**JANUARY 2019**

## FIRST DECADE OF JANUARY

## He was named Jesus

## Nm 6,22-27; Ps 66; Gal 4,4-7; Lk 2,16-21

### 1 JANUARY

When a child is born, comes to life, receives everything from the parents. If it were to be left to itself, after a few hours it would die. His life is entirely from others. The child is not only a body, but also a soul and spirit. As one nourishes the body, so he must nourish the soul and the spirit. The soul is nourished with the grace of God, the spirit with wisdom, truth and justice. He will have to be so spiritually well nourished as to choose in every circumstance, moment and instant, only good and never evil. For this reason it must always be nourished with every supernatural gift. Today we must confess that for many people concern is only with the body. Not having it been sustained either by the soul or by the spirit which are dead or exist in a state of total paralysis, it is delivered to all concupiscence, foolishness and insipidity, reaching wickedness, cruelty and evil without any limitation. When sin is committed against the Holy Spirit, then there is no return to goodness anymore. We are on earth, but it is as if we were already in hell. We are living damned. Someone might object: who is not a Christian, being able to grow in wisdom and grace, in Christ and in the Holy Spirit, what real possibilities does he possess to nourish his soul and his spirit? The possibilities are those dictated by the conscience that commands that he moves away from evil and that he does good. We know that Jesus as a rule gives our conscience as the measure of good. What we want others to do to us, we must do it to others. This is the Law and the Prophets.

Even Jesus as a true man must nourish himself with wisdom and grace. Above all he must be made to be a true son of Abraham and one becomes it through circumcision which, by God's disposition to the Patriarch, must always be practiced on the eighth day after birth. Today Christ Jesus becomes a descendant of Abraham and is circumcised. But he also becomes a descendant of David because Joseph gives him his name and makes him his true Son. From the Son of Mary, today Jesus becomes a true son of Abraham and true Son of David. As a true son of Abraham, he is constituted a blessing is given for all peoples of the earth. As the true son of David, he becomes the true Messiah, the anointed of the Lord and the Christ of God. Having been fulfilled these two prophecies, or promises of God, all other promises, prophecies and oaths will be fulfilled in him. With the circumcision Jesus begins his journey for the redemption and the salvation of humanity. Every Christian parent must imitate Mary and Joseph. They must give their children all the strength, the truth, the power and the light that is kept in their faith. They are obligated by their ministry of parents. If one does not live in faith in their home, children will grow up badly, without any light or strength, without truth and knowledge of good and evil. They will soon be handed over to evil and hardly will there be any returning. Faith is transmitted by living it. It is the breath of true life. That house in which faith is not lived is a dwelling without air.

*So they went in haste and found Mary and Joseph, and the infant lying in the manger. When they saw this, they made known the message that had been told them about this child. All who heard it were amazed by what had been told them by the shepherds. And Mary kept all these things, reflecting on them in her heart. Then the shepherds returned, glorifying and praising God for all they had heard and seen, just as it had been told to them. When eight days were completed for his circumcision, he was named Jesus, the name given him by the angel before he was conceived in the womb.*

Nowadays, once-Christian families live by a faith that has become tradition, remembrance and memory of events that yesterday were life and today are only external practices, emptied of every grace, truth and supernatural mystery contained in them. Today this depletion is also affecting the sacraments: baptism, confirmation, Eucharist and marriage. A lot of external apparatus remains, but without its inner content. We have the shell of faith, but not the truth and the grace of it. Mary and Joseph teach us that the family must not only be born of faith, but it must always remain in faith and of faith be nourished, satisfying every fulfilment that comes from the Word.

Mother of God, Angels and Saints ensure that Christian families regain their true faith.

## Whose sandal strap I am not worthy to untie

## 1 Jn 2,22-28; Ps 97; Jn 1,19-28

### 2 JANUARY

The Church, Mother and Teacher in the purest faith in Christ Jesus, Saviour, Redeemer, Way, Truth, Life, Grace, Light and Resurrection, wants her children to know everything about the Eternal Word of the Father who became flesh and came to live among us. For this reason, in the days immediately after Christmas and Epiphany, before Ordinary Time begins, in her liturgy, she is fully committed to showing the face of her Spouse in the fullness of her eternal, divine and human truth. The path behind Christ cannot be run through, if already from the beginning there are uncertainties and confusions about his Person and his Mission in the heart. Knowing already the mystery of Jesus in its true essence, the Gospel will be the one to add details to details that will make the truth of the Christ of God and of the Lord of glory ever more luminous and shining. Walking with one mistake behind Lord Jesus you are at risk of making the whole journey null and vain. You can lose a whole Liturgical Year if you do not put your hand and heart to come into possession of the brightest light. Let us recall what the Book of Qoelet teaches: "A dead fly spoils the perfumer's ointment". A single falsehood about Jesus spoils the whole mystery of God, of the Church, of Salvation and of Redemption.

The truth of Christ is founded on testimony. The first witness of the Messiah of God is John the Baptist. He was sent by God to bear witness to the light. John's first word is not about Jesus, but about himself: I am not the Prophet to come. I am not Elijah that you await. I am not the Christ promised by God. I am only the voice that invites every man to prepare the way for the Lord who comes. Speaking of himself, John says that between him and the Messiah there is an infinite distance that is unbridgeable. He is not even worthy to bow before the Christ of God to untie the laces of his sandals. He is before John. The before of the Messiah is eternity, divinity and his being God. The Messiah is the Only Son of the Father who became flesh. Divinity belongs to Christ the Lord by nature and essence. Just as eternity belongs to him by nature and by essence. He is naturally, substantially, really and truly God. He is God from God, Light from Light, generated, not created and of the same substance as the Father. This is the before of Jesus. It is an eternal and divine before. Without this before, Jesus would be only a man, a great, a very great man, but only a man. Instead, Jesus in his Person is God. But He is not a God without God, or God against God. But he is God always in contemplation and in obedience to the Father.

*And this is the testimony of John. When the Jews from Jerusalem sent priests and Levites (to him) to ask him, "Who are you?" he admitted and did not deny it, but admitted, "I am not the Messiah." So they asked him, "What are you then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" He answered, "No." So they said to him, "Who are you, so we can give an answer to those who sent us? What do you have to say for yourself?" He said: "I am 'the voice of one crying out in the desert, "Make straight the way of the Lord,"' as Isaiah the prophet said." Some Pharisees were also sent. They asked him, "Why then do you baptize if you are not the Messiah or Elijah or the Prophet?" John answered them, "I baptize with water; but there is one among you whom you do not recognize, the one who is coming after me, whose sandal strap I am not worthy to untie." This happened in Bethany across the Jordan, where John was baptizing.*

Every man is obliged to know who he is. He is not God. He has not in him the sources of life. He has neither eternity and nor divinity. His duration on earth is a breath. A moment before he is, a moment later the is no more. This is his greatness. He is always attracted to evil, which governs him as a hard master. He believes he can rule heavens and earth and he is not the master of even one of his own thoughts. Before Christ Jesus he must bow: Jesus is God, Eternal, Immortal, Lord, Almighty, Creator, Life, Light, Truth, Holiness, Justice, Peace, Charity and Grace. He is all this by divine nature, but also by the gift of the Father to his human nature, to which he has delivered himself. All God has placed himself in the hands and in the heart of the humanity of his Only Son.

Mother of God, Angels and Saints ensure that every man confesses the full truth of Christ Jesus.

## On whomever you see the Spirit come down and remain

## 1 Jn 2,29-3,6; Ps 97; Jn 1,29-34

### 3 JANUARY

Since man exists on earth, created in the image and likeness of his Creator, the Lord has always been in relationship with him through revelation, word and manifestation. Today the Lord reveals to John that Jesus is the Lamb of God, the one who takes away the sin of the world. We understand this very high truth, only by reading what is written in the Book of the prophet Isaiah. Jesus takes away sin by expiating it.

*See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him -  so marred was his look beyond that of man, and his appearance beyond that of mortals - So shall he startle many nations, because of him kings shall stand speechless; For those who have not been told shall see, those who have not heard shall ponder it. Who would believe what we have heard? To whom has the arm of the Lord been revealed? He grew up like a sapling before him, like a shoot from the parched earth; There was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by men, a man of suffering, accustomed to infirmity, One of those from whom men hide their faces, spurned, and we held him in no esteem. Yet it was our infirmities that he bore, our sufferings that he endured, While we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins, Upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; But the Lord laid upon him the guilt of us all.*

*Though he was harshly treated, he submitted and opened not his mouth; Like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, A grave was assigned him among the wicked and a burial place with evildoers, Though he had done no wrong nor spoken any falsehood. (But the Lord was pleased to crush him in infirmity.) If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; Through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, Because he surrendered himself to death and was counted among the wicked; And he shall take away the sins of many, and win pardon for their offenses (Is 52,13-53,12).*

Only by revelation can this prophecy be referred to Jesus. But also by the word that comes from God to John's ear, it can be testified that Jesus is the Messiah of the Lord, his Christ and he who baptizes in the Holy Spirit. Everything is known by revelation and manifestation of the Lord. The intelligence of Scripture and revelation also takes place through the illumination and inspiration of the Holy Spirit. John can be a true witness of Christ the Lord because he is perpetually enveloped by the powerful light of the Spirit of God. It is the Spirit who reveals to him who Jesus is and what his real mission is. It is the Spirit who speaks to him and gives him the sign, through which he will know who among all the men that will come to his baptism will be the Anointed one of God.

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

When we speak badly or inappropriately or distorted or falsely or in a lying way of Christ Jesus it is a sign that there is separation from the Holy Spirit. Only the Spirit knows Jesus and only for Him can we speak well of our Saviour. To be in the Spirit one must dwell in the Word. We love the Word, we live it and we know Jesus.

Mother of God, Angels and Saints, fill us with the Holy Spirit to speak worthily of Jesus.

## He first found his own brother Simon

## 1 Jn 3,7-10; Ps 97; Jn 1,35-42

### 4 JANUARY

From the testimony given by John to Jesus the Lord, a first fruit is born immediately. The forerunner is with two of his disciples. He fixes his gaze on Jesus and says: Behold the Lamb of God. The two disciples, hearing their teacher speak like this, follow Jesus and go after Him. They dwell with Him a whole day. What happened, what they heard and saw and what Jesus said to them, we do not know. But one thing is clear to our spirit: the passage or substantial change that Andrew makes to the testimony of John. Jesus is not proclaimed as the Lamb of God that takes away the sin of the world or as the Servant of the Lord who is charged with our iniquities. From the Lamb and the Suffering Servant he passes to testify that Jesus is the Messiah. It is a substantial passage, not in opposition to the Lamb of God, but in addition to that truth. Jesus is together in his Person Lamb of God, Suffering Servant and Messiah. The Messiah is the Servant of the Lord. The Servant of the Lord is the Messiah. He will not only be the man of suffering who quite knows the suffering, but the King who will take upon himself all the suffering of the world. He will take it for its atonement.

These two revealed truths are already sufficient to give the messianism of Jesus a totally different meaning from the way it was thought, imagined and taught by the contemporaries of Jesus. A messianism of violence, war, conquest of lands, liberation of the fathers' soil, submission and slavery does not belong to Jesus. He is delivered to suffering, but also to the one who voluntarily surrenders. Even for our times only these two truths about Jesus would suffice, to give our pastoral praxis a very different direction. Instead of writing theologies for the earth one could write theologies for heaven. Instead of pastoral care for the body, it would be done for the soul and the spirit. If Jesus is the Christ of God who voluntarily offers himself to suffering in order to take away the sin of the world, to expiate and redeem it, might there be only one of his disciples who can think differently? If He calls poor, miserable, afflicted, disconsolate, naked and hungry to accept their condition, without rebelling against it, but living it in the greatest obedience to the Law of the Lord, according to the Word of Jesus revealed in his Gospel, can we think of a different sequel? Only by taking away the sin of the world do we remove the consequences of death that it produces. But we want to let sin prosper and we complain against its fruits of death. Every Christian in Christ must remove sin.

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

An error that today is committed in the witness that is made to Christ Jesus - besides of course all those of falsehood, lie, heresy and slander on his Person - is to think that it is enough to speak of Jesus. Andrew speaks of Jesus to his brother, but also leads him to Him. Leading to Christ is obligatory, necessary and indispensable, as it is obligatory to invite to conversion, to faith in the Gospel, to let one be baptized and to be born of water and the Holy Spirit. All this is necessary because the body of Christ is to be formed every day with the addition of new members. The greatest sin today against Christ is to no longer form the body of Christ. It is to think that it is enough to announce a word that invites to love, to forgiveness and to peace. No. Everything happens in Christ, through Christ and with Christ, as members of his body, branches of his vine.

