**NOVEMBER 2019**

***FIRST DECADE OF NOVEMBER***

## He began to teach them

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

### 1 NOVEMBER

It is a good thing to grasp the absolute novelty of the Beatitudes by comparing them with the Commandments of the Ancient Law. In the Two Tablets, only the fourth commandment was linked to a clear promise of the Lord. For all, the promise was a blessing for their observance and a curse for their disobedience.

*"Honour your father and your mother, that you may have a long life in the land which the Lord, your God, is giving you (Ex 20,12). "Thus, then, shall it be: if you continue to heed the voice of the Lord, your God, and are careful to observe all his commandments which I enjoin on you today, the Lord, your God, will raise you high above all the nations of the earth. When you hearken to the voice of the Lord, your God, all these blessings will come upon you and overwhelm you: "May you be blessed in the city, and blessed in the country! "Blessed be the fruit of your womb, the produce of your soil and the offspring of your livestock, the issue of your herds and the young of your flocks! "Blessed be your grain bin and your kneading bowl! "May you be blessed in your coming in, and blessed in your going out!  "The Lord will beat down before you the enemies that rise up against you; though they come out against you from but one direction, they will flee before you in seven. The Lord will affirm his blessing upon you, on your barns and on all your undertakings, blessing you in the land that the Lord, your God, gives you (Cf. Dt 28,1-69).*

In the Beatitudes it is no longer a matter of obedience, but the acquisition of a new essence, a new being and a new life. Soul, spirit, body must acquire the new spiritual dimension if they want to enter into the promise linked to each of the eight words of Lord Jesus. It is evident that the new essence and the new being are not the fruit of man's will, but the most pure work of the Holy Spirit that is accomplished in the sacraments of salvation. The first sacrament must necessarily be baptism. The words of Jesus are clear and unequivocal. The flesh is flesh. It remains flesh. The Spirit is Spirit and remains Spirit. Who is born of the Spirit is spirit.

*Jesus answered and said to him, "Amen, amen, I say to you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can a person once grown old be born again? Surely he cannot re-enter his mother's womb and be born again, can he?" Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit. What is born of flesh is flesh and what is born of spirit is spirit. Do not be amazed that I told you, 'You must be born from above.' The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit" (Jn 3,3-8).*

Here is the great difference between Commandments and Beatitudes: we move from the will to nature. The new nature is created by the Holy Spirit. He does not create it once and for all. He will have to create it every day. If we do not let ourselves be created day by day, the flesh kills the spiritual man and again the natural man, the son of Adam, triumphs.

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

The Beatitudes reveal to us how the new nature of Christ Jesus lives, a nature always governed by the Holy Spirit, a nature increasingly sanctified by him. Jesus is the saint who grows in holiness, the meek who grows in meekness, the pure of heart whose purity is beyond all human limits and so it is said of his mercy, his hunger and thirst for justice and poverty in spirit. The new nature lived in a new way every persecution, slander and lie. Even the cross has been lived in a different way than every other crucifix by Him. The centurion saw the difference and confessed that Jesus was the true son of God.

Mother of God, Angels and Saints, convince Christians to always let themselves ever be given new nature.

## Everything that the Father gives me will come to me

## Job 19,1.23-27a; Ps 25; Rm 5,5-11; Jn 6,37-40

### 2 NOVEMBER

From the ancient prophecy of Daniel we already know that the Father puts everything in the hands of the Incarnate Son or Son of man. This is the truth that is the mother of every truth. Let whoever were to deny it, know that he destroys the Old and New Testaments. This truth is the eternal essence of God, of Christ Jesus, of the Holy Spirit, of the Church and of every man.

*As I watched, Thrones were set up and the Ancient One took his throne. His clothing was snow bright, and the hair on his head as white as wool; His throne was flames of fire, with wheels of burning fire. A surging stream of fire flowed out from where he sat; Thousands upon thousands were ministering to him, and myriads upon myriads attended him. The court was convened, and the books were opened. As the visions during the night continued, I saw One like a son of man coming, on the clouds of heaven; When he reached the Ancient One and was presented before him, He received dominion, glory, and kingship; nations and peoples of every language serve him. His dominion is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed (Dn 7,9-10.13-14).*

In the Gospel according to John every conversion is a gift that the Father gives to Christ Jesus. What is valid for Christ Jesus is also valid for his Church. If the Church wants souls to be led to Christ, she must ask the Father with an uninterrupted prayer. But she must also elevate herself in holiness, in grace, in truth, in light, in justice and in mercy, so that no soul received is misplaced or lost.

