**APRIL 2019**

## FIRST DECADE OF APRIL

## He and his whole household came to believe

## Is 65,17-21; Ps 29; Jn 4,43-54

### 1 APRIL

Today, the passage offered to our meditation reveals to us two essential truths. The first tells us that faith in Christ Jesus is not born immediately, as soon as the word is announced. We know what happened in Nazareth the day when Jesus in the synagogue had solemnly proclaimed the fulfilment of the prophecy of Isaiah in his person. They had led him to the edge of the mountain to throw him down, but without succeeding in their intent. Jesus leaves Nazareth, goes elsewhere and begins to perform signs and wonders. Jesus goes also to Jerusalem for the feast. Many of his fellow citizens are present. They see the signs made by Him and open themselves to the faith. This openness of the heart must prompt us, indeed convince us, that there is no immediate correspondence between the announcement of the Word and faith. Time cannot be ousted from the process of the birth of faith in a heart, in which the Word has been sown. Whoever proclaims the Word, besides being persevering and faithful in his mission, must always give the necessary signs so that true faith may arise in the hearts. Jesus performed portentous signs to testify that He was from the Father. We are not asked for portentous signs, but to always work with knowledge, science, wisdom, fortitude, counsel, piety and the fear of the Lord that are in us the fruit of the Holy Spirit, if the Word dwells in our heart and we lend every obedience to it. When the sower walks in the Word, obeying it, according to the motion of the Holy Spirit, for his Word many hearts will always come to faith. If it is not today, it will be tomorrow. Faith will rise.

*After the two days, he left there for Galilee. For Jesus himself testified that a prophet has no honour in his native place. When he came into Galilee, the Galileans welcomed him, since they had seen all he had done in Jerusalem at the feast; for they themselves had gone to the feast. Then he returned to Cana in Galilee, where he had made the water wine. Now there was a royal official whose son was ill in Capernaum. When he heard that Jesus had arrived in Galilee from Judea, he went to him and asked him to come down and heal his son, who was near death. Jesus said to him, "Unless you people see signs and wonders, you will not believe." The royal official said to him, "Sir, come down before my child dies." Jesus said to him, "You may go; your son will live." The man believed what Jesus said to him and left. While he was on his way back, his slaves met him and told him that his boy would live. He asked them when he began to recover. They told him, "The fever left him yesterday, about one in the afternoon." The father realized that just at that time Jesus had said to him, "Your son will live," and he and his whole household came to believe. (Now) this was the second sign Jesus did when he came to Galilee from Judea.*

A king official asks Jesus to heal his son. This man does not follow Jesus. He does not believe in his Word. He sees Jesus as a great miracle worker and knocks at his heart. If Jesus had been in the condition of the king's official, would he not have gone knocking to have his son's recovery? But first Jesus reminds that faith must be founded on the Word and the Word carries within itself the signs of its credibility. It is enough to take only one Word of the Gospel and we can see that the signs of its truth are in itself. Having given the principle of the truth of the Word, Jesus says to his father: "Go, your son lives". I do not need to come. One of my commands is enough. The roles are reversed here. The centurion tells Jesus that there is no need for him to go to his home. It is sufficient that He says one word and His servant will be healed. But now Jesus puts to the test the official's faith. He believes and heads towards home. His servants meet him to tell him that his son was perfectly healed. He asked for the hour of healing and there was full correspondence with the time that Jesus had told him. "Go, your son lives". Now the official and his whole family believe in Jesus, not as operators of wonders and signs, but as a true sent by God to bring his true Word to earth along with all the other gifts of grace, truth and eternal life. True faith is in the Person of Christ, according to the eternal truth established by Him from the Father. Never must the truth of the person be separated from the right faith.

Mother of God, Angels and Saints, help us to rediscover the true faith in Christ Jesus.

## Rise, take up your mat, and walk

## Ez 47,1-9.12; Ps 45; Jn 5,1-3a.5-16

### 2 APRIL

The paralyzed man under the porticoes of the pool of Betzatà, is a symbol, image and figure of humanity. This is paralyzed not only in the legs, but above all in its soul, spirit, heart, thoughts and will. It is incapable of any true good. If it does not consume its days in vice, in immorality and in idolatry, it spends them in spiritual sloth. It often goes beyond the very limits of evil. It needs to be healed. Healing can take place in only one way: listening to the Word of Jesus, believing in his Gospel, letting itself be baptized in the Holy Spirit and his divine fire, joining the community of believers in Lord Jesus, without ever stopping to feed on the Word, grace, prayer and true brotherly love. This might never happen if the disciple of Jesus does not approach the sick person and does not give him the Word of salvation. In the Church of the living God everyone must approach the sick humanity and make it listen to his personal Word, which is different for each sacrament that is received. One Word is that of a baptized person, another one that of a confirmed person, another that of a presbyter and another one yet that of a bishop. One's orders differ from the order of the other. Unfortunately today we are witnessing the decommissioning of this very high ministry. We all want the paralytic to start running, jumping for joy and competing in every kind of race. We forget that he must be healed first. The ministers of Christ Jesus cannot ask humanity to act as a Christian if they abandon it to its paganism. Nor can we ask it to behave like a true creature of God, if we abandon it to its atheism and do nothing so that God, the true God, returns to be in the heart of man. The Church must not make Christians, she must create them with the power of the Holy Spirit. This is her ministry. Either she creates Christians, or those few who dare to ask to be Christians will be transformed into sons of Gehenna, twice as much as we are. Either we create, or we have failed.

*After this, there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem at the Sheep (Gate) a pool called in Hebrew Bethesda, with five porticoes. In these lay a large number of ill, blind, lame, and crippled. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, "Do you want to be well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me." Jesus said to him, "Rise, take up your mat, and walk." Immediately the man became well, took up his mat, and walked.*

*Now that day was a Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, and it is not lawful for you to carry your mat." He answered them, "The man who made me well told me, 'Take up your mat and walk.'" They asked him, "Who is the man who told you, 'Take it up and walk'?" The man who was healed did not know who it was, for Jesus had slipped away, since there was a crowd there. After this Jesus found him in the temple area and said to him, "Look, you are well; do not sin anymore, so that nothing worse may happen to you." The man went and told the Jews that Jesus was the one who had made him well. Therefore, the Jews began to persecute Jesus because he did this on a Sabbath.*

Jesus warns the healed man so that he may watch himself from every sin. He must not sin anymore. If he sins, something worse might happen to him. This admonition of Jesus today seems to have fallen on deaf ears. Today many children of the Church are opening the doors to all sin. Anyway, it is said, the mercy of God opens the doors of his Paradise, of his pardon and of his benevolence to all. This is great, false testimony against the Word of God. It is a declaration of falsehood and lie of what God has said and taught. It is the destruction of the whole Gospel of Christ the Lord. Jesus is the Lamb of God that takes away the sin of the world. He came to make us truth of his truth, eternal life of his eternal life, holiness of his holiness and light of his light. Sin is darkness, obscurity and death. Either the Christian is the light of the world or he is darkness. He cannot be light and darkness at the same time. Either he is life or he is death.

Mother of God, Angels and Saints ensure that we never sin of false testimony against God.

## To the resurrection of condemnation

## Is 49,8-15; Ps 144; Jn 5,17-30

### 3 APRIL

Of Christ Jesus we know the truth of essence, of nature: "In the beginning was the Word, and the Word was with God and the Word was God. He was, in the beginning, with God: everything was done through him and without him nothing was done of what exists. In him was life and life was the light of men" (Jn 1: 1-4), the mystery of his Incarnation: "And the Word became flesh and dwelt among us, and we have contemplated his glory, glory as of the only Son from the Father, full of grace and truth" (Jn 1:14), the end of his coming: "From his fullness we have all received: grace upon grace, because the Law was given through Moses, grace and truth came through Jesus Christ" (Jn 1.16-17), the modalities of his work: "God, no one has ever seen him: the only Son, who is God and is in the bosom of the Father, it is he who has revealed him" (Jn 1:18.) The Son both in eternity and in time is always turned towards the Father, looks towards the Father, sees and examines everything of the Father. What the Father does, He does it; what the Father does not do, He does not do it; not only that... The Father loves the Son and shows him everything he does. Rather, so that those who are accusing him may remain marvelled, the Father decided to do greater works than the very healing of the paralytic. What will the work of works be? The resurrection of the dead on the part of the Son. Does the work of the Son end here? Not at all. The Father gave also the judgment to the Son. Why did he give it to him? Because the Father wants everyone to honour the Son as he honours the Father. Father and Son are one work, one glory, one honour and one life. With these statements, Jesus reveals his truth in its fullness, He is entirely, always and in everything from the Father. All of the Gospel of John is this truth.

*But Jesus answered them, "My Father is at work until now, so I am at work." For this reason the Jews tried all the more to kill him, because he not only broke the Sabbath but he also called God his own father, making himself equal to God. Jesus answered and said to them, "Amen, amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also. For the Father loves his Son and shows him everything that he himself does, and he will show him greater works than these, so that you may be amazed. For just as the Father raises the dead and gives life, so also does the Son give life to whomever he wishes. Nor does the Father judge anyone, but he has given all judgment to his Son, so that all may honour the Son just as they honour the Father. Whoever does not honour the Son does not honour the Father who sent him. Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to his Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation. "I cannot do anything on my own; I judge as I hear, and my judgment is just, because I do not seek my own will but the will of the one who sent me.*

The truth of Jesus is not for him, but for the whole world. He is from the Father, his Word is from the Father, his works are from the Father. Whoever hears his Word and believes that his is the Word of the Father, lends it faith as the true Word of the Father, that is, believing that it is the Father the one who sent Jesus, has eternal life. He does not meet judgment, but has passed through this faith from death to life. The words that follow do not allow any ambiguity, confusion and interpretation different from what they say: "the hour comes when all those who are in the tombs will hear his voice and come out, those who did good for a resurrection of life and those who did evil for a resurrection of condemnation". This word of Jesus is the essence, substance and truth of our faith. Taking it away from the faith is like taking hydrogen out of water. Without hydrogen, water is no longer water. Without this truth, faith is no longer faith. Today this truth has been erased from the mind, from the heart and from the will. The death of faith must be declared.

Mother of God, Angels and Saints, do not allow that a single truth is taken away from the Gospel.

## But you do not want to come to me to have life

## Ex 32,7-14; Ps 105; Jn 5,31-47

### 4 APRIL

Today, if anyone does not come to the true faith in Christ Jesus, he is partially excused, because of the discrepancy or non-correspondence between the faith that one says he professes, the Word that is announced and to which obedience is asked and the life of the Christian. Today, this is made up of transgression of the Commandments, distance from grace, separation from the community, absence of morality, even the most basic, the destruction of the family, alteration of human nature itself and license to every vice and impurity. That of the Christian is not only a life without the Gospel, it is also against the Gospel. Not only without the Church, but also against the Church. As if this were not enough, it is also taught that all human ways are good for going to God. Christ is placed out of the relationship Father-Humanity. But if Jesus the Lord is taken away, to what use are the Church, Gospel, sacraments and every other reference to the mystery? If then we also add that the Word of Jesus is not even of any use for Christians, because in the end we can go to Heaven just the same; it is the Father the one who declares useless Christ, the Gospel, the Grace, the Truth and the Light. It is He who will open the doors of his kingdom to everyone. With Jesus this can never be said. He lived the whole Word of the Father, without transgressing even a dash of the Ancient Revelation. He was exemplary in all his works and words. On the cross he asked the Father for forgiveness for those who had crucified him. He only knew the good. Those who did not believe in Him, it is only for reasons of will. They did not want to. But not for reasons of life or of Word. Jesus was very perfect in everything. He himself tells it to Jews: Who of you can accuse me of sin? Jesus has no responsibility for all those who are lost. He is always very pure Light.