Mother of God, Angels and Saints ensure that the Christian understands and makes the body of Christ.

## Can anything good come from Nazareth?

## 1 Jn 3,11-21; Ps 99; Jn 1,43-51

### 5 JANUARY

Every man lives in a history, a culture and a specific doctrinal, scientific, theological, moral formation. Where is the error of many? It is in considering their mind and heart locked in what they are. While all revelation is an invitation to come out of what one is to acquire what one is not. If we read the Holy Scriptures starting from Genesis to finish to Revelation, the last canonical book of our sacred texts, we will notice that our God is he who day by day always leads from light to light, from truth to truth and from revelation to revelation. You come out of a knowledge of yesterday and you get into a knowledge of today. Each prophet adds what is missing to the other prophet and every Book completes what is missing to the other Book. But not even with the closure of public revelation, the path of truth has ended. The disciple of Jesus knows that the Holy Spirit will come and lead believers to the whole truth. Thus a Father of the Church adds to those who have preceded him and every Doctor completes what the Doctor has started before. The Church walks from understanding to understanding and never stopping. Every Saint also manifests a new, special and particular light of God.

Philip, called by Jesus to follow him, calls Nathanael in turn. He, being a man of vast scriptural culture and education, knows that the Messiah comes from Bethlehem, not from Nazareth. But he also knows that the prophets are without pre-established or prefixed origin by God. They can be born in every time, in every place and from any family. Despite being convinced, because of his culture, that the Messiah does not rise from Nazareth, he lets himself be persuaded by Philip to make his personal encounter with Christ Jesus. Seeing with his eyes and listening with his ears, he could have made an opinion or a personal judgment on the person of Jesus. This is the man. Discernment capacity. Acceptance of the discernment made. Change of thought and vision. Moving from an initial formation to a more perfect one, without ever stopping this process of walking from the imperfect truth to the perfect truth, from the initial truth to the mature one. Change is the essence of human nature, because it is a daily vocation to conform to the truth that comes from history. Whoever stops walking in the truth, also stops his journey towards his humanization.

*The next day he decided to go to Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and told him, "We have found the one about whom Moses wrote in the law, and also the prophets, Jesus, son of Joseph, from Nazareth." But Nathanael said to him, "Can anything good come from Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward him and said of him, "Here is a true Israelite. There is no duplicity in him." Nathanael said to him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, I saw you under the fig tree." Nathanael answered him, "Rabbi, you are the Son of God; you are the King of Israel." Jesus answered and said to him, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than this." And he said to him, "Amen, amen, I say to you, you will see the sky opened and the angels of God ascending and descending on the Son of Man."*

Nathaniel does not need great speeches and great signs to accept the truth of Jesus. It is enough for him to listen to one single word: "Here really is an Israelite in whom there is no falsehood". This word of Jesus reveals to us that Nathanael is not closed to any truth. He is ready to put every light in his heart. But first, he wants to be sure it is truth. This is why we need either the comfort of Holy Scripture or of history. Faced with a historical truth, the whole of Scripture must be reinterpreted, reread and re-established. Nathanael knows that it is not enough to see a man to know his heart. Only God knows the heart and those to whom the Lord grants this grace. The confession on Jesus is born from this theological science of his: "Rabbi, you are the Son of God, you are the king of Israel". The science of Scripture confirms the history of Jesus. The history of Jesus confirms the science that Nathanael has of the God of Scripture. History and Scripture are the two feet through which the fullness of truth enters the heart of man.

Mother of God, Angels and Saints, never allow us to close ourselves in the science of yesterday.

## Where is the newborn king of the Jews?

## Is 60,1-6; Ps 71; Eph 3,2-3a.5-6; Mt 2,1-12

### 6 JANUARY

Jesus is the gift of grace, truth, life, salvation, redemption, blessing and light that God offers to every man. No one is excluded by him. He reveals it to all through mysterious ways, which often remain secret because books or memories or chronicles do not speak of it. In front of the Father's offer there are many answers. The first is that of the Magi. These scholars see a prodigious sign in the sky, a star. According to their ancient prophecies its appearance reveals the birth of the king of the Jews, that is not only the king of a people, but of all peoples; he is the king that comes to bring peace and life on earth. He is a king whose origins are from antiquity. A king different from any other king. The star guides them up to Jerusalem. Here it disappears. Why does not it show up anymore? Because even Jerusalem must know that their king was born. This news must give them, the Magi, through their asking and their questions about the born king of the Jews. This reveals to us that every man for every other man, even for the one that already believes in Christ Jesus, must be a star that reveals the truth of Christ in its highest splendour. If those who seek Christ do not become a star for others, their search is vain.

The second answer is that of the doctors of the law. These have the prophetic Scriptures. They know how to move in them. They can cite them. But theirs is a pure academic exercise. For them, life is out of the Scriptures. So that there is this chasm that separates Scriptures and life. The Scriptures walk by themselves, according to their hermeneutical and exegetical rules and life follows its course. If the Scriptures are not brought down into life and life into the Scriptures, there is no salvation. This truth is also valid today for the Gospel. Gospel studies have by now become a pure method of critical analysis. We know words, sentences, points, commas and dashes of it. However, it remains a separate study. It was deprived of its relationship with life. It is also read in Church, in the liturgy, but then the Gospel remains the Gospel and life continues its course. In fact the Magi, having learned the news that Jesus was born in Bethlehem, take the road to that city. The scribes continue with their studies and their problems of hermeneutics. Whether the Messiah comes today, or tomorrow, or in a thousand years they do not care much. They expect nothing from Him. Their way is complete in the study of Scripture.

*When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, magi from the east arrived in Jerusalem, saying, "Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage." When King Herod heard this, he was greatly troubled, and all Jerusalem with him. Assembling all the chief priests and the scribes of the people, he inquired of them where the Messiah was to be born. They said to him, "In Bethlehem of Judea, for thus it has been written through the prophet: 'And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel.'" Then Herod called the magi secretly and ascertained from them the time of the star's appearance. He sent them to Bethlehem and said, "Go and search diligently for the child. When you have found him, bring me word, that I too may go and do him homage." After their audience with the king they set out. And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they departed for their country by another way.*

The third answer is that of Herod. He sees Jesus as a danger to his kingdom and decides to kill him. Today Herod is the modern world, the modern atheistic culture, without any reference to transcendence, to revealed truth and to the Creator God and Lord. Today, since the Crucifix calls into question all the false rights of man, including those of the adoration of falsehood and idolatry, of immorality and depravity, He must be banished from the sight of men by law. These do not know that the Crucifix is ​​the only source and spring of true hope, because He is the only one that teaches men how to stand on every cross. Darkness hates the light because its works are evil.

Mother of God, Angels and Saints ensure that every man becomes a true seeker of Christ Jesus.

## Repent, for the kingdom of heaven is at hand

## 1 Jn 3,22-4,6; Ps 2; Mt 4,12-17.23-25

### 7 JANUARY

The conversion is to dispose the body, soul, spirit, will, desires, feelings, thoughts and the whole current condition, even the religious one lived so far, so that we can enter the kingdom of God that comes, rather that has already come. With Christ Jesus, conversion has a very special, particular and unique meaning. We must also leave the faith that has sustained life so far, founded essentially on the Commandments and the Precepts and Statutes of the Father, because He came to fulfil all the Law and all the Prophets. In a simple word: for Jesus conversion is acceptance in the heart of his Word, of his Covenant, of his Law, of his Grace and of his Truth. The sons of Abraham must leave Moses and rely totally on his Word. We know that when Jesus asked for conversion to his Body to be eaten and his Blood to be drunk, the Jews told him that his speech was hard. They left him. They went away.

*I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world." The Jews quarrelled among themselves, saying, "How can this man give us (his) flesh to eat?" Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever." These things he said while teaching in the synagogue in Capernaum. Then many of his disciples who were listening said, "This saying is hard; who can accept it?" Since Jesus knew that his disciples were murmuring about this, he said to them, "Does this shock you? What if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life, while the flesh is of no avail. The words I have spoken to you are spirit and life. But there are some of you who do not believe." Jesus knew from the beginning the ones who would not believe and the one who would betray him. And he said, "For this reason I have told you that no one can come to me unless it is granted him by my Father." As a result of this, many (of) his disciples returned to their former way of life and no longer accompanied him (Jn 6,48-66).*

Faced with the de-Christianization of the world, can the Christian cancel conversion and faith in the Gospel in order to have some more followers? It is useless to have followers to make of them some sons of Gehenna worse than us. Conversion must be to the Gospel as it came from the heart of Christ, knowing that it is a light and gentle weight. With the grace of Christ, in the Holy Spirit, we can live the Gospel of Christ.

*When he heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen." From that time on, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand." He went around all of Galilee, teaching in their synagogues,  proclaiming the gospel of the kingdom, and curing every disease and illness among the people. His fame spread to all of Syria, and they brought to him all who were sick with various diseases and racked with pain, those who were possessed, lunatics, and paralytics, and he cured them. And great crowds from Galilee, the Decapolis, Jerusalem, and Judea, and from beyond the Jordan followed him.*

If the ministers of the Word do not ask for conversion to the Gospel, the celebration of the sacraments is useless and vain. You make a child of God so that he lives as a true child of God and receives the Eucharist to be crucified charity of Jesus. You become crucified charity by living obedience to the Gospel until death on the cross. The sacraments cannot be celebrated as a service to darkness. They are a most pure service to light.

Mother of God, Angels and Saints, do not allow the sacraments to be celebrated in vain.

## Give them some food yourselves

## 1 Jn 4,7-10; Ps 71; Mk 6,34-44

### 8 JANUARY

This command of Jesus to his disciples is timeless. It will never fail. It lasts until all the time the sun and moon will shine in the sky. However, it is urgent to indicate what food the disciples will have to give to the world and for disciples here we mean the Apostles and their collaborators in the Episcopal order that are presbyters. We know that one day the to the Twelve was asked to take an interest in the question of the equitable distribution of food. Some widows felt neglected. Their response was immediate.

*At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution. So the Twelve called together the community of the disciples and said, "It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word." The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. They presented these men to the apostles who prayed and laid hands on them (At 6,1-6).*

With his firmness in the administration of true justice according to God, St. Paul teaches that not everyone has the right to knock at the door of the Church's charity.

*Honour widows who are truly widows. But if a widow has children or grandchildren, let these first learn to perform their religious duty to their own family and to make recompense to their parents, for this is pleasing to God. The real widow, who is all alone, has set her hope on God and continues in supplications and prayers night and day. But the one who is self-indulgent is dead while she lives. Command this, so that they may be irreproachable. And whoever does not provide for relatives and especially family members has denied the faith and is worse than an unbeliever. Let a widow be enrolled if she is not less than sixty years old, married only once, with a reputation for good works, namely, that she has raised children, practiced hospitality, washed the feet of the holy ones, helped those in distress, involved herself in every good work. But exclude younger widows, for when their sensuality estranges them from Christ, they want to marry and will incur condemnation for breaking their first pledge. And furthermore, they learn to be idlers, going about from house to house, and not only idlers but gossips and busybodies as well, talking about things that ought not to be mentioned. So I would like younger widows to marry, have children, and manage a home, so as to give the adversary no pretext for maligning us. For some have already turned away to follow Satan. If any woman believer has widowed relatives, she must assist them; the church is not to be burdened, so that it will be able to help those who are truly widows (1Tm 5,3-16).*

The law of the Lord on the sharing of the goods of this world, on the search for the kingdom of God and his justice, on daily work and on prayer, remains valid for all. Preparing material bread is not the ministry of the Apostles. They must nourish the children of God with grace, prayer, sacraments, Holy Spirit, Word and Eucharist.

*When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things. By now it was already late and his disciples approached him and said, "This is a deserted place and it is already very late. Dismiss them so that they can go to the surrounding farms and villages and buy themselves something to eat." He said to them in reply, "Give them some food yourselves." But they said to him, "Are we to buy two hundred days' wages worth of food and give it to them to eat?" He asked them, "How many loaves do you have? Go and see." And when they had found out they said, "Five loaves and two fish." So he gave orders to have them sit down in groups on the green grass. The people took their places in rows by hundreds and by fifties. Then, taking the five loaves and the two fish and looking up to heaven, he said the blessing, broke the loaves, and gave them to (his) disciples to set before the people; he also divided the two fish among them all. They all ate and were satisfied. And they picked up twelve wicker baskets full of fragments and what was left of the fish. Those who ate (of the loaves) were five thousand men.*

Mother of God, Angels and Saints, help every disciple of Jesus to live his ministry.

