ready to open immediately when he comes and knocks

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

### 22 OCTOBER

The landlord leaves for a honeymoon. He orders his servants to watch until he returns. But nobody knows, not even by imagination or fantasy, when he returns. He could decide not to go to the wedding immediately after he left and return to his home. But he could also delay a day like a year. At any moment he could be in front of the door and knock to be welcomed. This is our daily history. Nobody knows the moment of his death. He cannot even know it by imagination. Jesus says: "Watch, because the moment you do not even imagine, the Son of Man comes". In every instant he could come.

Why do we have to watch? Because when the Lord comes he must find us firmly in faith, in hope and in charity. He must find us in his Word, in his Gospel, in his obedience, in his grace and truth and in his light. From the light of the earth we will pass into eternal light. From the darkness of this world we will be introduced into eternal darkness. At the moment of death two doors open for us: that of Paradise or eternal bliss and that of hell or curse without return. While we are alive, everyone must put all his efforts so that at the moment of death the door of eternal joy is opened for him.

Today it is as if every Christian had been granted the license to distract himself in every vice, every sin and every immorality. The great sowers of falsehood and lies, against every Word of Jesus and every Word of God our Father, have inoculated in the heart of man an evil, a highly slanderous and of false testimony thought against the Lord and our Creator. These forgers of faith, of hope and of charity, are shouting to the four winds that in the last day God will open the arms of his mercy and will welcome all into his eternal kingdom. Hell is not suited to the love of the Father and for this we must declare its non-existence.

It is understood that such a thought is more than a universal flood. It destroys all revelation and sound doctrine in an instant. The deposit of faith disappears. Christian morality is of no use. Ascetics and mysticism must be considered rubbish. The Church has no reason to exist. Her sacraments are downgraded to pure rituality without any truth. This thought alone of falsehood, lie and false testimony was enough to make a useless ballast of the Christian religion. We must undo it. It is of no use. It served to teach the way of eternal salvation. Heaven is given to everyone. It is no longer needed. Practicing it is of no use.

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

Let who still believes in the Gospel - I personally urge every Christian to believe in it because it is the only true Word in the world. There are no others - strengthen his faith, let him not fall into the temptation of Satan. Let him know that God has never denied his Word, never changed it, never said a different, dissimilar and contrary word in little or in a lot. The Word of God and of Jesus is that and will remain such forever. But faith is precisely this: confessing that only the Word of Jesus is true, even if the whole world were to fall into the temptation of Satan and unanimously cry out that hell does not exist and that Paradise is for everyone. Even if Christ in person came and told me that hell does not exist, I should believe. I should think that Satan has assumed the appearance of Lord Jesus to confuse my mind and my heart. On the other hand, Paul says this: "If even an Angel of heaven should announce to you Gospel a different than the one I have announced you, do not believe him: he is an impostor".

Mother of God, Angels and Saints, give us an invincible faith in the Word of Lord Jesus.

## Still more will be demanded of the person entrusted with more

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

### 23 OCTOBER

The higher up you are placed by God and the greater our responsibility. A father is responsible for the life of his family. A principal responsible for all his school. If you do not study, you take drugs, you are bullies and you commit misdeeds in it, he is responsible before God for all the evil that is done and all the good that is not done. A mayor is responsible for the whole city he manages. Of the evil that is accomplished and of the good that is not accomplished he will have to account to the Lord. The same rule applies for a head of a province, region, state, government and dicastery. Authority must be lived entirely in the service of good. Not of the good thought by our mind. But of the true good, the one thought and wanted by the mind of God and his wisdom. Who is placed at the head of one or many must know that of every evil he left to be done or promoted or legislated or proposed or even desired indirectly, he is responsible before God. Who was given much, much more will be required.