*"If I testify on my own behalf, my testimony cannot be verified. But there is another who testifies on my behalf, and I know that the testimony he gives on my behalf is true. You sent emissaries to John, and he testified to the truth. I do not accept testimony from a human being, but I say this so that you may be saved. He was a burning and shining lamp, and for a while you were content to rejoice in his light. But I have testimony greater than John's. The works that the Father gave me to accomplish, these works that I perform testify on my behalf that the Father has sent me. Moreover, the Father who sent me has testified on my behalf. But you have never heard his voice nor seen his form, and you do not have his word remaining in you, because you do not believe in the one whom he has sent. You search the scriptures, because you think you have eternal life through them; even they testify on my behalf. But you do not want to come to me to have life. "I do not accept human praise; moreover, I know that you do not have the love of God in you. I came in the name of my Father, but you do not accept me; yet if another comes in his own name, you will accept him. How can you believe, when you accept praise from one another and do not seek the praise that comes from the only God? Do not think that I will accuse you before the Father: the one who will accuse you is Moses, in whom you have placed your hope. For if you had believed Moses, you would have believed me, because he wrote about me. But if you do not believe his writings, how will you believe my words?"*

Every disciple of Jesus is obliged to remove from his life all that is an obstacle so that others may believe in the Gospel, in the Church, in Grace and in Eternal Life. Every scandal, small or big, of words or works, must be avoided. A single scandal of a son of the Church can destroy years and years of hard work by thousands and thousands of people, that dedicate themselves to their ministry with a straight conscience. Who knows that he is behaving like an enemy of the cross of Christ Jesus, must pay every attention and commitment so that every scandal is avoided and everything is done in the purest fidelity to the truth contained in every Word of the Gospel. If the disciple of Jesus cannot tell those who refuse his word "But you do not want to come to me to have life", because He is in death, then the responsibility of non-faith weighs all on his shoulders. He has failed to fulfil one of its essential obligations; bearing witness to the truth of the Gospel with his own life. Soul, spirit and body are handed over to the Word.

Mother of God, Angels and Saints, do not allow the Gospel to be rejected for our scandals.

## I am from him, and he sent me

## Wis 2,1a.12-22; Ps 33; Jn 7,1-2.10.25-30

### 5 APRIL

No one can do the works of God, if God is not with Him. God is only with the one he called and sent. If God does not call and does not send, He is not with the man who says he was sent by Him. One notices it because the works are from the flesh. There is no fruit of the Holy Spirit in Him. Now it is precisely the fruits of the Holy Spirit that a person produces that testify that the Lord is with Him and that He was the one who called and sent him. Moses attests that God sent him not at the beginning of the mission, but after the passage of the Red Sea. He also attests it when God's people are led to Trans-Jordan. Joshua attests that God chose and constituted him the guide of his people with the conquest of the Promised Land. Jesus reveals that He comes from the Father and that the Father sent him through all the works He is doing. Nicodemus also confesses this truth: "Teacher, we know that you came from God, because no one can make the signs that you make, if God is not with him".

God is only with the one whom he has chosen, called and sent and that lives in the highest obedience to his Word. Since the Father sent and constituted Jesus Lord, Christ, Saviour, Redeemer, only Mediator in grace, in truth, in light, in eternal life and in the resurrection, if we do not believe that only He has been called and sent by God, we cannot have salvation. God does not save except through Christ. Christ does not save except through the one, holy, catholic and apostolic Church. The Church does not save except according to the exercise of the personal sacrament of every one of her own children. Christ is from the Father. The Church is from Christ. Christians are from the Church. Without this supernatural origin, one is not a saviour. Whoever unties and separates himself from this origin does not give true salvation. Origin is the essence of true redemption. Everyone is obliged to manifest his origin. Today, unfortunately we want to be believers, but without any origin, any bond and any spiritual "generation". Everyone pretends to make himself alone. With God this thought is not valid. With Him, origin is everything.

*After this, Jesus moved about within Galilee; but he did not wish to travel in Judea, because the Jews were trying to kill him. But the Jewish feast of Tabernacles was near. But when his brothers had gone up to the feast, he himself also went up, not openly but (as it were) in secret. So some of the inhabitants of Jerusalem said, "Is he not the one they are trying to kill? And look, he is speaking openly and they say nothing to him. Could the authorities have realized that he is the Messiah? But we know where he is from. When the Messiah comes, no one will know where he is from." So Jesus cried out in the temple area as he was teaching and said, "You know me and also know where I am from. Yet I did not come on my own, but the one who sent me, whom you do not know, is true. I know him, because I am from him, and he sent me." So they tried to arrest him, but no one laid a hand upon him, because his hour had not yet come.* *But many of the crowd began to believe in him, and said, "When the Messiah comes, will he perform more signs than this man has done?"*

As Jesus is obliged, so that we believe in Him, not only to do the works that only the Father can do with his omnipotence, but also to witness his origin - we know that for having declared his truth, of the true Son of a man that would have come on the clouds of heaven, he was accused of blasphemy and condemned to death - so it will have to be said of every one of his disciples. Every Christian is obliged to reveal his origin: from Christ, from the Apostles of Jesus and from their successors, the Bishops and live in communion with his origin, just as Christ lived in full communion of obedience with the Father and to this he must always add the works that are the fruit of both the Gospel lived by him and the gifts and charismas of the Spirit, manifested in their power of salvation, redemption, conversion, charity, love and mercy. This obligation is forever. It never fails. But today every communion with the origins has been cut off. Christ has been separated from the Father and declared to be no longer necessary and not even useful for going to God. Even every communion with the apostolic origin is being cut off. There still remains in someone some very small thread, nothing more, but ready to be broken.

Mother of God, Angels and Saints, make us Christians from the Church, from the Apostles and from Christ.

## Have any of the authorities or the Pharisees believed in him?

## Jer 11,18-20; Ps 7; Jn 7,40-53

### 6 APRIL

The Gospel is preached to every heart. Every heart is called to give its answer. It can welcome or refuse it, enter it or stay out. If it enters it, it comes in possession of all the promised goods, on condition that it is transformed into daily life, persevering to the end, without ever getting tired or receding from the faith. If the heart remains outside, it is already in death and in death it will remain forever. We cannot pass from death to life except through the reception of Christ, who through his Holy Spirit, through the sacramental work of the Church, from beings that died in sin, makes us live again in him, with him and through Him. Even the signs of the credibility of every Word announced are given to everyone. Everyone receives them and evaluating them with wisdom, intelligence, sacred doctrine and historical memory of the works of God, they must convince us that they can come only from a person with whom the Lord is.

Heads of the people and Pharisees must not be an obstacle to faith for reasons of will. Instead, Scripture in hand they must attest, demonstrate and find the reasons intrinsic to the truth contained in it, that the Word that is preached, announced, to which it is asked to believe, is divergent or contrary to the Holy Law of their God and Lord. But in arguing with Scripture they must take into account two essential truths. Revelation is not a static dictation. It is a history full of life. It is like a tree. It abandons dry branches and leaves and always wears new branches and leaves. Each prophet adds and purifies, renews and completes the prophet that preceded him. With Christ, revelation reaches every fulfilment. With him begins, in the Holy Spirit, the journey towards the whole truth to be understood and lived. If leaders of the people and Pharisees are honest before God and men, they must confess that no Word of Jesus is against the Law of the Lord. They must publicly declare that all the works of Christ are from God. No man has ever done and will never do what Jesus did and continues to do. They have to admit that He is in the footsteps of all the prophets who preceded him, indeed that in Him every prophecy and oath of their Lord is being fulfilled. Since they are blind and guides of the blind, only by will and not by rationality intrinsic to the Law of God, they can appeal to their non-faith.

*Some in the crowd who heard these words said, "This is truly the Prophet." Others said, "This is the Messiah." But others said, "The Messiah will not come from Galilee, will he? Does not scripture say that the Messiah will be of David's family and come from Bethlehem, the village where David lived?" So a division occurred in the crowd because of him. Some of them even wanted to arrest him, but no one laid hands on him. So the guards went to the chief priests and Pharisees, who asked them, "Why did you not bring him?" The guards answered, "Never before has anyone spoken like this one." So the Pharisees answered them, "Have you also been deceived? Have any of the authorities or the Pharisees believed in him? But this crowd, which does not know the law, is accursed." Nicodemus, one of their members who had come to him earlier, said to them, "Does our law condemn a person before it first hears him and finds out what he is doing?" They answered and said to him, "You are not from Galilee also, are you? Look and see that no prophet arises from Galilee." Then each went to his own house.*

That the reasons of the chiefs and the Pharisees are only of will and not of intrinsic motivations to Scriptures it is attested by their own word with which they think of silencing Nicodemus: Study, and you will see that no prophet arises from Galilee! Precisely this word of theirs is charged with all falsehood. First of all because the prophets of the Lord are without a predetermined origin and without any prophecy foretelling their birth. A prophecy exists only for the prophet equal to Moses. But it is precisely this prophecy that condemns leaders and Pharisees. In fact, in it the truth of the prophet is proclaimed by the signs and words spoken by him that are fulfilled. Moreover according to the prophet Isaiah it is right from Galilee that the light will come for the Lord's people and for the nations. The principle that faith arises from the preaching of the Word and the Word carries within itself all the motivations that attest and confirm its eternal truth, remains eternally valid.

Mother of God, Angels, Saints ensure that we believe in the Word for the reasons of the Word.

## They said this to test him

## Is 43,16-21; Ps 125; Phil 3,8-14; Jn 8,1-11

### 7 APRIL

To understand the Ancient Covenant well, we must distinguish and separate the content of the Two Tablets of the Law and the sanctions established for each violation of the Ten Commandments. While the law remains stable, immutable forever, sanctions can also be annulled and cancelled. Adultery will never be permitted to any man and woman. But while, in the first days, it was sanctioned with the death of adulterers, with David for the violation of this Commandment the Lord has also granted his pardon. It is the Lord, not the man, who in his great mercy has modified the sanction of death with the remission of the penalty. With the prophet Ezekiel, in the conversion of the heart, in repentance and in the return to the Law, the Lord granted forgiveness and life to every transgression. The law always obliges. The penalties can be modified.

*You say, "The Lord’s way is not fair!" Hear now, house of Israel: Is it my way that is unfair, or rather, are not your ways unfair? When a virtuous man turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die. But if a wicked man, turning from the wickedness he has committed, does what is right and just, he shall preserve his life; since he has turned away from all the sins which he committed, he shall surely live, he shall not die. And yet the house of Israel says, "The Lord’s way is not fair!" Is it my way that is not fair, house of Israel, or rather, is it not that your ways are not fair? Therefore I will judge you, house of Israel, each one according to his ways, says the Lord God. Turn and be converted from all your crimes, that they may be no cause of guilt for you. Cast away from you all the crimes you have committed, and make for yourselves a new heart and a new spirit. Why should you die, O house of Israel? For I have no pleasure in the death of anyone who dies, says the Lord God. Return and live! (Cf. Ez 18,1-32).*

Scribes and Pharisees do not care about either the woman or her adultery. They have only one purpose. Finding a reason for accusing to be able to condemn Jesus in a legal way. If Jesus had said "Do not condemn her" they would have accused him of sinning against the Law of Moses. Not against the law of his Father, but of Moses. The Law of Moses was their thinking, their doctrine and their tradition. If he had said "condemn her", they would have made him hateful to the people. They would have discredited him so that no one believed in him anymore. They would have praised their tradition and declared his teaching null and void. But Jesus is under the mantle of the Holy Spirit. This suggests him the right answer: "Let whosoever is without sin, cast the stone against her first". Everyone leaves, because everyone knows that he is a sinner before God.

*While Jesus went to the Mount of Olives. But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them. Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. They said to him, "Teacher, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say?" They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger. But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her." Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, (and) from now on do not sin anymore."*

Jesus teaches to separate the Law from the sanction of punishment linked to disobedience against it. Today we are ruinously slipping towards the abolition of the law in order to remove the sanction. It is thought that the penalty is what makes the difference between one person and another. The difference is not made by the sanction, but by the observance of the Law. One does not become worthy because the sanction is removed, but because he is in the divine law. The law is eternal and unchangeable. The sanction can be changed. Never the Law.

Mother of God, Angels and Saints, help us to believe in the truth of the Law of the Lord.

## I am the light of the world

## Dn 13,1-9.15-17.19-30.33-62; Ps 22; Jn 8,12-20

### 8 APRIL

Eternal Light is God. God has placed his light in his Word. The Word is the lamp that must guide man's steps. Who walks in the Word, walks in the light. Whoever exits the Word, goes into the darkness that will become more and more dense for him. The more you obey the Word and the more the light becomes strong, shining and radiant. The less one obeys the Word and the more the light fades, until it is completely extinguished. Jesus says of himself: I am the light of the world. I am the Word of light. But also: my Person is the Person of light. My Person is the light of the world. Who sees me sees the light. Whoever listens to me, hears the Word of light. My words and my works are most pure light. Not only that. Between the light that is God and the light that is Christ there is no difference. Christ Jesus is eternal light as God is eternal light, because He is God in his Person. In this essence and for it, Jesus is the Different than every other man, who by birth is darkness. If every other man wants to enter into the light, must become light in the light, light of the light of Jesus. Today, this truth must be shouted to the whole world, because it lies in darkness and walks in the shadow of death.

