**MARCH 2019**

## FIRST DECADE MARCH

## Commits adultery against her

## Sir 6,5-17; Ps 118; Mk 10,1-12

### 1 MARCH

For Jesus, the spousal union between a man and a woman, the only possible spousal union, is that established at the origin of creation by his Father. It is well defined both in the first story of creation and in the second. Once the only flesh has been created, it remains only flesh forever, until death. His Father does not know other ways, other forms and other possibilities. He does not grant rules or privileges. There is no human reason so that it can be destroyed by men. Not even He has power over the creation of his Father. His law is eternal and unchangeable. If Jesus has no power over the Law of the Father, not even the Church has power over the Law of God. Whoever puts himself above the Law of the Lord will assume his responsibility today and on the day of judgment of all the evil he has produced.

*Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created man in his image; in the divine image he created him; male and female he created them. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth" (Gen 1,26-28).*

*The Lord God then took the man and settled him in the garden of Eden, to cultivate and care for it. The Lord God gave man this order: "You are free to eat from any of the trees of the garden except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die." The Lord God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the Lord God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all the wild animals; but none proved to be the suitable partner for the man. So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: "This one, at last, is bone of my bones and flesh of my flesh; This one shall be called 'woman,' for out of 'her man' this one has been taken." That is why a man leaves his father and mother and clings to his wife, and the two of them become one body (Gen 2,15-24).*

The fracture in the only flesh is always the work of man's sin. When does man no longer recognize the woman as his flesh? After the first sin. The woman, from flesh of his flesh, from bone of his bones, has become the woman whom God has placed beside.

*When they heard the sound of the Lord God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the Lord God among the trees of the garden. The Lord God then called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!" The man replied, "The woman whom you put here with me - she gave me fruit from the tree, so I ate it" (Gen 3,8-12).*

Jesus does not allow equivocations to arise. Who repudiates and remarries commits adultery towards the woman. If the repudiated woman gets married, she too commits adultery.

*He set out from there and went into the district of Judea (and) across the Jordan. Again crowds gathered around him and, as was his custom, he again taught them. The Pharisees approached and asked, "Is it lawful for a husband to divorce his wife?" They were testing him. He said to them in reply, "What did Moses command you?" They replied, "Moses permitted him to write a bill of divorce and dismiss her." But Jesus told them, "Because of the hardness of your hearts he wrote you this commandment. But from the beginning of creation, 'God made them male and female. For this reason a man shall leave his father and mother (and be joined to his wife), and the two shall become one flesh.' So they are no longer two but one flesh. Therefore what God has joined together, no human being must separate." In the house the disciples again questioned him about this. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery."*

Today more than ever, Christians must become aware that the divine law is eternal.

Mother of God, Angels and Saints, make us of faith convinced in the truth of the Law of the Lord.

## Let the children come to me

## Sir 17,1-13; Ps 102; Mk 10,13-16

### 2 MARCH

According to the Gospel of Luke, the New Testament begins with the call to life of a child, fruit of God's grace that makes a sterile breast fertile, so that it may fulfil a particular and unique mission in the history of salvation. For this reason, even in the mother's womb, he will be filled with the Holy Spirit. The Lord will make him entirely his.

*In the days of Herod, King of Judea, there was a priest named Zechariah of the priestly division of Abijah; his wife was from the daughters of Aaron, and her name was Elizabeth. Both were righteous in the eyes of God, observing all the commandments and ordinances of the Lord blamelessly. But they had no child, because Elizabeth was barren and both were advanced in years. Once when he was serving as priest in his division's turn before God, according to the practice of the priestly service, he was chosen by lot to enter the sanctuary of the Lord to burn incense. Then, when the whole assembly of the people was praying outside at the hour of the incense offering, the angel of the Lord appeared to him, standing at the right of the altar of incense. Zechariah was troubled by what he saw, and fear came upon him. But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you shall name him John. And you will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of (the) Lord. He will drink neither wine nor strong drink. He will be filled with the holy Spirit even from his mother's womb, and he will turn many of the children of Israel to the Lord their God. He will go before him in the spirit and power of Elijah to turn the hearts of fathers toward children and the disobedient to the understanding of the righteous, to prepare a people fit for the Lord." Then Zechariah said to the angel, "How shall I know this? For I am an old man, and my wife is advanced in years." And the angel said to him in reply, "I am Gabriel, who stand before God. I was sent to speak to you and to announce to you this good news. But now you will be speechless and unable to talk until the day these things take place, because you did not believe my words, which will be fulfilled at their proper time" (Lk 1,5-20).*

*During those days Mary set out and travelled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled" (Lk 1,39-45).* *And you, child, will be called prophet of the Most High, for you will go before the Lord to prepare his ways, to give his people knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God by which the daybreak from on high will visit us to shine on those who sit in darkness and death's shadow, to guide our feet into the path of peace." The child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel (Lk 1,76-80).*

Now if to carry out the history of salvation God takes children - and not only John – even before being conceived, might Jesus be prevented from receiving, blessing them and imposing his hands on them? All children are his Father’s. They are already his.

*And people were bringing children to him that he might touch them, but the disciples rebuked them. When Jesus saw this he became indignant and said to them, "Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it." Then he embraced them and blessed them, placing his hands on them.*

Whose are children today? The mother says that the conceived one is a pile of useless cells and that she can get rid of it. Society declares that the child belongs to it and can make it grow according to its own modalities, in the great indeterminacy of nature. By administering harmful drugs, can make of it a woman-like or a man-like. Belonging to it, it cannot even be approached to God, to Christ and to the Church. It must be grown without any religious formation. These people do not know, they do not want to know that human nature, not oriented towards the true good, is charged with vice, wickedness and malice.

Mother of God, Angels and Saints, help us to bring every child to Christ Jesus.

## Can a blind person guide a blind person?

## Sir 27,5-8; Ps 91; 1 Cor 15,54-58; Lk 6,39-45

### 3 MARCH

The correction of brothers is not only necessary, it is also mandatory. There are some ways that must be observed, otherwise the damages produced are very serious. All the Letters of St. Paul have only one aim: correcting every deviation, the fruit of human thought that has been introduced into the mystery of faith. Walking with a false faith, or a faith with elements of non-truth in its bosom, compromises the whole path. Not only does Paul himself correct, personally or by letter, but he invites the disciples of Jesus to correct one another. Here is what he writes to the Thessalonians.

*Those who sleep go to sleep at night, and those who are drunk get drunk at night. But since we are of the day, let us be sober, putting on the breastplate of faith and love and the helmet that is hope for salvation. For God did not destine us for wrath, but to gain salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live together with him. Therefore, encourage one another and build one another up, as indeed you do. We ask you, brothers, to respect those who are labouring among you and who are over you in the Lord and who admonish you, and to show esteem for them with special love on account of their work. Be at peace among yourselves. We urge you, brothers, admonish the idle, cheer the fainthearted, support the weak, be patient with all. See that no one returns evil for evil; rather, always seek what is good (both) for each other and for all. Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus. Do not quench the Spirit. Do not despise prophetic utterances. Test everything; retain what is good. Refrain from every kind of evil (1Ts 5,7-22).*

Jesus asks for the correction, but gives a rule to which we must always adhere. Since every one of his disciples is called to correct his brothers, he is obliged to be irreproachable in everything. His exemplarity must be perfect in doctrine, morality, words and works, before God and men One who needs to be brought back to the right path cannot pretend of correcting the other. Even if he wanted, he could not. He lacks the virtues to do it. One always corrects from the truth, from the virtues, from the holiness, from the observance of the Word, from the obedience to the Commandments and from an evangelically correct life. He corrects by having the eyes of love of the Father, the heart of Christ and his crucified charity and the wisdom of the Holy Spirit. If it is made from the evangelical light, correction will always produce good fruit.

*And he told them a parable, "Can a blind person guide a blind person? Will not both fall into a pit? No disciple is superior to the teacher; but when fully trained, every disciple will be like his teacher. Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own? How can you say to your brother, 'Brother, let me remove that splinter in your eye,' when you do not even notice the wooden beam in your own eye? You hypocrite! Remove the wooden beam from your eye first; then you will see clearly to remove the splinter in your brother's eye. "A good tree does not bear rotten fruit, nor does a rotten tree bear good fruit. For every tree is known by its own fruit. For people do not pick figs from thorn bushes, nor do they gather grapes from brambles. A good person out of the store of goodness in his heart produces good, but an evil person out of a store of evil produces evil; for from the fullness of the heart the mouth speaks.*

First of all correction must illuminate the mind with the very pure knowledge of the truth of the mystery of Christ Jesus, in which every other mystery is contained and from which every mystery is known in its most perfect science. In the light of the mystery of Jesus the sound morality that flows from it must always be added. When there is moral confusion it is a sign that there is confusion in the light of the mystery of Jesus. Today, confusion reigns on a universal level because who suffer is the mystery of Christ. Everything is from Christ, in Christ and through Christ. If we declare that Christ is no longer necessary to go to the Father, everything becomes no longer necessary of what comes from the Gospel. Without Christ, the Church is like an ocean without water. It is death.

Mother of God, Angels and Saints, help us to bring Christ back to the Church with power.

## You are lacking in one thing

## Sir 17,20-28; Ps 31; Mk 10,17-27

### 4 MARCH

To the man who asks him what he must do to have eternal life, Jesus, after having received reassurance that the Commandments were all observed, says: "You are missing one thing". If we asked him such a question today, He would not tell us that we lack only one thing. He would make an interminable list of things that we lack. We lack the truth of the Father, of the Son, of the Holy Spirit, of the Church, of the sacraments, of eternity, of time, of the end of our life, of our every little or big responsibility and of things. Lacking knowledge of the truth, we also lack knowledge of morality. We are really in a bad situation. Where must we start from? From where the Heavenly Father began: from the truth of Christ Jesus. Either we put the truth of our Redeemer and Saviour back at the centre of the universe, or we are condemned to an eternal falsehood. Unfortunately, the truth of Christ is similar to a castle. There are those who with the picks of their human thoughts, with the dynamite of their heresies, with the path of their lies, stone by stone, wall by wall, are causing the whole castle to be reduced to a pile of rubble. There is a worse ruin than the temple of Jerusalem! At least some stones remained in its destruction. On the castle of the mystery of Christ there are not even stones, but only suffocating dust. Christ is being destroyed out of love for man, out of respect for him and out of mercy towards the brothers. Thus man is deprived of life out of love. Spiritual euthanasia, or rather Christ-like euthanasia! It is urgent to react to this continuous demolition. Everyone is called to put his share. Christ must be confessed in fullness of truth.