*But you do not believe, because you are not among my sheep. My sheep hear my voice; I know them, and they follow me. I give them eternal life, and they shall never perish. No one can take them out of my hand. My Father, who has given them to me, is greater than all, and no one can take them out of the Father's hand. The Father and I are one" (Jn 10,26-30). 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 (Jn 13,1-5).*

*Everything of mine is yours and everything of yours is mine, and I have been glorified in them. And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world (Cf. Jn 17,10-24).*

Why does the Father today give souls to Christ, giving them to his body that is the Church? So that the Church today enlightens them with the Word of Christ Jesus, transforms them with her sacraments, sanctifies them with the Holy Spirit, gives them back to Christ Jesus purified, sanctified, raised in grace and truth, so that Christ may resurrect them in the last day. No soul given to the Church will have to be lost. She would be responsible for them.

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

It is right that every disciple of Jesus wonders: can the Lord entrust me with souls? How many souls have been lost for me, why have I not been a model and example of faith, hope, or charity for them? Can I ask the Lord for souls?

Mother of God, Angels and Saints arrange that no soul is lost for our fault.

## Because this man too is a descendant of Abraham

## Wis 11,22-12,2; Ps 144; 2 Ts 1,11- 2,2; Lk 19,1-10

### 3 NOVEMBER

When God gives his Word and a man believes in it, observing every condition required, then one has the right to receive all the goods promised by the Word. If salvation is given by faith in Christ, creed in Christ, I let myself be baptized in the name of the Father and of the Son and of the Holy Spirit, I become the son of God in Christ Jesus, by right, that is by justice, by God's obligation to keep his Word, I must enjoy eternal life. Faith is credited to me as a right, justice. God obliged himself.

*I mean that as long as the heir is not of age, he is no different from a slave, although he is the owner of everything, but he is under the supervision of guardians and administrators until the date set by his father. In the same way we also, when we were not of age, were enslaved to the elemental powers of the world. But when the fullness of time had come, God sent his Son, born of a woman, born under the law, to ransom those under the law, so that we might receive adoption. As proof that you are children, God sent the spirit of his Son into our hearts, crying out, "Abba, Father!" So you are no longer a slave but a child, and if a child then also an heir, through God (Gal 4,1-7).*

The Lord promised the children of Abraham the forgiveness in repentance and in the conversion of all their sins. In repentance and conversion one has the right to forgiveness. I did what the Lord asked of me. I obeyed his word. This truth is admirably treated by St. Paul in a special way in the Letter to the Romans.

*It was not through the law that the promise was made to Abraham and his descendants that he would inherit the world, but through the righteousness that comes from faith. For if those who adhere to the law are the heirs, faith is null and the promise is void. For the law produces wrath; but where there is no law, neither is there violation. For this reason, it depends on faith, so that it may be a gift, and the promise may be guaranteed to all his descendants, not to those who only adhere to the law but to those who follow the faith of Abraham, who is the father of all of us, as it is written, "I have made you father of many nations." He is our father in the sight of God, in whom he believed, who gives life to the dead and calls into being what does not exist. He believed, hoping against hope, that he would become "the father of many nations," according to what was said, "Thus shall your descendants be." He did not weaken in faith when he considered his own body as (already) dead (for he was almost a hundred years old) and the dead womb of Sarah. He did not doubt God's promise in unbelief; rather, he was empowered by faith and gave glory to God and was fully convinced that what he had promised he was also able to do. That is why "it was credited to him as righteousness." But it was not for him alone that it was written that "it was credited to him"; it was also for us, to whom it will be credited, who believe in the one who raised Jesus our Lord from the dead, who was handed over for our transgressions and was raised for our justification (Rm 4,13-25).*

Zacchaeus is said by Jesus son of Abraham. Whether the Pharisees want or not, he has the right to be forgiven. He saw Jesus. He heard his voice. He believed. He repented. He promised to return to the perfect justice even with the return, in case he stole something from someone, and by justice he must be accepted in the blessing.

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

Too bad that today this world has collapsed. There is neither right nor justice. There are miserable human thoughts that have destroyed every truth of revelation. The right is by nature.

Mother of God, Angels and Saints ensure that Christians return to the truth of their God.

## Invite the poor, the crippled, the lame, the blind

## Lk 14,12-14

### 4 NOVEMBER

Jesus invites every worshipper of the true God – Christ is worshipper of the true God through Christ, in Christ, with Christ, in the Holy Spirt – to do all things in view of his eternal reward. Working for a miserable glory in time is the most foolish and ignorant thing that may ever exist. Life can even last one hundred years, but what are these hundred years before eternity? The damned say that the time handed over to evil lasts like the air moved by an arrow. The air is divided in a moment and it is recomposed in a moment. Eternity is timeless. Minutes are endless and one cannot calculate the days.