*Hear, therefore, kings, and understand; learn, you magistrates of the earth's expanse! Hearken, you who are in power over the multitude and lord it over throngs of peoples! Because authority was given you by the Lord and sovereignty by the Most High, who shall probe your works and scrutinize your counsels! Because, though you were ministers of his kingdom, you judged not rightly, and did not keep the law, nor walk according to the will of God, Terribly and swiftly shall he come against you, because judgment is stern for the exalted - For the lowly may be pardoned out of mercy but the mighty shall be mightily put to the test. For the Lord of all shows no partiality, nor does he fear greatness, Because he himself made the great as well as the small, and he provides for all alike; but for those in power a rigorous scrutiny impends. To you, therefore, O princes, are my words addressed that you may learn wisdom and that you may not sin. For those who keep the holy precepts hallowed shall be found holy, and those learned in them will have ready a response. Desire therefore my words; long for them and you shall be instructed. Resplendent and unfading is Wisdom, and she is readily perceived by those who love her, and found by those who seek her. She hastens to make herself known in anticipation of men's desire; he who watches for her at dawn shall not be disappointed, for he shall find her sitting by his gate. For taking thought of her is the perfection of prudence, and he who for her sake keeps vigil shall quickly be free from care; Because she makes her own rounds, seeking those worthy of her, and graciously appears to them in the ways, and meets them with all solicitude ( Cf. Wis 6,1-25).*

Whoever has received the Gospel will have to answer from the Gospel, who baptism from baptism and so also from confirmation, from the Eucharist, from penance, from the diaconate, from the presbyterate, from the episcopate, from the cardinalate and from the papacy. For every gift of the Holy Spirit we will be asked much more than for every material good received as a gift from God.

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

It is an eternal truth. Every man, knowing that he will be judged by God according to the use of every gift and every responsibility, every sacrament and every ministry, is obliged to put all commitment to produce according to what has been received. Every gift was given for a purpose of justice, that is, for the fulfilment of a specific and particular will of God. If we neglect the will of God and dedicate ourselves to something else, this also must be given account of.

Mother of God, Angels and Saints ensure that we take awareness of the divine will.

## And how I wish it were already blazing!

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

### 24 OCTOBER

The Psalm reveals that the Christ of God has only one desire in his heart: doing the will of the Father. This is the truth of Jesus. He makes his own the will of the Father. The gift of life to death by the cross is the will of the Father, but also the will of Jesus. The Father gives it for the salvation of the world. He lets himself be given. He wants to be donated. This is perfect obedience: transforming God’s will in personal will and desire.

*I waited patiently for the Lord; And He inclined to me and heard my cry.**He brought me up out of the pit of destruction, out of the miry clay, And He set my feet upon a rock making my footsteps firm.**He put a new song in my mouth, a song of praise to our God; Many will see and fear And will trust in the Lord.**How blessed is the man who has made the Lord his trust, And has not turned to the proud, nor to those who lapse into falsehood.**Many, O Lord my God, are the wonders which You have done, And Your thoughts toward us; There is none to compare with You. If I would declare and speak of them, They would be too numerous to count.**Sacrifice and meal offering You have not desired; My ears You have opened; Burnt offering and sin offering You have not required.**Then I said, “Behold, I come; In the scroll of the book it is written of me.**I delight to do Your will, O my God; Your Law is within my heart.”**(Ps 40 (39) 1-9).*

In the Gospel according to John Jesus reveals to his disciples that his food is to do the will of his father and carry out his works. In front of the harvest that is already golden, we should not linger. It is urgent to get a hand on the sickle and walk towards the cross.

*Meanwhile, the disciples urged him, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Could someone have brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me and to finish his work. Do you not say, 'In four months the harvest will be here'? I tell you, look up and see the fields ripe for the harvest. The reaper is already receiving his payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. For here the saying is verified that 'One sows and another reaps.' I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work" (Jn 4,31-38).*

The Letter to the Hebrews reveals to us that by offering one's body to the Father, sin is atoned for once and for all. For the obedience of Jesus, the Father purifies the earth from all fault and pain. This is possible for those who get converted, believe in the Gospel, let themselves be baptized in order to be born to new life of Holy Spirit and water.

*For it is impossible that the blood of bulls and goats take away sins. For this reason, when he came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, 'As is written of me in the scroll, Behold, I come to do your will, O God.'" First he says, "Sacrifices and offerings, holocausts and sin offerings, you neither desired nor delighted in." These are offered according to the law. Then he says, "Behold, I come to do your will." He takes away the first to establish the second. By this "will," we have been consecrated through the offering of the body of Jesus Christ once for all (Heb 10,4-10).*

The baptism of Christ is the one he lived on the cross. There he was baptized, immersed in his blood. He was immersed in the water of the Spirit that came out of side, there. Every other man must let himself be baptized in this water and in the blood.