To this statement - I am the light of the world - the Jews object that he is witnessing to himself. According to the Law this testimony was inadmissible as proof of truth. At least two witnesses were needed to confirm its truth. But they forget what they are saying. On the night of the trial, Jesus was condemned on the foundation of a testimony about himself. He then declared himself to be the Son of Man according to Daniel's prophecy. Nobody refused this testimony not supported by any witness. But the world of darkness is this. It uses the Fan Law. It enlarges or restricts its use according to convenience. Today, it is worth saying that the testimony is not true. Tomorrow, it is worth stating that it is true and Jesus is condemned. But the end is always one: the rejection of Christ, light of the world, truth of the universe and Word of eternal salvation. Jesus immediately replies that even though He bears witness to himself, his testimony is true. His two witnesses are his accomplished works and the Father who always bears witness to his heavenly origin with them. Works reveal that Jesus is from the Father. With works the Father attests that He is with Jesus and that Jesus is with Him.

*Jesus spoke to them again, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." So the Pharisees said to him, "You testify on your own behalf, so your testimony cannot be verified." Jesus answered and said to them, "Even if I do testify on my own behalf, my testimony can be verified, because I know where I came from and where I am going. But you do not know where I come from or where I am going. You judge by appearances, but I do not judge anyone. And even if I should judge, my judgment is valid, because I am not alone, but it is I and the Father who sent me. Even in your law it is written that the testimony of two men can be verified. I testify on my behalf and so does the Father who sent me." So they said to him, "Where is your father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would know my Father also." He spoke these words while teaching in the treasury in the temple area. But no one arrested him, because his hour had not yet come.*

What Jesus affirms of himself, even every one of his disciples, constituted light of the world in him, with him and for him, must affirm it. The Christian must always receive the testimony from his works that the Holy Spirit is with him and that he is with the Holy Spirit. If his works are: fornication, impurity, libertinage, idolatry, witchcraft, enmities, discord, jealousy, dissension, divisions, factions, envies, drunkenness, orgies and things like that, He is from the flesh, from sin and from death. If instead its fruits are: love, joy, peace, patience, benevolence, goodness, faithfulness, meekness and self-control, certainly He is of the Holy Spirit, of light, of truth and of God. Witness is necessary if the disciple wants that through him the world believes in Christ Jesus, his one and only true light. Only the fruits of the Spirit attest that He is from the light and he is Light in Christ.

Mother of God, Angels and Saints arrange that every Christian is true light in the Lord.

## For if you do not believe that I AM

## Nm 21,4-9; Ps 101; Jn 8,21-30

### 9 APRIL

Every Word of Jesus contains an eternal truth that must be traced out, allowing oneself to be illuminated with the powerful light of the Holy Spirit. Some words require an even more intense and brighter light. A simple flame is not enough. A Word that requires all the power of Light is that which Jesus makes echo in the ears of the Jews: "I have told you that you will die in your sins; in fact, if you do not believe that I Am, you will die in your sins". What high and universal truth did the Holy Spirit enclose in this sentence? Sketching an answer is neither simple nor easy. Jesus is: "I Am". "I Am" is the very essence of God. The God of Abraham, the God of Isaac, the God of Jacob and the God who reveals himself to Moses is: "I Am". I Am is the eternal Being, which is not from anyone. If he were from someone he would not be "I am". Not even from himself God is, otherwise he would neither be God nor eternal, also because no one is from himself. All creation is from God. But God is not from God. He is Eternity. God is the Being that has not received the Being, but who gives the Being to all that exists.

Who is Jesus? He is "I Am". Jesus is God. However, He is God from God and Light from Light. He is from the Father, because from the Father he was generated in the beginning, in Eternity. He is God that is from God, but he is always turned towards God. Not only that. He is also God made flesh. The relationship between Jesus and the Father is Sonship. Jesus is the eternal Son of the Father. The difference with every other child born on earth is infinite, eternal. Every child born on earth is a child but with an autonomous, independent and personal nature. Jesus is the eternal Son of the Father, but as a Person it is distinct from the Father and is generated by the Father. As nature it is the same eternal nature of the Father. In the one and only eternal nature and the Father and the Son and the Holy Spirit subsist. The eternal Son of the Father became man. He came to dwell among us to make us true of his truth and to fill us with eternal life as He is eternal life. Enveloping us with his light, as He is light. It is He the only name in which it is established that we can be saved. It is He the mediator of truth, grace and life of the Father. It is He the Redeemer and Saviour. It is He the way that leads to God. Everything must be done in Him, with Him and for Him. If the Jews do not believe that Jesus is "I Am", they will die in their sins, because no man, not even Moses, might free them from their slavery of death and from their darkness.

*He said to them again, "I am going away and you will look for me, but you will die in your sin. Where I am going you cannot come." So the Jews said, "He is not going to kill himself, is he, because he said, 'Where I am going you cannot come'?" He said to them, "You belong to what is below, I belong to what is above. You belong to this world, but I do not belong to this world. That is why I told you that you will die in your sins. For if you do not believe that I AM, you will die in your sins." So they said to him, "Who are you?" Jesus said to them, "What I told you from the beginning. I have much to say about you in condemnation. But the one who sent me is true, and what I heard from him I tell the world." They did not realize that he was speaking to them of the Father. So Jesus said (to them), "When you lift up the Son of Man, then you will realize that I AM, and that I do nothing on my own, but I say only what the Father taught me. The one who sent me is with me. He has not left me alone, because I always do what is pleasing to him." Because he spoke this way, many came to believe in him.*

What Jesus says to the Jews is valid for every man, but above all it is true for every one of his disciples. Every Christian must believe that salvation is not only for Christ, but also in Christ and with Christ. It is for Christ because He is the only Redeemer, the only Saviour, the only Atoner, the only Mediator, the only way, truth and life. It is in him, because no salvation might be accomplished outside his body. One becomes the body of Christ, one remains the body of Christ and he is saved. One gets out of the body of Christ, he does not live in the body of Christ, there is no salvation. He is with Him because he is with every other member of his body. Salvation is lived as the community of the redeemed in Jesus the Lord. Salvation is lived with him if it is lived in the one, holy, catholic and apostolic Church. If we do not believe that Jesus is "I Am", that is God, we are before a man. We do not need him.

Mother of God, Angels and Saints, give us the purest faith in Christ Jesus God and Son of God.

## So if a son frees you, then you will truly be free

## Dn 3,14-20.91-92.95; C Dn 3,52-56; Jn 8,31-42

### 10 APRIL

God created man free. He placed him above every existing being on earth. The condition for being lord in his creation is only one: being always from the will of his Lord, God and Creator. He leaves the will of his God and immediately becomes a prisoner of sin, a slave to every other created being and is governed by every vice. He no longer produces fruit according to his created nature, but according to his corrupt nature. It is the law of life. Every tree produces from its nature. A good nature produces good fruit. A corrupt nature produces fruits of corruption. Death generates other death. Concupiscence other concupiscence. Vice other vices. Sin other sin. In a crescendo that never stops. It is proven by history that when a man begins to yield to sin, he walks from a lighter sin to a greater sin. David started with adultery and ended up turning into a multiple murderer. Sin is satisfied with sin. Sin also believes that it can hide sin with sin.

You take a tree. You eradicate it from the ground. It can no longer be replanted by itself. It needs a man's hand. The same goes for a vase. It falls to the ground. It shatters. It can no longer be put back into unity by itself. We need the knowledgeable, expert hand of a man to be repaired. Even man has been shattered with sin and continues to be shattered. Nobody can repair him, because the fracture is irreparable. The shattered man can only be recreated and regenerated. Who can recreate and generate is only Christ the Lord. The regenerated and recreated man returns to being free. This is why Jesus can say: "If the Son makes you free, you will be free indeed". If the return to freedom were only a question of God's work, in a moment all men could be recreated and regenerated by him. Instead, the will of man is needed. Jesus preaches freedom in his name, in his Word, in his grace and in his Holy Spirit. He announces the gift of eternal life. Not only is it necessary that man wants freedom, it is also necessary that he wants to live it and he can live it by returning to be entirely and always from his Creator. How will he be from his Creator? By living and dwelling in the Word of Jesus. Making the Word of Jesus the Law of his life. We listen to the invitation to conversion, we believe in the Word, we let ourselves be regenerated, recreated and as regenerated and recreated persons, we live in the Word of Jesus. Freedom is in fidelity to the Word. Never out of the Word. Never against the Word.

*Jesus then said to those Jews who believed in him, "If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free." They answered him, "We are descendants of Abraham and have never been enslaved to anyone. How can you say, 'You will become free'?" Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. A slave does not remain in a household forever, but a son always remains. So if a son frees you, then you will truly be free. I know that you are descendants of Abraham. But you are trying to kill me, because my word has no room among you. I tell you what I have seen in the Father's presence; then do what you have heard from the Father." They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would be doing the works of Abraham. But now you are trying to kill me, a man who has told you the truth that I heard from God; Abraham did not do this. You are doing the works of your father!" (So) they said to him, "We are not illegitimate. We have one Father, God." Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; I did not come on my own, but he sent me.*

Freedom is from sin, from vice, from concupiscence, from evil that is not outside us, but within us. Only the Creator can free us from this inner evil, which destroys soul, spirit and body. The Creator frees us through Christ the Lord. Christ the Lord frees us through his Holy Spirit. His Holy Spirit liberates us through the sacramental ministry of the one, holy, catholic and apostolic Church. God has freed. Christ has liberated. The Spirit wants to give freedom. Today, who is failing are many children of the Church that do not believe in their mission as creators and regenerators of the man that lives under the heavy slavery of sin. If the Church does not free, man remains in slavery.

Mother of God, Angels and Saints, help the children of the Church to carry out their ministry.

**APRIL 2019**

## SECOND DECADE OF APRIL

## Whoever keeps my word

## Gn 17,3-9; Ps 104; Jn 8,51-59

### 11 APRIL

It is truth. Whoever observes the Word of Jesus will not see death forever. But this is not about physical death. This is by now a part of human nature and must be suffered. Even if the man with a satanic will sometimes wishes he could eliminate it altogether, it will come. You avoid a cause, but you will not avoid another thousand, another ten thousand, which are always lurking. If there were only one place on earth where death could be avoided, everyone would line up to access it. If man enters the Word of the Lord, observes it, lives it, this death will have no power over him. Jesus, who lived the whole Word of the Father, voluntarily went to death. He offered himself with full decision to it, making of his body a sacrifice and a holocaust of salvation and redemption. Not even this death governed him. He governed death. Not death Him. When we are not in the Word of the Lord, we are also slaves of physical death. We are slaves because we feel oppressed by it and we want to eliminate it. But we are also slaves because it governs and obliges us to accelerate it by sinning against the Word of the Lord that forbids every man both to take the other or his life away. Today the slaveries of physical death are innumerable. Many see the death of others as the liberation of their problems and therefore deprive their brothers of life. Instead, problems remain both in time and in eternity. Liberation is by the Word and it is in the Word. Let nobody hope to eliminate problems with death. They become eternal.

Jesus speaks of spiritual death. It is a question of that death which is the shattering of the inner man whose effects are poured on our body and on the whole of humanity and creation. Who is outside the Word of Jesus, lacks in the grace that vivifies his soul. He is devoid of the Holy Spirit that gives knowledge, wisdom, understanding, strength, intellect, fear of the Lord and piety to his spirit. He lacks the love of the Father that constitutes him the true instrument of his love. Out of the Word, man is in all things like a tree as dry as his soul and his spirit. But all evil, wickedness and concupiscence, which drive him to all sorts of evil, remain. The vice that corrupts and leads him to every corruption action remains. Out of the Word, man is in all things like a boat in a stormy sea without any rudder. The wind takes it where it wants. This also applies to the man. Concupiscence drives him to every direction of evil. This truth does not need proof. It is sufficient to observe what happens under our eyes and we will know that every Word of Jesus is infallibly true.

*Amen, amen, I say to you, whoever keeps my word will never see death." (So) the Jews said to him, "Now we are sure that you are possessed. Abraham died, as did the prophets, yet you say, 'Whoever keeps my word will never taste death.' Are you greater than our father Abraham, who died? Or the prophets, who died? Who do you make yourself out to be?" Jesus answered, "If I glorify myself, my glory is worth nothing; but it is my Father who glorifies me, of whom you say, 'He is our God.' You do not know him, but I know him. And if I should say that I do not know him, I would be like you a liar. But I do know him and I keep his word. Abraham your father rejoiced to see my day; he saw it and was glad. So the Jews said to him, "You are not yet fifty years old and you have seen Abraham?" Jesus said to them, "Amen, amen, I say to you, before Abraham came to be, I AM." So they picked up stones to throw at him; but Jesus hid and went out of the temple area.*

Today Christ works the gift of his Word, the Holy Spirit accomplishes the regeneration, the Father pours into the hearts all his love, through the sacramental action of the Church, through the administrators of his mysteries of grace, light and truth. If the ministers of Christ dedicate themselves to the things of the earth, rather than respecting the mandate received, they do nothing but put themselves at the service of death and not of life. The poor are not those who lack in a piece of bread. These are those who lack in the Father and the Son and the Holy Spirit. They are those who lack in the Church and the ministers of God. Poor is he who is not nourished by the grace and truth of Jesus the Lord. It is true poverty.