*As he was setting out on a journey, a man ran up, knelt down before him, and asked him, "Good teacher, what must I do to inherit eternal life?" Jesus answered him, "Why do you call me good? No one is good but God alone. You know the commandments: 'You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honour your father and your mother.'" He replied and said to him, "Teacher, all of these I have observed from my youth." Jesus, looking at him, loved him and said to him, "You are lacking in one thing. Go, sell what you have, and give to (the) poor and you will have treasure in heaven; then come, follow me." At that statement his face fell, and he went away sad, for he had many possessions. Jesus looked around and said to his disciples, "How hard it is for those who have wealth to enter the kingdom of God!" The disciples were amazed at his words. So Jesus again said to them in reply, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to pass through (the) eye of (a) needle than for one who is rich to enter the kingdom of God." They were exceedingly astonished and said among themselves, "Then who can be saved?" Jesus looked at them and said, "For human beings it is impossible, but not for God. All things are possible for God."*

Who is the rich man, for whom it becomes difficult to enter the kingdom of heaven? Rich is the man who has closed, imprisoned and packed his life in himself, without any openness to transcendence, to revealed truth, to the will of God to be fulfilled today to be a true man in the image and likeness of his Creator. Rich is the man who trusts in the things of the earth and refuses to obey the Command of his God. When God is rejected, there is no salvation, because salvation is our home in the divine will. How can I save myself if I refuse the source of salvation? Furthermore, it must be added that when we refuse God's offer to follow the things of the earth, it is a sign that these have already conquered our hearts. A heart governed by things will never be able to free itself from them. Little by little they will suffocate him until his total death. The things of the world are tyrants, torturers, hard and demanding masters. They even suck the breath of man. They cancel thoughts. The mind is darkened. Who falls into their hands, forgets about God, heaven and eternity. Their slavery produces these fruits. Might there be salvation in a state of death of the soul and the spirit? Salvation can only come from the outside. The Holy Spirit will have to act as with Saul on the road to Damascus. He will have to enlighten him with his most powerful light, make him fall to the ground, be collected and led into the Church for a full immersion in grace.

Mother of God, Angels and Saints, do not let the things of the world make us slaves.

## We have given up everything

## Sir 35,1-15; Ps 49; Mk 10,28-31

### 5 MARCH

The man with many goods did not leave anything, he did not follow Jesus. He was exposed to the danger of eternal non-salvation. Peter reassures Jesus. They left everything and followed him. Jesus has dictated them the rules of how everything is left both in the Gospel according to Matthew and in that according to Luke. Everything is really all, including the affections and every other relationship that could take away even a minute to delivery to the will of the Father. Jesus too has all been placed in the will of his Father.

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

*Then his mother and his brothers came to him but were unable to join him because of the crowd. He was told, "Your mother and your brothers are standing outside and they wish to see you." He said to them in reply, "My mother and my brothers are those who hear the word of God and act on it" (Lk 8,19-21).*

Abandoning everything is not easy. Abandoning things is not enough. We must leave every thought and desire of our heart, because it is the Father in the Holy Spirit the one who must take their place. Even this truth has been solemnly proclaimed by Jesus. One can also leave things, but it is himself the one that he must leave. St. Paul reveals to us that Jesus has emptied himself, he has been annihilated. He has given everything to the Father.

*Have among yourselves the same attitude that is also yours in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2,5-11).*

The temptations for who left everything to follow Jesus are without number. Little by little, temptation after temptation, one takes back mind, heart, will, time and decisions. Now one thing is left out and now another. Today we have recovered all the falsehood, immorality, idolatry, superstition and everything that belongs to the realm of darkness. Many are in the kingdom of God but at the service of the kingdom of darkness. Jesus was also perennially tempted to free himself from the Father and to follow his heart, without listening to the Holy Spirit anymore. Jesus never fell into one temptation. The never is absolute.

*Peter began to say to him, "We have given up everything and followed you." Jesus said, "Amen, I say to you, there is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come. But many that are first will be last, and (the) last will be first."*

In an instant everything can also be left behind. But the uninterrupted blows of temptation begin immediately. This, similar to a pneumatic hammer, begins to dig into the mind, the heart and the will and gradually succeeds in creeping in. Once the crack has been produced, everything becomes easy. Over time all of us are conquered again. We are of Christ only marginally. We are of ourselves in fact and in reality. How not to manage to recover what we have left? There is only one way for this not to take place. Growing in wisdom and grace, reviving the Holy Spirit in us so that he can act with all his power and divine wisdom. Either we grow or we die.

Mother of God, Angels and Saints, do not allow us to take back what we have given.

## Your almsgiving may be secret

## Jl 2,12-18; Ps 50; 2 Cor 5,20- 6,2; Mt 6,1-6.16-18

### 6 MARCH

Jesus did everything for the glory of the Father. He manifested the light, truth, mercy, justice, forgiveness and holiness of the Father. The whole life of Jesus is consecrated to give to the Father the greatest glory. Being the Christian, the body of Christ, he cannot but live to give glory to Christ. By giving glory to Christ, he gives glory to the Father, in the Holy Spirit. Saint Paul wants all of us to be always a hymn to the glory of God.

*We who are strong ought to put up with the failings of the weak and not to please ourselves; let each of us please our neighbour for the good, for building up. For Christ did not please himself; but, as it is written, "The insults of those who insult you fall upon me." For whatever was written previously was written for our instruction, that by endurance and by the encouragement of the scriptures we might have hope. May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus, that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, then, as Christ welcomed you, for the glory of God. For I say that Christ became a minister of the circumcised to show God's truthfulness, to confirm the promises to the patriarchs, but so that the Gentiles might glorify God for his mercy (Rm 15,1-9).*

*"Everything is lawful," but not everything is beneficial. "Everything is lawful," but not everything builds up. No one should seek his own advantage, but that of his neighbour. Eat anything sold in the market, without raising questions on grounds of conscience, for "the earth and its fullness are the Lord's." If an unbeliever invites you and you want to go, eat whatever is placed before you, without raising questions on grounds of conscience. But if someone says to you, "This was offered in sacrifice," do not eat it on account of the one who called attention to it and on account of conscience; I mean not your own conscience, but the other's. For why should my freedom be determined by someone else's conscience? If I partake thankfully, why am I reviled for that over which I give thanks? So whether you eat or drink, or whatever you do, do everything for the glory of God. Avoid giving offense, whether to Jews or Greeks or the church of God, just as I try to please everyone in every way, not seeking my own benefit but that of the many, that they may be saved (1Cor 10.23-33).*

Jesus asks his disciples that they do nothing for their ephemeral and foolish glory. Everything must be done for an eternal reward that comes from God, on condition that all our works are done for the Father and not for us. How do we know that the works are done for the Lord? Making them in secret, without anyone seeing them.

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

For the glory of God to be manifested, the disciple of Jesus is also called to sacrifice his science. The disciple must renounce to all, if he wants the glory of the Lord to be illuminated with his life with an ever greater light. What is the gain of all this? A glory without measure in the holy skies and in his eternal kingdom.

Mother of God, Angels and Saints, help us so that everything in us may is at the service of the glory of God.

## If anyone wishes to come after me

## Dt 3,0,15-20; Ps 1; Lk 9,22-25

### 7 MARCH

The following of Jesus is very similar to death. When a man dies, his soul leaves the body and the others can do what they want with it. The corpse has no resistance. Does not express wishes. It does not manifest thoughts. It is not opposed to any decision that is taken on it. So it must be for who wants to follow the Lord. He must remove his heart from his chest and put that of Lord Jesus. He must deprive himself of his spirit and let the Holy Spirit take over. He must renounce his will and assume that of the Father. He must even be stripped of his body, to be and to live as the true, perfect and holy body of Christ. In his life the disciple must show the will of the Father and his love, the grace of Christ and the mystery of his cross, the new vitality of the Holy Spirit and every fruit that is the work of the Spirit of God in his life. The following of Jesus is a very high mission. The disciple is called to manifest all Christ even in the smallest things of his daily life. For this he will have to be a living Gospel. Who sees him must see the Word of God acting in him with great power and strength. Being the Word of God omnipotent and creative, He must manifest of it all the transforming and saving power.

Who is the Jesus whom the disciple is called to manifest alive in his body? It is the Jesus that will have to suffer a lot, be rejected by the elders, by the chief priests and by the scribes, be killed and rise again on the third day. Suffering and glory are one mystery in Jesus. But first the mystery of suffering comes and then, as its fruit, the mystery of glory. By subjecting Jesus to the mystery of suffering with the gift of his whole self to the Father, the Father will also give him the crown of glory. Supreme in suffering, highest in glory. Exalted in the passion, exalted in the resurrection. The passion of Jesus is very pure obedience to the Father. It is the fruit of the fulfilment of every work that the Father has commanded to Jesus to fulfil and of every Word that He has told him to announce and teach men. That of Jesus is not a suffering of sin committed or vice that he contracted. Instead it is a pain generated by his purest relationship of listening to the Father. He did all for the glory of the Father. The Father has done everything and everything will do for the glory of the Son. The Son glorifies the Father. The Father glorifies the Son. The Son offers his whole life to the Father. The Father gives it to him glorious, immortal, spiritual and incorruptible. The Son loves the Father without measure. The Father honours the Son without measure. The Son gives his body to the Father from the cross. The Father gives the whole universe to the Son, constituting him Lord, Redeemer, Saviour and Judge.

*He said, "The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised." Then he said to all, "If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it. What profit is there for one to gain the whole world yet lose or forfeit himself?*

Whoever wants to follow Jesus, who wants to be the life of his mystery of suffering and of glory, must also deny himself. That is, he must renounce his thoughts and assume the thoughts of the Father. He has to strip himself of his will and take that of God. He has to take from his chest the heart of stone and put the heart of Christ Jesus, to be able to love as He loves and to obey as He obeys. He must let himself be moved and led by the Holy Spirit, in the same way that Jesus is led by Him. Everything in the disciple must have the scent of Christ the Lord. Perfume of obedience, love, sacrifice, service, forgiveness, oblation, holocaust and immolation. We give life to Jesus in time, He will give us eternal life in time and for eternity. Or an exchange: we give the whole man. Jesus gives us all of God. We renounce the things of the earth. He fills us with things in heaven. We work for his glory, renouncing our ephemeral and vain and foolish glory on earth and He will dress us with eternal glory. It's a choice.

Mother of God, Angels and Saints, help us to give our whole life to Christ the Lord.

## When the bridegroom is taken away from them

## Is 58,1-9a; Ps 50; Mt 9,14-15

### 8 MARCH

Wanting to understand what Jesus tells the disciples of John about fasting, we will let ourselves be helped not only by the story of the wedding at Cana, but also by listening to what the Baptist says about himself in relation to the Lord. So we will know Jesus and we will know who He is in relation to us. He is our Spouse. He is the Spouse of the Church.

*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 (Jn 2,1-11).* *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" (Jn 3,25-30).*

Jesus came to bring the good wine of the Word of the Lord. His mission is to ensure that humanity is always satisfied with the best wine. Never will he give the less good wine. Pharisees, scribes and the disciples of John do not have good wine. They have wine mixed with other innumerable substances made of men's traditions. Jesus cannot give real wine, good wine and not true or not good wine. This is not his mission. However, he cannot say this truth. They would have not understood it. He responds in a veiled way, declaring himself Spouse of his disciples. Being He the Bridegroom, in this instant they cannot fast. But the time will come when they too will fast. The wisdom of Jesus is great. He does not abolish fasting.