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

The Gospel obliges. You choose it, you must stay in it. This is the division. The Gospel separates who is in it from those who are outside it. We are in two different places.

Mother of God, Angels and Saints make us understand that peace is only in obedience.

## Why do you not know how to interpret the present time?

## Rm 7,18-25a; Ps 118; Lk 12,54-59

### 25 OCTOBER

The flesh evaluates according to the flesh, the spirit according to the spirit and wisdom according to wisdom. Saint Paul reveals to the Corinthians that man according to the flesh does not understand the things of God. He sees from the flesh. The things of God must be seen by the Spirit of the Lord.

*When I came to you, brothers, proclaiming the mystery of God,*[*1*](http://www.vatican.va/archive/ENG0839/__PZ7.HTM#$49W)*I did not come with sublimity of words or of wisdom. For I resolved to know nothing while I was with you except Jesus Christ, and him crucified. I came to you in weakness and fear and much trembling, and my message and my proclamation were not with persuasive (words of) wisdom, but with a demonstration of spirit and power, so that your faith might rest not on human wisdom but on the power of God. Yet we do speak a wisdom to those who are mature, but not a wisdom of this age, nor of the rulers of this age who are passing away. Rather, we speak God's wisdom, mysterious, hidden, which God predetermined before the ages for our glory, and which none of the rulers of this age knew; for if they had known it, they would not have crucified the Lord of glory. But as it is written: "What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him," this God has revealed to us through the Spirit. For the Spirit scrutinizes everything, even the depths of God. Among human beings, who knows what pertains to a person except the spirit of the person that is within? Similarly, no one knows what pertains to God except the Spirit of God. We have not received the spirit of the world but the Spirit that is from God, so that we may understand the things freely given us by God. And we speak about them not with words taught by human wisdom, but with words taught by the Spirit, describing spiritual realities in spiritual terms. Now the natural person does not accept what pertains to the Spirit of God, for to him it is foolishness, and he cannot understand it, because it is judged spiritually. The spiritual person, however, can judge everything but is not subject to judgment by anyone. For "who has known the mind of the Lord, so as to counsel him?" But we have the mind of Christ (1Cor 2,1-16).*

Can we know the things of God, even if not in a perfect way? Yes. We can. But power is conditioned to the elimination of sin from our soul and disobedience from our heart. Sin diverts the eyes from the things of the Spirit and directs them towards the things of the flesh. Instead, obedience distracts the eyes from the things of the flesh and directs them towards the things of the Spirit. The flesh makes a discernment according to the flesh. The Spirit works discernments according to the Spirit. It all begins with the dwelling of our heart and mind in the Law of the Lord. From the Law every spiritual discernment is always possible. From the flesh it is always impossible. Crowds cannot understand Jesus. Jesus works by the Spirit and by the Spirit speaks. Crowds operate from sin and evaluate and judge from sin.

*He also said to the crowds, "When you see (a) cloud rising in the west you say immediately that it is going to rain - and so it does; and when you notice that the wind is blowing from the south you say that it is going to be hot - and so it is. You hypocrites! You know how to interpret the appearance of the earth and the sky; why do you not know how to interpret the present time? "Why do you not judge for yourselves what is right? If you are to go with your opponent before a magistrate, make an effort to settle the matter on the way; otherwise your opponent will turn you over to the judge, and the judge hand you over to the constable, and the constable throw you into prison. I say to you, you will not be released until you have paid the last penny."*

Today it is as if Christians were all struck by a spirit of torpor, sloth, insensitivity and even by a spirit of lies that transforms and reduces the Word of the Lord to lies. This is the sign that sin has taken possession of our soul, the disobedience of our spirit and the vice of our body. Proceeding from sin to sin, one comes to the suffocation of the truth in injustice. When the limits of evil are exceeded, one falls into sin against the Holy Spirit and it is eternal death for the person. No discernment from darkness. We need a powerful external grace, fruit of the Word filled with the Holy Spirit. The missionary of the Gospel must bring this grace to the world. Salvation comes through him.