## Take courage, it is I, do not be afraid!

## 1 Jn 4,11-18; Ps 71; Mk 6,45-52

### 9 JANUARY

On the sea, walking on the water, Jesus gives a sign that none of the prophets and not even Moses had ever given. Moses splits the Red Sea into two. Joshua stops the waters of the Jordan to make the children of Israel pass on dry land. Elisha also splits the Jordan into two with Elijah's cloak. But nobody walks on the water.

*Then Moses stretched out his hand over the sea, and the Lord swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left. The Egyptians followed in pursuit; all Pharaoh's horses and chariots and charioteers went after them right into the midst of the sea. In the night watch just before dawn the Lord cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the Lord was fighting for them against the Egyptians. Then the Lord told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers." So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the Lord hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left (Ex 14,21-29).*

*The people struck their tents to cross the Jordan, with the priests carrying the ark of the covenant ahead of them. No sooner had these priestly bearers of the ark waded into the waters at the edge of the Jordan, which overflows all its banks during the entire season of the harvest, than the waters flowing from upstream halted, backing up in a solid mass for a very great distance indeed, from Adam, a city in the direction of Zarethan; while those flowing downstream toward the Salt Sea of the Arabah disappeared entirely. Thus the people crossed over opposite Jericho. While all Israel crossed over on dry ground, the priests carrying the ark of the covenant of the Lord remained motionless on dry ground in the bed of the Jordan until the whole nation had completed the passage (Jos 3,14-17). As they walked on conversing, a flaming chariot and flaming horses came between them, and Elijah went up to heaven in a whirlwind. When Elisha saw it happen he cried out, "My father! my father! Israel's chariots and drivers!" But when he could no longer see him, Elisha gripped his own garment and tore it in two. Then he picked up Elijah's mantle which had fallen from him, and went back and stood at the bank of the Jordan. Wielding the mantle which had fallen from Elijah, he struck the water in his turn and said, "Where is the Lord, the God of Elijah?" When Elisha struck the water it divided and he crossed over. The guild prophets in Jericho, who were on the other side, saw him and said, "The spirit of Elijah rests on Elisha" (2Kings 2,11-15).*

Those who walk behind Jesus must know that He is infinitely more than any other man of God. He is God himself. Those who preceded him acted in his name and with his authority. Instead, Jesus acts with the authority of the Father entirely placed in his hands. This distinction is essential. Every other is only a man. It is not God.

*Then he made his disciples get into the boat and precede him to the other side toward Bethsaida, while he dismissed the crowd. And when he had taken leave of them, he went off to the mountain to pray. When it was evening, the boat was far out on the sea and he was alone on shore. Then he saw that they were tossed about while rowing, for the wind was against them. About the fourth watch of the night, he came toward them walking on the sea. He meant to pass by them. But when they saw him walking on the sea, they thought it was a ghost and cried out. They had all seen him and were terrified. But at once he spoke with them, "Take courage, it is I, do not be afraid!" He got into the boat with them and the wind died down. They were (completely) astounded. They had not understood the incident of the loaves. On the contrary, their hearts were hardened.*

Do the Apostles understand the sign? Not at all. Their thoughts are turned elsewhere. They are excused. But we are without any excuse. For two thousand years we have been contemplating Christ Jesus in his Word and in his works, and today our hearts are still hardened. We are deciding to eliminate him from the foundation of our faith.

Mother of God, Angels and Saints ensure that our hearts open to the mystery of Christ Jesus.

## Because he has anointed me

## 1Jn 4,18-5,4; Ps 71; Lk 4,14-22a

### 10 JANUARY

If the disciple of Jesus wants to understand himself, he must acquire the science and perfect knowledge of his Master and Lord. As the moon shines with the light that the sun reflects, so it is said of every disciple of Jesus. He lives of the purity of light that is reflected to him by the face of Christ the Lord. If the disciple alters, modifies and transforms the light of Christ into darkness, even his light will be transformed into darkness. If he changes the mission of Jesus, his mission will also be modified. If he changes the features of the Lord's face, the features of his face will also be changed. Every alteration of the Gospel becomes an alteration in the disciple. Every variation in the truth of grace becomes an alteration in the life of the disciple. Only one truth denied of Christ the Lord and the whole truth of the disciple is denied. The Christian is not light, is not truth and is not a grace separable from Christ. It is not the source. He draws and gives. If he draws falsehood, he gives falsehood. If he fills the heart with lies, he will teach lies. Unfortunately, this simple, elementary and basic principle is trampled by everyone.

Jesus is full of the Holy Spirit. From him he is perpetually moved and guided. Jesus is full of grace and truth. He comes into the world to make his heart pour grace and truth for every man. To the poor he must bring the good news that they are no longer poor. God has decided to make them his sons of adoption in his Son. To the prisoners of Satan and his kingdom he must proclaim liberation. They can no longer be slaves to sin and death. They can taste the freedom that comes from faith in his Word. To those who do not see God in his light of truth, justice, love, redemption and salvation, Jesus must give the sight. To those who do not know how to distinguish the way that leads to perdition from the other that leads to eternal salvation He must open their eyes. To those who are oppressed by sin, by falsehood and by deception, he must give the refreshment of the freedom of the true sons of God. To all those who cannot pay the debt of their sin and are hopeless because they know they can never make it, He announces the year of grace and the year of the great jubilee. Jesus came to fulfil their redemption. Here is the mission of Jesus: removing man from the realm of sin, evil, darkness, injustice, all spiritual slavery, all blindness and weakness of the flesh and lead him into the kingdom of God, placing him under the full government of the Spirit Holy.

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

Someone might object: but man is also a body. He needs material things. Who gives the body what the body needs? The answer is given by Jesus in the Gospel according to Matthew. The salvation of the whole man is the work of the Blessed Trinity, that is, it is the work of the Father, the Son and the Holy Spirit. What the Father must do must be left to the Father. What the Son must do must be left to the Son. What the Holy Spirit must do is to be left to the Holy Spirit. The Son must go and look for every sheep of the Father. He searches for the sheep and nourishes them in the soul and in the spirit and nourishes them with grace and truth. Then the sheep are given to the Spirit so that it is He the one who will lead them from grace to grace and from truth to truth. The Father, Eternal Providence, takes care of everything that belongs to the body. As He feeds the birds of the air and dresses the lilies of the fields, so he will nourish all those who seek the kingdom of God and its righteousness and let themselves be sought and saved by Jesus the Lord. This same law applies to the body of Christ. Every member in it must deal with what is asked of him by the specific sacrament received.

Mother of God, Angels and Saints ensure that in the Body of Christ the Law of the body is lived.

**JANUARY 2019**

## SECOND DECADE OF JANUARY

## Lord, if you wish, you can make me clean

## 1 Jn 5,5-13; Ps 147; Lk 5,12-16

### 11 JANUARY

Jesus is the Crucifix that teaches every man that, when in his heart there is a very pure love for our heavenly Father, we can live every cross, provided we draw strength in his grace and light in his truth. When we are rich in faith and love in the Lord and for the Lord, even leprosy can be lived, making it a sacrifice for the redemption of the world. All the miracles of Jesus are a sign that must lead the heart both of those who receive it and of those who attend them to open themselves to faith in his Word. His is the only Word of truth, justice, charity, light, love and hope. Without faith in the Word of Christ the Lord, true hope might never be born in a heart and even the slightest suffering becomes the cause of despair. If there is much despair in the world today, the cause is the loss of true faith in the Word. As foolish Christians we removed the Word of Christ from the candlestick and in its place we placed ours, ignoring that ours is the word of idolatry, immorality, wickedness, abomination, wickedness, concupiscence and disruption of all eternal moral principles. We have even transformed conversion to Christ and the Gospel into an agreement, understanding, treaty and compromise among men. It is as if Christ Jesus, his Gospel and his Word no longer belonged to his Church. Word without Christ, religion without truth, truth without Church, Christ without Church and Church without Christ.

The leper asks Jesus with great humility to recover from his illness. Jesus lends his hand and heals him. He orders him not to tell anyone. Instead, he must go to the priest because he is the one who must perform the rite of purification according to the Law. However, the miracle does not remain hidden. The good news spreads. The crowds flock both to hear his preaching and to be healed and cured by him. This affluence in order to obtain miracles meant that Jesus withdrew to deserted places and prayed there. Why this continuous withdrawal of Jesus? It is moved by the Holy Spirit. The crowds must be well governed. An ungoverned crowd can ruin all the work of salvation and redemption. At that time it was very easy to create false illusions and even riots that often ended up in the blood. Instead, Jesus knows how to well govern the crowds. He knows when to be present and when to stay away. When to operate and when to withdraw. Thus by acting with all the wisdom of the Holy Spirit, never the ungovernable and unpredictable happened around him. Thus He turned out to be true Lord not only on nature, on impure spirits and on diseases, but also on the crowds.

*Now there was a man full of leprosy in one of the towns where he was; and when he saw Jesus, he fell prostrate, pleaded with him, and said, "Lord, if you wish, you can make me clean." Jesus stretched out his hand, touched him, and said, "I do will it. Be made clean." And the leprosy left him immediately. Then he ordered him not to tell anyone, but "Go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them." The report about him spread all the more, and great crowds assembled to listen to him and to be cured of their ailments, but he would withdraw to deserted places to pray.*

If today there is a sin in the disciples of the Lord it is their passivity before the crowds. It seems we are more governed by the crowds, their needs, their desires than by the Holy Spirit. Nothing in the disciple of Jesus must take place by the motion of his heart or by the thrust of men. Everything in him must be by inspiration, motion, guidance and conduction of the Spirit of God. If the Spirit commands a work, it must be done. If he does not command it, it must not be done. If Jesus receives the order to do a miracle, He does it. If the Spirit commands him not to do any miracles, He does not do any. If the Spirit sends him to preach elsewhere, He goes elsewhere. No one has ever governed Jesus. Only the Father is his Lord in the communion of the Holy Spirit. This truth must never be forgotten and neglected by us. We must always ask the Spirit what he wants us to do. We withdraw into prayer, the Spirit speaks to our spirit, we place ourselves in an immediate obedience to his will.

Mother of God, Angels and Saints, make us obedient to every will of the Spirit of the Lord.

## The one who has the bride is the bridegroom

## 1 Jn 5,14-21; Ps 149; Jn 3,22-30

### 12 JANUARY

God wants to make a spousal covenant with his people, to be with it one thing, one breath or pant or blow of life. The spousal union is the highest communion existing in creation. This truth is announced both by Hosea and Ezekiel.

*I will espouse you to me forever: I will espouse you in right and in justice, in love and in mercy; I will espouse you in fidelity, and you shall know the Lord. On that day I will respond, says the Lord; I will respond to the heavens, and they shall respond to the earth; The earth shall respond to the grain, and wine, and oil, and these shall respond to Jezreel. I will sow him for myself in the land, and I will have pity on Lo-ruhama. I will say to Lo-ammi, "You are my people," and he shall say, "My God!" (Cf. Hos 2,18-25).* *Again I passed by you and saw that you were now old enough for love. So I spread the corner of my cloak over you to cover your nakedness; I swore an oath to you and entered into a covenant with you; you became mine, says the Lord God. Then I bathed you with water, washed away your blood, and anointed you with oil. I clothed you with an embroidered gown, put sandals of fine leather on your feet; I gave you a fine linen sash and silk robes to wear. I adorned you with jewellery: I put bracelets on your arms, a necklace about your neck, a ring in your nose, pendants in your ears, and a glorious diadem upon your head. Thus you were adorned with gold and silver; your garments were of fine linen, silk, and embroidered cloth. Fine flour, honey, and oil were your food. You were exceedingly beautiful, with the dignity of a queen. You were renowned among the nations for your beauty, perfect as it was, because of my splendour which I had bestowed on you, says the Lord God (Cf. Ez 16,1-14).*

In the New Testament the singer of this truth is Paul. Revelation prophesies the celestial marriage of the Word of God with the redeemed. It is the mystery of eternal unity.

*Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish. This is a great mystery, but I speak in reference to Christ and the church (Cf. Eph 5,21-33). "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, Jesus, sent my angel to give you this testimony for the churches. I am the root and offspring of David, the bright morning star." The Spirit and the bride say, "Come." Let the hearer say, "Come." Let the one who thirsts come forward, and the one who wants it receive the gift of life-giving water (Rev 22,12-17).*

John the Baptist reveals that Jesus is the Bridegroom. He is the Spouse because of the hypostatic union. It is a union without division, confusion, no longer reversible and immutable. Of his body, as his real body, every person who welcomes him in faith and is reborn from water and the Holy Spirit is called to take part. The baptismal marriage is consolidated and strengthened in every other sacrament and, after death, for the righteous will be an eternal wedding. One will be with Jesus one life and life of his life forever.