*Then the disciples of John approached him and said, "Why do we and the Pharisees fast (much), but your disciples do not fast?" Jesus answered them, "Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast.*

It is right to ask oneself: why does Jesus not abolish fasting? Because it is man's life. Man has sometimes what to feed on. He sometimes lacks in nourishment. When he is in scarcity or in need it is right thing not to desire the stuff of others and consequently fasting, abstention from food is a necessary thing, just as the deprivation of everything else is necessary. The disciple of Jesus knows how to get used to everything: to hunger and to satiety, to abundance and to shortage, to poverty and wealth. But fasting for the disciple of Jesus is not just a necessity of contingent origin. It is also the fruit of his charity, of his love and of his mercy. He knows how to renounce all that is superfluous, in excess and even necessary to his life, because his brothers are in great trouble. Here is the truth of the new wine brought by Jesus. He takes away from the fasting the non-goodness of a work of pure selfishness and makes it a work of highest charity, mercy and compassion. He takes away from fasting the rust of religiosity as an end in itself and gives it the splendour of the greatest and highest benevolence. The new wine of Jesus is the love of God that always moves the heart of the disciple and makes it an instrument of charity.

Mother of God, Angels and Saints, do not allow false love to pollute the true one.

## And leaving everything behind, he got up and followed him

## Is 58,9b-14; Ps 85; Lk 5,27-32

### 9 MARCH

A single gesture of Jesus is enough, only one of his words and the religious world, made of labels invented by the man of sin, is immediately put in crisis, is recalcitrant and rebels. As soon as the true light breaks into the world of darkness, it begins to raise its infernal cry, because it does not want to be disturbed. Darkness has always manifested its hatred against the light and will always manifest it. But it knows how to disguise its hatred and presents it as attachment to the law, tradition, holiness, truth and justice. But it is a question of law, tradition, sanctity, truth and justice, descended into the mud of man's sin and made mud of its mud. Words appear to be light. The content that is in them is darkness, falseness, lies and annulment of the Commandment of the Lord. The world of the Pharisees and their scribes is built of hypocrisy. The mask is beautiful. Behind the mask they know how to quite hide all falsehood and lies. Their hypocrisy will eventually justify the crucifixion of the Son of God.

Jesus goes out and sees a publican named Levi, sitting at the tax counter. To this man He says one word: "Follow me!". Nothing else is added, either before or after. Levi leaves everything, gets up and follows Jesus. Then he prepares a big feast in his house. Jesus sits at the table, but also a large crowd of publicans and other people. It is a scandal. The holy Jesus, the Master, sits at table with sinners. There is no longer separation between justice and injustice, holiness and sin, Pharisees and publicans. It is the death of religion. The Pharisees and their scribes ask a precise question to the disciples of Jesus: "How come you, followers of a teacher who teaches holiness and says to practice justice, eat and drink together with publicans and sinners?" Jesus does not let the disciples respond, He answers directly, through an image taken from everyday life. There is the doctor and there are the sick. Who does the doctor care for: the healthy or the sick? The doctor treats the sick. There is the saint and there is the sinner: who must the true Master cure: the saint or the sinner? As the doctor treats the sick, so the true Master must cure sinners, leading them to conversion and salvation. If the doctor stays away from the sick, avoiding him, what is the use of his science? If the true Master stays away from sinners, avoiding them, what is his doctrine good for? Science serves to heal those who are sick. Doctrine to enlighten those who are in darkness.

*After this he went out and saw a tax collector named Levi sitting at the customs post. He said to him, "Follow me." And leaving everything behind, he got up and followed him. Then Levi gave a great banquet for him in his house, and a large crowd of tax collectors and others were at table with them. The Pharisees and their scribes complained to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" Jesus said to them in reply, "Those who are healthy do not need a physician, but the sick do. I have not come to call the righteous to repentance but sinners."*

For Christian, the risk of being closed in his Gospel, in his theology, science and doctrine, mysticism, asceticism, liturgy, prayer, sacred structure, or in his own presumed holiness is a real possibility. That a community can become a self-sufficient castle is also a real possibility. When this happens, it is the death of the Christian. He can do anything, but he is without the Gospel and against the Gospel. The Christian is a true Christian when, knowing that in the world there is still only one soul to be saved, he does as Tobit. This, having known that there was a dead man left on the public square, leaves the spread table, rushes to the corpse, takes it, puts it on his shoulders, brings it home, hides it under the bed and waits for the sun to set to give it burial in secret. Until the Christian does not have this anxiety, yearning and desire for salvation for those who do not yet know Christ the Lord, he cannot claim to be a true disciple of Jesus. He lacks the thirst for salvation which is the essence of the mission of the Master. Making religion a structure that cares only for itself is a very bad thing. Faith is cared for in one way: by giving it. If it is not given, it dies.

Mother of God, Angels and Saints, make us missionaries of salvation and redemption for every man.

## One does not live by bread alone

## Dt 26,4-19; Ps 90; Rm 10,8-13; Lk 4,1-13

### 10 MARCH

The temptation is the undermining of man from his natural and supernatural order, which must govern every relationship with God, with men, with things, with time and with eternity. As the train is made by man to run on the track, so too man has been made to run on the track of his natural and supernatural order which is the will of his Lord that must regulate his every motion of the soul, spirit and body. Like the train, if it leaves the track, it cannot run anymore and not even can it return to resume its run by itself, so it is with man, if he exits the will of God, can no longer either walk according to his truth or even can reposition himself in the truth. Man can be put back into truth only by his Lord and Creator. The one who made him is also the only one who can redeem and save him. It is a substantial truth of our faith. Without this truth our faith is dead. Since man, for his grave fault, has come out of the natural and supernatural order, can he be put back on his track only by God and only through the grace of Christ Jesus can he resume his race.

Who has the Father set up to redeem, save and give man every grace so that he may be put back not only on the track, but also remain in it and progress towards eternal life on it, is Lord Jesus. In order to bring man back to his truth, Jesus is obliged to be the first to remain in the eternal order established by the Father. If He comes out, in a little or a lot, from the divine will, he needs to be redeemed and cannot redeem. He needs to be saved and might not save. He needs someone to help him, but he cannot help. Knowing this, the devil tries with every temptation to make Jesus fall. If he falls, humanity will always be under his bondage of darkness and sin. No one else might save, redeem and put it back in its eternal order. The devil's cunning is great. He presents himself to Jesus proposing him a good either for himself or for men to be saved. Where is the deception if he proposes a good for Jesus and for humanity,? The deception is this: the good that he proposes to Jesus is against the natural and supernatural order established by the Father. Satan wants Jesus to separate himself from the Father, from the command received from the Father, from the will that the Father revealed to him, from the obedience that must be only to the Father and to no other creature. In the wisdom of the Holy Spirit Jesus immediately knows the temptation and with the fortitude, always drawn in the Spirit of God, he immediately rejects it. Jesus knows that with the devil one neither dialogues nor reasons. The answer must be of very pure faith.

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

Today the devil has decided to bring out the Church, the body of Christ, from her natural and supernatural, christological and pneumatological order. He is doing it in a simple and basic way. He is persuading every disciple of Jesus that it is useless to serve divine, heavenly and eternal goods to men. He is turning them into servants of things of this world. Instead of living mercy to raise up to heaven, he is advising them to live charity for the things of down here. We are outside the order of grace and truth desired by the Father. Good is no longer according to God, but according to Satan.

Mother of God, Angels and Saints ensure that we never leave the natural and supernatural order.

**MARCH 2019**

## SECOND DECADE OF MARCH

## Depart from me, you accursed, into the eternal

## Lev 19,1.2.11-16; Ps 18; Mt 25,31-46

### 11 MARCH

Everyone reads Jesus' narration on the final judgment. But they separate it from its complete Gospel truth, but above all from the purest biblical eschatology. It must be immediately said that the narration is contained in Chapter XXV of the Gospel according to Matthew. There are XXIV Chapters before that are its hermeneutical and exegetical key. The same Chapter XXV contains two parables that are essence and substance of the judgment of the last day. It is very bad eschatology to reduce the Gospel to this narration alone, but it is also a diabolical interpretation to move the axis from eternity to time, to remove damnation and to use it only to recommend that some charitable works be done in favour of the needy. You cannot read this narration if you do not know the whole truth of Jesus about man. Jesus came to bring man back into the will of his Father and also to give him every grace so that he may live all the will of his Father. If the will of his Father consisted only in these six works of corporal mercy, we should say that idolatry, superstition, blasphemy, desecration of the Lord's day, dishonour of the parents, murder, adultery, theft, false testimony, desire of the woman and the thing of others, would be traded with a little good done in favour of man. Can you abort and cover the abortion with a piece of bread given to a hungry person? Can the destruction of a family be replaced by a glass of water given to the thirsty? Can all the Commandments, the whole Sermon on the Mount be transgressed and think to be saved because one visits a prisoner? If this were true, the Church could close her doors, stop celebrating her sacraments. One way or another, everybody does a work of mercy. But what everyone does not know is this: the work of mercy must be performed from the truth of man, from his perfect justice and from full obedience to every commandment. The good is accomplished from the Word, by living the Word and growing in an ever more perfect obedience to the Word.

*"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."*

What then is the ministry of the Church regarding works of mercy? In her sacred ministers, she is obliged above all to form the true man in Christ and in the Holy Spirit. She forms him by giving every man the heart of Christ as his own heart so that he loves with it. Putting the eyes of the Holy Spirit in place of the fleshy eyes, so that he may see Christ in every needy person and serve him with the heart of Christ. Donating the will of the Father, so that man can love from the will of God and not from his own. There is no love and there are no true works of mercy without obedience to the Word. Who is in the Word, who lives the Word, can love according to God.

Mother of God, Angels and Saints, give us the true understanding of every Word of Jesus.

## As we forgive our debtors

## Is 55,10-11; Ps 33; Mt 6,7-15

### 12 MARCH

The Law of Jesus on forgiveness also belongs to the truth that is the essence of the Gospel and consists in overcoming all the ancient divine dispositions on forgiveness.

*I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven. "You have heard that it was said to your ancestors, 'You shall not kill; and whoever kills will be liable to judgment.' But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raqa,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift (Mt 5,20-24).*

Reconciliation, forgiveness and the offer of peace is the obligation of the offended. It is he who must present himself to the offender and offer him his reconciliation, his forgiveness and his peace. The Heavenly Father, the Offended by his creature, not only offered us his reconciliation, his forgiveness and his peace. He also atoned for our debts with the gift to humanity of His Only Begotten Son, who offered himself in sacrifice and holocaust of atonement. The Apostles of Jesus are those who must go to the world, asking, even begging and pleading every man to let himself be reconciled with God.

*For the love of Christ impels us, once we have come to the conviction that one died for all; therefore, all have died. He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised. Consequently, from now on we regard no one according to the flesh; even if we once knew Christ according to the flesh, yet now we know him so no longer. So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him. Working together, then, we appeal to you not to receive the grace of God in vain. For he says: "In an acceptable time I heard you, and on the day of salvation I helped you." Behold, now is a very acceptable time; behold, now is the day of salvation (2Cor 5,14-6.2).*

Faced with this very high truth of atonement, Peter's question to Jesus on how many times we must forgive the brother who sins against us becomes useless and superfluous. If we are to cooperate with Christ Jesus for the atonement of the sin of the world, forgiveness is unlimited and unconditional on our part. We have consecrated life for the atonement of sins and there is no atonement without the will of forgiveness. It would be really strange for a Christian to expiate sins, but not to forgive them. As every sin is to be atoned in Christ, so every sin must be forgiven in Christ. It is the Gospel.