Mother of God, Angels and Saints ensure that we never confuse true with false poverty.

## The Father is in me and I am in the Father

## Jer 20,10-13; Ps 17; Jn 10,31-42

### 12 APRIL

If it is the truth that the universe was created by God, by the true God, who is the Lord of all visible and invisible things, it cannot be true that it is the fruit of blind evolution, because that is how the fruit of a self-creation should be. But nobody can create himself. Not even God can be created. Nothingness cannot give life to everything. If it is true that man has been made by God in his image and likeness, never might it be true that he is the fruit of a journey of cells in history. Also because matter cannot create spirit and the soul is immortal spirit. So even if Christ Jesus is the only God, the only Son of God for the eternal generation of the Father, in the communion of the Holy Spirit, who became flesh to accomplish first the atonement of the sin of the world and then to shed the blood and the water for the new creation and new regeneration of man, we cannot affirm that all religions are the way of salvation and that they lead to God. Truth compels the truth. There cannot be two truths of which one denies the other. Either God is the Creator or He is not the Creator. Either man is immortal or he is not immortal. Either he was created by God in his image and likeness or he was not created. If a Christian professes his faith in Christ, in the Father and in the Holy Spirit, he cannot at the same time profess another opposite and contrary thing, that denies his truth. Man is forced to the truth.

But there is a second principle that Jesus focuses quite well. From a visible truth necessarily one must arrive to an invisible truth. Let us go to Egypt. If Moses performs works in the name of his God that attest that in him there is all the government of creation, immediately the magicians of Egypt recognize that the God of Moses is superior to the their many gods. None of them is equal to that of Moses. Otherwise they too would succeed in the works of Moses. If Jesus does such great works that no man has ever accomplished, out of necessity of truth it must be concluded that God is with him, more than how he was with Moses and with all the others that preceded him. But if God is with Jesus, Jesus is also with God. If God is in Jesus, Jesus is also in God. If Scripture calls children of God those to whom the Word was revealed, why must Jesus be accused of blasphemy because he declares himself son of God and son of the Father? If Scripture is true, his sonship is also true. He is in the truth, not in blasphemy.

*The Jews again picked up rocks to stone him. Jesus answered them, "I have shown you many good works from my Father. For which of these are you trying to stone me?" The Jews answered him, "We are not stoning you for a good work but for blasphemy. You, a man, are making yourself God." Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'? If it calls them gods to whom the word of God came, and scripture cannot be set aside, can you say that the one whom the Father has consecrated and sent into the world blasphemes because I said, 'I am the Son of God'? If I do not perform my Father's works, do not believe me; but if I perform them, even if you do not believe me, believe the works, so that you may realize (and understand) that the Father is in me and I am in the Father." (Then) they tried again to arrest him; but he escaped from their power. He went back across the Jordan to the place where John first baptized, and there he remained. Many came to him and said, "John performed no sign, but everything John said about this man was true." And many there began to believe in him.*

If truth compels us to the truth and from a visible truth we arrive to an invisible truth, why are people obstinate in falsehood? Jesus said it. The life of the soul, of the spirit and of the body is in his Word. The Word is rejected, one is in the death of the soul and of the spirit and also of the body. You have eyes and you do not see. You have a mouth and do not speak. You have ears and do not hear. You have a mind you do not think. You have a will, but it is a prisoner and slave to sin. In the death of the soul and spirit one becomes an enemy, hostile and contrary to the truth even the one most visible and manifest. When one comes out of the Word, he enters the abyss of falsehoods. Light is given. But it is rejected because of sin.

Mother of God, Angels and Saints, do not allow sin to consume us in falsehood.

## So from that day on they planned to kill him

## Ez 37,21-28; Ps 31; Jn 11,45-56

### 13 APRIL

Every decision of man, if it is not in the Holy Spirit, is almost always founded on arguments that are only invention, imagination, desires, projects, wills, presuppositions, fruit of the mind and never of reality. It is usually first decided, then motivations are artfully created. Today there is an army of people at the service of the decisions taken or to be taken by the men of the economy, finance, politics, religion and any other sector of public and private life. These people are mercenaries at the service of those who pay them better in order to elaborate even the most false arguments so that everyone believes in the goodness, truth and necessity of the decision already taken or to be taken. No one thinks that they are motivations produced to justify every betrayal of historical truth or to validate every renunciation for personal interests to the common good, the real one, not the false one suggested by the lying and deceiving motivations given. Pharisees and scribes, chief priests and elders of the people have already made the decision to kill Jesus. After the resurrection of Lazarus, since many Jews had begun to believe in Jesus, Caiaphas thinks well to stop the bleeding that was about to bleed the religion of which he was at the head as the high priest. Naturally, Jesus could not be condemned to death without any motivation. They had to find a plausibly true one. It is an invented motivation, because elaborated from his heart: "It is convenient for you that one man dies for the people, and the whole nation does not go to ruin". This motivation is false because the whole history of salvation is denied with it. The Lord had always prophesied to his people that its true salvation was from obedience to the Word and from listening to his voice. It would have been enough to listen to Jesus, to be converted to his Word and no one would have ever uprooted the children of Israel from their land. Caiaphas succeeded in making the Sanhedrin believe the opposite and so the "right" motivation was found to condemn Jesus.

*Now many of the Jews who had come to Mary and seen what he had done began to believe in him. But some of them went to the Pharisees and told them what Jesus had done. So the chief priests and the Pharisees convened the Sanhedrin and said, "What are we going to do? This man is performing many signs. If we leave him alone, all will believe in him, and the Romans will come and take away both our land and our nation." But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing, nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish." He did not say this on his own, but since he was high priest for that year, he prophesied that Jesus was going to die for the nation, and not only for the nation, but also to gather into one the dispersed children of God. So from that day on they planned to kill him. So Jesus no longer walked about in public among the Jews, but he left for the region near the desert, to a town called Ephraim, and there he remained with his disciples. Now the Passover of the Jews was near, and many went up from the country to Jerusalem before Passover to purify themselves. They looked for Jesus and said to one another as they were in the temple area, "What do you think? That he will not come to the feast?" For the chief priests and the Pharisees had given orders that if anyone knew where he was, he should inform them, so that they might arrest him.*

History is made by these inventors of false, lying and deceiving motivations. There is not one single act that is not founded on falsehood made to be passed as the purest truth. Whoever wants to protect himself from falling into such a deception must live in the Holy Spirit, dwelling in the Word. But the whole life of Jesus was a perennial temptation made by these men of falsehood, who put him to the test using hypocrisy, deception, adulation, truth and falsity, justice and injustice, the Word of God and of the tradition of men. Jesus, full of the Holy Spirit, knew what was in every heart and with great intelligence, wisdom and knowledge always answered so as not to fall into their trap of evil. Salvation comes only from the light of the Holy Spirit. When one falls into the trap of the deceptive argumentation, it is a sign that deceivers and deceived are not in the Spirit of God. Man according to the flesh invents and the man according to the flesh believes.

Mother of God, Angels and Saints, help us to make the Holy Spirit our only home.

## But this man has done nothing criminal

## Is 50,4-7; Ps 21; Phil 2,5-11; Lk 22,14-23,56

### 14 APRIL

To condemn a man to death, it is necessary that there is a serious fault, that is, a violation of the law either of men or of God that inflict capital punishment for certain types of crimes. Reading the history of Jesus' death sentence we know that it is based on a false accusation of blasphemy, which has no value with the Governor of Rome, cleverly transformed into a political accusation. Jesus was handed over to Pilate as an agitator of the people. But there is no historical evidence of this accusation. It is a pure invention of the accusers. Since Pilate does not accept the accusations as historically or really founded, they must pass to screams. People must cry out to force the Governor to decree the death of Jesus. Not just death. They want death by crucifixion. Pilate takes the decision that precisely then he considers, in his opinion, less damaging for both the Jewish people and the Empire. At that moment, he thought it was not necessary to react with force. It was enough to hand Jesus over to them and everything would have calmed down. Nevertheless, he has his guilt, because the innocent must always be protected from all punishment, both light and harsh. He worked very awfully on this day.

*Pilate then summoned the chief priests, the rulers, and the people and said to them, "You brought this man to me and accused him of inciting the people to revolt. I have conducted my investigation in your presence and have not found this man guilty of the charges you have brought against him, nor did Herod, for he sent him back to us. So no capital crime has been committed by him. Therefore I shall have him flogged and then release him." But all together they shouted out, "Away with this man! Release Barabbas to us." (Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder.) Again Pilate addressed them, still wishing to release Jesus, but they continued their shouting, "Crucify him! Crucify him!" Pilate addressed them a third time, "What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him." With loud shouts, however, they persisted in calling for his crucifixion, and their voices prevailed. The verdict of Pilate was that their demand should be granted. So he released the man who had been imprisoned for rebellion and murder, for whom they asked, and he handed Jesus over to them to deal with as they wished. As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus.*

*When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. [Then Jesus said, "Father, forgive them, they know not what they do."] They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at him and said, "He saved others, let him save himself if he is the chosen one, the Messiah of God." Even the soldiers jeered at him. As they approached to offer him wine they called out, "If you are King of the Jews, save yourself."* *Above him there was an inscription that read, "This is the King of the Jews." Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Messiah? Save yourself and us." The other, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." Then he said, "Jesus, remember me when you come into your kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise."*

First of all, on the cross, Jesus reveals his holiness, the true one. He does not ask for justice from the Father and not even that he descends to release him. He and the cross are one. Being the wood and the flesh, the body and the cross one thing for him - forgive me the theological hazard - almost as if it were in all similar to the hypostatic union, even if the modalities are very different, he will have to remain forever the Crucifix, as in eternity he will be the God - man. Separating Christ from the cross and the cross from Christ would have been destroying this unity necessary for the humanity of Christ in view of its redemption. But, his "incorporation" to the cross is not the result of sin. The Holy Spirit is the one that thinks of proclaiming the innocence of Jesus. This uses a crucifix that is on Golgotha ​​with him. For this man Jesus is the Different, because He is the Just One. His cross is not the fruit of his sin, but of the sin of those who crucified him. This difference is substantial. Jesus is the Suffering Just for love.

Mother of God, Angels and Saints ensure that our cross is by righteousness and never by sin.

## But you do not always have me

## Is 42,1-7; Ps 26; Jn 12,1-11

### 15 APRIL

Every man every day is faced with decisions to be made. Which is the right one? Which one is the holiest and the least holy? Which is the real one and the fake one? The one that can be done and the one that must never be done? The Law of the Lord to the negative is perfect. There are Ten Commandments and many other precepts that place an insurmountable limit for every man. Who crosses it is in death. What God says cannot be done, it must not be done. If we do it, the damage we cause to our nature and to creation is irreversible. Today, by a diabolical temptation, we want to declare the decree of God null with precepts that come from men. God says do not kill. Never. Man declares that by right of self-determination one can kill, out of respect for the dignity of man one can take life away. In this way, he also decides and establishes that one can divorce, fornicate and fulfil every other immorality. Today he is deciding that even the law of the nature of man in his gender difference can be abolished and the way is being paved for tomorrow to arrive at the abolition of the difference in species. All these aberrations of the perverse will of man are the ones that do nothing but to inject a serum of death into the chromosomes of humanity with disastrous irreversibility.

But there is the law of the Lord on the good to be done. Being good infinite, eternal, universal, towards everyone, according to what quantity must it be done and to whom? The Law of the Lord is also perfect concerning the good to be done. Both the Old and the New Testaments establish that love is the most pure obedience to the Word of Jesus. The Sermon on the Mount establishes all the good to be done even in the smallest details. Before good, a universal infinity opens up for us, which obliges to a choice, necessary due to our finite nature, which cannot love everyone, always and in the same way. Jesus sends his disciples all over the world. The world is immense. The disciple is finite. Where must he direct his steps, on the right or left? Who is the Gospel announced to this or that other people? True good is done neither from our mind nor from our will. It must always be done by motion of the Holy Spirit. In his eternal wisdom he knows how to transform our good into redemption, salvation and peace.

*Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. They gave a dinner for him there, and Martha served, while Lazarus was one of those reclining at table with him. Mary took a litre of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil. Then Judas the Iscariot, one (of) his disciples, and the one who would betray him, said, "Why was this oil not sold for three hundred days' wages and given to the poor?" He said this not because he cared about the poor but because he was a thief and held the money bag and used to steal the contributions. So Jesus said, "Leave her alone. Let her keep this for the day of my burial. You always have the poor with you, but you do not always have me." (The) large crowd of the Jews found out that he was there and came, not only because of Jesus, but also to see Lazarus, whom he had raised from the dead. And the chief priests plotted to kill Lazarus too, because many of the Jews were turning away and believing in Jesus because of him.*

Mary, moved and conducted in thought, heart and will by the Spirit of the Lord, makes a prophetic gesture towards Jesus. The perfume is not wasted. The money is not wasted. Money and perfume are used according to the most holy modality existing on earth and in the heavens. Who can understand this consecration of Jesus to crucifixion, passion and death? Only who is in the Holy Spirit. In a particular way, Judah, who is not in the Holy Spirit, but under the government of Satan, judging sinful the action of the Holy Spirit accomplished through Mary, screams out his indignation. There is a world full of poor people to feed. You cannot afford the luxury of wasting three hundred coins. The outrage of Judas is not a cry of truth, but of falsehood. It comes from the heart of a thief, who steals everything that is put into the apostolic treasury. When an action is good in itself, no one must ever dare to judge the Holy Spirit.

Mother of God, Angels and Saints arrange that our good deeds are the motion of the Spirit.

## What you are going to do, do quickly

## Is 49,1-6; Ps 70; Jn 13,21-33.36-38

### 16 APRIL

In the Gospel there are clear truths and hidden truths. All the truths hidden in words must always be captured from the evident truths, with the help of the Holy Spirit. That is why it is necessary that we always ask the Spirit of the Lord that He be our wisdom, knowledge, science, intellect and fear of the Lord, both so that we do not transform the obvious truths into falsehoods and so that we can put the hidden truths that are the true bone structure of revelation in the purest light. All of Scripture carries within it a mystery of which one part is visible and the other invisible. The Holy Spirit helps us to see visible truth well, according to full light. From the visible truth observed and captured in its truth, he will always have to lead us to grasp the invisible mystery and bring it into full light. Let nobody hope to grasp the invisible mystery if he damages, alters, declares null, transforms and changes the visible mystery. For example, who says that hell does not exist, while it is a visible, evident and clear mystery in all of Revelation, becomes incapable of bringing to light all other mysteries, both visible and invisible. Whoever maintains that God is only most pure mercy, but not fidelity to his Word, makes of the Holy Scriptures a mass of lies and falsehoods. But we do many of these things if we are not in the most pure light of the Holy Spirit, as Jesus says to the scribes and Pharisees of his time. Today all of Scripture has been reduced to lies and falsehood. Who is in the Holy Spirit? Only he who abides in the Law of the Lord, in the Word of Christ and in right morality. Sin and Holy Spirit can never live in the same heart. Either the heart is given to the Spirit, giving it to obedience to the Word, or it is given to Satan, giving it to sin and the transgression of the Law of the Lord.

*When he had said this, Jesus was deeply troubled and testified, "Amen, amen, I say to you, one of you will betray me." The disciples looked at one another, at a loss as to whom he meant. One of his disciples, the one whom Jesus loved, was reclining at Jesus' side. So Simon Peter nodded to him to find out whom he meant. He leaned back against Jesus' chest and said to him, "Master, who is it?" Jesus answered, "It is the one to whom I hand the morsel after I have dipped it." So he dipped the morsel and (took it and) handed it to Judas, son of Simon the Iscariot. After he took the morsel, Satan entered him. So Jesus said to him, "What you are going to do, do quickly." (Now) none of those reclining at table realized why he said this to him. Some thought that since Judas kept the money bag, Jesus had told him, "Buy what we need for the feast," or to give something to the poor. So he took the morsel and left at once. And it was night. When he had left, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. (If God is glorified in him,) God will also glorify him in himself, and he will glorify him at once. My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you. Simon Peter said to him, "Master, where are you going?" Jesus answered (him), "Where I am going, you cannot follow me now, though you will follow later." Peter said to him, "Master, why can't I follow you now? I will lay down my life for you."Jesus answered, "Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times."*

Jesus gave his heart to obedience to the will of the Father. Judah gave his heart to Satan. Jesus must live the Law of the Father. Judas the law of Satan. Between the two laws there cannot be communion, agreement and dialogue. Judas can only be converted to the will of God, but for this he will have to abandon sin, vice, concupiscence and adoration of money. Here is the hidden mystery of Jesus and Judas. Jesus says to Judas: your betrayal might never prevent me from obeying the Father. Even if I know that you will betray me tonight, I will have to obey only the Law of the Father and I will do what the Father will command me through his Holy Spirit. So that you can also obey your law of sin and death. Rather, you can do it soon, as soon as possible. I will walk on my way. I will observe my Law. If the disciples of Jesus brought their life into this mystery, they would have a new vision of their vocation and mission. Instead almost always they live in contrast. They wish that sin did not live the law of sin. You, Christian, live your Law. Let sin live his.

Mother of God, Angels and Saints, help us to understand the great mystery of our life.

## What are you willing to give me if I hand him over to you?

## Is 50,4-9a; Ps 68; Mt 26,14-25

### 17 APRIL

History is the result of multiple responsibilities. When history passes before the particular responsibility of every person, he is obliged to give it the right direction towards the good, collaborating so that he may set out on the path of truth and abandon the path of falsehood and sin, transgression and disobedience to the God's will, but above all, if he cannot direct it towards the good, he must absolutely avoid lending it his evil contribution. This can only happen by overcoming every temptation and remaining in the purest obedience to the will of the Lord our God and Creator. Temptation can be direct and indirect, evident or hidden, manifest and less manifest. It is the duty of every man not to let himself be carried away into temptation, but it is also his obligation not to tempt his brothers. The woman lets herself be tempted by the snake. She drags her history into disobedience. Does she stop at herself? No. She tempts the man, who, letting himself be seduced by her, drags all future humanity to the death into which he has brought human nature. If Adam had not succumbed to temptation, humanity would have certainly had a completely different future. This truth must teach us that good or evil, life or death for all humanity can be born from our person. Nobody thinks that only one decision is enough to orient history in one direction rather than another. Everyone is convinced that history is made by others. Every man is like a drop of water. It can do nothing alone. The moment two drops of water come together, then great disasters begin. It is urgent to interrupt every union of evil, it is urgent to build every communion in the good. Just as the power of evil is the union of more people that consign themselves to it, so the power of good is communion and perseverance in the obedience of those who consecrate themselves to the Word. Jesus came to create a most powerful communion in truth and light, in goodness and grace and in justice and in sanctity. We are obliged to communion.

*Then one of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I hand him over to you?" They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over. On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, "Where do you want us to prepare for you to eat the Passover?" He said, "Go into the city to a certain man and tell him, 'The teacher says, "My appointed time draws near; in your house I shall celebrate the Passover with my disciples."'" The disciples then did as Jesus had ordered, and prepared the Passover. When it was evening, he reclined at table with the Twelve. And while they were eating, he said, "Amen, I say to you, one of you will betray me." Deeply distressed at this, they began to say to him one after another, "Surely it is not I, Lord?" He said in reply, "He who has dipped his hand into the dish with me is the one who will betray me. The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born." Then Judas, his betrayer, said in reply, "Surely it is not I, Rabbi?" He answered, "You have said so."*

Caiaphas and the Sanhedrin have decided to kill Jesus. Let us ask the people of Jerusalem for help. They do not ask it in a hidden, but in a clear and public way. Let who knows where Jesus is hiding, come and tell it. Thus he might be arrested, tried, sentenced and killed. There is no mention of any cash reward. Judah was not tempted by any person. Nobody tricked him so that he betrayed the Master. It was he who let himself be tempted, just as it was he who freely presented himself to the chief priests, wanting to consign Jesus. It was he who asked for money as a price or a reward for his act of betrayal. Who tempted Jesus is his concupiscence, his love for money and his insatiable thirst. He did not allow the Holy Spirit to enter with his fortitude, wisdom and science into his heart. The flesh has had the upper hand in him. Judas ought to teach everyone, especially to men of religion, that if we do not grow in grace, at the moment of temptation we will certainly fall. There are no excuses for us. There is a sin upstream that makes us accountable before God and men. Avoiding the first sin is necessary.

Mother of God, Angels and Saints, help us to always avoid the first sin.

## So that as I have done for you, you should also do

## Ex 12,1-8.11-14; Ps 115; 1 Cor 11,23-26; Jn 13,1-15

### 18 APRIL

True teaching is like learning an art. Art is learned not only with words, but also and above all by showing concretely and visibly, how things are done. In order for an artist to reach the peak of learning, he must use every sense: hearing, sight, smell, taste and touch. If one sense fails, it is not put at the service of art, there will always be a deficiency. The other four senses can also make up for the lack of one, however there will always be something missing. One cannot speak of a very perfect science. Even the mind, the desire, the will must be put at the service of the art that one wants to exercise. Then, for certain arts the three cardinal virtues of faith, hope and charity are needed. For all the four cardinal virtues of prudence, justice, fortitude and temperance are obligatory. Finally, for one to be always an updated and efficient artist at work, he must stay away from vice and be rich in all virtues. Vice makes the artist inconstant, vagabond, apathetic, deprives him of his talent, removes the light of intelligence and the agility of the same body. Instead, virtue multiplies almost to infinity every human possibility. What is the art that every disciple of Jesus will have to exercise throughout his life? His art, which is his specific vocation and mission, is that of the most pure love of donation, offering, sacrifice and holocaust to be done to God so that He is the one to transform our life into a true instrument of salvation for every other man. In this art of love, he must have Jesus Christ Crucified before his eyes. But only seeing Christ is not enough. It is also necessary that the Holy Spirit is there as the Master. It is He who will have to teach us how the model must be looked at and what the smallest details to study in order to have a perfect vision of Him, so as to be able to imitate him, are. Imitation does not consist in doing what He has done, but in doing what the Spirit suggests to us, following his model of perfect annihilation in the gift.

*Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean." So when he had washed their feet (and) put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do.*

True Master of his disciples, Jesus has always shown them how every man must be served always starting from the will of the Father, in the full motion of the Holy Spirit. If we separate service from the obedience to the Word of God and the Spirit, never ours might be said to be service to love, truth, justice, salvation, charity, faith and hope. Now the last two great teachings to be shown how they must be lived, remain to him. The first teaching is on the love that every disciple owes to the other disciple. It must go as far as bending down before the other, doing even the most humble services. Washing feet was the task of the servants to the owners. The other service is, showing how far love must reach: until giving the disciple's life to the other disciple, just as Jesus gave his life to the Father. These two services are obligatory for the disciple to the other disciple. This is the art of love.

Mother of God, Angels and Saints, teach every disciple to love like Jesus.

## To testify to the truth

## Is 52,1 3-53,12; Ps 30; Heb 4,14-16; 5,7-9; Jn 18,33-40

### 19 APRIL

Truth is the eternal nature of God. God created man in the image and likeness of his divine nature. He not only created him, he also showed him the path of truth to be followed, but also the way of falsehood to avoid, if he wants to stay in life. If man wants to live he must always obey his nature according to the truth of the contained nature, for having been revealed, in every Word of his God and Lord. Jesus came among us, not only to bring us the Word of the Father to the top of its perfection and divine beauty, in which all his eternal truth is contained, but also to show us how one obeys his own nature, and above all to bring us back into the truth of nature, lost with sin, making us, in the Holy Spirit, partakers of the divine nature. Only Christ can give these gifts: the truth at the height of its beauty, the exemplariness in the perfection of obedience to the truth, the participation of the divine nature; only He gives them. But they can be lived only in Christ, with Christ and for Christ. Everything comes from him. Everything is lived in him. Christ is taken away, we are without any truth, but also without any possibility of obeying the truth of nature. Without Christ we remain the old nature of sin that obeys the law of sin. Christ is the Different, the eternal Necessary and the Indispensable One of humanity. Everything might become useless to man tomorrow. This might never be said of Christ. Jesus is taken away from the life of a man, he is made a machine of sin and death. The Only Son of the Father, his Eternal Word, becoming flesh, assumes all our history. History is made of choices. Every moment Jesus attests us that He is the Truth from the Truth and for the Truth. In this sense he is the witness of the truth. He is incarnate eternal Truth that in history, through his body, his soul and his spirit, always chooses the truth of the Father. His life is this uninterrupted choice, even in the smallest things, of the truth of the Father. He made of his existence a perennial obedience to the voice of his God.