*After this, Jesus and his disciples went into the region of Judea, where he spent some time with them baptizing. John was also baptizing in Aenon near Salim, because there was an abundance of water there, and people came to be baptized, for John had not yet been imprisoned. Now a dispute arose between the disciples of John and a Jew about ceremonial washings. So they came to John and said to him, "Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing and everyone is coming to him." John answered and said, "No one can receive anything except what has been given him from heaven. You yourselves can testify that I said (that) I am not the Messiah, but that I was sent before him. The one who has the bride is the bridegroom; the best man, who stands and listens for him, rejoices greatly at the bridegroom's voice. So this joy of mine has been made complete. He must increase; I must decrease."*

Spousal union requires perennial fidelity. One must grow in it. The eternal wedding will be for those who have remained faithful forever to the pact of love sworn to Christ Jesus in every sacrament celebrated. The separation on earth is also in the heavens.

Mother of God, Angels and Saints ensure that Christians live the spousal covenant in fidelity.

## The holy Spirit descended upon him

## Is 40,1-5.9-11; Ps 103; Tt 2,11-14;3,4-7; Lk 3,15-16.21-22

### 13 JANUARY

The Lord had pre-announced it: the Shoot that will sprout from the root of Jesse will be filled with the Holy Spirit. To him the Lord God will give his Holy Spirit without measure, without any limit. As he is all in God, so he will be entirely in his Messiah.

*But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, A spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord, and his delight shall be the fear of the Lord. Not by appearance shall he judge, nor by hearsay shall he decide, But he shall judge the poor with justice, and decide aright for the land's afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips. Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; The calf and the young lion shall browse together, with a little child to guide them. The cow and the bear shall be neighbours, together their young shall rest; the lion shall eat hay like the ox. The baby shall play by the cobra's den, and the child lay his hand on the adder's lair. There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with knowledge of the Lord, as water covers the sea. On that day, The root of Jesse, set up as a signal for the nations, The Gentiles shall seek out, for his dwelling shall be glorious (Is 11,1-10).*

Why this gift so abundant, without any restriction for the Christ of God? Because the Messiah must be on our earth in all things like God. God, the Lord, knows only light, truth, holiness, justice, charity, love, forgiveness and compassion. He does not know evil. His nature is very pure good. So also for the Messiah. He will have to know, live and preach only the good according to God. While God is not tempted - He is very pure spirit – he neither tempts to evil nor might he ever be tempted, the Messiah will be tempted, because he is a true man. He will be tempted so as not to do good according to God, disobeying the divine will. In this case, he could never have worked salvation and redemption of humanity. Salvation can be accomplished in only one way: by remaining in the will of God in everything with a perfect obedience. Wrapped in the soul, in the spirit, in the body, in the desires, in the will and in the thoughts by the Holy Spirit, the Messiah will always be in the fullest communion of obedience and love with his Father. Without the fullness of the Holy Spirit the fulfilment of the mission would have been impossible. He is the most perfect, most complete and most holy communion with the divine will. It is He who makes of the Messiah and of God one only thing.

*Now the people were filled with expectation, and all were asking in their hearts whether John might be the Messiah. John answered them all, saying, "I am baptizing you with water, but one mightier than I is coming. I am not worthy to loosen the thongs of his sandals. He will baptize you with the holy Spirit and fire. After all the people had been baptized and Jesus also had been baptized and was praying, heaven was opened and the holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my beloved Son; with you I am well pleased."*

The Holy Spirit cannot wrap a man without him wanting it. Jesus descends into the Jordan, strips himself of his will and makes of it a gift to the Father. It is in consequence of this gift that the Spirit can rest on Him. But even this is not enough. It is necessary that Jesus asks the Father to send his Holy Spirit. Jesus puts himself in prayer, asks the Father and immediately the Spirit is sent by the holy heavens in the form of a body as a dove. Very high symbolism. Jesus is the New Ark of salvation and comes to bring peace to mankind. But is this initial descent enough for Jesus to fulfil his mission according to truth and justice? Not at all. He must ask the Holy Spirit to guide all of Him for every moment of his life. We know that Jesus retired to solitary places at night and prayed to the Father to always let the Spirit descend upon him. Style of Jesus that must be the style of every disciple.

Mother of God, Angels and Saints, help us to let ourselves be led by the Spirit of the Lord.

## Repent, and believe in the gospel

## Heb 1,1-6; Ps 96; Mk 1,14-20

### 14 JANUARY

Conversion is the passage from the word and from the thought of man to the Word and the thought of God. It is leaving the paths of falsehood and lie and running through the paths of truth, justice and light. The only ones that lead to the sources of life.

*All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; Come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread; your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me heedfully, listen, that you may have life. I will renew with you the everlasting covenant, the benefits assured to David. As I made him a witness to the peoples, a leader and commander of nations, So shall you summon a nation you knew not, and nations that knew you not shall run to you, Because of the Lord, your God, the Holy One of Israel, who has glorified you. Seek the Lord while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked man his thoughts; Let him turn to the Lord for mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts (Is 55,1-9).*

The conversion is also adding to the Word of God of yesterday the Word of God of today, to yesterday's revelation today's revelation, to yesterday's inspiration today's inspiration. Today the Lord speaks, today we must listen to him. Today he gives salvation in his Word.

*In times past, God spoke in partial and various ways to our ancestors through the prophets; in these last days, he spoke to us through a son, whom he made heir of all things and through whom he created the universe, who is the refulgence of his glory, the very imprint of his being, and who sustains all things by his mighty word. When he had accomplished purification from sins, he took his seat at the right hand of the Majesty on high, as far superior to the angels as the name he has inherited is more excellent than theirs (Heb 1.1-3). But Christ was faithful as a son placed over his house. We are his house, if (only) we hold fast to our confidence and pride in our hope. Therefore, as the holy Spirit says: "Oh, that today you would hear his voice, 'Harden not your hearts as at the rebellion in the day of testing in the desert, where your ancestors tested and tried me and saw my works for forty years. Because of this I was provoked with that generation and I said, "They have always been of erring heart, and they do not know my ways." As I swore in my wrath, "They shall not enter into my rest."'" Take care, brothers, that none of you may have an evil and unfaithful heart, so as to forsake the living God. Encourage yourselves daily while it is still "today," so that none of you may grow hardened by the deceit of sin. We have become partners of Christ if only we hold the beginning of the reality firm until the end (Heb 3,6-14).*

Since today the Lord speaks, today the Spirit leads, today the Lord wants, today we ask him to do his will; the Christian is he who always gets converted to what the Lord today asks to be done. Jesus is always turned towards the Father, in eternity and in time. He is always listening to his voice and his heart.

*After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: "This is the time of fulfilment. The kingdom of God is at hand. Repent, and believe in the gospel." As he passed by the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea; they were fishermen. Jesus said to them, "Come after me, and I will make you fishers of men." Then they abandoned their nets and followed him. He walked along a little farther and saw James, the son of Zebedee, and his brother John. They too were in a boat mending their nets. Then he called them. So they left their father Zebedee in the boat along with the hired men and followed him.*

Being converted in the Gospel of this day has a precise meaning: passing from the ancient Word of God, the most holy Word of yesterday, to the Word of today, the Word given to us through Jesus. It is Christ Jesus today and always the Word of the Father. We must be converted to the Word of Jesus. Today the Lord speaks. Today we must listen to him. Yesterday he spoke for yesterday.

Mother of God, Angels and Saints, make us in Jesus always turned towards the heart of the Father.

## Have you come to destroy us?

## Heb 2,5-12; Ps 8; Mk 1,21-28

### 15 JANUARY

Jesus is the only one who can destroy the power of Satan, because he is the only one who can take away the sin from the heart. No one else can. That today man is under the government and the empire of Satan is manifested by all his thoughts, his words and his desires. They are thoughts, words and desires that are turning sin into good, love and law. Those who are under the power of the devil want, oblige, compel and impose in the name of man's dignity that it, sin, is declared the law of love and dignity for all mankind. We have reached the peak of aberrations. Man is equated with the animal and the animal with the man. Evil is proclaimed and hailed as truth and justice. The righteous one that appeals to the eternal law is despised, declared a heartless person. The murderer is praised. While he who suffers death is declared a non-person and non-man. When Satan is in charge of the world, it is truly the empire of darkness, of falsehood, of confusion and of man's death to his true humanity. Satan is the great builder of all inhumanity. His intent is to bring hell to earth and make it be declared by men their paradise. In the Letter to the Romans Saint Paul reveals to us that the empire of Satan reaches up to stifling the truth in injustice and to declaring the highest evil utmost good.

*The wrath of God is indeed being revealed from heaven against every impiety and wickedness of those who suppress the truth by their wickedness. For what can be known about God is evident to them, because God made it evident to them. Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made. As a result, they have no excuse; for although they knew God they did not accord him glory as God or give him thanks. Instead, they became vain in their reasoning, and their senseless minds were darkened. While claiming to be wise, they became fools and exchanged the glory of the immortal God for the likeness of an image of mortal man or of birds or of four-legged animals or of snakes. Therefore, God handed them over to impurity through the lusts of their hearts for the mutual degradation of their bodies. They exchanged the truth of God for a lie and revered and worshiped the creature rather than the creator, who is blessed forever. Amen. 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 1,18-32).*

But the more the man enters the realm of Satan, the darker and more intense the darkness becomes. It obscures the light and man is no longer able to see the good. Only Christ Jesus can break this wall of darkness and tear it apart, just as Moses did with the Red Sea, pulling man out and freeing him from his heavy slavery.

*Then they came to Capernaum, and on the Sabbath he entered the synagogue and taught. The people were astonished at his teaching, for he taught them as one having authority and not as the scribes. In their synagogue was a man with an unclean spirit; he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are - the Holy One of God!" Jesus rebuked him and said, "Quiet! Come out of him!" The unclean spirit convulsed him and with a loud cry came out of him. All were amazed and asked one another, "What is this? A new teaching with authority. He commands even the unclean spirits and they obey him." His fame spread everywhere throughout the whole region of Galilee.*

For the liberation from the power of Satan today we need a powerful intervention of Jesus.

Mother of God, Angels and Saints ensure so that Jesus comes with all his omnipotence.

## They immediately told him about her

## Heb 2.14-18; Ps 104; Mk 1,29-39

### 16 JANUARY

Every man must make himself voice of the needy man to every other man, to intervene according to his possibilities and to help who is in a state of suffering whether physical, material or spiritual. The voice of man in favour of man is an obligation and a command of the Lord. The voice must always be given to those who have no voice. It is the divine will.

*Open your mouth in behalf of the dumb, and for the rights of the destitute; Open your mouth, decree what is just, defend the needy and the poor! (Pr 31,8-9).*

Jesus warns us that every man does not speak to us only with his voice, he also speaks with his body. The body of man is an incessant prayer. Sight is the way through which the needs of the brothers enter the heart. The final judgment is on sight.

*"When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?' And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.' Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.' And these will go off to eternal punishment, but the righteous to eternal life" (Mt 25,31-46).*

The rich villain of the parable of Jesus was damned because the Lord had sent him Lazarus, the poor, covered with sores for his salvation and had made him sit before the door of his house. The dogs saw him and took pity on him. He did not see him. There is no more powerful word than the vision and there is no higher prayer than the image. Until you do not see, you are all excused. In the moment in which we see: vision and image become prayer and we must intervene immediately. Jesus listens and acts.

*On leaving the synagogue he entered the house of Simon and Andrew with James and John. Simon's mother-in-law lay sick with a fever. They immediately told him about her. He approached, grasped her hand, and helped her up. Then the fever left her and she waited on them. When it was evening, after sunset, they brought to him all who were ill or possessed by demons. The whole town was gathered at the door. He cured many who were sick with various diseases, and he drove out many demons, not permitting them to speak because they knew him. Rising very early before dawn, he left and went off to a deserted place, where he prayed. Simon and those who were with him pursued him and on finding him said, "Everyone is looking for you." He told them, "Let us go on to the nearby villages that I may preach there also. For this purpose have I come." So he went into their synagogues, preaching and driving out demons throughout the whole of Galilee.*

When you hear and see, you cannot pretend you have not seen or heard. When are we free from intervention? When the Lord, our God, has called and consecrated us for other things. Then the vision and the word of men must be heard according to the will of God and from his command. To Jesus the Father, in the Holy Spirit, asks to listen to the cry of the soul, to see the miserable state of hearts, without any light, truth, justice and he will have to serve his brothers according to this vision.

Mother of God, Angels and Saints, help us to see men with the eyes of the Lord.