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

Jesus warns and admonishes us. Whoever wants to be forgiven must forgive. Since we are all sinners before God, we must all always forgive. Without Christ Jesus in the heart and the Holy Spirit in the soul, human nature is not able to forgive. Once again the work of the Church is revealed to be necessary. She must create the man capable of every forgiveness, of every expiation, of every reconciliation.

Mother of God, Angels and Saints, make us true Christians capable of true forgiveness and true expiation.

## Except the sign of Jonah

## Jl 3,1-10; Ps 50; Lk 11,29-32

### 13 MARCH

Even if Jonah is a sign of Lord Jesus, the difference between the ancient prophet and the Christ of God is great, very great. Jonah remained in the womb of a fish for disobedience, for having refused to go and preach to Nineveh. First, the Lord arranged that he were thrown into the sea. Then he had him picked up by the big fish and brought back to the shore. Once on dry land, the Lord again commanded him to go and preach into the sinful and corrupt city. Instead, Jesus stayed three days and three nights in the womb of the earth for his most pure obedience to the will of his Father. On the third day the Father raised him up and clothed him with eternal glory. It is a difference that must be grasped and brought to light. However, the three days of darkness in the belly of death remain.

*But the Lord sent a large fish, that swallowed Jonah; and he remained in the belly of the fish three days and three nights. From the belly of the fish Jonah said this prayer to the Lord, his God: Out of my distress I called to the Lord, and he answered me; From the midst of the nether world I cried for help, and you heard my voice. For you cast me into the deep, into the heart of the sea, and the flood enveloped me; All your breakers and your billows passed over me. Then I said, "I am banished from your sight! yet would I again look upon your holy temple." The waters swirled about me, threatening my life; the abyss enveloped me; seaweed clung about my head. Down I went to the roots of the mountains; the bars of the nether world were closing behind me forever, But you brought my life up from the pit, O Lord, my God. When my soul fainted within me, I remembered the Lord; My prayer reached you in your holy temple. Those who worship vain idols forsake their source of mercy. But I, with resounding praise, will sacrifice to you; What I have vowed I will pay: deliverance is from the Lord. Then the Lord commanded the fish to spew Jonah upon the shore (Jo 2,1-11).*

Jonah goes to Nineveh, announces to the city a very short message from the Lord: "Forty days more and Nineveh will be destroyed". Conversion is universal. Jesus comes, works every miracle and prodigy, his generation is deaf to his Word. It refuses to be converted. It does not want to return to obedience to its Lord.

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

The Queen of Sheba comes from far away to listen to Solomon, a man endowed with wisdom. Jesus is Eternal Wisdom made flesh and his generation mocks him.

*The queen of Sheba, having heard of Solomon's fame, came to test him with subtle questions. She arrived in Jerusalem with a very numerous retinue, and with camels bearing spices, a large amount of gold, and precious stones. She came to Solomon and questioned him on every subject in which she was interested. King Solomon explained everything she asked about, and there remained nothing hidden from him that he could not explain to her. When the queen of Sheba witnessed Solomon's great wisdom, the palace he had built, the food at his table, the seating of his ministers, the attendance and garb of his waiters, his banquet service, and the holocausts he offered in the temple of the Lord, she was breathless. "The report I heard in my country about your deeds and your wisdom is true," she told the king. "Though I did not believe the report until I came and saw with my own eyes, I have discovered that they were not telling me the half. Your wisdom and prosperity surpass the report I heard. Happy are your men, happy these servants of yours, who stand before you always and listen to your wisdom. Blessed be the Lord, your God, whom it has pleased to place you on the throne of Israel. In his enduring love for Israel, the Lord has made you king to carry out judgment and justice" (1Kings 10,1-9).*

Mother of God, Angels and Saints, give us a true and sincere conversion to the Word of Jesus.

## This is the law and the prophets

## Est 4,17k-u; Ps 137; Mt 7,7-12

### 14 MARCH

If a farmer wants a particular quality of fruit, he must operate the right grafting. If the Church wants a man to think like Christ and act like him in the Holy Spirit, first she must graft him in Christ and then nourish him with the Word and the Body of Christ. If we say that Christ does not serve man, we cannot then demand that a man thinks like Christ and acts like him in the Holy Spirit. By not creating us Christians anymore, as God created man, we deprive man of the possibility of returning to being a man. The new man must be created. Whoever must and can create him is only the one, holy, catholic and apostolic Church. Today man does not believe in God. He lives without any reference to the transcendent, to the supernatural world and to a perennial law of truth and justice. We cannot ask him to obey the God that does not even exist for him.

Today man no longer believes in Christ the Lord. The destroyers of this holy faith are Christians with their unhealthy and disastrous theologies based on theories of the flesh. When man needs to think like Christ, we do not have him. We cannot first tell him that he can go to God, through any way, even through the path of atheism and then demand or complain that he does not think or act according to the Gospel and according to the Law of Jesus the Lord. But we cannot even think that a man thinks like a man if we do not first form him as a man. Today we have decided that we must let children grow without any formation, either human or Christian. What are the fruits? Every vice grows in them, their uncontrolled instinctiveness of evil is expressed. Either we make man or it is impossible to think like men. But the true man is the Christian.

Either we make the Christians, or it is impossible to think of giving truth to our humanity. Jesus tells us that we must do to others all that men want to do to us. If it were possible to observe this law naturally, there would be no need of him, his grace, his truth, conversion to the Gospel, rebirth from water and the Holy Spirit. This Law of Jesus is only manifesting. It tells us what the good that every disciple must always do, is. Just as the Commandments are manifesting of the true good. Just as the Gospel is manifesting of good without any defect. Just as all the revelation of the Old and New Testaments is manifesting. Then, when it comes then to apply, live and realize it, then it is necessary that we are transformed into his body by him, we are made spiritual creatures by the Holy Spirit and made participants of his divine nature by the Father of heavens. If this graft in the Most Holy Trinity is not operated by the Church, through her ministers and administrators of the divine mysteries, man remains in his sinful flesh. We can manifest the Law to him, but in the flesh he cannot live as a true son of God. He must be created in Christ and nourished of Christ to live as a true son of the Father.

*"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. Which one of you would hand his son a stone when he asks for a loaf of bread, or a snake when he asks for a fish? If you then, who are wicked, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him. "Do to others whatever you would have them do to you. This is the law and the prophets.*

The Apostles of the Lord have not been sent into the world to manifest, proclaim, preach and teach the Gospel. They were sent to ask for conversion to the Gospel and to make men capable in body, spirit and soul to observe the Word of Christ Jesus, in him, with him and through him. Even the law of prayer is only manifesting . When does it become operational? When we ask God as his true children and we are his true children becoming in Christ the Lord, sons in the Son, sons of adoption, children who live and dwell in the house of his Word, his grace, his justice and truth. It is urgent that this distinction is always made: between the Law that manifests and the grace that enables true action. Nobody must be left in error.

Mother of God, Angels and Saints ensure that Christians are aware of their mission.

## Settle with your opponent quickly

## Ez 18,21-28; Ps 129; Mt 5,20-26

### 15 MARCH

The public life of Jesus, according to the Gospel of Matthew, is carried out on four mountains: the mountain of the Beatitudes, the high mountain of the Transfiguration, Mount Calvary and the mountain of the mission bestowed on his Apostles. On the mountain of the Beatitudes, he promulgates the new Law and manifests the will of the Father in its absolute perfection. To this perfection not even an Angel of the sky, if he wanted, could add a single codicil to improve it or make it even more perfect. Perfection is divinely complete and is eternal and unalterable over the centuries. On the high mountain of the Transfiguration Jesus reveals that his mystery is of death by crucifixion and glorious resurrection. Cross and glory are one mystery. To take possession of his kingdom he must pass through the way of the cross. On Mount Calvary he makes the blood and water that must create and make the new humanity live flow from his pierced body. If man is not immersed in the water of the Holy Spirit and is not satisfied with the blood of Christ the Lord, never will he become a new man, never might he live as a new man. On the Mount of Galilee or of the mission Jesus gives his Apostles his powers. They will have to go throughout the world and fulfil his mission. They will have to divulge the Gospel. Inviting to conversion. Baptizing believers in his Gospel in the name of the Father and of the Son and of the Holy Spirit. Having created new men, they must teach them how to live as new men.

Unfortunately, this wealth of eternal life is disappearing today, because Christ is disappearing from our land due to many children of the Church who have declared him useless to salvation, as they have declared the Gospel and the Holy Spirit useless. Then, when they realize that the waters of the deluge of sin and wickedness are drowning humanity, then they run for cover by making some timid appeal to the existence of God and his divine will. They do not know that this appeal is in all similar to the appeal of a man who sees a lion chasing his prey and shouts to him that he must respect the life of the other. The lion will live as a lion because that is his nature. If they want it to eat straw, then it must be transformed into its nature. Jesus came. Today he manifests to the man who lives governed by the flesh that he must let himself be governed by the Holy Spirit and by his wisdom that always seeks peace. He must let himself be led and guided by the Spirit of humility, meekness, respect, purity of heart, mind and mouth. No foolish word will have to come out of him. Never. Today Jesus declares how the Father sees the new humanity and how it must live to become it.

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

It is an eternal sadness to think that today the Christian does not follow the path of Jesus. He no longer ascends the mountain of the Beatitudes to hear the promulgation of the Law of true humanity. He no longer ascends the high mountain of the Transfiguration to know that his mystery is both of Crucifixion and Resurrection, of death and life, of daily death to sin and of rebirth to new life. He does not go up on Golgotha ​​to make his life a holocaust to the Lord, so that from it the Father can create his sons of adoption. He does not even go to Galilee to receive from Jesus the mission that he will have to live among his brothers. These four mountains must never be abandoned by the disciple of Jesus. Only one not attended and all of his Christian being fails. He lacks an essential truth of his being a disciple.

Mother of God, Angels and Saints, help us to remain true disciples without ever getting tired.

## Causes rain to fall on the just and the unjust

## Dt 26,16-19; Ps 118; Mt 5,43-48

### 16 MARCH

The disciple of Jesus must love, can love in one way: living the whole Word of his Master, full of grace and of the Holy Spirit, obeying his vocation, his mission, the received sacrament, the gifts or charismas with which he has been enriched. If he comes out of this divine law, he will love with a human love, but not with a supernatural love that saves and redeems, because it converts. This rule, which applies to all, reveals to us that love is not the same for every disciple of the Lord. This diversity is thus revealed by St. Paul both in the Letter to the Romans and in the First Letter to the Corinthians.

*I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect. For by the grace given to me I tell everyone among you not to think of himself more highly than one ought to think, but to think soberly, each according to the measure of faith that God has apportioned. For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another. Since we have gifts that differ according to the grace given to us, let us exercise them: if prophecy, in proportion to the faith; if ministry, in ministering; if one is a teacher, in teaching; if one exhorts, in exhortation; if one contributes, in generosity; if one is over others, with diligence; if one does acts of mercy, with cheerfulness (Rm 12,1-8).*

*There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit. To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues. But one and the same Spirit produces all of these, distributing them individually to each person as he wishes.  Now you are Christ's body, and individually parts of it. Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? Do all have gifts of healing? Do all speak in tongues? Do all interpret? (Cf. 1Cor 12,1-31).*

The disciple of Jesus is the salt of the earth. He must give the taste of God to every man. He is the light of the world. He will have to enlighten every heart with the light of the Word of Jesus. He is a leaven of grace and truth. He must ferment every person of Christ. He is a rain of blessing and of life. He will have to ensure that for him every man is blessed and filled with divine life. How must he be salt, light, yeast and rain? Always obeying the Holy Spirit, respecting what the Spirit has made him: baptized, confirmed, presbyter, bishop, pope, teacher, professor, doctor and missionary in the world, consecrated to prayer.