*So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants (would) be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?" When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?"* *They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary.*

The thoughts of hearts are revealed before Jesus. Who chooses his truth, chooses the Father, loves the Father, loves the truth of his nature. Whoever does not choose his truth, does not love the Father, does not choose him and does not love the truth of his being. Today, first of all, Pilate is called to choose Christ and his truth, his justice and his holiness. He must choose the truth of Christ which is his innocence and his being without sin. He renounces this choice. He gives up what is his to the crowd. The crowd also renounces the choice of truth and lets itself be influenced, guided and manoeuvred by the chief priests. It chooses Barabbas, the murderer in place of the Innocent, the wicked instead of the Just and the sinner instead of the Holy One of God. Jesus had told Pilate: since you are not from the truth, but from yourself and from who gives you power, you might never listen to the truth. Even the crowd is not from the truth, because it is from the thought of the chief priests. It too might never hear the truth of the heart. Whoever wants to listen to the truth must be from the truth and one is from the truth in one way: if he is obedient to every Word that comes out of the mouth of God. Jesus is from the Word of the Father, he is the Word of the Father and always listen to the truth and remains the truth of the Father among us. He lives of Truth. He is the Truth.

Mother of God, Angels and Saints make us from the Truth of Christ in his divine and human truth.

## Their story seemed like nonsense

## Bar 3,9-15.32-4,4; Ez 36,16-17a.18-28; Rm 6,3-11; Ps 117; Lk 24,1-12

### 20 APRIL

Everything in the relationship between God and man happens through revelation, proclamation and manifestation. Man was created in the image and likeness of God. The Lord reveals him immediately what he must do on earth. He is placed at the watch. It is shown to him that the tree of knowledge of good and evil is a tree that gives death. Its fruits must never be eaten. Immediately after disobedience, the Lord comes and reveals what his plan of salvation is. Thus he works with Cain, Noah, Abraham, Isaac, Jacob, Moses, Joshua and the Prophets. There is no knowledge of the will and works of God except by revelation, manifestation and proclamation. We enter the New Testament. The Virgin Mary is proclaimed her vocation to be the Mother of the Son of the Most High, of the Messiah of God. The birth of John and his mission are revealed to Zechariah. Even Joseph is revealed what he will have to do. So it is also for other characters for the birth and early childhood of Jesus: the shepherds, the Magi, Simeon and Anna. Everything happens by revelation. Nothing is known except by manifestation. Even the public life of Jesus was a true revelation of the Father.

Jesus has risen. This mystery too is subject to the law of revelation, manifestation and announcement. First one believes and then Jesus manifests himself. The women go to the sepulchre. The stone has been turned over. The tomb is empty. From two angels of the Lord, first they are invited not to seek among the dead the one who is alive, because he has risen. Then, having received the announcement of the resurrection, they are sent by the disciples to bring this happy announcement that Jesus has risen, according to the words that they had already heard from the mouth of the Master when they were with Him in Galilee. The women go to the Eleven. Their words seemed like a raving and a daydream. There is no immediate faith in the news heard. However, Peter wants to see with his own eyes what the women have announced him. He runs to the sepulchre. He finds it empty. The body of Christ Jesus is not in it. He remains full of amazement. If a part of the women's announcement is true, the other part must necessarily be also true. If death on the cross was true, the resurrection will also be true. They are one Word of Jesus and one mystery. One part is fulfilled and the other part is also fulfilled.

*But at daybreak on the first day of the week they took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? He is not here, but he has been raised. Remember what he said to you while he was still in Galilee, that the Son of Man must be handed over to sinners and be crucified, and rise on the third day." And they remembered his words. Then they returned from the tomb and announced all these things to the eleven and to all the others. The women were Mary Magdalene, Joanna, and Mary the mother of James; the others who accompanied them also told this to the apostles, but their story seemed like nonsense and they did not believe them. But Peter got up and ran to the tomb, bent down, and saw the burial cloths alone; then he went home amazed at what had happened.*

Why does Jesus want his resurrection to be believed by announcement and not by vision? Because the announcement is the only way through which God has always manifested himself. Our faith is to the Word. It is by believing in the Word that one can believe in the One who is contained, revealed and manifested in the Word. Word and God, Word and Jesus are one in the Spirit. One believes in the Word of Christ in Christ. We do not believe in the Word, we do not believe in Christ. One obeys the Word he obeys Christ. One withdraws from the Word, he withdraws from Christ. The Word is changed or transformed, it is Christ and it is God who is modified and transformed. Today, we no longer have the true Christ and the true God, because we no longer have the true Word of God. We have a strongly modified Word that offers us a God who is no longer the God of the Word. Christ is in the Word.

Mother of God, Angels and Saints, help us to give the Word of Jesus its truth.

**APRIL 2019**

## THIRD DECADE OF APRIL

## They did not yet understand the scripture

## At 10,34a.37-43; Ps 117; Col 3,1-4 or 1Cor 5,6b-8; Jn 20,1-9

### 21 APRIL

It is urgent and immediately to be convinced that Jesus is not a man like all other men and not even a God like all the other gods that are worshiped in this world. Jesus is the only gift of the Father, that is, of the Creator and Lord of all the visible and invisible universe of heaven and earth, of things and of man, through whom humanity, which is in death, can return to life, from sin can pass to grace, from darkness to light and from perdition to salvation. According to this truth, Jesus is the eternal, divine and human Different, the only one that can tear man, every man, from death and bring him back into life. He is life, light, grace and truth. He is the only gift of God. Who wants to return to be life, light, grace, truth, justice, holiness, love, mercy, hope, forgiveness, peace and reconciliation, not only must he believe in Christ, but he must also become with him one mystery, one thing and one body. Everything comes from him and for him. Everything is lived in him and with him. In him and with him it means in his body that is the Church. Welcoming Christ is welcoming the Church. Being in Christ is living in the Church. Being with Christ and working with the other disciples of Christ, members of his body, in great communion, with a spirit of great collaboration, putting everyone at the service of the other one's own being and life, accepting the life of the other as absolutely indispensable for the truth of our life. Without faith in the Church there is no faith in Christ Jesus. Without faith in Christ Jesus there is no faith in the Father. For the Church to Christ, for Christ to the Father. From the Father, Christ, from Christ, the Church. The Father, Christ and the Church are one mystery of salvation. If man does not return to be from the Father, and he can go back through the way of the Church, the way of Christ, the way that is Christ, never will he be in his truth of origin. His being is from the Father. Resurrection is the essence of the truth of man. Today man is in death. In the separation of the soul from his body. In this separation man is not that creature made by God in his image and likeness. He is a split being. By winning death with the resurrection, man can return to being a true man.

*On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord from the tomb, and we don't know where they put him." So Peter and the other disciple went out and came to the tomb. They both ran, but the other disciple ran faster than Peter and arrived at the tomb first; he bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed. For they did not yet understand the scripture that he had to rise from the dead.*

Scripture always proclaims the mystery of the Saviour of man in his unity of death and resurrection. Jesus loves the Father up to the gift of his life, making it a sacrifice and a holocaust to take away the sin of the world. The Father glorifies his Son, giving him his life again in an unimaginable way to any creature. He raises him with a glorious, spiritual, incorruptible and immortal body. The Father covers Jesus with his own divine light. Without any difference. As a reward, he gives all mankind to him, but placing a condition that must always be respected. Only those who have believed in his Word and will have embraced him as the only Messiah, Saviour, Christ, God, Lord and Life of his life, will be enveloped by the light of Christ and his life. Believing in Scripture is welcoming as our mystery the whole mystery of Jesus which is of eternal subsistence, incarnation, universal mediation not only in creation, but also in redemption, in salvation, in the gift of grace and life, truth and light, way and resurrection. But believing in Scripture is believing in the mystery of death that envelops man after his sin. The Lord promised to bless him in the seed of Abraham, and Jesus is the descendant. But do we believe in Scripture?

Mother of God, Angels and Saints, give us a very pure faith in Jesus according to Scripture.

## They gave a large sum of money to the soldiers

## At 2,14.22-32; Ps 15; Mt 28,8-15

### 22 APRIL

Can you buy the truth? In the society of sin and flesh everything is sold and bought. We buy and sell honour, morality, speech, justice and honesty. Today a woman's womb is sold and bought. Every organ of the human body is sold and bought. You buy and sell a philosophy, an ideology and a system of thought. We have also come to sell ourselves the conscience of being men and Christians. We are building the free market society. Even the Father of heaven, Christ Jesus, the Holy Spirit, the Church, her sacraments, the Gospel, eternal truth, sacredness itself and eternity; everything is sold even without money, but only for the simple prestige of belonging to liquid modernity in which nothing has to be solid and firm. Everything must be degradable, solvent, evanescent, vaporous. Jesus rises. The signs of his resurrection are unequivocal and historically perfect. The soldiers, placed by the chief priests in custody of the grave, see, hear and watch the event. They know that Jesus has risen. He is no longer in the grave and no one has come to break the seals and steal the body of the Lord. They are the witnesses chosen by the opposing party. They are there just to prevent anyone from approaching the grave. Some of them go to the chief priests to report what happened. Instead of confessing their defeat, they want to be victors, against any testimony of history. They offer them a substantial sum of money so that they tell everyone that while they were asleep, his disciples came and stole him. Not only do the guards sell the historical truth for money, they also have to shoulder a very serious fault of omission in carrying out their work. A guard sentry could never have fallen asleep. He paid with his life. But the chief priests know that Pilate before them is able not to close one eye, but both. They agree to sell the truth and to take on this very serious fault, on the promise that no trouble would have come to them. They would have solved the trouble with the Governor.

*Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me." While they were going, some of the guard went into the city and told the chief priests all that had happened. They assembled with the elders and took counsel; then they gave a large sum of money to the soldiers, telling them, "You are to say, 'His disciples came by night and stole him while we were asleep.' And if this gets to the ears of the governor, we will satisfy (him) and keep you out of trouble." The soldiers took the money and did as they were instructed. And this story has circulated among the Jews to the present (day).*

Whoever wants not sell his conscience to sin must leave the society of sin. Both the chief priests and the soldiers belong to this society, which is why they meet in the market of the sale of historical truth and their own conscience. The Church exists for this, not to preach a liquid morality, a vaporous religion, an evanescent truth and a looted ritual of her eternal truth. She exists to remove man, every man, from the society of sin and lead him into the society of life, to free man from the kingdom of darkness and lead him into the kingdom of Christ Jesus, under the rule of the Holy Spirit. If the Church lets man die in the society of sin, she can preach to him what she wants, she can also erase his morality and she becomes like the soldiers. She turns out to be a vendor to the society of sin, of the heavenly Father, of Christ the Lord, of the Holy Spirit and also of herself. But there is an eternal difference with the soldiers, who are a sign and a figure of her placed to guard the eternal, divine and human truth of Christ the Lord. The society of sin first acquires her false testimony on God and on everything that originates from him concerning creation, redemption and eternal life, but it does not guarantee her eternal perdition.

Mother of God, Angels and Saints ensure that we never sell you to the society of sin and death.

## Did not know it was Jesus

## At 2,36-41; Ps 32; Jn 20,11-18

### 23 APRIL

In the Gospel according to John, the true perfect complete image of the Church is not Mary and Martha, sisters of Lazarus. It is not even Mary of Magdala. It is not other people. We must make the exception of the Mother of Jesus. She is the Mother of the Church and she is most perfect and most holy in every virtue. The Samaritan is the complete perfect and true image. Why can this woman be defined a true figure of the Church? Because, after having found her Messiah, she does not wait for Jesus to say anything else, she leaves the jug near the well and leaves Jesus to his disciples, because she has a very high mission to fulfil. She must bring her whole village to Christ because everyone needs his Messiah and Lord. The highest good she has found must be the highest good for everyone. Mary of Magdala must be a figure of the Church in her passion all poured out in search of Jesus. Not of the truth of Jesus, but of the Jesus whom she had left in his grave and that now is no longer there. She does not need truth about Christ, she needs Christ, like a thirsty person in the desert that does not need anyone to describe him the beneficial qualities of water, because he needs water to quench his thirst, to live and not to die. In this Mary of Magdala must be the immortal model.