## See that you tell no one anything

## Heb 3,7-14; Ps 94; Mk 1,40-45

### 17 JANUARY

Moses splits the Red Sea in two and makes the children of Israel pass on dry feet in the middle of the divided waters that form a wall, and immediately a song of praise, blessing and thanksgiving is raised to the Lord who had admirably triumphed.

*Thus the Lord saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the Lord had shown against the Egyptians, they feared the Lord and believed in him and in his servant Moses Then Moses and the Israelites sang this song to the Lord: I will sing to the Lord, for he is gloriously triumphant; horse and chariot he has cast into the sea. My strength and my courage is the Lord, and he has been my saviour. He is my God, I praise him; the God of my father, I extol him. The Lord is a warrior, Lord is his name! Pharaoh's chariots and army he hurled into the sea; the elite of his officers were submerged in the Red Sea. The flood waters covered them, they sank into the depths like a stone. Your right hand, O Lord, magnificent in power, your right hand, O Lord, has shattered the enemy. In your great majesty you overthrew your adversaries; you loosed your wrath to consume them like stubble. At a breath of your anger the waters piled up, the flowing waters stood like a mound, the flood waters congealed in the midst of the sea. The enemy boasted, "I will pursue and overtake them; I will divide the spoils and have my fill of them; I will draw my sword; my hand shall despoil them!" When your wind blew, the sea covered them; like lead they sank in the mighty waters.*

*Who is like to you among the gods, O Lord? Who is like to you, magnificent in holiness? O terrible in renown, worker of wonders, when you stretched out your right hand, the earth swallowed them! In your mercy you led the people you redeemed; in your strength you guided them to your holy dwelling. The nations heard and quaked; anguish gripped the dwellers in Philistia. Then were the princes of Edom dismayed; trembling seized the chieftains of Moab; All the dwellers in Canaan melted away; terror and dread fell upon them. By the might of your arm they were frozen like stone, while your people, O Lord, passed over, while the people you had made your own passed over. And you brought them in and planted them on the mountain of your inheritance -  the place where you made your seat, O Lord, the sanctuary, O Lord, which your hands established. The Lord shall reign forever and ever. They sang thus because Pharaoh's horses and chariots and charioteers had gone into the sea, and the Lord made the waters of the sea flow back upon them, though the Israelites had marched on dry land through the midst of the sea. The prophetess Miriam, Aaron's sister, took a tambourine in her hand, while all the women went out after her with tambourines, dancing; and she led them in the refrain: Sing to the Lord, for he is gloriously triumphant; horse and chariot he has cast into the sea (Ex 14,30-15,21).*

Jesus performs greater miracles than those of Moses, Elijah, Elisha and imposes silence. Why does not he want his wonders to be known? Because He was not sent to free man from physical crosses, but from those of the soul, spirit, heart and mind. He came to remove Satan from the heart and put his Father. What one must cry out is conversion. I was lost and now I'm safe. I was a sinner and now I am back in the grace of my God. I was darkness and now I am light.

*A leper came to him (and kneeling down) begged him and said, "If you wish, you can make me clean." Moved with pity, he stretched out his hand, touched him, and said to him, "I do will it. Be made clean." The leprosy left him immediately, and he was made clean. Then, warning him sternly, he dismissed him at once. Then he said to him, "See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them." The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere.*

For Jesus, the soul is worth more than the body. For man, the body more than the soul. Jesus asks that the miracles of the soul be cried out. The man shouts the prodigies performed in his body. Jesus works for eternal salvation. Man wants an ephemeral, momentary salvation. A healthy body and a damned soul are of no use. Who saves the soul, also saves the body for eternity. We must choose. Jesus asks us to always choose the soul.

Mother of God, Angels and Saints ensure that we choose the eternal salvation of our soul.

## Why does this man speak that way? He is blaspheming

## Heb 4,1-5.11; Ps 77; Mk 2,1-12

### 18 JANUARY

The scribes are present in the life of Jesus not to listen to him, to be convinced of the goodness of his every word and to be converted and enter the revealed and manifested kingdom present through his works. They have only one intention: finding even one word that does not conform to their thinking so as to be able to accuse him of sin against the Law and to be able to kill him in a legal manner, without raising suspicions of illegality among the people. A charge of blasphemy was enough and the sentence of death was immediately issued. To condemn a person, only two people that agreed in false testimony were enough. Two false witnesses condemned Nabot and the chaste Susanna. Sacred History is also this.

*So she wrote letters in Ahab's name and, having sealed them with his seal, sent them to the elders and to the nobles who lived in the same city with Naboth. This is what she wrote in the letters: "Proclaim a fast and set Naboth at the head of the people. Next, get two scoundrels to face him and accuse him of having cursed God and king. Then take him out and stone him to death." His fellow citizens - the elders and the nobles who dwelt in his city - did as Jezebel had ordered them in writing, through the letters she had sent them. They proclaimed a fast and placed Naboth at the head of the people. Two scoundrels came in and confronted him with the accusation, "Naboth has cursed God and king." And they led him out of the city and stoned him to death. Then they sent the information to Jezebel that Naboth had been stoned to death. When Jezebel learned that Naboth had been stoned to death, she said to Ahab, "Go on, take possession of the vineyard of Naboth the Jezreelite which he refused to sell you, because Naboth is not alive, but dead." On hearing that Naboth was dead, Ahab started off on his way down to the vineyard of Naboth the Jezreelite, to take possession of it (1Kings 21,8-16).*

*In the midst of the people the two elders rose up and laid their hands on her head. Through her tears she looked up to heaven, for she trusted in the Lord wholeheartedly. The elders made this accusation: "As we were walking in the garden alone, this woman entered with two girls and shut the doors of the garden, dismissing the girls. A young man, who was hidden there, came and lay with her. When we, in a corner of the garden, saw this crime, we ran toward them. We saw them lying together, but the man we could not hold, because he was stronger than we; he opened the doors and ran off. Then we seized this one and asked who the young man was, but she refused to tell us. We testify to this." The assembly believed them, since they were elders and judges of the people, and they condemned her to death. But Susanna cried aloud: "O eternal God, you know what is hidden and are aware of all things before they come to be: you know that they have testified falsely against me. Here I am about to die, though I have done none of the things with which these wicked men have charged me." The Lord heard her prayer (Dn 13,34-44).*

Jesus knows that he must immediately defend himself against this very heavy accusation. If he does not do it, the stones are ready for his lapidating. He defends himself by showing everyone that his Word is an omnipotent Word. It can heal the body, because it can heal the soul and can heal the soul because it can heal the body. His is the true Word of God.

*When Jesus returned to Capernaum after some days, it became known that he was at home. Many gathered together so that there was no longer room for them, not even around the door, and he preached the word to them. They came bringing to him a paralytic carried by four men. Unable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying. When Jesus saw their faith, he said to the paralytic, "Child, your sins are forgiven." Now some of the scribes were sitting there asking themselves, "Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?" Jesus immediately knew in his mind what they were thinking to themselves, so he said, "Why are you thinking such things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, pick up your mat and walk'? But that you may know that the Son of Man has authority to forgive sins on earth" -  he said to the paralytic, "I say to you, rise, pick up your mat, and go home." He rose, picked up his mat at once, and went away in the sight of everyone. They were all astounded and glorified God, saying, "We have never seen anything like this."*

Mother of God, Angels and Saints ensure that we never accuse the Gospel of Jesus of lying.

## With tax collectors and sinners?

## Heb 4,12-16; Ps 18; Mk 2,13-17

### 19 JANUARY

The scribes of the Pharisees have a very strange way of reading, interpreting, understanding and teaching Scripture. They ignore that Wisdom does not invite the saints, but the inexperienced, the deprived of sense and those who live without any truth, to its banquet.

*Wisdom has built her house, she has set up her seven columns; She has dressed her meat, mixed her wine, yes, she has spread her table. She has sent out her maidens; she calls from the heights out over the city: "Let whoever is simple turn in here; to him who lacks understanding, I say, Come, eat of my food, and drink of the wine I have mixed! Forsake foolishness that you may live; advance in the way of understanding (Pr 9,1-6).*

They do not even know that the Lord, by means of his prophet, calls to eat good and succulent things those who spent their money for what is not worth and for what does not satisfy. He invite to the banquet of his Word those who live without it.

*All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; Come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread; your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me heedfully, listen, that you may have life. I will renew with you the everlasting covenant, the benefits assured to David. As I made him a witness to the peoples, a leader and commander of nations, So shall you summon a nation you knew not, and nations that knew you not shall run to you, Because of the Lord, your God, the Holy One of Israel, who has glorified you. Seek the Lord while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked man his thoughts; Let him turn to the Lord for mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways, says the Lord (Is 55,1-8).*

Nor do they know that prophets are not sent by God to find the righteous, but sinners. Ezekiel is sent by a genie of rebels, to a people hard to be converted.

*Son of man, stand up! I wish to speak with you. As he spoke to me, spirit entered into me and set me on my feet, and I heard the one who was speaking say to me: Son of man, I am sending you to the Israelites, rebels who have rebelled against me; they and their fathers have revolted against me to this very day. Hard of face and obstinate of heart are they to whom I am sending you. But you shall say to them: Thus says the Lord God! And whether they heed or resist - for they are a rebellious house - they shall know that a prophet has been among them. But as for you, son of man, fear neither them nor their words when they contradict you and reject you, and when you sit on scorpions. Neither fear their words nor be dismayed at their looks, for they are a rebellious house. (But speak my words to them, whether they heed or resist, for they are rebellious.) As for you, son of man, obey me when I speak to you: be not rebellious like this house of rebellion, but open your mouth and eat what I shall give you. It was then I saw a hand stretched out to me, in which was a written scroll which he unrolled before me. It was covered with writing front and back, and written on it was: Lamentation and wailing and woe! (Ez 2,1-10).*

Jesus says of himself that He is the doctor for every man. The doctor does not go to treat the healthy, but the sick. That doctor who devoted his care to the saints and abandoned the sick would be really foolish. Jesus must cure sinners and not the righteous ones.

*Once again he went out along the sea. All the crowd came to him and he taught them. As he passed by, he saw Levi, son of Alphaeus, sitting at the customs post. He said to him, "Follow me." And he got up and followed him. While he was at table in his house, many tax collectors and sinners sat with Jesus and his disciples; for there were many who followed him. Some scribes who were Pharisees saw that he was eating with sinners and tax collectors and said to his disciples, "Why does he eat with tax collectors and sinners?" Jesus heard this and said to them (that), "Those who are well do not need a physician, but the sick do. I did not come to call the righteous but sinners."*

The scribes of the Pharisees are the cloaked folly of religiosity. Theirs is a very dangerous religiosity, because it is ready to destroy what is born of true faith in Scripture, but also in the actual Word of God given through his prophets.

Mother of God, Angels and Saints ensure that our religiosity is very pure obedience.

## And his disciples began to believe in him

## Is 62,1-5; Ps 95; 1 Cor 12,4-11; Jn 2.1-11

### 20 JANUARY

For the Apostle John, the end of every miracle narrated in his Gospel is only one: leading the reader to believe that Jesus is the Christ, the Son of God. Why must we believe that Jesus is the Christ, the Son of God? Because, believing, one has life in his name. God is eternal life and eternal life is in Christ Jesus. He who believes in the Son has life. He who does not believe does not have life, because he has not believed in the name of the Only Son of God.

*Now Jesus did many other signs in the presence of (his) disciples that are not written in this book. But these are written that you may (come to) believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name (Jn 20,30-31).*

*Chi crede nel Figlio di Dio, ha questa testimonianza in sé. Chi non crede a Dio, fa di lui un bugiardo, perché non crede alla testimonianza che Dio ha dato riguardo al proprio Figlio. E la testimonianza è questa: Dio ci ha donato la vita eterna e questa vita è nel suo Figlio. Chi ha il Figlio, ha la vita; chi non ha il Figlio di Dio, non ha la vita. Questo vi ho scritto perché sappiate che possedete la vita eterna, voi che credete nel nome del Figlio di Dio. E questa è la fiducia che abbiamo in lui: qualunque cosa gli chiediamo secondo la sua volontà, egli ci ascolta. E se sappiamo che ci ascolta in tutto quello che gli chiediamo, sappiamo di avere già da lui quanto abbiamo chiesto. Sappiamo che chiunque è stato generato da Dio non pecca: chi è stato generato da Dio preserva se stesso e il Maligno non lo tocca. Noi sappiamo che siamo da Dio, mentre tutto il mondo sta in potere del Maligno. Sappiamo anche che il Figlio di Dio è venuto e ci ha dato l’intelligenza per conoscere il vero Dio. E noi siamo nel vero Dio, nel Figlio suo Gesù Cristo: egli è il vero Dio e la vita eterna (Gv 5,10-20).*

Faith is not born from reading the Gospel. Faith is born from the faith of the disciple. The disciple sees the works of Jesus, hears the Word of Jesus, believes in Jesus, true Son of God and Saviour and eternal life for every man. But who gives birth to faith in the disciples of Jesus? In the Gospel according to John the person that must never be lacking both concerning the birth of faith in the disciples and concerning its keeping alive and growth in truth is the Mother of Jesus. This is why on Golgotha she ​​is given to the disciple.