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

To whom must everyone do the good he has been commanded to do? To every man. The mission of the disciple of Jesus is universal. The good to do is particular, of his person, but it must be given to everyone. The Christian is like a tree. Its fruits are special and unique. But everyone collects them and is nourished with them. To all it gives them or allows them to take them. No one should be excluded from the love of the Christian.

Mother of God, Angels and Saints ensure that every disciple of Jesus pour out his love upon all.

## A cloud came and cast a shadow over them

## Gen 15,1-12.17-18; Ps 26; Phil 3,17-4,1; Lk 9,28b-36

### 17 MARCH

Faith is born of listening. In faith, listening turns into obedience. Faith never comes from a previous understanding. It is not I understand before and then I believe. But first I believe and then I understand. Understanding occurs only when one is in faith, never when one is out of faith. Does understanding help faith? It certainly helps so that one perseveres in the faith, but never can you ask for it initially to believe. One believes, listens, obeys, asks the Lord to help us understand his Word in order to lend it a purer, holier, more intelligent and more perfect faith. Jesus opened the disciples' mind to the intelligence of the Scriptures to understand his mystery only after his glorious resurrection. When the mystery was fulfilled in its fullness of death and resurrection. He asked them for their faith before. But the disciples at this obedience were always hard of hearing and late of heart. A Crucified Messiah was inconceivable, unthinkable and unimaginable, for them in spite of the fact that Scriptures, in the Law, the Prophets and the Psalms, they spoke of the suffering Just always wrapped in this twofold mystery. Not even on the Mount Jesus gives an understanding of his mystery. Towards Golgotha ​​we must walk only by pure faith in the Word.

Jesus manifests his glory. That is, he shows the eternal light that is his very essence. If He is God in his Person, he does not need any glory from men. Glory belongs to him by deity and eternity. Moses and Elijah, the Law and the prophets, confirm all the statements of Jesus. The true Messiah is the Crucifix. He who will be delivered by the chief priests and by the elders of the people to the pagans to crucify him. No explanation of the mystery. It is simply stated. Does the Father perhaps explain it? Neither does he. The Father declares Jesus his Son, the Son of his love, his Messiah and his Christ. What does he ask of the disciples? To trust every Word of his Son. The truth is in the words of Jesus, not in their thoughts and not even in the words and thoughts of the religious world in which they live. This rule applies to every time and every man. The Word is given, one believes in it, he builds his life on it. Understanding will always come later. At the beginning the Holy Spirit convinces on the truth of the Word heard. Faith to the Word is granted by conviction, never by understanding. Repealing this rule is erasing faith in the Word.

*About eight days after he said this, he took Peter, John, and James and went up the mountain to pray. While he was praying his face changed in appearance and his clothing became dazzling white. And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem. Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. As they were about to part from him, Peter said to Jesus, "Master, it is good that we are here; let us make three tents, one for you, one for Moses, and one for Elijah." But he did not know what he was saying. While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud. Then from the cloud came a voice that said, "This is my chosen Son; listen to him." After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.*

Today we no longer believe in the Word of the Gospel. Everything is subjected to the test of the human mind. What the mind approves can be accepted. What the mind does not approve of is rejected. Since without faith, the mind belongs to the flesh and not to the Spirit, it approves the works of the flesh, it rejects the fruits of the Spirit. Thus operating, the mind is declaring null, useless and harmful all the mysteries of God and of man that are contained in the Word of God, for us become the Word of Christ the Lord. The mind does not understand the mystery of the Trinity, of the mediation of Christ, in the necessity of the sacraments. Today it is not even able to understand the most basic mysteries of human nature and other things anymore. For not understanding everything is being sent for pulping. In this disgrace program, much responsibility is due to Christians. They are the most ardent destroyers of the mysteries of faith. Faith is born of the Word heard.

Mother of God, Angels and Saints ensure that Christians do not demolish the mysteries of faith.

## Stop judging and you will not be judged

## Dn 9,4-10; Ps 78; Lk 6,36-38

### 18 MARCH

The judgment is a proper deed of the judge, called to determine or establish the degree of guilt or innocence for an act performed by a man, with a relative sentence of conviction or acquittal. In the Old Covenant this act of God had been assigned to particular men, called judges. For the judge to be impartial in his judgment he had to abstain from receiving gifts and favours from men. The gift blinds the eyes and the course of justice could prove to be distorted. It could be of acquittal rather than condemnation or of condemnation instead of acquittal.

*"You shall not deny one of your needy fellow men his rights in his lawsuit. You shall keep away from anything dishonest. The innocent and the just you shall not put to death, nor shall you acquit the guilty. Never take a bribe, for a bribe blinds even the most clear-sighted and twists the words even of the just (Ex 23,6-8). "You shall not act dishonestly in rendering judgment. Show neither partiality to the weak nor deference to the mighty, but judge your fellow men justly. You shall not go about spreading slander among your kinsmen; nor shall you stand by idly when your neighbour’s life is at stake. I am the Lord (Lev 19,15-16). Jehoshaphat dwelt in Jerusalem; but he went out again among the people from Beer-sheba to the highlands of Ephraim and brought them back to the Lord, the God of their fathers. He appointed judges in the land, in all the fortified cities of Judah, city by city, and he said to them: "Take care what you do, for you are judging, not on behalf of man, but on behalf of the Lord; he judges with you. And now, let the fear of the Lord be upon you. Act carefully, for with the Lord, our God there is no injustice, no partiality, no bribe-taking." In Jerusalem also, Jehoshaphat appointed some Levites and priests and some of the family heads of Israel to judge in the name of the Lord and to settle quarrels among the inhabitants of Jerusalem. He gave them this command: "You shall act faithfully and wholeheartedly in the fear of the Lord. And in every dispute that your brethren living in their cities bring to you, whether it concerns bloodguilt or questions of law, command, statutes, or judgments, warn them lest they become guilty before the Lord and his wrath come upon you and your brethren. Do that and you shall be guiltless (2Cro 19,4-10).*

In the New Covenant St. Paul tells Christians that for them it is a shame to appeal to the judgment of the pagans. He entrust judgment to wise people in the community.

*How can any one of you with a case against another dare to bring it to the unjust for judgment instead of to the holy ones? Do you not know that the holy ones will judge the world? If the world is to be judged by you, are you unqualified for the lowest law courts? Do you not know that we will judge angels? Then why not everyday matters? If, therefore, you have courts for everyday matters, do you seat as judges people of no standing in the church? I say this to shame you. Can it be that there is not one among you wise enough to be able to settle a case between brothers? But rather brother goes to court against brother, and that before unbelievers? Now indeed (then) it is, in any case, a failure on your part that you have lawsuits against one another. Why not rather put up with injustice? Why not rather let yourselves be cheated? Instead, you inflict injustice and cheat, and this to brothers.  Do you not know that the unjust will not inherit the kingdom of God? Do not be deceived; neither fornicators nor idolaters nor adulterers nor boy prostitutes nor practicing homosexuals nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the kingdom of God. That is what some of you used to be; but now you have had yourselves washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God (1Cor 6,1-11).*

Jesus asks his disciples to renounce everything and even life to avoid resisting an evil person. He asks for forgiveness for every offense suffered. He asks to always give without fear or trepidation. The Father will be generous with them beyond measure.

*Be merciful, just as (also) your Father is merciful. "Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you."*

Instead, another thing is the discernment on truth and falsity, on good and evil, on what is the will of God and what is thought of the world. Discernment is not only mandatory. It must be done on the foundation of the Word of God and in the light of the Spirit.

Mother of God, Angels and Saints free us from any confusion between judgment and discernment.

## Decided to divorce her quietly

## 2 Sam 7,4-5a.12-14.16; Ps 88; Rm 4,13.16-18.22;

## Mt 1,16.18-21.24a or Lk 2,41-51a

### 19 MARCH

The first way to know the Lord is the testimony made of words and works of those who already know him, because he lives in the Law, in his Commandments and in his History. This way is essential. Never might it fail. Today this path is about to disappear, and believers in the true God are shrouded in mist and the darkness of confusion, indeed of true spiritual, truthful and moral chaos. The second way is the wisdom that comes directly from God. When it is invoked, the Lord always grants it. It comes and guides our mind towards an ever more perfect light. Who does not live in the law of the Lord cannot ask for wisdom. The Law of God, his Commandments are the first, essential, fundamental and irreplaceable wisdom for man. Without wisdom the Law could also be modified, altered and transformed. Instead, it helps us to give the Law its truth as it is in the heart of God. A passage from the Book of Wisdom can help us to understand the mission of Wisdom or the service it offers to man for his obedience to be perfect.

*For what man knows God's counsel, or who can conceive what our LORD intends? For the deliberations of mortals are timid, and unsure are our plans. For the corruptible body burdens the soul and the earthen shelter weighs down the mind that has many concerns. And scarce do we guess the things on earth, and what is within our grasp we find with difficulty; but when things are in heaven, who can search them out? Or who ever knew your counsel, except you had given Wisdom and sent your holy spirit from on high? And thus were the paths of those on earth made straight, and men learned what was your pleasure, and were saved by Wisdom (Wis 9,12-19).*

But there is a third way and it is the direct manifestation by the Lord of his will to be welcomed today, in this instant. In the New Testament, according to the Gospel of Luke, both Zechariah in the temple and the virgin Mary in the house of Nazareth lived this special way of revelation of the mystery of salvation established by God. Before Joseph was chosen, the Lord wanted to test his heart. He put him to the test and found him firm in his justice. What is justice for Joseph? In living the Law of the Lord, finding the good both for him and for Mary. He does not enter into the judgment of what happened. He wants to withdraw from the her life in silence, discreetly, on tiptoe. Mary had to be protected. Now that his heart was found to be faithful, the Lord sends him his angel to reveal him what to do.

*Jacob the father of Joseph, the husband of Mary. Of her was born Jesus who is called the Messiah. Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins." When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home.*

Thus Joseph becomes a true master for us in understanding and living the Law of the Lord. Law, Truth and Justice must never hurt others. If it hurts, it is not Law, it is not Truth and it is not Justice. It is a human, not divine way of living the Law of our God. From the Law, which is the highest good for man, the highest good for all must be born. Evil cannot be born from good. If evil is born, then the Law of course is lived with a heart of stone and not in the Holy Spirit. That Joseph is a righteous man, that is, a faithful listener of his God, is attested by his immediate and ready obedience. As soon as he awoke from sleep, he did as the angel had ordered him. He is called to be true Father of adoption for Jesus and most pure and most chaste spouse of the Virgin Mary. It is obedience for life.

Mother of God, Angels and Saints, help us to overcome every trial and be found faithful.