*We, then, have strayed from the way of truth, and the light of justice did not shine for us, and the sun did not rise for us. We had our fill of the ways of mischief and of ruin; we journeyed through impassable deserts, but the way of the LORD we knew not. What did our pride avail us? What have wealth and its boastfulness afforded us? All of them passed like a shadow and like a fleeting rumor; Like a ship traversing the heaving water, of which, when it has passed, no trace can be found, no path of its keel in the waves. Or like a bird flying through the air; no evidence of its course is to be found - But the fluid air, lashed by the beat of pinions, and cleft by the rushing force Of speeding wings, is traversed: and afterward no mark of passage can be found in it. Or as, when an arrow has been shot at a mark, the parted air straightway flows together again so that none discerns the way it went through - Even so we, once born, abruptly came to nought and held no sign of virtue to display, but were consumed in our wickedness." (Wis 5,6-13).*

How does one work for the eternal reward? Putting all our spiritual and material possessions at the service of the poorest and needy brothers. One holds a banquet. Inviting the rich to be invited is vanity. It gives no eternal reward. The reward is the reciprocate invitation. Instead, one invites the poor, the crippled, the lame, the blind. They cannot repay. Not only. The Lord greatly blesses our time, too. Alms covers a multitude of sins and saves from death, protects from dangers, leads us to good ways. Nothing helps life on earth and nothing is more pleasing to God than alms.

Aside from charity, alms must be given by righteousness. Every gift, both spiritual and physical and material is of God. The Lord bestows his gifts. We put them to good use. By natural and supernatural right, God has the right to a part of them. The part of God is of the poor, of the miserable, of those who are in abject poverty. If we do not observe the right of God, all our possessions will go down the drain. God does not enjoy them and we do not, either. The warning of Haggai is also true for us. The right of God must always be observed, included the respect of the day of the Lord. We respect what is of God, God respects what is ours. We do not respect his day, can God ever bless our six days?

*Now thus says the LORD of hosts: Consider your ways! You have sown much, but have brought in little; you have eaten, but have not been satisfied; You have drunk, but have not been exhilarated; have clothed yourselves, but not been warmed; And he who earned wages earned them for a bag with holes in it. (Hg 1,5-6).*

Alms is true right of the Lord and every right obliges by righteousness. One is unrighteous, one must mend, if we take away from God his right. This truth must be taught.

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

With regard to righteousness, we are all in deficit. We lack in many things. We deprive our God of many things that are his. Either we mend, or He takes what is his. It belongs to Him by right. If we had eyes to read our life, we would see the presence of the divine blessing and its absence as well. Its presence is light.

Mother of God, Angels, Saints, ensure that the Christian desire to be healed from their blindness.

## Blessed is the one who will dine in the kingdom of God!

## Lk 14, 15-24

### 5 NOVEMBER

In the kingdom of God, both on earth and in the eternal heaven, one dines upon invitation. Therefore there is a profound difference between the ways of the Old Covenant and those of the New. In the Old one became offspring of Abraham through circumcision practised on the eighth day. One became people of the Lord through the Covenant established on Sinai and renewed from time to time, specially in the darkest and gloomiest moments. It was enough to observe the Commandments, the Law and one had the right to every blessing of God.

*The earth is the Lord’s, and everything in it, the world, and all who live in it; for he founded it on the seas and established it on the waters. Who may ascend the mountain of the Lord? Who may stand in his holy place? The one who has clean hands and a pure heart, who does not trust in an idol or swear by a false god. They will receive blessing from the Lord and vindication from God their Savior. Such is the generation of those who seek him, who seek your face, God of Jacob. Lift up your heads, you gates; be lifted up, you ancient doors, that the King of glory may come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, you gates; lift them up, you ancient doors, that the King of glory may come in. Who is he, this King of glory? The Lord Almighty— he is the King of glory. (Psal 24 (23) 1-10).*

In the New Testament one becomes children of the kingdom through the faith in Christ Jesus. One is nothing by birth. Everything is through faith. Faith is not reserved to one only people. By promise of God all people and nations have the right to be able to enter faith. One enters faith through preaching. One preaches the Word of Jesus, one announces his mystery, one lets others listen to his Gospel, whoever believes lets himself be baptised, becomes body of Christ, lives as true body of Christ, has the right to dine in the kingdom of God, dine on earth and in the blessed heaven. One dines in eternity if one dines in time.