*On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." (And) Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.*

If the Virgin Mary is missing in the life of the disciple as the true Mother of Jesus, never will the true faith in Jesus be born in his heart. If the Mother of Jesus is missing in the life of the disciple as his true Mother, never will the true faith grow from truth to truth and never will it be kept good until the end. Without the Mother of Jesus, we do not arrive at the true faith in Jesus and not even the true faith will come to full maturation. Moreover, for true faith to arise in the heart of the disciple and mature, it is necessary for everyone to obey Christ Jesus and the Mother of Jesus. Mary obeys her motherhood. Christ to his sonship. The servants at their service. Every other person to his specific ministry. True faith is born of a communion of obedience. No one must deprive the birth of true faith in a heart because of his disobedience to his being, his ministry and his responsibility before God and men. If today there is little faith in the hearts the cause is to be searched in some pillars that have failed. One of these essential pillars is the disciple of Jesus, who freed himself from the responsibility of having to give birth to faith.

Mother of God, Angels and Saints ensure that the disciples take their responsibility back.

**JANUARY 2019**

## THIRD DECADE OF JANUARY

## Rather, new wine is poured into fresh wineskins

## Heb 5,1-10; Ps 109; Mk 2,18-22

### 21 JANUARY

We know that the Lord God had established his covenant with the sons of Israel on the two tables of the Law. Everything else is a means, a way to obey the Law, never must it be a substitution. Even the cult is a way, not an end. Instead the children of Israel have turned the ways to an end and the end has been totally abolished. Against this essential transformation of the relationship with God prophets have always thundered. There is no prophet who has not denounced this religion of abomination and wickedness.

*Woe to him who stores up what is not his: how long can it last! he loads himself down with debts. Shall not your creditors rise suddenly? Shall not they who make you tremble awake? You shall become their spoil! Because you despoiled many peoples all the rest of the nations shall despoil you; Because of men's bloodshed, and violence done to the land, to the city and to all who dwell in it. Woe to him who pursues evil gain for his household, setting his nest on high to escape the reach of misfortune! You have devised shame for your household, cutting off many peoples, forfeiting your own life: For the stone in the wall shall cry out, and the beam in the woodwork shall answer it! Woe to him who builds a city by bloodshed, and establishes a town by wickedness! Is not this from the Lord of hosts: peoples toil for the flames, and nations grow weary for nought! But the earth shall be filled with the knowledge of the Lord’s glory as water covers the sea. Woe to you who give your neighbours a flood of your wrath to drink, and make them drunk, till their nakedness is seen! You are filled with shame instead of glory; drink, you too, and stagger! On you shall revert the cup from the Lord’s right hand, and utter shame on your glory. For the violence done to Lebanon shall cover you, and the destruction of the beasts shall terrify you; Because of men's bloodshed, and violence done to the land, to the city and to all who dwell in it. Woe to him who says to wood, "Awake!" to dumb stone, "Arise!" Can such a thing give oracles? See, it is overlaid with gold and silver, but there is no life breath in it. Of what avail is the carved image, that its maker should carve it? Or the molten image and lying oracle, that its very maker should trust in it, and make dumb idols? But the Lord is in his holy temple; silence before him, all the earth! (Hab 2,6-20).*

Jesus came not to consolidate the Old Covenant, but to establish a New and Eternal one. This New and Eternal Alliance cannot be founded on the tradition of the ancients nor on the foundations of the ancient Law of Sinai. It must instead be constituted, establish on the Discourse of the Mountain, which requires a very pure obedience to the Word in all that concerns the body, the soul, the spirit and in every relationship with God, with the selves, with things, with men, with time and with eternity. Wanting to put into the new dough of the New Covenant the leaven of the ancient religiosity, rejected by the very God and Lord, is a work of high corruption of the Gospel. The disciple of Jesus is asked for a style of life in conformity with the Gospel and the Gospel is the new absolute.

*The disciples of John and of the Pharisees were accustomed to fast. People came to him and objected, "Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?" Jesus answered them, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom is taken away from them, and then they will fast on that day. No one sews a piece of unshrunken cloth on an old cloak. If he does, its fullness pulls away, the new from the old, and the tear gets worse. Likewise, no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the skins are ruined. Rather, new wine is poured into fresh wineskins."*

Jesus cannot tell the disciples of John and the Pharisees that He came to make the New Covenant. They would have stoned him accusing him of breaking the Law of Moses. Instead, telling them a parable and excusing his disciples, he puts everyone to silence. Jesus is divinely wise. He knows when to give explanations and when to speak the language of the parable. He knows when to be explicit and when implicit. He knows when a word can be said and when it must be silenced. If the heart is of stone, never might the word enter into it. Saying it is wasting precious time, taking it away from true salvation. For us eternal truth will have to be: the Gospel of Christ Jesus is very perfect in everything. It is only necessary to observe it, helping every other man by showing him how it must be lived in truth.

Mother of God, Angels and Saints, make us exemplary in gospel life before every man.

## The Son of Man is lord even of the Sabbath

## Heb 6,10-20; Ps 110; Mk 2,23-28

### 22 JANUARY

Jesus came to our earth to work human redemption. There is no true redemption of man, no real salvation, if man is not brought into his purest truth which is always from the very pure truth of his Creator and Lord. Jesus comes among us and brings with him the very pure light not only of the Commandments, which are the beginning of the knowledge of the truth of God and of man, but of the whole heart of the Father, manifested in its highest truth. First we listen to what Jesus says about the Law and the Prophets. Then we ask ourselves how the Sabbath Law has been fulfilled.

*"Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfil. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven (Mt 5,17-19).*

The Law on the Sabbath finds its violation in the greed, in the desire of possession, in the will of possession and in the thirst of money, which are all things that originate in the loss of true faith in God. Jesus puts in the hearts both the truth of the Father, the truth of things and the truth of man. If man leads himself to the truth of God, of things and of himself, never might he violate the Sabbath. Violation is from falsehood.

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

Jesus is the only one that knows the heart of the Father. For this he is the only one who can reveal the truth that the Father has placed in the Law of the Sabbath. All that is concupiscence, thirst, desire for the things of the world cannot be done. one can always live.

*As he was passing through a field of grain on the Sabbath, his disciples began to make a path while picking the heads of grain. At this the Pharisees said to him, "Look, why are they doing what is unlawful on the Sabbath?" He said to them, "Have you never read what David did when he was in need and he and his companions were hungry? How he went into the house of God when Abiathar was high priest and ate the bread of offering that only the priests could lawfully eat, and shared it with his companions?" Then he said to them, "The Sabbath was made for man, not man for the Sabbath. That is why the Son of Man is lord even of the Sabbath."*

All you need for life can be done. It must be done. There is no craving, no concupiscence and no thirst for possession in the disciples. There is only a great hunger.

Mother of God, Angels and Saints, help us to never profane the truth of the Word of God.

## Took counsel against him to put him to death

## Heb 7,1-3.15-17; Ps 109; Mk 3,1-6

### 23 JANUARY

Jesus is the wise man, governed by all the wisdom of the Holy Spirit and his intelligence. He is infinitely beyond what is said by Solomon on wisdom.

*for Wisdom, the artificer of all, taught me. For in her is a spirit intelligent, holy, unique, Manifold, subtle, agile, clear, unstained, certain, Not baneful, loving the good, keen, unhampered, beneficent, kindly, Firm, secure, tranquil, all-powerful, all-seeing, And pervading all spirits, though they be intelligent, pure and very subtle. For Wisdom is mobile beyond all motion, and she penetrates and pervades all things by reason of her purity. For she is an aura of the might of God and a pure effusion of the glory of the Almighty; therefore nought that is sullied enters into her. For she is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness. And she, who is one, can do all things, and renews everything while herself perduring; And passing into holy souls from age to age, she produces friends of God and prophets. For there is nought God loves, be it not one who dwells with Wisdom. For she is fairer than the sun and surpasses every constellation of the stars. Compared to light, she takes precedence; for that, indeed, night supplants, but wickedness prevails not over Wisdom (Wis 7,22-30).*

It is truth. Without the possession of the wisdom that perennially descends from heaven, the truth of the Law of the Lord might never be known. It is the revelation of the wisdom that man needs to keep alive. Not only does Jesus possess wisdom, like a supreme gift of his development and growth, but he is perennially moved by the Holy Spirit, Eternal, Divine, Uncreated Wisdom, that guides and moves every step and every Word of his. Since he is full of wisdom and moved by Eternal Wisdom, he knows what the Father forbids in his Law and what instead is not forbidden. The law is the law of love. Loving always doing good is permissible. There are no days when one can love and days when it is forbidden. Being God Eternal Love, even man, made in the image and likeness of God, must be eternal love, without any interruption. Faced with an event in which it is necessary to love, one cannot retreat, in the name of the Law. Does not Jesus teach in the parable of the Good Samaritan that the priest and the Levite should have interrupted their law, to live the Law of love before an abandoned half dead man by the roadside? Does not the Samaritan interrupt the human law of enmity? Since love is the supreme Law, before true love, true good, every other Law interrupts its course. We dedicate ourselves to the good. Then the observance of the Law is resumed.

*Again he entered the synagogue. There was a man there who had a withered hand. They watched him closely to see if he would cure him on the Sabbath so that they might accuse him. He said to the man with the withered hand, "Come up here before us." Then he said to them, "Is it lawful to do good on the Sabbath rather than to do evil, to save life rather than to destroy it?" But they remained silent. Looking around at them with anger and grieved at their hardness of heart, he said to the man, "Stretch out your hand." He stretched it out and his hand was restored. The Pharisees went out and immediately took counsel with the Herodians against him to put him to death.*

This rule of the interruption of the law to live the Law of love does not apply to all the negative Commandments. The prohibition can never be transgressed, because it is a bad in itself. Transgressing the prohibition is performing an intrinsically bad action. It must never be done. There are no reasons either in heaven or on earth for the transgression of a prohibition. Today Jesus solemnly proclaims that it is possible to save a life. Doing good can is possible. You can love. What is the reaction of the Pharisees before such a public and solemn pronouncement of Jesus? They immediately go out with the Herodians and hold counsel against Jesus to make him die. What is the truth that is hidden in this decision? The Pharisees read, interpreted and imposed their interpretation as God's will, from the folly and falseness of their hearts. From the foolishness and falseness of their hearts they read and interpret the affirmation of Jesus. But wickedness is always added to falsehood. The decision to make Jesus die is the fruit of an evil heart. Jesus says it: darkness and falsehood fight the light because their works are evil, bad and iniquitous.

Mother of God, Angels and Saints, help us to free our hearts from all falsehood and lie.

## A large number of people (followed)

## Heb 7,25-8,6; Ps 39; Mk 3,7-12

### 24 JANUARY

Jesus has begun his messianic ministry for a few days and from Galilee, from Judea, from Jerusalem, from Idumea, from beyond the Jordan, from Tire and Sidon many crowds go to Him. What attract this world to Christ are the signs performed by him. In Jesus, the signs are the revelation of the truth of his Person, of his human nature and of his divine nature. The signs manifest the being of Christ. The being of Christ is different from every other being. It is a being that comes from God, it necessarily comes from God. If it did not come from God, it could not make the signs that He does. But if it comes from God, as God is omnipotent, so Jesus is omnipotent. Nothing is impossible to him. He might do also for me what I ask of him. He is omnipotent. He comes from God. He does the works of God. If I touch him, I recover. If I ask, he gives me.

Let us try to apply the truth of Christ to every one of his disciples. Jesus comes from the Father. He says the Word of the Father. He carries out the works of the Father. The disciple comes from Christ. He is obliged to say the Word of Christ, to do the works of Christ. Jesus visibly reveals his being from the Father. The Christian must also reveal visibly, in words and works, that he comes from Christ. It is the obligation of his nature, of his being that not only it is from Christ, but also being in Christ, through Christ and with Christ. If people do not go to the disciple of Jesus it is a sign that it does not see him as a disciple of Jesus. It does not see him in his being, in his actions, in his speech, in his gestures, in his thoughts and in his works. If it does not see him, it does not see him. No artifice might replace nature. We often, rather willingly, want to convince ourselves that artifices can replace nature.