## To give his life as a ransom for many

## Jer 18,18-20; Ps 30; Mt 20,17-28

### 20 MARCH

Jesus and the disciples walk together, indeed the disciples follow their Master, but only physically. Their thinking is far from that of Jesus. You can apply to them what the Lord says through the prophet Isaiah: "My thoughts are not your thoughts, my ways are not your ways. As far as the West is from the East, my ways are far from your ways and as the sky overpowers the earth, so my thoughts overwhelm your thoughts". Jesus knows what awaits him in Jerusalem. The Son of Man will be delivered to the chief priests and scribes, they will condemn him to death and hand him over to the Gentiles so that he is mocked and scourged and crucified and on the third day he will rise again. For this reason they are going up into the holy city. This is not a prophecy concerning future or distant times. It will take place in a few days. Just a week. They are already on their way and the pilgrimage is already turning towards the end.

Now the mother of the sons of Zebedee, that is, of James and John, enters the scene. She asks Jesus for a privileged place for her two sons. She wants one to the right of Jesus in his kingdom and the other to his left. She wants the first two places, those of command. They must obey Jesus only. All others owe all obedience to them. Jesus replies promptly that they do not know what they are asking. He might only give the cup of his martyrdom. He is not the one who gives places, but his Father. It is He who establishes the role of each in his kingdom. It is right to observe that Jesus speaks of the kingdom according to the divine and heavenly truth of the kingdom. James and John speak of the kingdom according to their human, earthly and reigning thoughts. Between the two visions of reign there is the denial, the full annihilation of Jesus on the cross. But it is precisely the cross that the disciples cannot conceive. It is a mystery beyond their mind. To enter into the mystery of the cross, the gift of the Spirit and his intelligence are needed.

*As Jesus was going up to Jerusalem, he took the twelve (disciples) aside by themselves, and said to them on the way, "Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death, and hand him over to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day." Then the mother of the sons of Zebedee approached him with her sons and did him homage, wishing to ask him for something. He said to her, "What do you wish?" She answered him, "Command that these two sons of mine sit, one at your right and the other at your left, in your kingdom." Jesus said in reply, "You do not know what you are asking. Can you drink the cup that I am going to drink?" They said to him, "We can." He replied, "My cup you will indeed drink, but to sit at my right and at my left (, this) is not mine to give but is for those for whom it has been prepared by my Father." When the ten heard this, they became indignant at the two brothers. But Jesus summoned them and said, "You know that the rulers of the Gentiles lord it over them, and the great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you shall be your servant; whoever wishes to be first among you shall be your slave. Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many."*

The others are disdained with the two brothers. But Jesus immediately intervenes and puts peace with words of pure truth. In fact, he gives the only rule of his reign, a rule that puts everyone first and none above the others. First of all, Jesus makes a clear distinction between those who govern in this world and those who will govern in his kingdom. The leaders of the nations dominate and oppress. They let themselves be served. Jesus, head of the kingdom of his Father, did not come to be served, but to serve and give life as a ransom for many. As He takes the last place and from the last place gives life to serve humanity in need of ransom and redemption, so the disciples must take the last place and also offer their life for the ransom and redemption of their brothers. Two thousand years have passed since Jesus pronounced these words and it is still difficult for men to receive them by making them the law and style of their life. Jesus took the last place: that of the people without rights, without humanity, without dignity and without any human recognition. From the last place he has served humanity and redeemed it. As a Crucifix he poured the blood and water that give life. Christ is the one who transforms every place in last place.

Mother of God, Angels and Saints help us to make the last place of every place to serve well.

**MARCH 2019**

## THIRD DECADE OF MARCH

## Dined sumptuously each day

## Jer 17,5-10; Ps 1; Lk 16,19-31

### 21 MARCH

We all know that the Word of the Lord is the only way that leads to eternal life. We all know the rules of God's judgment that will be founded on our works, both in good and in bad. Why then do we not do good and avoid evil? St. Paul offers us the reason for our closure in evil in his Letter to the Romans.

*We know that the law is spiritual; but I am carnal, sold into slavery to sin. What I do, I do not understand. For I do not do what I want, but I do what I hate. Now if I do what I do not want, I concur that the law is good. So now it is no longer I who do it, but sin that dwells in me. For I know that good does not dwell in me, that is, in my flesh. The willing is ready at hand, but doing the good is not. For I do not do the good I want, but I do the evil I do not want. Now if (I) do what I do not want, it is no longer I who do it, but sin that dwells in me. So, then, I discover the principle that when I want to do right, evil is at hand. For I take delight in the law of God, in my inner self, but I see in my members another principle at war with the law of my mind, taking me captive to the law of sin that dwells in my members. Miserable one that I am! Who will deliver me from this mortal body? Thanks be to God through Jesus Christ our Lord. Therefore, I myself, with my mind, serve the law of God but, with my flesh, the law of sin.*

*Hence, now there is no condemnation for those who are in Christ Jesus. For the law of the spirit of life in Christ Jesus has freed you from the law of sin and death. For what the law, weakened by the flesh, was powerless to do, this God has done: by sending his own Son in the likeness of sinful flesh and for the sake of sin, he condemned sin in the flesh, so that the righteous decree of the law might be fulfilled in us, who live not according to the flesh but according to the spirit. For those who live according to the flesh are concerned with the things of the flesh, but those who live according to the spirit with the things of the spirit. The concern of the flesh is death, but the concern of the spirit is life and peace. For the concern of the flesh is hostility toward God; it does not submit to the law of God, nor can it; and those who are in the flesh cannot please God (Rm 7,14-8,8).*

Being the nature of the man enslaved by sin, it must change who governs it; it must leave sin and let itself be governed by the Holy Spirit. The Law manifests the way of life. It is unable alone to lead to life. One necessarily needs the grace, the Spirit of Christ, his truth, that transforms our nature.

*"There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores. When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. And he cried out, 'Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.' Abraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.' He said, 'Then I beg you, father, send him to my father's house, for I have five brothers, so that he may warn them, lest they too come to this place of torment.' But Abraham replied, 'They have Moses and the prophets. Let them listen to them.' He said, 'Oh no, father Abraham, but if someone from the dead goes to them, they will repent.' Then Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'"*

In the parable of the rich villain, Jesus reveals where our egoism of sin leads: to eternal death. The revelation of perdition must give birth to the desire of life in the heart. The Apostles of Christ the Lord must manifest the Law, create desire, invite to welcome Christ, the Giver of eternal life and of the Holy Spirit. If Christ Jesus is not received by the heart, one remains in the nature of sin.

Mother of God, Angels and Saints ensure that Christians manifest the power of Christ and of the Spirit.

## Come, let us kill him and acquire his inheritance

## Gn 37,3-4.12-1 3a.17b-28; Ps 104; Mt 21,33-43.45-46

### 22 MARCH

The whole of the New Testament reveals that Jesus' death on the cross was not an error of assessment or of incorrect discernment. The signs of Jesus, so unequivocal, portentous, great and perfect, would necessarily should have led to the affirmation of the truth of Christ the Lord, at least in the declaration of his origin from the Father. There is a clear and evident fault, it might be forgiven, on condition that after the last portentous sign, which gives the seal of truth to every other, repentance, conversion, adhesion to the Word, faith in Christ and in the Gospel of Christ, take place. From the Acts of the Apostles we know that the opposition against Christ turns into opposition against the disciples. Stephen is the first martyr of this absurd closure of the heart.

*"You stiff-necked people, uncircumcised in heart and ears, you always oppose the holy Spirit; you are just like your ancestors. Which of the prophets did your ancestors not persecute? They put to death those who foretold the coming of the righteous one, whose betrayers and murderers you have now become. You received the law as transmitted by angels, but you did not observe it." When they heard this, they were infuriated, and they ground their teeth at him. But he, filled with the holy Spirit, looked up intently to heaven and saw the glory of God and Jesus standing at the right hand of God, and he said, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God." But they cried out in a loud voice, covered their ears, and rushed upon him together. They threw him out of the city, and began to stone him. The witnesses laid down their cloaks at the feet of a young man named Saul. As they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." Then he fell to his knees and cried out in a loud voice, "Lord, do not hold this sin against them"; and when he said this, he fell asleep (At 7,51-60).*

Also in this parable, Jesus, besides declaring himself the Son of the Master of the vineyard, reveals himself as the stone rejected by the builders that becomes a corner stone, a stone that gives stability to the whole house and that admirably unites the two testaments making them only one mystery of salvation and redemption. However, a third truth must be highlighted. It is not God who takes the kingdom away from his people. It is his people that refuses to enter the kingdom. We know that after his glorious resurrection, Jesus sends his Apostles to preach conversion and forgiveness to every man, beginning with Jerusalem.

*"Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. When vintage time drew near, he sent his servants to the tenants to obtain his produce. But the tenants seized the servants and one they beat, another they killed, and a third they stoned. Again he sent other servants, more numerous than the first ones, but they treated them in the same way. Finally, he sent his son to them, thinking, 'They will respect my son.' But when the tenants saw the son, they said to one another, 'This is the heir. Come, let us kill him and acquire his inheritance.' They seized him, threw him out of the vineyard, and killed him. What will the owner of the vineyard do to those tenants when he comes?" They answered him, "He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times." Jesus said to them, "Did you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes'? Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit. When the chief priests and the Pharisees heard his parables, they knew that he was speaking about them. And although they were attempting to arrest him, they feared the crowds, for they regarded him as a prophet.*

The Lord's people is without the kingdom, because it did not want to observe the conditions set by God to enter it. The conditions are the welcome of Christ Jesus as Messiah, Lord, God, Judge of the living and the dead, Word of truth and eternal life for every man. All those who do not confess this faith, even if baptized, are without the kingdom, they are outside of it. Whoever wants to be the kingdom of God must live in Christ, through Christ, with Christ, making his Gospel the only law of his life. God never takes away. He always gives. It is the man who declares himself unworthy of welcoming his kingdom.

Mother of God, Angels and Saints make us be true Kingdom of God among men.

## This son of mine was dead, and has come to life again

## Mic 7,14-15.18-20; Ps 102; Lk 15,1-3.11-32

### 23 MARZO

No one can say that he loves God, knows God, speaks of God according to truth, if he does not work, does not behave and does not act like God works, acts and behaves. In the Old Testament the Lord had given his law: I am holy, you will be holy. I love everyone. You will love everyone. I do not want anyone to be excluded from love, you must not exclude anyone from love. In the New Testament Jesus also gives the same law: Be perfect as your heavenly Father is perfect. Be merciful as your heavenly Father is merciful. The Father loves everyone, you will love everyone. The Father is rich in mercy, you will be rich in mercy. The Father is compassionate, you will be compassionate. The Father forgives, you will forgive. The Father welcomes you, you will welcome. How is the Father imitated? Living all the Word of Christ Jesus. Always from the Word, living the Word, never without the Word and never out of the Word. The love of the Father is in his Law, never outside of it. The parable of the younger son who abandons his father's house teaches us that the will of return there is essential for the Father to welcome his son and to dress him with his dignity as a son.

*The tax collectors and sinners were all drawing near to listen to him, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." So to them he addressed this parable. Then he said, "A man had two sons, and the younger son said to his father, 'Father, give me the share of your estate that should come to me.' So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers."' So he got up and went back to his father.*

*While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began. Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, 'Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.' He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, 'Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.' He said to him, 'My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.'"*

Today people want to transform everything into welcome. However, this is an acceptance without the law, against the law and in contempt of the law. They want forgiveness without conversion, repentance and willingness to return to the house of the Word of Christ Jesus. Pharisees and scribes excluded from the welcome for a bad interpretation of the Law, by substitution of the Law with the tradition of the fathers. We welcome, committing the same sin. We have replaced the Law with our thoughts. That of the Pharisees was exclusion of not salvation. Even ours is the welcome of non-salvation. History is reversed, but non-salvation remains. However, our sin is bigger. With our reception without the law, against the law and in contempt of the law, we justify every sin and transgression and we declare all falsehood to be good.