*He said to them, "Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned. These signs will accompany those who believe: in my name they will drive out demons, they will speak new languages. They will pick up serpents (with their hands), and if they drink any deadly thing, it will not harm them. They will lay hands on the sick, and they will recover." So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs. (Mk 16,15-20).*

If the Apostles do not preach the Gospel to each creature, they are responsible of those who are lost. Commensurately to the received sacrament, the same responsibility rests on the baptised, confirmed, married, consecrated deacon and presbyter. Even on those who have been anointed with the anointing rests the responsibility of attesting the difference between the one who lives sorrow as a pagan and the one who lives it in the faith, in the hope, in the charity of Christ. If one does not invite, one sins of omission.

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

One invites. Whoever refuses takes on the responsibility of the exclusion from the kingdom. One does not invite. The Apostle of Christ Jesus and every other disciple are charged with the serious sin of a mission not fulfilled. The evangelizing mission is charged with eternal responsibilities. Either we save souls or we lose ours.

Mother of God, Angels, Saints, help the Christian live according to the truth of their mission.

## He cannot be my disciple

## Rm 13,8-10; Ps 111; Lk 14, 25-33

### 6 NOVEMBER

The following of Jesus is not without rules. The first rule is aimed at reaching the goal. We do not follow Jesus for the things of this world, but for the eternal ones. One enters heaven by walking the path of his Word, which is the Sermon on the Mount. One remains in the Word, he obeys it and enters the eternal kingdom. You come out of the Word, you walk through paths that lead to death today and tomorrow, on earth and in eternity. Nobody can change this rule. It lasts until the advent of the new heavens and the new earth. The Word is the chariot to Paradise.

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

Today this rule has been abrogated as a true Gospel code. It has been replaced by Christians by a non-rule. Heaven is for everyone. There is no way that leads to perdition, because there is no perdition. If there is no way to perdition, neither is there a way to Paradise. Paradise is given by nature and not by will. Naturally, we are men, naturally the end is Paradise. The will is cut off. It no longer exists concerning faith, charity, hope, morality or evil. A second rule for the missionaries of Jesus: they will have to eliminate the before of the call and always put themselves entirely, with heart, soul, spirit and body at the service of the mission.

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

The third rule concerns perseverance. Christ Jesus must always be in the first place in our life. You choose Him, you love Him and everything else must be loved from his Word and from his heart. The choice of Him must be until the end. Jesus is not chosen on a time basis or even for a stretch of road. You choose, you do not change your mind anymore. Who wants to choose him forever, let him do so. Otherwise let him withdraw from the choice from the first moment.

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

Mother of God, Angels and Saints ensure that we choose Christ Jesus every day for ever.

## This man welcomes sinners and eats with them

## Rm 14,7-12; Ps 26; Lk 15,1-10

### 7 NOVEMBER

The God of Abraham, the God of the prophets, the God who is the Father of our Lord Jesus Christ, awaits with infinite patience that the sinner is converted. Not only does he wait, he sends his prophets without interruption to invite every man to conversion. Even though he knows that hearts are rebellious and obstinate, the God of Abraham always sends his prophets.

*For with you great strength abides always; who can resist the might of your arm? Indeed, before you the whole universe is as a grain from a balance, or a drop of morning dew come down upon the earth. But you have mercy on all, because you can do all things; and you overlook the sins of men that they may repent. For you love all things that are and loathe nothing that you have made; for what you hated, you would not have fashioned. And how could a thing remain, unless you willed it; or be preserved, had it not been called forth by you? But you spare all things, because they are yours, O Lord and lover of souls, for your imperishable spirit is in all things! Therefore you rebuke offenders little by little, warn them, and remind them of the sins they are committing, that they may abandon their wickedness and believe in you, O Lord! (Wis 11,21-12,3). Son of man, stand up! I wish to speak with you. As he spoke to me, spirit entered into me and set me on my feet, and I heard the one who was speaking say to me: Son of man, I am sending you to the Israelites, rebels who have rebelled against me; they and their fathers have revolted against me to this very day. Hard of face and obstinate of heart are they to whom I am sending you. But you shall say to them: Thus says the Lord God! And whether they heed or resist - for they are a rebellious house - they shall know that a prophet has been among them. But as for you, son of man, fear neither them nor their words when they contradict you and reject you, and when you sit on scorpions. Neither fear their words nor be dismayed at their looks, for they are a rebellious house. (But speak my words to them, whether they heed or resist, for they are rebellious.) As for you, son of man, obey me when I speak to you: be not rebellious like this house of rebellion, but open your mouth and eat what I shall give you. It was then I saw a hand stretched out to me, in which was a written scroll which he unrolled before me. It was covered with writing front and back, and written on it was: Lamentation and wailing and woe! (Ez 2,1-10).*