Jesus purifies even his faith and his love. He rewards his love, his passion and his zeal in research. He reveals himself but immediately tells her to go to his brothers to give them a message of peace and hope. "Go to my brothers and tell them: I am going up to my Father and your Father, my God and your God". In these words of Jesus there is the greatest religious revolution in the whole history of the people of Israel. So far the God of the disciples was the God of Abraham. Now it must be the God of Jesus Christ. Until now, the father of the disciples was Abraham. Now he must be the father of Christ Jesus. This religious revolution must be for every other man, including all the ancient people of God, the one born of Abraham. For every man his God must be the God of Jesus. His father must be the Father of Jesus. To reach the God and the Father of Jesus, Jesus is the way, the truth and the life. He is the way that leads to the Father. The truth of the Father that makes us the truth of the Father in him. He is the life of the Father and we become the life of the Father only in Christ. Whoever does not carry out this religious revolution of welcoming his true God and Father, remains in his old humanity. He is missing in the way, truth and life. The religion in which he lives is miserable and poor; it lacks in the essential truth that is Christ Jesus.

*But Mary stayed outside the tomb weeping. And as she wept, she bent over into the tomb and saw two angels in white sitting there, one at the head and one at the feet where the body of Jesus had been. And they said to her, "Woman, why are you weeping?" She said to them, "They have taken my Lord, and I don't know where they laid him." When she had said this, she turned around and saw Jesus there, but did not know it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" She thought it was the gardener and said to him, "Sir, if you carried him away, tell me where you laid him, and I will take him." Jesus said to her, "Mary!" She turned and said to him in Hebrew, "Rabbouni," which means Teacher. Jesus said to her, "Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am going to my Father and your Father, to my God and your God.'" Mary of Magdala went and announced to the disciples, "I have seen the Lord," and what he told her.*

Today it is precisely this religious revolution effected by Christ and that can only be lived in Christ, with Christ and for Christ that people want to destroy. Christ has already been declared no longer the universal mediator in the relationship of life between man and God. Everyone can go to God through his own ways. They are naturally not ways of life. Christ the Lord is no longer necessary to man. Those who say this are not the enemies of Christ Jesus and his cross, those outside, they are precisely his disciples, those who should defend him from any attack on the part of falsehood and lie. Instead, it is they who have declared him no longer necessary or even useful. They deprived him of his eternal, divine and human difference of redemption and salvation. They stripped him of his uniqueness. Since the Church is from Christ, if Christ is useless, even the Church is useless. She serves nothing.

Mother of God, Angels and Saints ensure that Jesus is never declared useless by the Christian.

## Their eyes were prevented from recognizing him

## At 3,1-10; Ps 104; Lk 24,13-35

### 24 APRIL

Christ Jesus can only be known by knowing the Scriptures according to the truth placed in them by the Holy Spirit. A single truth modified on his Person and on his mission and there will be little chance of recognizing him. All the Scriptures announce that the Messiah is not only the Sufferer, the Pierced and the persecuted Just, they also say that his passion is the fruit of his love. He has taken upon himself all the sins of the world in order to expiate them. This is the truth of Scripture. The worldly thought about the Messiah was of a victorious, a triumphing and warrior King, capable of driving the oppressor enemy from the land of the Fathers. The Messiah was seen more on the model of David and the Maccabean brothers, and almost for nothing in the robes of the Silent lamb before his shearers and the silent sheep led to the slaughter house. Jesus had always foretold the unity of the two mysteries: death and resurrection, annihilation and exaltation. But the light of Christ could hardly penetrate the minds of the disciples. It was like a pitcher filled with earth. There is no space in it for the pure water that quenches and gives life. With the resurrection everything becomes easier. Christ Jesus can be shown in the accomplished full mystery. With the explanation of the Scriptures the mind is emptied of every land of human thought and little by little the water of the most pure truth can enter it.

*Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.*

*As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning (within us) while he spoke to us on the way and opened the scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.*

Jesus speaks and the disciples begin to feel something in their heart. Now they know that the true mystery of Christ passes through the cross. The traveller knows the Scriptures well. But their eyes still do not recognize him as their Master. There is still a further passage missing: from the truth we must move on to the reality of the resurrection. This step will be done at home. Jesus makes a gesture familiar to him: the blessing of bread before taking food. Jesus sits at table. He blesses the bread. Their eyes recognize him. He disappears. They now become true images of the Church. They return to Jerusalem to warn his Apostles that Jesus has truly risen. This is the true mission of the disciple of Jesus: proclaiming to every man the true mystery of his Lord.

Mother of God, Angels and Saints, make us true disciples, announcers of the mystery of the Master.

**Everything written about me must be fulfilled**

## At 3,11-26; Ps 8; Lk 24,35-48

### 25 APRIL

On the way to Emmaus, Jesus starts from the explanation of the Scriptures on the Christ of God and then reveals his identity in the house. The Crucified, that is the Risen One, that is Jesus, is the true Anointed of the Lord. In the Cenacle, on the evening of Easter, another great mystery takes place, similar, but not identical to the one that took place on the way. Here first Jesus makes Himself be seen. The vision alone is not enough to identify the Crucifix with the Risen One, the Risen One with the Crucifix. They think they see a ghost. To the vision, the structure of the mind and heart must be changed, but first passing through the mind and then reaching up to the heart. In the Upper Room Jesus does not explain the Scriptures, he says that all of them were accomplished in him, in his person. To the Twelve the Lord grants a particular grace: he opens their mind to understand every prophecy, oracle, oath and promise made by the Lord. Nothing of what is written on him in the Law, in the Prophets and in the Psalms must be unknown and not even badly understood by them.

At this point we need a careful reflection in order to highlight today's thought of many disciples of Jesus. If the vision of risen Jesus was not sufficient to create the light in the heart of the Twelve, but it was necessary to open their mind to the wisdom of the Scriptures, can the disciples today think of being able to know the Christ of God, his truth and his mission, not only not knowing the Scriptures, but also deliberately ignoring them, despising them, declaring them off courses and saying that they can no longer build the edifice of faith on them? Is it possible to know the Anointed of the Lord, the Redeemer and the Saviour of the world, if every truth of Scripture about Him is ably, with satanic science and art, substituted with the thought of the earth? Can we still preach Christ and his salvation if this truth has been erased, because today by the children of the Church and by the disciples of Jesus it is taught that every way is good to go to God, for the salvation of man? If the Gospel no longer serves for the salvation of others, it is no longer necessary for the salvation of those who still believe in Christ. Here then is the logical conclusion. If it does not help others, we do not need it either. It can be done without it. It is right that it is no longer declared the principle and foundation of our faith. By now, not even reason, a time useful to man to separate good from evil, serves anymore. Today everything is resolved with the will. Today it is the personal will of everyone that, without any supernatural reference, says good and evil by itself.

*Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread. While they were still speaking about this, he stood in their midst and said to them, "Peace be with you." But they were startled and terrified and thought that they were seeing a ghost. Then he said to them, "Why are you troubled? And why do questions arise in your hearts? Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have." And as he said this, he showed them his hands and his feet. While they were still incredulous for joy and were amazed, he asked them, "Have you anything here to eat?" They gave him a piece of baked fish; he took it and ate it in front of them. He said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled." Then he opened their minds to understand the scriptures. And he said to them, "Thus it is written that the Messiah would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. You are witnesses of these things.*

It is urgent to convince oneself and immediately. If the children of the Church deprive themselves of the truth of the Scriptures - the ways to free themselves from them today are manifold, innumerable - the truth of Lord Jesus is lost instantly. Having lost the truth of Christ, the first truth that is lost is that of the Father and of the Holy Spirit. Immediately after, the truth of the Church is lost, and the truth of the Church is that of the Pope, of the Bishops, of the Presbyters, of the Deacons, of the Confirmed, of the Baptized, of the Married and of those who approach the sacrament of Penance and of the Eucharist. Having lost these truths, it is the truth of the man that is lost, together with the truth of things, of time and also of eternity. Of the building of truth Jesus is the Cornerstone. Christ is taken away, the whole building collapses. A pile of falsehoods remains.

Mother of God, Angels and Saints, help us to put Christ back as the foundation of truth.

## Cast the net over the right side of the boat and you will find something

## At 4,1-12; Ps 117; Jn 21,1-14

### 26 APRILE

For the mission of salvation to take place just the Apostles with Peter are not enough. They can also decide to go fishing. But the net remains empty. For the fishing to be abundant, the presence of Jesus and his current Word are necessary and indispensable. This truth, which is contained in the Gospel according to John, is attested by the Acts of the Apostles. Christ Jesus, the Holy Spirit and the Apostles walk together, they are one mission, one body, one work, one voice and one single force of conversion and salvation. But also the history of the Church attests this truth. Fishing has always been abundant in those men and women who have always had a special presence of Christ Jesus, the Holy Spirit and the Mother of God. Without this heavenly presence, the Gospel alone is not enough, because we do not know how give it to and how to translate it concretely into eternal life for every man. Indeed, it is the Holy Spirit and Christ Jesus who transform the Word of the Gospel into the voice of salvation, conversion, faith in Christ and, for Christ, in the true God. Without the Holy Spirit the Word never becomes a voice and without the Spirit of the Lord no conversion might ever be possible. Whoever enters the hearts is the Spirit of God, who however must make himself voice on the lips of the disciple just as he was made breath on the lips of the Virgin Mary, in the house of Zechariah, in the presence of her cousin Elizabeth. Apostles, Christ Jesus and the Holy Spirit must be one body of salvation. Not three bodies, but only one.

*After this, Jesus revealed himself again to his disciples at the Sea of Tiberias. He revealed himself in this way. Together were Simon Peter, Thomas called Didymus, Nathanael from Cana in Galilee, Zebedee's sons, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We also will come with you." So they went out and got into the boat, but that night they caught nothing. When it was already dawn, Jesus was standing on the shore; but the disciples did not realize that it was Jesus. Jesus said to them, "Children, have you caught anything to eat?" They answered him, "No." So he said to them, "Cast the net over the right side of the boat and you will find something." So they cast it, and were not able to pull it in because of the number of fish. So the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad, and jumped into the sea. The other disciples came in the boat, for they were not far from shore, only about a hundred yards, dragging the net with the fish. When they climbed out on shore, they saw a charcoal fire with fish on it and bread. Jesus said to them, "Bring some of the fish you just caught." So Simon Peter went over and dragged the net ashore full of one hundred fifty-three large fish. Even though there were so many, the net was not torn. Jesus said to them, "Come, have breakfast." And none of the disciples dared to ask him, "Who are you?" because they realized it was the Lord. Jesus came over and took the bread and gave it to them, and in like manner the fish. This was now the third time Jesus was revealed to his disciples after being raised from the dead.*

It is urgent to ask: How much the Holy Spirit, Christ Jesus, the Apostles are one body of salvation? When are the Apostle and the Word one body of obedience, one body of truth, one body of faith, one body of charity and mercy, one body of hope and perfect justice? If the Apostle separates himself from the Word, he ceases to be one body with it, he might never become one single body of salvation with Christ Jesus and the Holy Spirit. Word, Holy Spirit, Christ Jesus and the Apostle of the Lord must be one body of salvation, just as Christ Jesus, Word, Heavenly Father and Holy Spirit were one body of salvation and redemption. The Apostle owes the same obedience to the Word that Christ the Lord gave it. But the Apostle also owes to the motion of the Holy Spirit the same docility that Christ Jesus gave. If docility is lacking in the Apostle, the only body with the Spirit is not worked and salvation for him is not accomplished on our earth. What is valid for the Apostle, it is valid for every other disciple of Jesus, who is asked to live by hierarchical communion with those who have been constituted vicars of the Lord, with regard to the mission of evangelization and redemption in the world. Everyone is obliged to be one body and one body to remain for all the days of his life. In the separation, the nets remain empty.

Mother of God, Angels and Saints make us one body of salvation and redemption with Jesus.

## Proclaim the gospel to every creature

## At 4,13-21; Ps 117; Mk 16,9-15

### 27 APRILE

The command of Jesus to his Apostles does not allow any interpretation. As it sounds or recites, so it must be lived. *"Go into the whole world and proclaim the Gospel to every creature"*. One does not become God's kingdom by birth, but by call. What must the Apostle call to? To obedience to faith. Where does faith in a heart start from? From the Word of the Gospel proclaimed with all the power of the Holy Spirit by a disciple of Jesus who every day grows in conformation and configuration to Christ the Lord. We clothe ourselves with Christ, we are filled with the Holy Spirit, the Word is proclaimed, the Holy Spirit draws to Christ announced in the Word, becoming the voice of conversion. This is what St. Paul says of his vocation to be an Apostle of Christ Jesus.