Mother of God, Angels and Saints make every Christian a powerful grace of redemption and of life.

## (So) cut it down. Why should it exhaust the soil?

## Rm 8,1-11; Ps 23; Lk 13,1-9

### 26 OCTOBER

The Lord wants the fruits from his vineyard. What are these fruits? A perfect and perennial obedience to his Commandments, Laws, Statutes and Decrees. Instead the Lord descends to visit his vineyard and finds it devoid of any fruit. What is the use of growing a vineyard that does not produce any bunch of grapes? It would be better to abandon it to itself.

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

In the Psalm the children of Israel are the ones who see themselves abandoned. They are lifeless. They are vines without any protection. They call upon the Lord to return to be their God. When can God be the protection of the vineyard? When it lives in the Word.

*Oh, give ear, Shepherd of Israel, You who lead Joseph like a flock; You who are enthroned above the cherubim, shine forth!**Before Ephraim and Benjamin and Manasseh, stir up Your power And come to save us!**O God, restore us And cause Your face to shine upon us,  and we will be saved.**O Lord God of hosts, How long will You be angry with the prayer of Your people?**You have fed them with the bread of tears, And You have made them to drink tears in large measure.**You make us an object of contention to our neighbours, And our enemies laugh among themselves.**O God of hosts, restore us And cause Your face to shine upon us,  and we will be saved.**You removed a vine from Egypt; You drove out the nations and planted it.**You cleared the ground before it, And it took deep root and filled the land.**The mountains were covered with its shadow, And the cedars of God with its boughs.**It was sending out its branches to the sea And its shoots to the River.**Why have You broken down its hedges, So that all who pass that way pick its fruit?* *A boar from the forest eats it away And whatever moves in the field feeds on it.**O God of hosts, turn again now, we beseech You; Look down from heaven and see, and take care of this vine,**Even the shoot which Your right hand has planted, And on the son whom You have strengthened for Yourself.**It is burned with fire, it is cut down; They perish at the rebuke of Your countenance.**Let Your hand be upon the man of Your right hand, Upon the son of man whom You made strong for Yourself.**Then we shall not turn back from You; Revive us, and we will call upon Your name.**O Lord God of hosts, restore us; Cause Your face to shine upon us, and we will be saved (Ps 79 (80) 1-20).*

In the parable of Jesus we find a great teaching. Man must take care of man. God wants to cut the fruitless tree. Man still asks for time. He will work to make the tree produce. If it does not want to produce then it will be cut.

*At that time some people who were present there told him about the Galileans whose blood Pilate had mingled with the blood of their sacrifices. He said to them in reply, "Do you think that because these Galileans suffered in this way they were greater sinners than all other Galileans? By no means! But I tell you, if you do not repent, you will all perish as they did! Or those eighteen people who were killed when the tower at Siloam fell on them - do you think they were more guilty than everyone else who lived in Jerusalem? By no means! But I tell you, if you do not repent, you will all perish as they did!" And he told them this parable: "There once was a person who had a fig tree planted in his orchard, and when he came in search of fruit on it but found none, he said to the gardener, 'For three years now I have come in search of fruit on this fig tree but have found none. (So) cut it down. Why should it exhaust the soil?' He said to him in reply, 'Sir, leave it for this year also, and I shall cultivate the ground around it and fertilize it; it may bear fruit in the future. If not you can cut it down.'"*

It is right to ask: how much do I do so that my brothers produce fruits of obedience? But even before that: am I a model of true obedience for all my brothers?

Mother of God, Angels and Saints arrange that every Christian takes care of every Christian.

## I thank you that I am not like the rest of humanity

## Sir 35,12-14.16-18; Ps 33; 2 Tm 4,6-8.16-18; Lk 18,9-14

### 27 OCTOBER

When we go before the Lord to pray, we must first ask us to give us his eyes so that we can see Him according to the purest truth and from his truth to see us and the neighbour as He sees us. Then we must ask that he give us the gift of his heart, so that we may love him according to the riches of his love and also the brothers as he loves them. By asking God's eyes and heart we see and love like Him. The Book of Sirach offers us the eyes and the heart of God so that we may also pray according to truth, justice, wisdom, intelligence and obedience to the divine Word.