Artifice is hypocrisy. The whole religious world around Jesus was an artificial world. It was a world that not only did not attract to God, it justified the artificial religiosity of the people. On the contrary, it was itself the one who built it, evading God's Commandments and teaching how it could be avoided. Two paths alone are opened before the disciple of Jesus. Either he decides to transform himself, with the grace of the Holy Spirit, into a Christic nature, ontologically Christic, so as to say the Word of Christ, fulfil the works of Christ, manifest Christ that acts in his heart, in his soul and in his spirit. Or he is only the left with second way. That of building an artificial life, which in turn requires an artificial religion, made up only of human precepts, hypocritically made to be passed as precepts of God. We know that hypocrisy is cultivated only by hypocrites.

*Jesus withdrew toward the sea with his disciples. A large number of people (followed) from Galilee and from Judea. Hearing what he was doing, a large number of people came to him also from Jerusalem, from Idumea, from beyond the Jordan, and from the neighbourhood of Tyre and Sidon. He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him. He had cured many and, as a result, those who had diseases were pressing upon him to touch him. And whenever unclean spirits saw him they would fall down before him and shout, "You are the Son of God." He warned them sternly not to make him known.*

Hypocrisy rejects, does not attract. In fact, scribes and Pharisees each had their own artificial world to cultivate. They are all against Christ, but divided and separated from each other. United for convenience to defend their hypocrisy, divided to impose everyone his own hypocrisy. The Christian has a very high mission to live. He must show the world that every Word of Jesus is true. Why is it true? Because he has received it in his heart, he lives it all in his body and in his spirit and all his being proclaims his truth. When the disciple and the Word of Jesus are one, then the world sees and runs, sees and seeks, sees and follows. The crowd needs Jesus. It is its Saviour and Redeemer. But it must be able to see him in every one of his disciples. This obligation of attesting to the truth of Christ with his life never fails. It is immortal and timeless. This is true religious freedom: living us the whole Gospel, thus attracting the world to the Gospel. Attracting to the Gospel is necessarily drawn to Christ Jesus. But for this it is necessary that the disciple is ontologically the life of Christ.

Mother of God, Angels and Saints, help every Christian so that he becomes the life and nature of Christ.

## Proclaim the gospel to every creature

## At 22,3-16 or At 9,1-22; Ps 116; Mk 16,15-18

### 25 JANUARY

The missionary command handed over by Jesus to the Twelve must be analyzed word by word. Its whole truth must be grasped. Since the command always obliges, never might it be disregarded; it is necessary to understand it in order to be able to obey it with a straight conscience, a science illuminated by the Holy Spirit and a firm and resolute will.

Go around the world. The Twelve must spread throughout the earth. They must also reach the most remote and not yet known islands. Where there is a man, they must be there. No people, race, language, nation and religion must be excluded. They are missionaries of the earth, not of a land, universal and not particular.

Proclaim the Gospel to every creature. The Twelve must go for a specific purpose. They go to proclaim the Gospel to every creature. The Gospel is not their word, their thoughts, their philosophies, their theologies and their reflections or meditations. The Gospel is the Word that Christ received from the Father and handed over to the Father. Nothing else.

Whoever believes and will be baptized will be saved. At the proclamation of the Word, of the Gospel, the first answer is given by faith. Whoever believes will necessarily have to go through the waters of baptism that will be done in the name of the Father and of the Son and of the Holy Spirit. With baptism the journey of true salvation begins.

But whoever does not believe will be condemned. When the Gospel is proclaimed in its truth and divine light, it compels faith. Whoever does not believe in the Gospel is excluded from salvation. On the contrary, he is condemned because he did not believe, he did not accept the gift that the Father offered him. The Father knocked. It was not opened to him. There is no salvation.

Today this delivery of Jesus the Lord to the Twelve, which obliges all their successors and all the ordained ministers associated with their apostolic mission through the sacrament of the priesthood, is strongly in crisis to motions of extraneous elements that have been sown in the Gospel, depriving it of its strength of salvation and redemption.

The command remains forever. It always and forever obliges. No human thought might ever repeal it. If this command is abrogated, the Gospel dies, the Church dies. It is useless to keep up the structure of the sacred of the Church, if then it is taught that salvation comes for other infinite ways all desired by God. It is falsehood.

*He said to them, "Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents (with their hands), and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover."*

These will be the signs that will accompany those who believe. They are no longer the Twelve, as in the first mission to perform signs and wonders. Signs and wonders are the fruit of faith in the heart of every believer in Jesus the Lord. The history of the Church already reveals to us from the Acts of the Apostles the truth of this Word of Jesus.

In my name they will cast out demons, speak new tongues, pick up snakes with their hands, and if they drink some poison, it will not harm them, they will lay their hands on the sick and they will recover. As we can see, Jesus grants more power to those who believe in Him, than those exercised by Him. Everything is possible for the one who believes.

But when do we have faith in Christ? When we live the Word of Christ Jesus. Living the Word grows our participation in the divine nature of our nature that has become the nature of the body of Christ. Growing up in nature we also grow in signs and wonders. Everything in our religion is aimed at living the whole Word of Jesus. A Christian who does not live in the Word, does not believe in Christ, he is not even saved. Salvation is also from obedience to every Word of the Gospel. Everything is from life in the Gospel.

Mother of God, Angels and Saints, help us to make of our life an obedience to the Gospel.

## The harvest is abundant but the labourers are few

## 2 Tm 1,1-8 opp. Tt 1,1-5; Ps 95; Lk 10,1-9

### 26 JANUARY

If one wishes to live every word of Jesus in holiness and in fullness of truth, it must be understood holily and in fullness of truth. A wrong understanding, brings life into error. Today the life of the Christian is brought into error by all the wrong interpretations of the Word of the Lord. Extreme responsibility. We know that, with the prophet Jeremiah, the Lord denounces this fact. The scribes of time with their lying pen had reduced all his Word to a lie. Jesus also denounces the same fact. The scribes and Pharisees of his time had erased the Word of God in the name of their tradition. Their tradition was true and false the Word of the Lord.

*Tell them: Thus says the Lord: When someone falls, does he not rise again? if he goes astray, does he not turn back? Why do these people rebel with obstinate resistance? Why do they cling to deceptive idols, refuse to turn back? I listen closely: they speak what is not true; No one repents of his wickedness, saying, "What have I done!" Everyone keeps on running his course, like a steed dashing into battle. Even the stork in the air knows it seasons; Turtledove, swallow and thrush observe their time of return, But my people do not know the ordinance of the Lord. How can you say, "We are wise, we have the law of the Lord"? Why, that has been changed into falsehood by the lying pen of the scribes! The wise are confounded, dismayed and ensnared; Since they have rejected the word of the Lord, of what avail is their wisdom? Therefore, I will give their wives to strangers, their fields to spoilers. Small and great alike, all are greedy for gain, prophet and priest, all practice fraud (Jer 8,4-10).* *"Woe to you, scribes and Pharisees, you hypocrites. You lock the kingdom of heaven before human beings. You do not enter yourselves, nor do you allow entrance to those trying to enter. "Woe to you, scribes and Pharisees, you hypocrites. You traverse sea and land to make one convert, and when that happens you make him a child of Gehenna twice as much as yourselves (Cf. Mt 23,13-39).*

The harvest is a lot, because the land to sow is the whole world. Every man by the will of God must listen to the Gospel of salvation and redemption. The workers are few, because at present Jesus has only twelve Apostles and seventy-two disciples. What might he do with them? Little. Very little. Why we must pray to the owner of the harvest. Because the obligation to sow the Gospel is personal. Everyone is obliged to ensure that the Word reaches every heart. It is his obligation. How will he be able to do it? By asking the Father for other workers, so that together with him they may become missionaries of the Gospel. If the missionary does not ask for other workers, he is responsible for those who are lost. A baptized, a confirmed person, a deacon, a presbyter and a bishop, each one according to the mission entrusted to him, is obliged to ask the Father for workers. He will ask them if He will feel invested by his sacrament responsible for the salvation of the world. If he thinks that his garden is everything, he will stop praying. He is responsible forever.

*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.'*

Another truth to put in fullness of light. He cannot ask other workers to the Lord who has abdicated his ministry, according to the proper grace and mission of the ministry, to surrender himself to other things. Never will the Lord hear his prayer. First he must return to his own sacramental truth and then he can ask the Lord for workers. From the falsity of one's ministry one cannot pray to the Lord. Even if he is prayed, he will never listen. If he listened, would he justify our falseness. It is not from God. God is most pure truth and will never lend himself to being a servant of our lie.

Mother of God, Angels and Saints ensure that every disciple asks for workers from his truth.

## Investigating everything accurately anew

## Ne 8,2-4a.5-6.8-10; Ps 18; 1 Cor 12,12-30; Lk 1,1-4; 4,14-21

### 27 JANUARY

Unlike every other book that is written by the heart of man, which, being impure, reflects in it the impurity that there is inside, the Gospel is written with the heart of the Holy Spirit, whose eyes are so pure as not to let even the most invisible of impurities to be in it. If we say that the other books are historical for the methodology used, we must say that the Gospel is much more historical. The methodology of men does not always give justice to the truth. Sometimes it transforms it into falsehood, into a lie. He often makes text false testimony, altered and transformed interpretations of facts enter into the text. If history could rewrite itself, 99% of it would turn out to be upturned. Falsehood transformed into truth and truths declared falsehood would be infinite. The same rule is used today. Nobody cares about the truth itself. Everyone cares that what is said is scientifically perfect. So we take a false statement of a man, give it a scientific garb and falsity is immediately declared truth. While the truth is condemned as falsehood. On the contrary, everything is different if the Holy Spirit is the one to write. With him some historical details can be skipped. Historical truth will never be missed. It is very pure heavenly truth placed in his Book. Therefore, they are in great error all those who say that the Gospels are not the history of Jesus. They are not the chronology of Jesus and they are not even the truth of Jesus captured by man. They are the most pure truth of Christ the Lord placed in them by the Holy Spirit. Who is the Holy Spirit? He is not like the historian who goes in search of sources. The Holy Spirit was the One who took Christ Jesus by the hand since the time of his birth and guided him to the moment of his glorious ascension into heaven. The Holy Spirit is the only and true Witness, because he has not only witnessed the facts. He was the one who inspired them. After having raised them up and written wisely in the life of Jesus, he wrote them wisely in the Gospels. Therefore, there is no truer history than that contained in the Canonic Gospels.

*Since many have undertaken to compile a narrative of the events that have been fulfilled among us, just as those who were eyewitnesses from the beginning and ministers of the word have handed them down to us, I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus, so that you may realize the certainty of the teachings you have received. Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region. He taught in their synagogues and was praised by all. He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the Sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord." Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, "Today this scripture passage is fulfilled in your hearing."*

Moved by the Spirit, Jesus enters the synagogue of Nazareth, asks for the scroll of the prophet Isaiah, opens it, finds the passage He intends to read and after reading it, with great solemnity tells those people present that today that word has been fulfilled. Jesus does not read the passage of chapter XI, where it speaks explicitly of the Messiah. Today he presents himself as the true prophet, filled with the Holy Spirit, sent by God to carry out a particular mission: bringing the good news to the poor, proclaiming liberty to the prisoners and sight to the blind, to free the oppressed and to proclaim the year of grace of the Lord. Today the inhabitants of Nazareth know that a true prophet is among them. Jesus comes as Moses, Elijah, Elisha, but he comes with all the power of the Holy Spirit. Since he proclaims himself as a true prophet, characteristic of the true prophet is the strength and truth of the Word of God that he announces. What the prophet says is accomplished. Since He has come to fulfil the prophecy, fulfilment will be given it. The historical modalities will be dictated from time to time by the Lord through his Spirit.

Mother of God, Angels and Saints, help Christians to believe in Christ, the true prophet of God.

## How can Satan drive out Satan?

## Heb 9,15.24-28; Ps 97; Mk 3,22-30

### 28 JANUARY

Every man must know that the more he grows in the knowledge of God, the more he might see the whole of created reality with a truth that is ever purer and clearer. But when he dies in the knowledge of his Creator and Lord, darkness envelops his mind and falsehood lurks in his heart. Everything in him will become a great confusion. Today man has decided to banish the true God from his history. With which results? He no longer knows the truth of man, made by God in his image and likeness and not even the truth of an animal. He knows neither the truth of time nor the truth of eternity. He calls good bad and calls evil good, darkness is declared light and light darkness. When there are false statements about essential truths of revelation it is the sign that neither God nor his Word is known. But if God is not known and not even his Word, then there will be no truth for anything else that comes from God and that is manifested in His Word. The scribes say of Jesus that He is possessed by Beelzebùl and that he drives out demons through the head of demons.