Mother of God, Angels and Saints make us brothers of the brothers according to the Gospel of Christ Jesus.

## Sir, leave it for this year also

## Ex 3,1-8a.13-15; Ps 102; 1 Cor 10,1-6.10-12; Lk 13,1-9

### 24 MARCH

Jesus does not want his disciples to live in false faith, false thoughts, false discernments and false evaluations of history. He wants the facts to be separated from the truth of the facts. These are never indicative of innocence or guilt. If a tower falls, not necessarily the one who dies is a sinner and is struck by the judgment of God. While he who does not die is declared righteous because he is not dead. Guilt or innocence is given by the conscience that is examined before the Law of the Lord. Whoever transgresses the Law is guilty. The one who observes it is innocent. He is true according to God who dwells in the Law. He is not true according to God who places himself outside the law. Jesus wants everyone to verify his spiritual state and get converted, otherwise with physical death eternal death will always be achieved. No one must think that whoever dies in his bed is saved, while who dies of an accident is damned. One who is found in the Word of the Lord is saved for eternity. He is damned who at the moment of death is not found in his Law, in his Statutes and in his Commandments by God.

A master plants a fig tree in his vineyard. He comes to look for the fruits, but he does not find them. He gives order to the farmer to cut that plant. He has been looking for fruit on it for three years, but he does not find any. What is the use of leaving a tree alive if it does not give any fruit? You cut, you leave the land free, you plant another one that will bear fruit at the right time. Now the peasant's mercy intervenes. This asks the owner to leave it for one more year. He will undertake to treat it with every care. He will do all that is possible so that the fig tree produces. If after, despite all the care, it will still remain sterile and unfruitful, then he might cut it. This is not an unfruitful, ineffective mercy that leaves the tree abandoned to itself. We are faced with a mercy that puts every effort to help the tree to produce. This effective mercy is always asked of us. When can we say that our mercy is effective? When everything that depends on us has been done. Only then we will be without any fault before God. Instead, if we have done nothing, or have done it wrong, then we are guilty before God for our omission.

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

Every disciple of Jesus is obliged to live with efficacious mercy in relation to the sacrament received from him, to the gifts of the Holy Spirit with which he has been enriched and to the particular mission that has been placed on his shoulders. There is no universal mercy, equal for everyone. Mercy is specific, personal, ordered and particular. If the order established by God, which is before any other thing a sacramental and pneumatological and charismatic order, is lost, if confusion arises in this order because there is an exchange of roles and tasks, mercy will always be ineffective. A farmer and a carpenter both treat wood. The farmer treats it to make it live and give fruit. The carpenter treats it to transform it into a piece of furniture or something else. The peasant uses effective mercy to make him live. The carpenter to turn it into useful things for the home. There is a difference between a science for a living wood and a science for a dead wood. Thus there is a difference between the effective mercy of a bishop who must give truth and the Holy Spirit and that of a confirmed person who is a witness.

Mother of God, Angels and Saints ensure the Christian never creates confusion in mercy.

## He will be great and will be called Son of the Most High

## Is 7,10-14; Ps 39; Heb 10,4-10; Lk 1,26-38

### 25 MARCH

Who is outside the Gospel, who lives in a different way from it will always speak badly of the Gospel. Today people speak many times and in different ways badly of the Gospel. They speak badly of passage of the Annunciation when it is said that the Virgin Mary has not been visited by any Angel and that everything is the result of her heart and imagination. In this case she would have imagined herself full of grace, full of God and abode of her Creator. She would have thought of herself with the very special vocation of Mother of the Son of the Most High. Finally she would have asked the question to which she herself would have given the answer. She thinks of being Virgin and Mother, Mother and Virgin. Without any notice she thinks that Elizabeth is about to become a mother, despite her advanced age. She replies and declares herself the servant of the Lord, letting every word she heard to be fulfilled in her. But how might a word only imagined be fulfilled?

As it can be seen, the beauty of the story of the Annunciation contains elements so foreign to the heart and mind of a man so as to result impossible to imagine, invent and think. Not even the most fervid minds in processing and the invention of facts and events can conceive of such a thing. Not even the most enlightened science fiction writer could have created such a story. We are far beyond human possibilities. No human mind could have thought of his person full of grace and no woman could have imagined a conception of God through the work of God in her bosom. It must necessarily be concluded for the truth of the annunciation. Actually the Angel Gabriel manifested himself and he actually told the Virgin every Word reported by the story. Reading the story differently is betraying it in its historical truth. All future history attests the truth of what happened in the house of Nazareth. The human mind can also imagine. But never the imagination becomes reality, history and surpasses history itself, because it becomes eternity. It is history, the fruit of this proclamation, which attests to the truth of the story. What the Angel says to Mary was accomplished yesterday, it is fulfilled today, it is accomplished forever and ever. The Son of God that is conceived, born of Mary, is the king with the eternal kingdom.

*In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favoured one! The Lord is with you."But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favour with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.*

The Gospel of the Annunciation is true, not because it is true in the heart and mind of the virgin Mary. It is true because it is true in Christ and throughout his history. It is true in us and in everyone who believes in Him. It is true for every time and place. It is true on earth and is true in eternity. Truth is only of the Word of God, never of man's imagination. This is why those who deny the historicity of the Annunciation are in great error. They are in error because God always showed himself when he wanted to do his works of salvation. Otherwise we must say that also Abraham, Moses and the Prophets have imagined every Word that God has addressed to them. Even Christ is imagination of himself. Since neither death by crucifixion and nor the glorious resurrection are imagination, everything must be declared historical truth.

Mother of God, Angels and Saints, do not allow us to deny the truth of the Gospel.

## But seventy-seven times

## On 3,25.34-43; Ps 24; Mt 18,21-35

### 26 MARZO

The Lord's forgiveness is always conditioned. It is never absolute. It is always given and offered by our God, provided that certain conditions are observed, the first of which is faith in Christ Jesus, faith in his Word, in his mission, in his work of redemption and salvation, in his universal mediation and in his person.

*And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life." For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God (Gv 3,14-21).*

Perfect faith in Christ Jesus is also perfect faith in the Apostles, constituted by Him as administrators of his forgiveness, of his grace and truth and givers of the Holy Spirit. This condition must also be observed. The Father forgives through the Apostles. They will forgive sins to those who repent, become converted, believe in Christ and let themselves be baptized. The sacramental way of penitence is also a necessary condition. But there is a third condition that must necessarily be put into being. It is the forgiveness we must give to those who have sinned against us, both in small things and in great things. If we do not forgive, God does not forgive us. We do not forgive a little thing, He does not forgive us not to the extent of our non-forgiveness, but to the extent of the debt contracted with Him, which is priceless for eternity. The wicked servant has not forgiven a debt of just a hundred coins. A misery. The Lord has not held back hardly one hundred coins from the remittance; he has no longer condoned him ten thousand talents.

*Then Peter approaching asked him, "Lord, if my brother sins against me, how often must I forgive him? As many as seven times?" Jesus answered, "I say to you, not seven times but seventy-seven times. That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants. When he began the accounting, a debtor was brought before him who owed him a huge amount. Since he had no way of paying it back, his master ordered him to be sold, along with his wife, his children, and all his property, in payment of the debt. At that, the servant fell down, did him homage, and said, 'Be patient with me, and I will pay you back in full.' Moved with compassion the master of that servant let him go and forgave him the loan. When that servant had left, he found one of his fellow servants who owed him a much smaller amount. He seized him and started to choke him, demanding, 'Pay back what you owe.' Falling to his knees, his fellow servant begged him, 'Be patient with me, and I will pay you back.' But he refused. Instead, he had him put in prison until he paid back the debt. Now when his fellow servants saw what had happened, they were deeply disturbed, and went to their master and reported the whole affair. His master summoned him and said to him, 'You wicked servant! I forgave you your entire debt because you begged me to. Should you not have had pity on your fellow servant, as I had pity on you?' Then in anger his master handed him over to the torturers until he should pay back the whole debt. So will my heavenly Father do to you, unless each of you forgives his brother from his heart."*

On this measure of forgiveness in truth, very little is reflected. We do not forgive a venial sin done to us by the brother, the Lord does not forgive us mortal sins. The Lord's rule is not a sin for sin, a grave sin for a grave sin, a venial sin for a venial sin. If we do not forgive the little, He does not forgive us the much. Our little for his lot. Our nothing for his everything. We forgive in totality and He forgives us in totality. We forgive in partiality He does not forgive in totality. Forgiveness is the forgiveness of the person. We forgive the person of the brother, the Lord forgives our person. Person per person.

Mother of God, Angels and Saints, help us so that we always forgive everything and without measure.

## Until all things have taken place

## Dt 4,1.5-9; Ps 147; Mt 5,17-19

### 27 MARCH

Every Word uttered by Jesus must always be read, enlightened, interpreted and understood with the divine light of the Holy Spirit. The truth of every Word of the Gospel is in the Holy Spirit. It must always be asked Him, not just once in life, but moment by moment, hour by hour, day by day, month by month and year by year. The request must be made without interruption, because the truth is infinite as God is infinite and cannot be known by a single invocation. The Spirit does not give the truth, he leads to the whole truth. Jesus says: "Do not believe that I have come to abolish the Law or the Prophets, I have not come to abolish, but to give full fulfilment". It must be immediately said that the first full fulfilment that Jesus gives to the Law and to the Prophets is his own life. He shows how one can live in fullness of truth, charity, light and holiness, every Word spoken by his Father in the Old Testament. The Commandments, the Law, the Statutes and the Decrees of his Father did not suffer from his part any violation, either in a little or a lot, either slightly or gravely. In addition, Jesus has observed them at the height of the potential of his heart, of his mind and of his strength. He lived the Law according to the procedures established by the Law. He has consecrated all of himself to it.

*"These then are the commandments, the statutes and decrees which the Lord, your God, has ordered that you be taught to observe in the land into which you are crossing for conquest, so that you and your son and your grandson may fear the Lord, your God, and keep, throughout the days of your lives, all his statutes and commandments which I enjoin on you, and thus have long life. Hear then, Israel, and be careful to observe them, that you may grow and prosper the more, in keeping with the promise of the Lord, the God of your fathers, to give you a land flowing with milk and honey. "Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength. Take to heart these words which I enjoin on you today (Dt 6,1-6).*

To this first mode of fulfilment, a second one is added. In Christ Jesus all the promises of the Father are fully implemented. Every oath, prophecy and oracle of the Father has become a yes in him. The Father must fulfil nothing more. The Father revealed himself to be faithful to his every word in Christ Jesus. What he said, he did it.