*To keep the law is a great oblation, and he who observes the commandments sacrifices a peace offering. In works of charity one offers fine flour, and when he gives alms he presents his sacrifice of praise. To refrain from evil pleases the Lord, and to avoid injustice is an atonement. Appear not before the Lord empty-handed, for all that you offer is in fulfilment of the precepts. The just man's offering enriches the altar and rises as a sweet odour before the Most High. The just man's sacrifice is most pleasing, nor will it ever be forgotten. In generous spirit pay homage to the Lord, be not sparing of freewill gifts. With each contribution show a cheerful countenance, and pay your tithes in a spirit of joy. Give to the Most High as he has given to you, generously, according to your means. For the Lord is one who always repays, and he will give back to you sevenfold. But offer no bribes, these he does not accept! Trust not in sacrifice of the fruits of extortion, For he is a God of justice, who knows no favourites.*

*Though not unduly partial toward the weak, yet he hears the cry of the oppressed. He is not deaf to the wail of the orphan, nor to the widow when she pours out her complaint; Do not the tears that stream down her cheek cry out against him that causes them to fall? He who serves God willingly is heard; his petition reaches the heavens. The prayer of the lowly pierces the clouds; it does not rest till it reaches its goal, Nor will it withdraw till the Most High responds, judges justly and affirms the right. God indeed will not delay, and like a warrior, will not be still Till he breaks the backs of the merciless and wreaks vengeance upon the proud; Till he destroys the haughty root and branch, and smashes the sceptre of the wicked; Till he requites mankind according to its deeds, and repays men according to their thoughts; Till he defends the cause of his people, and gladdens them by his mercy. Welcome is his mercy in time of distress as rain clouds in time of drought (Sir 35,1-26).*

The Pharisee does not see God with the eyes of God, he sees him with his eyes of pride and sin. He does not even see himself and the publican with the eyes of God. He sees himself and sees with his evil and wicked eyes. His prayer cannot be anything but evil and wicked because it is glorification of himself and humiliation and contempt of his brother. It is not a prayer of love, but of hatred. Never might the Lord receive such a prayer. It lacks all truth, charity, humility, compassion, pity and forgiveness. It is a prayer without light, justice, wisdom, intelligence and fear of God.

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

Praying is asking the Lord to make us his instruments to bring to our brothers the riches of his Word in which every treasure of love, justice, truth and holiness is contained. To no use is a prayer in which we want God to give himself entirely to us, because we are wholly of ourselves. The prayer of surrender of our life to the Lord to make us ways for his will to spread on the earth, will always be blessed and listened to by him. This is the true prayer of offering.

Mother of God, Angels and Saints ensure that our life is a perennial offering to the Lord.

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

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

### 28 OCTOBER

The choice belongs only to the Father. Man can also offer himself to the Father. If he is offered it is by motion of the Holy Spirit. But then it must be the Father the one who chooses him, in the Holy Spirit, as an apostle of his Son. The Father chooses through Christ the Lord.

*This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another (Jn 15,12-17).*

St. Peter, for a person to take over Judah's place, dictates the conditions. Two people are presented. It is not he the one who chooses. He makes the Lord choose.

*Therefore, it is necessary that one of the men who accompanied us the whole time the Lord Jesus came and went among us, beginning from the baptism of John until the day on which he was taken up from us, become with us a witness to his resurrection." So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. Then they prayed, "You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this apostolic ministry from which Judas turned away to go to his own place." Then they gave lots to them, and the lot fell upon Matthias, and he was counted with the eleven apostles (At 1,21-26).*

Saint Paul also dictates the conditions for one to be chosen as the Apostle of Jesus. However, the choice always belongs to the Lord. He chooses through his Apostles. They must pay all attention so that nothing comes from their heart.