*Paul, a slave of Christ Jesus, called to be an apostle and set apart for the gospel of God, which he promised previously through his prophets in the holy scriptures, the gospel about his Son, descended from David according to the flesh, but established as Son of God in power according to the spirit of holiness through resurrection from the dead, Jesus Christ our Lord.* *Through him we have received the grace of apostleship, to bring about the obedience of faith, for the sake of his name, among all the Gentiles, among whom are you also, who are called to belong to Jesus Christ;* *to all the beloved of God in Rome, called to be holy. Grace to you and peace from God our Father and the Lord Jesus Christ.  For I am not ashamed of the gospel. It is the power of God for the salvation of everyone who believes: for Jew first, and then Greek. For in it is revealed the righteousness of God from faith to faith; as it is written, "The one who is righteous by faith will live" (Cf. Rm 1,1-17). But I have written to you rather boldly in some respects to remind you, because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in performing the priestly service of the gospel of God, so that the offering up of the Gentiles may be acceptable, sanctified by the holy Spirit. In Christ Jesus, then, I have reason to boast in what pertains to God. For I will not dare to speak of anything except what Christ has accomplished through me to lead the Gentiles to obedience by word and deed, by the power of signs and wonders, by the power of the Spirit (of God), so that from Jerusalem all the way around to Illyricum I have finished preaching the gospel of Christ (Rm 15,15-19).*

If the Apostle of the Lord proclaims the Gospel according to the rules of the Gospel, it will always produce a fruit of eternal life. What is the first rule of the Gospel that the disciple will have to live? That of being with the Word one thing. He is the Gospel. The Gospel is he. He is the life of the Word in history, the truth of the Gospel in the midst of men. This is the first great sign of the presence of Christ and of the Holy Spirit in the life of the Apostle. The lived Word makes the Apostle not only credible, it also constitutes him a tree with many fruits of salvation and redemption. Instead, if the Apostle is distracted, separates from the Word, lives it and does not live it, he will never produce fruits of salvation and conversion of hearts. Out of the Word we are out of the Holy Spirit.

*When he had risen, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. She went and told his companions who were mourning and weeping. When they heard that he was alive and had been seen by her, they did not believe. After this he appeared in another form to two of them walking along on their way to the country. They returned and told the others; but they did not believe them either. (But) later, as the eleven were at table, he appeared to them and rebuked them for their unbelief and hardness of heart because they had not believed those who saw him after he had been raised. He said to them, "Go into the whole world and proclaim the gospel to every creature.*

We go all over the world, not just one part of it. The Gospel is announced to every man. If the Apostle brings with him the Holy Spirit because he lives of the Word, in the Word, as the true body of Christ, it is always the Spirit the one that gives the understanding of the announced Gospel. Theological understanding, the systems of reading the Gospel, can help, but never must they replace the Word, the Gospel, the gift of the Word and of the Gospel as it sounds. One does not convert himself to theology, but to the Gospel. Theologies can be many. The Gospel is only one. The understandings of the Word can be infinite. The Word is only one. Jesus commands to proclaim the Gospel.

Mother of God, Angels and Saints ensure that every disciple of Jesus proclaims the Gospel.

## My Lord and my God!

## At 5,12-16; Ps 117; Rev 1,9-11a .12-13.17-19; Jn 20,19-31

### 28 APRIL

Jesus had sent Mary of Magdala to bring to the Apostles the joyful announcement of his resurrection, with a message of very pure new faith: *"Go to my brothers and say to them: "I am going up to my Father and your Father, my God and your God"*. The Father of Jesus is now the Father of the Apostles and also the God of Jesus is their God. The Apostle Thomas adds to this new truth of faith a second one. Jesus is his Lord and his God: *"My Lord and my God"*. Jesus is confessed in his eternal essence. He is his God and his Lord for Thomas. The Father is God and is his Father. Jesus is God and is his Lord. The Father and the Son, God the Father and God the Son are one God. We already know from the Prologue that the relationship between the Father and the Word that is God in the beginning and before God, always turned towards Him, is of Sonship for eternal generation. The Prologue also reveals to us that the Word became flesh and came to dwell among us to give us grace and truth. Jesus reveals that his Father and his God is now the Father and the God of the Apostles. Thomas confesses that Jesus is his Lord and his God. Then, it becomes necessary to ask: what does the confession of Thomas imply for the faith? It says that only if Jesus is the God and the Lord of man, the Father of Jesus is the Father and the God of man. If Jesus is not the God and the Lord, never his Father and his God, who is the only one true God, of Heaven and earth, might be our God and Father. Thus, Jesus becomes the only way to go to the true God and to the true Father. But it is not just a human way. It is divine and human, because He is true God and true man, He is the incarnate, crucified, risen God, in whom the Father, God, dwells bodily with the power of his divinity.

*On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. (Jesus) said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained." Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nail marks and put my hand into his side, I will not believe." Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed." Now Jesus did many other signs in the presence of (his) disciples that are not written in this book. But these are written that you may (come to) believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name.*

The Father of Jesus will necessarily have to be the Father of every man and so also the God of Jesus necessarily be the God of every man. But Jesus too must be the Lord and the God of every man. The Father and the God of Jesus will be the Father and the God of every man if Jesus is the God and the Lord of every man. It is in this faith the salvation of man, because it is for this faith, in Christ, with Christ, for Christ, that the eternal life of the Father, which is the eternal life of Christ, will be the eternal life of man. Here then is the purpose for which Christ came: to give us the eternal life of the Father that is in him and that is given for faith in him. Coming to this faith is also the purpose for which John wrote his Gospel: *"Jesus in the presence of his disciples, made many other signs that were not written in this book. But these were written so that you believe that Jesus is the Christ, the Son of God, and so that, believing, you have life in his name*". Now faith is perfect. If Christ is excluded from the relationship with the Father, man remains without eternal life. The Father has given eternal life only to his only Son. No one else has been constituted giver of his life by him. We believe in Christ, Messiah, Son of God, universal Mediator of grace and truth, we obtain eternal life in his name. It is eternal truth.

Mother of God, Angels and Saints do not allow humanity to be deprived of Christ Jesus.

## All things have been handed over to me by my Father

## 1 Jn 1,5- 2,2; Ps 102; Mt 11,25-30

### 29 APRIL

The Church lives with the Word. She lives letting herself be generated perennially by the Word. She lives by generating new children to God with the proclamation of the Word and through faith in it. If the Church separates herself from the Word, she separates herself from her essence, from her truth and from her life. Everything is for the Word, from the Word and in the Word. The Gospel is the life of the church. The Word is one, not two. The Gospel is one, not two. The truth is one, not two. We cannot separate between Word and Word, between the Gospel and the Gospel, between Truth and Truth and between Light and Light. A Word cannot be true in one part and false in another part. The Gospel cannot reveal the will of God in one part and in the other result not to be the will of God. Either it is entirely Gospel and Word of God or it is not. This truth also applies to Christ Jesus. Either he is all true in his every Word, or he is false in all his Word. He cannot be partly true and partly false. The Word of Jesus cannot be true when it is pronounced in the sacraments and then false when it reveals the other truths of salvation.

*Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish (Eph 5,25-27). Now the Spirit explicitly says that in the last times some will turn away from the faith by paying attention to deceitful spirits and demonic instructions through the hypocrisy of liars with branded consciences. They forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected when received with thanksgiving, for it is made holy by the invocation of God in prayer (Eph 5,15-17). Since you have purified yourselves by obedience to the truth for sincere mutual love, love one another intensely from a (pure) heart. You have been born anew, not from perishable but from imperishable seed, through the living and abiding word of God, for: "All flesh is like grass, and all its glory like the flower of the field; the grass withers, and the flower wilts; but the word of the Lord remains forever." This is the word that has been proclaimed to you (1Pt 1,22-25).*

If the Word of Jesus is all true, it must necessarily be true that he is the universal Mediator of all the Father and of all the Holy Spirit, of the essence of the Father and of the Holy Spirit. But not in the manner of a seller in a supermarket of religion. You enter it, ask what you need, take what you have bought and leave the store. The mediation of Christ is threefold: with Christ, for Christ and in Christ. For the faith in his Word, in his every Word and in all his Gospel. A single Word of the Gospel not believed places us outside the mediation of Lord Jesus. The Church announces the whole Gospel, without adding anything or taking anything away from it. She announces it with the power of the Holy Spirit. She preaches it full of the Holy Spirit in her heart, in her soul and in her Spirit; the Word and the Spirit regenerate the Church. The Word and the Spirit will always add new members to the community of believers.

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

If this Word of Jesus is declared false, even Jesus is declared false, because in this Word there is the whole truth of revelation, redemption, salvation, eternal life, consolation, comfort and hope for every man. Christ Jesus is the irreplaceable in the relationship between God and humanity. Man will never know God and never might he save a single man without Christ. Christ is the only bridge, he is the only God in the flesh, in whom and through whom God saves the man.

Mother of God, Angels and Saints, do not allow faith to be lost in the Word of Jesus.

## So that everyone who believes in him may have eternal life

## At 4,32-37; Ps 92; Jn 3,7b-15

### 30 APRILE

Jesus applies to himself the ancient figure of the serpent raised by Moses in the desert. However, we must affirm that between the figure and the reality there is the infinity of truth, grace, modality, form and essence. In the reality that the figure carries out everything is substantially different. Highlighting the different substance is the obligation of the believer in Christ Jesus.

*From Mount Hor they set out on the Red Sea road, to by-pass the land of Edom. But with their patience worn out by the journey, the people complained against God and Moses, "Why have you brought us up from Egypt to die in this desert, where there is no food or water? We are disgusted with this wretched food!" In punishment the Lord sent among the people saraph serpents, which bit the people so that many of them died. Then the people came to Moses and said, "We have sinned in complaining against the Lordand you. Pray the Lord to take the serpents from us." So Moses prayed for the people, and the Lord said to Moses, "Make a saraph and mount it on a pole, and if anyone who has been bitten looks at it, he will recover." Moses accordingly made a bronze serpent and mounted it on a pole, and whenever anyone who had been bitten by a serpent looked at the bronze serpent, he recovered (Num 21,4-9).*

The people murmurs against God and against Moses. The Lord sends poisonous snakes. They bite with bites leading to death. The people prays to Moses to ask God to remove the scourge. Moses prays and the Lord reveals to him what the antidote will be. He will have to make a bronze snake. Put it on a pole and raise it up in the camp. Who after having been bitten would have looked at the snake, would have remained alive. Life is from faith in the Word of God given to Moses. You obey the Word, you stay alive. The reality is infinitely different. The Father of heaven gives Jesus for the life of the world. Jesus is raised on Mount Golgotha ​​on the pole of the cross, as a Crucifix. Who looks at the Crucifix with faith, believing in his Word, obtains eternal life. Who does not look at Jesus with faith on the cross, remains in his death. He has already been bitten by the snake. He does not die because he does not look at Jesus. He dies because the poison already flows in his blood. Instead, he lives if he looks at Jesus with faith and becomes with him one life in Him. The reality is infinitely beyond the figure, the image and the ancient symbol. Faith in Christ Jesus is not "additional or completing or filling" with something that is lacking in man and that other religions do not have. Jesus does not make man become more man. He does not even add what is lacking in truth and grace. He is the grace, truth, life, light, holiness, peace, salvation and redemption. Man is bitten by the snake and death flows in his blood. One believes in Christ and he obtains eternal life. We do not believe in Christ, we remain in death. We do not add. We pass from death to life, from darkness to light, from slavery to freedom and from sin to grace.

*Do not be amazed that I told you, 'You must be born from above.' The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit." Nicodemus answered and said to him, "How can this happen?" Jesus answered and said to him, "You are the teacher of Israel and you do not understand this? Amen, amen, I say to you, we speak of what we know and we testify to what we have seen, but you people do not accept our testimony. If I tell you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? No one has gone up to heaven except the one who has come down from heaven, the Son of Man. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life."*

The difference in substance that exists between the figure and reality also becomes a difference in substance between those who believe in reality and those who do not believe. The different substance is eternal life. Jesus is the eternal life of every man. We believe in him, we live in him, we live for him, we become eternal life in him, for him and with him. We do not believe in him, we do not become one with him, we do not live for him, we it remains in death, in which we already find ourselves. This different in substance truth between Jesus and every other man, must be preached, announced and proclaimed to every man, out of great love, charity and mercy towards him. Leaving a man in death because we did not proclaim Christ to him, is a grave sin against his salvation and redemption. It is also a sin against eternal life.

Mother of God, Angels and Saints ensure that we never sin with omission against grace.