Where is the falsehood that lurks in this statement of the scribes? In not wanting to consider that when Satan takes possession of a man, the government of himself ends for that man, he is incapable of doing any good, no word of truth will come out of his mouth. He might not even make the signs that Jesus did among the people. In addition, no one has ever rushed to listen to a possessed by Satan. There are many other reasons to testify that the evil words of the scribes are the result of their evil heart. A man is either all of God or is all of Satan. He cannot be now of Satan now of God. Jesus defends himself from this infamous accusation, saying that the scribes do not know Satan. They do not know that he does not give his power to anyone. When a prey is his, it is his forever. Unless a strong man comes and takes off his armour in which he confided. Only after having tied him up he might plunder his goods. The strong man is Jesus. A single word is enough for him, only one command and the unclean spirits owe him all obedience. Even if wicked creatures, they are his creatures. He is their God and they must immediately listen to him. He says to leave and they leave. He imposes silence and they keep silence. They become mute. The command is not transgressed.

*The scribes who had come from Jerusalem said, "He is possessed by Beelzebul," and "By the prince of demons he drives out demons." Summoning them, he began to speak to them in parables, "How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand; that is the end of him. But no one can enter a strong man's house to plunder his property unless he first ties up the strong man. Then he can plunder his house. Amen, I say to you, all sins and all blasphemies that people utter will be forgiven them. But whoever blasphemes against the holy Spirit will never have forgiveness, but is guilty of an everlasting sin." For they had said, "He has an unclean spirit."*

Jesus does not stop to say that He is the strong man, come to bind Satan and to deprive him of his kingdom and his house. He says more. The scribes, contesting the known truth, run the risk of falling into sin against the Holy Spirit, which is no longer forgivable. Why is this sin so serious and without forgiveness for eternity? Because out of hatred against Christ, deliberately, with conscience and science, they transform truth into falsehood, they apply to Satan what comes from God, to remove men from salvation. As long as the falsehood about Christ Jesus remains in one's heart, there is always the possibility of forgiveness. But when it comes out of the heart and one makes it become fire to erase Christ in every other heart, then sin against the Holy Spirit is committed. Our falsity deliberately becomes a cause of perdition for many others. Whoever kills the truth of Jesus, because he wants darkness to rule the earth, will never be immune from this sin that generates eternal sadness. May to no one happen to fight against Christ the Lord. He risks walking with hell under his feet.

Mother of God, Angels and Saints, do not allow one to fall into this horrible sin.

## Who are my mother and (my) brothers?

## Heb 10,1-10; Ps 39; Mk 3,31-35

### 29 JANUARY

We know that Jesus is guided by the Holy Spirit. His every thought, feeling, desire, will, affection, all his heart, his soul, his body and his strength, have been delivered and offered to his Father by Him so that he may use them to work the redemption and salvation of humanity. Jesus cannot be governed by the Angels. They are not the will of God. He cannot be guided by Satan. Satan is an adverse spirit, an enemy of God and of man. He does not want salvation, but perdition. For this reason he tries to distance from the divine will, in whose fulfilment there is only salvation and redemption. He cannot be governed by any man, or by the Mother, even if very holy, and even by her brothers. They are not his Father. Jesus cannot depend on any creature. He is only and all of his Father. All his time belongs to his Father and the Father wants it to be used for the proclamation of the Gospel and for the manifestation of his love, his great mercy, his truth and justice. Jesus owes obedience only to the Father through his will, given, delivered and offered.

The difference between us and Jesus is precisely in this. In the sacraments we give him the body, but not the soul and not the spirit, not the will not even the heart. The body is baptized. The body is confirmed. The body is consecrated as a presbyter. The body is married. Since the soul, the heart, the mind and the will are not given to God in a perennial, eternal way and without going back anymore, we are disciples of Jesus, but we serve Satan. We declare ourselves full of the Holy Spirit, but we walk with the spirit of the world. We let ourselves be ordained priests, but with our heart and mind, not according to the heart, the soul and the mind of Christ. We wear our priestly clothes, but we do not clothe ourselves with Christ, our one and only dress to wear for our whole life. We get married. We declare ourselves one flesh. Since we do not become one heart, one soul and one spirit, each one walks on his own. Immediately the body also walks by itself and goes in search of other bodies, but always as bodies to be used to satisfy lust and desire, luxury and impurity. The soul and the heart always remain ours and for this we pass from one body to another body.

*His mother and his brothers arrived. Standing outside they sent word to him and called him. A crowd seated around him told him, "Your mother and your brothers (and your sisters) are outside asking for you." But he said to them in reply, "Who are my mother and (my) brothers?" And looking around at those seated in the circle he said, "Here are my mother and my brothers. (For) whoever does the will of God is my brother and sister and mother."*

Already at the age of twelve,  Jesus had told his mother that he must take care of the things of his Father. But even in taking care of the things of the Father, Jesus is never from his will, but from the command of the Father, who can reach him at all times, asking him to leave what he is doing, to devote himself to other things. We have already seen it other times. Jesus is in Capernaum. There are many sick people waiting to be cared for by him. The Father orders him to go elsewhere to preach the Gospel, He leaves the sick and goes to the nearby villages to announce the good news. When he is asked permission to be able to follow him, Jesus replies that the birds of the air have their nests and foxes their burrows. Instead, the Son of Man has no place to lay his head. Maybe because there is not a house that can welcome him? There may also be a house. But his body is not there, whose home is only the will of his Father.

The Mother and his relatives came to visit Jesus. They wish to see him. Spending some of their time with Him. His answer is immediate. Here is my mother and my brothers! For he who does God's will, this is brother, sister and mother to me. With this declaration, Jesus reaffirms to the world that whoever wants to be his brother, sister and mother must do God's will. What is God's will? That He is allowed to do the will of his Father. No one can tell Jesus what he must do or what he must not do. All his time is of the Father and in this gift he must be respected.

Mother of God, Angels and Saints, help us to do God's will as Jesus Christ did.

## Whoever has ears to hear ought to hear

## Heb 10,11-18; Ps 109; Mk 4,1-20

### 30 JANUARY

Jesus knows that by nature every man has ears to listen and understand his every word. He can because his Father has not only made him a different creature than every other creature. He also gave him every faculty necessary so that he could live like a real man. He is missing in nothing. He was given everything. He can understand, decide and choose.

*The Lord from the earth created man, and in his own image he made him. Limited days of life he gives him and makes him return to earth again. He endows man with a strength of his own, and with power over all things else on earth. He puts the fear of him in all flesh, and gives him rule over beasts and birds. He forms men's tongues and eyes and ears, and imparts to them an understanding heart. With wisdom and knowledge he fills them; good and evil he shows them. He looks with favour upon their hearts, and shows them his glorious works, That they may describe the wonders of his deeds and praise his holy name. He has set before them knowledge, a law of life as their inheritance; An everlasting covenant he has made with them, his commandments he has revealed to them. His majestic glory their eyes beheld, his glorious voice their ears heard. He says to them, "Avoid all evil"; each of them he gives precepts about his fellow men. Their ways are ever known to him, they cannot be hidden from his eyes. (Sir 17,1-14).*

With sin, man takes away wisdom from the heart and lets foolishness take over, is deprived of the light and proceeds in darkness, strips of goodness and dresses of wickedness and malice. With sin, he lacks ears to listen and will to welcome.

*On another occasion he began to teach by the sea. A very large crowd gathered around him so that he got into a boat on the sea and sat down. And the whole crowd was beside the sea on land. And he taught them at length in parables, and in the course of his instruction he said to them, "Hear this! A sower went out to sow. And as he sowed, some seed fell on the path, and the birds came and ate it up. Other seed fell on rocky ground where it had little soil. It sprang up at once because the soil was not deep. And when the sun rose, it was scorched and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it and it produced no grain. And some seed fell on rich soil and produced fruit. It came up and grew and yielded thirty, sixty, and a hundredfold." He added, "Whoever has ears to hear ought to hear." And when he was alone, those present along with the Twelve questioned him about the parables. He answered them, "The mystery of the kingdom of God has been granted to you. But to those outside everything comes in parables, so that 'they may look and see but not perceive, and hear and listen but not understand, in order that they may not be converted and be forgiven.'" Jesus said to them, "Do you not understand this parable? Then how will you understand any of the parables? The sower sows the word. These are the ones on the path where the word is sown. As soon as they hear, Satan comes at once and takes away the word sown in them. And these are the ones sown on rocky ground who, when they hear the word, receive it at once with joy. But they have no root; they last only for a time. Then when tribulation or persecution comes because of the word, they quickly fall away. Those sown among thorns are another sort. They are the people who hear the word, but worldly anxiety, the lure of riches, and the craving for other things intrude and choke the word, and it bears no fruit. But those sown on rich soil are the ones who hear the word and accept it and bear fruit thirty and sixty and a hundredfold."*

Speaking in parables, Jesus offers those who are simple and pure at heart every possibility of understanding the mystery of the kingdom. But to those who are led by an evil and wicked will that wants his death, the parable removes any possibility of understanding. Not understanding, we cannot hurl at Jesus. The announcement of the mysteries of the kingdom of God can be brought to completion. Everything is revealed of it. Today, Jesus reveals that the kingdom is born from the sowing of the Word of God in every heart. But not every heart produces fruit. For it to produce, it must be made good ground. Who is the road, full of rocks and brambles, never might he produce.

Mother of God, Angels and Saints, help us so that we become good ground for the kingdom of God.

## And not to be placed on a lamp stand?

## Heb 10,19-25; Ps 23; Mk 4,21-25

### 31 JANUARY

The lamp is the Word of God. It is Christ Jesus who in all his being is the Word of God. It is the Christian, who has become one single being and life with Christ. The life of the Christian is the Word of God by vocation and by consecration in every sacrament he received. We are light, we are obliged to live as true light, children of light and in the Lord Jesus.

*So be imitators of God, as beloved children, and live in love, as Christ loved us and handed himself over for us as a sacrificial offering to God for a fragrant aroma. Immorality or any impurity or greed must not even be mentioned among you, as is fitting among holy ones, no obscenity or silly or suggestive talk, which is out of place, but instead, thanksgiving. Be sure of this, that no immoral or impure or greedy person, that is, an idolater, has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty arguments, for because of these things the wrath of God is coming upon the disobedient. So do not be associated with them. For you were once darkness, but now you are light in the Lord. Live as children of light, for light produces every kind of goodness and righteousness and truth. Try to learn what is pleasing to the Lord. Take no part in the fruitless works of darkness; rather expose them, for it is shameful even to mention the things done by them in secret; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore, it says: "Awake, O sleeper, and arise from the dead, and Christ will give you light." Watch carefully then how you live, not as foolish persons but as wise, making the most of the opportunity, because the days are evil. Therefore, do not continue in ignorance, but try to understand what is the will of the Lord. And do not get drunk on wine, in which lies debauchery, but be filled with the Spirit, addressing one another (in) psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts, giving thanks always and for everything in the name of our Lord Jesus Christ to God the Father (Eph 5,1-20).*

It is not enough to be light, like the sun is light or the stars are light. The Christian, light in the Lord, light from the Lord, must also be light for the Lord. With the Word he must reveal, manifest, communicate and give to every other man the Word of light, truth, justice, charity, faith, hope, mercy and peace. The Christian was sent by Jesus into the world not only to be light, but also the giver of light. The light is given by giving the Word in its purity and truth, perennially drawn in the Holy Spirit. In the announcement of the Word there can be no uncertainties, doubts, ambiguities, confusions, errors, interpretations, transformations, changes and alterations. For this it is enough to say what Jesus said and not to say what He did not say. It would be enough simply to report: "these are the exact words of Jesus. Put them in the heart. Ask the Holy Spirit to let you understand them. Call upon him to give you his intelligence and wisdom ". This honesty would be enough and we would free ourselves from a multitude of sins due to alteration, modification and often bad heresy or partiality in reporting the Word of the Lord.

*He said to them, "Is a lamp brought in to be placed under a bushel basket or under a bed, and not to be placed on a lamp stand? For there is nothing hidden except to be made visible; nothing is secret except to come to light. Anyone who has ears to hear ought to hear."*

Another truth deserves to be announced. Jesus says: If one is light from my light, light in my light, never might he hide his light. He can hide the light in not saying the Word, never might he hide the light that are his works. If the Christian is true light, in the face of the temptation of adultery, he must preserve his purity. Faced with an invitation to steal, or to say false testimony, or to break any other commandment or to deny a Beatitude, he must always remain faithful to his light. He might never hide being a disciple of Jesus with works. If one is a Christian, it will always be known. He can hide it, who is no longer the light of the Lord, because he has become darkness. Who is true light, must be it with words and deeds.

Mother of God, Angels and Saints ensure that we are witnesses of the light in truth and justice.