*This saying is trustworthy: whoever aspires to the office of bishop desires a noble task. Therefore, a bishop must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach, not a drunkard, not aggressive, but gentle, not contentious, not a lover of money. He must manage his own household well, keeping his children under control with perfect dignity; for if a man does not know how to manage his own household, how can he take care of the church of God? He should not be a recent convert, so that he may not become conceited and thus incur the devil's punishment. He must also have a good reputation among outsiders, so that he may not fall into disgrace, the devil's trap (1Tm 3,1-7).*

As Jesus spent the night in prayer asking the Father to give him twelve names on which to build and raise his new people, so too the Church, in each of her children, must spend nights in prayer to ask the Father for workers for her harvest. Prayer was necessary for Christ Jesus. Prayer will always be necessary for the Church. If the Church does not ask with long and heartfelt prayer, the Father does not give.

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

Why are the Apostles necessary for Jesus? Because to them Jesus will have to deliver his mission, his Word, his Holy Spirit, his body and his blood, his grace and truth, his Church and his sacraments and his flock. It is they who will have to make the new pastors and it is they who will always have to build his kingdom.

Mother of God, Angels and Saints arrange that the Father of Heaven always sends workers to the vineyard.

## It is like a mustard seed

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

### 29 OCTOBER

Our God works in time. For him, one day is like a thousand years and a thousand years like a day. He started with just one man and one woman. Today there are about seven billion people. Scripture does not know polygenism even for reasons of redemption.

*Then Paul stood up at the Areopagus and said: "You Athenians, I see that in every respect you are very religious. For as I walked around looking carefully at your shrines, I even discovered an altar inscribed, 'To an Unknown God.' What therefore you unknowingly worship, I proclaim to you. The God who made the world and all that is in it, the Lord of heaven and earth, does not dwell in sanctuaries made by human hands, nor is he served by human hands because he needs anything. Rather it is he who gives to everyone life and breath and everything. He made from one the whole human race to dwell on the entire surface of the earth, and he fixed the ordered seasons and the boundaries of their regions, so that people might seek God, even perhaps grope for him and find him, though indeed he is not far from any one of us. For 'In him we live and move and have our being,' as even some of your poets have said, 'For we too are his offspring' (At 17,22-28).*

*For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them "brothers," saying: "I will proclaim your name to my brothers, in the midst of the assembly I will praise you"; and again: "I will put my trust in him"; and again: "Behold, I and the children God has given me." Now since the children share in blood and flesh, he likewise shared in them, that through death he might destroy the one who has the power of death, that is, the devil, and free those who through fear of death had been subject to slavery all their life. Surely he did not help angels but rather the descendants of Abraham; therefore, he had to become like his brothers in every way, that he might be a merciful and faithful high priest before God to expiate the sins of the people. Because he himself was tested through what he suffered, he is able to help those who are being tested (Heb 2,10-18).*

Even the history of salvation begins with only one, that is, from Abraham. Abraham begot Isaac. From Isaac the blessing passed to Jacob. About a hundred years were needed to reach the twelve sons of Jacob. About a thousand and eight hundred to get to Christ Jesus. Two thousand years have passed from Christ the Lord and still the mission is at the beginning. Rather, we are seeing in our times a frightening regression of faith in Christ the Lord. Idolatry and immorality are consuming all the once Christian countries.

What does Jesus want to teach us with the two parables of the mustard seed and the yeast? The essential truth for the spread of his kingdom on earth. If every one of his disciples sows the Word of the Gospel, in grace and in the Holy Spirit, the Word will grow in the heart and produce fruits in due time. If the disciple becomes a leaven of truth, justice, charity and holiness, little by little other people will be fermented by him and become in turn ferment. Growth and fermentation take time. Sometimes years, sometimes decades. However, the Christian knows that if he sows the good seed it grows. He knows that if he is true yeast, the yeast ferments. This is the true mission of the Christian: sowing the Word. Becoming leaven of Christ in the world. If he does not sow, nothing grows. If he is not yeast, nothing will be fermented for him. The mission is the fruit of his being.

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

If today we do not grow, the causes must be sought in the non-sowing of the Word. If the kingdom does not spread it is a sign that the Christian is not a leaven of Christ the Lord. Since the mission is from the Christian's being, we are all called to become true in being.

Mother of God, Angels and Saints arrange that the Christian finds the truth of being God's Kingdom.