*For the Son of God, Jesus Christ, who was proclaimed to you by us, Silvanus and Timothy and me, was not "yes" and "no," but "yes" has been in him. For however many are the promises of God, their Yes is in him; therefore, the Amen from us also goes through him to God for glory. But the one who gives us security with you in Christ and who anointed us is God; he has also put his seal upon us and given the Spirit in our hearts as a first instalment (2Cor 1,19-22).*

But there is a third fulfilment that must be highlighted. The Law of Sinai sets an impassable limit. Whoever crosses it passes out of the Pact of the Old Covenant. This limit is impassable even in the New Covenant Pact. But Jesus has pushed the obligation to love to the human limit of it and the limit is the offering of his body to God, on the Cross, as a true holocaust and a sacrifice of redemption and salvation.

*"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.*

While with every prophet the beyond of love, truth, justice, holiness and obedience exists, with Jesus the beyond no longer exists. He is the full accomplishment, without the beyond. For every man on earth there will always be the beyond to be reached or to be added. With Christ everything was accomplished, all implemented, all realized and everything happened. Now it is up to each of his disciples to manifest to the world that he is on the way of Christ, to the beyond to be reached, until arriving himself also to the fullness of love.

Mother of God, Angels and Saints ensure that we walk from faith to faith to the whole truth.

## Then the kingdom of God has come upon you

## Jer 7,23-28; Ps 94; Lk 11,14-23

### 28 MARCH

Jesus, the true lineage of the Woman, is the one who came to crush the serpent's head. In Him the first promise made by God precisely to Satan, who had brought by deception humanity from the realm of life into that of death, is fulfilled.

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

*When they heard the sound of the Lord God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the Lord God among the trees of the garden. The Lord God then called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!" The man replied, "The woman whom you put here with me - she gave me fruit from the tree, so I ate it." The Lord God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it." Then the Lord God said to the serpent: "Because you have done this, you shall be banned from all the animals and from all the wild creatures; On your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel" (Gen 3,1-15).*

Jesus comes and begins to crush the head to the enemy of man. What do some say? That He drives out Satan helped by Satan. They say this because they do not know either God or Satan. They say it with one purpose: making Christ Jesus not believable. They say it in hatred of Him. They declare it to take all credibility away from him in the people. This causes their sin to become sin against the Holy Spirit, that is, in a sin of fighting and hostility against the known truth and sin against salvation.

*He was driving out a demon (that was) mute, and when the demon had gone out, the mute person spoke and the crowds were amazed. Some of them said, "By the power of Beelzebul, the prince of demons, he drives out demons." Others, to test him, asked him for a sign from heaven. But he knew their thoughts and said to them, "Every kingdom divided against itself will be laid waste and house will fall against house. And if Satan is divided against himself, how will his kingdom stand? For you say that it is by Beelzebul that I drive out demons. If I, then, drive out demons by Beelzebul, by whom do your own people drive them out? Therefore they will be your judges. But if it is by the finger of God that (I) drive out demons, then the kingdom of God has come upon you. When a strong man fully armed guards his palace, his possessions are safe. But when one stronger than he attacks and overcomes him, he takes away the armour on which he relied and distributes the spoils. Whoever is not with me is against me, and whoever does not gather with me scatters.*

We can compare humanity to a fortified city besieged on all sides. It can withstand the enemy because there is a channel that carries always fresh water into it. The enemy discovers the source of water and not only does he poison it, but obstructs the source so that no water can reach the city any more. With this action the city is condemned to surrender to the enemy or to death. Jesus is the only source of very pure water that must quench humanity of truth, grace and eternal life. First. this source is declared to be poisoned, so that in this way nobody comes close to it. Then, it is crucified, to prevent it from continuing to pour its precious water. Who deprives the man of Christ deprives him of life. Who destroys Christ, destroys life. This is the sin against the Holy Spirit: the satanic will of removing the source of life from humanity.

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

## You are not far from the kingdom of God

## Hos 14, 2-20; Ps 80; Mk 12,28-34

### 29 MARCH

Jesus is perennially guided, enlightened and supported by the wisdom of the Holy Spirit. He sees with the eyes of the Spirit of God and He answers according to the heart of each one. In the Gospel according to Luke, the scribe asks him about the first commandment of the Law, but to test him. Jesus does not answer. He lets the scribe be the one to give the answer. Then, to the next question of explanation, Jesus narrates the parable of the man that stumbled upon the brigands. The heart of the scribe does not go sincerely. Jesus answers with caution.

*There was a scholar of the law who stood up to test him and said, "Teacher, what must I do to inherit eternal life?" Jesus said to him, "What is written in the law? How do you read it?" He said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbour as yourself." He replied to him, "You have answered correctly; do this and you will live." But because he wished to justify himself, he said to Jesus, "And who is my neighbour?" Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveller who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, 'Take care of him. If you spend more than what I have given you, I shall repay you on my way back.' Which of these three, in your opinion, was neighbour to the robbers' victim?" He answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise" (Lk 10,25-27).*

Instead, in the Gospel according to Mark, the scribe presents himself to Jesus with a good heart. He asks to know, not to put to the test. Jesus answers him with great simplicity, using Deuteronomy. He links the commandment to God and the commandment to man in an inseparable and indissoluble way. God is loved with all the heart, with all the soul, with all the mind and with all the strength. The neighbour is loved as everyone loves himself. Jesus omits to say - it was neither the moment nor the circumstance to reaffirm it - that the law of true love is one. It is the will of God manifested in his Word. Nothing is left to man's will. Even the concrete ways are established by God. It means that if one wants to love God and neighbour, he must obey every Word that has come out of the mouth of God. Where there is no obedience to the Word, there is no love. Instead, today, abomination, iniquity, wickedness, evilness, cruelty of heart and mind are declared love; and even worse, all these things are attributed to the will of God, to the dignity of man and to the inalienable right of the human person. The limits of evil are well surpassed. When you already come to this it is the point of non-return. The Lord must intervene with powerful action if we want to bring humanity back to the truth of good, love and justice.

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

The sacrifice, the holocaust that the Lord asks is only one: the sacrifice and holocaust of obedience to his Word without any pause, break and interruption. There are no reasons to disobey. This is why the mind and the heart must be sacrificed. We deprive ourselves of them, to give vigour of Law to the heart and to the thoughts of God. Perfect holocaust.

Mother of God, Angels and Saints, help us to offer this holocaust daily.

##  O God, be merciful to me a sinner

## Hos 6,1-6; Ps 50; Lk 18,9-14

### 30 MARCH

Reading carefully the morality of the Pharisee, we note that it is made to consist of only two commandments: the seventh and the sixth. We know that justice consisted for him in observing the tradition of the ancients. Fasting was also according to men, not according to God, as revealed in the Book of the prophet Isaiah. In addition, he paid a tenth of what he had. This man is missing eight commandments. Above all, the eighth commandment that prohibits false testimony is missing. In truth we know that the Pharisees were fierce opponents of Christ Jesus. He was killed by them right using a false accusation. They falsely witnessed before God and the world that Jesus had blasphemed, while in reality he had revealed his truth. From this holiness he judges the publican and distances himself from him. While he is a man of light, the other is one of darkness. He is holy, the other is a sinner. He has the right to enter the temple. This right must be denied to the other. Yet it would have been sufficient to read a few passages from Sirach to know that sanctity rules every relationship of man with God and his brothers.

*Do no evil, and evil will not overtake you; avoid wickedness, and it will turn aside from you. Sow not in the furrows of injustice, lest you harvest it sevenfold. Parade not your justice before the Lord, and before the king flaunt not your wisdom. Do not plot to repeat a sin; not even for one will you go unpunished. Say not: "He will appreciate my many gifts; the Most High will accept my offerings." Be not impatient in prayers, and neglect not the giving of alms. Laugh not at an embittered man; be mindful of him who exalts and humbles. Plot no mischief against your brother, nor against your friend and companion. Delight not in telling lie after lie, for it never results in good.  Do not esteem yourself better than your fellows; remember, his wrath will not delay. More and more, humble your pride; what awaits man is worms. With your whole heart honour your father; your mother's birth pangs forget not. Remember, of these parents you were born; what can you give them for all they gave you? With all your soul, fear God, revere his priests. With all your strength, love your Creator, forsake not his ministers. Honour God and respect the priest; give him his portion as you have been commanded: First fruits and contributions, due sacrifices and holy offerings. To the poor man also extend your hand, that your blessing may be complete; Be generous to all the living, and withhold not your kindness from the dead. Avoid not those who weep, but mourn with those who mourn; Neglect not to visit the sick -  for these things you will be loved. In whatever you do, remember your last days, and you will never sin (Cf. Sir 7,1-36).*

Holiness according to God is another thing from holiness according to men. The Pharisee is holy according to men. He is not holy according to God. The publican is a sinner according to men, but justified by the Lord because of his humility, his repentance and his request for forgiveness. The Pharisee goes to the temple to praise himself. His is not prayer. It is vainglory and pride, because it is false humility. That of the publican is true humility and authentic prayer. The Lord is pleased with it and listens to it. While the Pharisee returns home with one more sin in his heart: it is the sin of judgment and condemnation.

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

No man is allowed to measure his holiness by having his heart as an instrument of measure. Holiness has only one meter: the heart of the Father through the heart of Christ. But who can measure it is the Holy Spirit, the only one who knows the heart of the Father.

Mother of God, Angels and Saints ensure that the Christian never falls into the sin of pride.

## The father divided the property between them

## Josh 5,9a.10-12; Ps 33; 2 Cor 5,17-21; Lk 15,1-3.11-32

### 31 MARCH

Every heart that wants to be true must be modelled on the heart of the Father. No worshiper of the true God, of the Creator and Lord of the universe, can declare himself his faithful worshiper and then act in a different, contrary and opposite way. The first truth of the Father is respect for the will of the younger child. This asks for his share of substances and the Father gives it to him. He leaves for a distant country and the Father lets him leave. He spends all his possessions and the Father acts as if they were not his own. The son asked him to let himself be guided by his will and the Father does not oppose any resistance. When men ask God to act according to their will and then commit atrocities, massacres, genocide, ethnic cleansing, wars of devastation and destruction, killing of children and unarmed and inert people, we immediately accuse God of not intervening. But God cannot intervene. He respects the will of his creatures. God sees man walking towards hell, but neither this can he prevent. He can give him Christ Crucified as his grace, but Christ must be welcomed. Today he is seeing that Christ is also taken away from history, but He can do nothing. Who must do is his Church. But many children of the Church are against Christ. They see him as an obstacle for humanity. It is truth. God is not responsible for what man does from the moment he leaves his house.

*The tax collectors and sinners were all drawing near to listen to him, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." So to them he addressed this parable.* *Then he said, "A man had two sons, and the younger son said to his father, 'Father, give me the share of your estate that should come to me.' So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers."' So he got up and went back to his father.*

*While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began. Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, 'Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.' He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, 'Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.' He said to him, 'My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.'"*

Who left the Father's house decides to return there. He experienced that outside there is only moral darkness, spiritual and material poverty, bitter and sad loneliness and debasement of the person. What does the Father do? He welcomes him. He remains Father forever. He never stops being Father. The child may decide not to be a child. Never might the Father decide not to be a Father. If the Father cannot decide to be a Father, can the brother decide not to be a brother? If he is a true son of the Father, he too will decide to be and always remain a brother. When the brother stops being a brother to the other brother, it is a sign that his sonship with the Father is not true. It must necessarily be corrected.

Mother of God, Angels and Saints make us true sons of the Father and true brothers of our brothers.