## Strive to enter through the narrow gate

## Rm 8,26-30; Ps 12; Lk 13,22-30

### 30 OCTOBER

In the New Testament there are several catalogues of vices that exclude from the eternal kingdom of God. Let us recall some of them: Letter to the Romans, First Letter to the Corinthians, First Letter to Timothy, Revelation. There are others, but well enclosed in these four.

*Therefore, God handed them over to degrading passions. Their females exchanged natural relations for unnatural, and the males likewise gave up natural relations with females and burned with lust for one another. Males did shameful things with males and thus received in their own persons the due penalty for their perversity. And since they did not see fit to acknowledge God, God handed them over to their undiscerning mind to do what is improper. They are filled with every form of wickedness, evil, greed, and malice; full of envy, murder, rivalry, treachery, and spite. They are gossips and scandalmongers and they hate God. They are insolent, haughty, boastful, ingenious in their wickedness, and rebellious toward their parents. They are senseless, faithless, heartless, ruthless. Although they know the just decree of God that all who practice such things deserve death, they not only do them but give approval to those who practice them (Rm 1,26-32).*

*Do you not know that the unjust will not inherit the kingdom of God? Do not be deceived; neither fornicators nor idolaters nor adulterers nor boy prostitutes nor practicing homosexuals nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the kingdom of God. That is what some of you used to be; but now you have had yourselves washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God (1Cor 6,9-11).* *We know that the law is good, provided that one uses it as law, with the understanding that law is meant not for a righteous person but for the lawless and unruly, the godless and sinful, the unholy and profane, those who kill their fathers or mothers, murderers, the unchaste, practicing homosexuals, kidnapers, liars, perjurers, and whatever else is opposed to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted (1Tm 1,8-11). Then he said to me, "Do not seal up the prophetic words of this book, for the appointed time is near. Let the wicked still act wickedly, and the filthy still be filthy. The righteous must still do right, and the holy still be holy." "Behold, I am coming soon. I bring with me the recompense I will give to each according to his deeds. I am the Alpha and the Omega, the first and the last, the beginning and the end." Blessed are they who wash their robes so as to have the right to the tree of life and enter the city through its gates. Outside are the dogs, the sorcerers, the unchaste, the murderers, the idol-worshipers, and all who love and practice deceit (Rev 22,10-15).*

What does then to strive to enter by the narrow gate mean? It means that those who want to inherit the kingdom of heaven must not be found in these catalogues of vices. They exclude from the eternal kingdom. But is it enough to leave from the catalogues to inherit eternal life? Not even this is enough. One must walk through the path of the Word of Jesus. One leaves vice, he gets converted to the Gospel, he becomes the body of Christ and remains in it forever. It is the body of Christ the vehicle that leads from the earth to Paradise. One must go up in it.

*He passed through towns and villages, teaching as he went and making his way to Jerusalem. Someone asked him, "Lord, will only a few people be saved?" He answered them, "Strive to enter through the narrow gate, for many, I tell you, will attempt to enter but will not be strong enough. After the master of the house has arisen and locked the door, then will you stand outside knocking and saying, 'Lord, open the door for us.' He will say to you in reply, 'I do not know where you are from.' And you will say, 'We ate and drank in your company and you taught in our streets.' Then he will say to you, 'I do not know where (you) are from. Depart from me, all you evildoers!' And there will be wailing and grinding of teeth when you see Abraham, Isaac, and Jacob and all the prophets in the kingdom of God and you yourselves cast out. And people will come from the east and the west and from the north and the south and will recline at table in the kingdom of God. For behold, some are last who will be first, and some are first who will be last."*

Today we are living in a time when we witness the "scrapping" of the vehicle built by God, for Christ, in the Holy Spirit. In truth, other vehicles do not exist, because other vehicles do not free from vices. In other vehicles one remains in the catalogues of vices. Christians are just the ones that thought about the most "beautiful" invention. They have abolished every vehicle, because they have abolished the narrow road, because they have abolished hell. In Paradise we no longer go by conversion, but by nature. We are men, we are safe.

Mother of God, Angels and Saints, free the Christian people from all lies and falsehoods.

## As a hen gathers her brood under her wings

## Rm 8,31b-39; Ps 108; Lk 13,31-35

### 31 OCTOBER

The joy of the Lord is to do in Jerusalem every good, rather the utmost good. Jesus uses an image that already occurs in the prophet Isaiah. As the birds protect their chicks under their wings, so the Lord promises to protect his city. However, it is necessary that it wants to be protected. It wants if it surrenders to the law of its God.

*Woe to those who go down to Egypt for help, who depend upon horses: Who put their trust in chariots because of their number, and in horsemen because of their combined power, But look not to the Holy One of Israel nor seek the Lord! Yet he too is wise and will bring disaster; he will not turn from what he has threatened to do. He will rise up against the house of the wicked and against those who help evildoers. The Egyptians are men, not God, their horses are flesh, not spirit; When the Lord stretches forth his hand, the helper shall stumble, the one helped shall fall, and both of them shall perish together. Thus says the Lord to me: As a lion or a lion cub growling over its prey, With a band of shepherds assembled against it, Is neither frightened by their shouts nor disturbed by their noise, So shall the Lord of hosts come down to wage war upon the mountain and hill of Zion. Like hovering birds, so the Lord of hosts shall shield Jerusalem, To protect and deliver, to spare and rescue it. Return, O children of Israel, to him whom you have utterly deserted. On that day each one of you shall spurn his sinful idols of silver and gold, which he made with his hands. Assyria shall fall by a sword not wielded by man,. no mortal sword shall devour him; He shall flee before the sword, and his young men shall be impressed as labourers. He shall rush past his crag in panic, and his princes shall flee in terror from his standard, Says the Lord who has a fire in Zion and a furnace in Jerusalem (Is 31,1-9).*

The Psalm sings all the care, protection, custody and vigilance of the Lord over his righteous. Was not Jesus, the Righteous of God, freed from the snare of death and the sepulchre?

*He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty. I will say to the Lord, “My refuge and my fortress, My God, in whom I trust!”**For it is He who delivers you from the snare of the trapper And from the deadly pestilence.**He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark.* *You will not be afraid of the terror by night, Or of the arrow that flies by day;**Of the pestilence that stalks in darkness, Or of the destruction that lays waste at noon.**A thousand may fall at your side And ten thousand at your right hand, But it shall not approach you.**You will only look on with your eyes And see the recompense of the wicked. For you have made the Lord, my refuge, Even the Most High, your dwelling place. No evil will befall you,* *Nor will any plague come near your tent.**For He will give His angels charge concerning you,* *To guard you in all your ways.**They will bear you up in their hands, That you do not strike your foot against a stone.**You will tread upon the lion and cobra, The young lion and the serpent you will trample down.**“Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My name.**“He will call upon Me, and I will answer him; I will be with him in trouble; I will rescue him and honour him.**“With a long life I will satisfy him And let him see My salvation” (Ps 91 (90) 1-16).*

Jerusalem has refused the invitation to conversion. It came out of the custody of the wings of the Lord. It did not want to be protected. Nobody might guard it. It will be devastated.

*At that time some Pharisees came to him and said, "Go away, leave this area because Herod wants to kill you." He replied, "Go and tell that fox, 'Behold, I cast out demons and I perform healings today and tomorrow, and on the third day I accomplish my purpose.**Yet I must continue on my way today, tomorrow, and the following day, for it is impossible that a prophet should die outside of Jerusalem.' "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together as a hen gathers her brood under her wings, but you were unwilling! Behold, your house will be abandoned. (But) I tell you, you will not see me until (the time comes when) you say, 'Blessed is he who comes in the name of the Lord.'"*

The salvation of the Lord is offered. Who welcomes it, wants to welcome it, will enjoy its benefits. Those who reject it will experience the eternal bitterness of the fruits of their bad will. But today we are far beyond the refusal. The gift of truth, of light, of redemption, of salvation is lacking. The gift of Christ is missing. It is said, lying with great, enormous falsity, that we will all be saved without Christ. It is condemnation to perdition.

Mother of God, Angels and Saints arrange that no Christian deceives and lets himself be deceived.