To this most pure truth which other higher truth does Jesus add through the story of either the lost sheep or the lost coin? He adds the notion of property. As every man is of God, every man is also of every other man. As God wants the salvation of his man. So must man want the salvation of his man. The salvation of man, for man, is the salvation of his very self. Whoever does not love the salvation of every man does not love the God of Abraham, the God of the prophets, the God who is the Father of our Lord Jesus Christ. For the salvation of men the Father gave his only Son. Every one of his children, in his Son, must let himself be given by the Father.

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

Every true worshiper of God must manifest God through his life. If every sinner is God’s and He wants his salvation, every man must be the true worshiper of God and he too must want his salvation. The true God gives his only Son for the redemption of humanity, every son of God by adoption must let himself be given by him for the redemption of his brothers. Whoever does not manifest God is not a true worshiper of God.

Mother of God, Angels and Saints arrange that every Christian manifests Christ in his life.

## How much do you owe my master?

## Rm 15,14-21; Ps 97; Lk 16,1-8

### 8 NOVEMBER

God created the present of man, but placed the future, both the ones in time and eternity, not in his hands, in his will and in his choices, but in the listening to his voice and in the obedience to his will. You listen to God! Your future is in life. You do not listen to God! Your future is in death. You obey! You live. You disobey! You die.

*The LORD God gave man this order: "You are free to eat from any of the trees of the garden except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die" (Gen 2,16-17).*

*"Here, then, I have today set before you life and prosperity, death and doom. If you obey the commandments of the Lord, your God, which I enjoin on you today, loving him, and walking in his ways, and keeping his commandments, statutes and decrees, you will live and grow numerous, and the Lord, your God, will bless you in the land you are entering to occupy. If, however, you turn away your hearts and will not listen, but are led astray and adore and serve other gods, I tell you now that you will certainly perish; you will not have a long life on the land which you are crossing the Jordan to enter and occupy. I call heaven and earth today to witness against you: I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live, by loving the Lord, your God, heeding his voice, and holding fast to him. For that will mean life for you, a long life for you to live on the land which the Lord swore he would give to your fathers Abraham, Isaac and Jacob" (Dt 30,15-20).*

*The Lord from the earth created man, and in his own image he made him. Limited days of life he gives him and makes him return to earth again. He endows man with a strength of his own, and with power over all things else on earth. He puts the fear of him in all flesh, and gives him rule over beasts and birds. He forms men's tongues and eyes and ears, and imparts to them an understanding heart. With wisdom and knowledge he fills them; good and evil he shows them. He looks with favour upon their hearts, and shows them his glorious works, That they may describe the wonders of his deeds and praise his holy name. He has set before them knowledge, a law of life as their inheritance; An everlasting covenant he has made with them, his commandments he has revealed to them. His majestic glory their eyes beheld, his glorious voice their ears heard. He says to them, "Avoid all evil"; each of them he gives precepts about his fellow men (Sir 17,1-14).*

Man's future is from listening to the voice of his God and from obedience to his every Word. There are the goods of this world. What are they for? To prepare with them a future of blessing for us on earth and a future of eternal joy in Paradise. How might this happen? Making them an instrument at the service of faith, hope and charity. The goods are not ours, but God's. We use the goods of God for our true future of blessing. It is wisdom and it is intelligence. The dishonest administrator uses the assets of the master to get a good future over time. Jesus offers it to us as an example of cunning so that we honestly procure ourselves a true eternal good. Not only are the goods, but also the fruits of God. We give the fruits in alms and it is the Paradise.

*Then he also said to his disciples, "A rich man had a steward who was reported to him for squandering his property. He summoned him and said, 'What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.' The steward said to himself, 'What shall I do, now that my master is taking the position of steward away from me? I am not strong enough to dig and I am ashamed to beg. I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.' He called in his master's debtors one by one. To the first he said, 'How much do you owe my master?' He replied, 'One hundred measures of olive oil.' He said to him, 'Here is your promissory note. Sit down and quickly write one for fifty.' Then to another he said, 'And you, how much do you owe?' He replied, 'One hundred kors of wheat.' He said to him, 'Here is your promissory note; write one for eighty.' And the master commended that dishonest steward for acting prudently. "For the children of this world are more prudent in dealing with their own generation than are the children of light.*

Mother of God, Angels and Saints, make us use wisely every good in sight of Heaven.

## But he was speaking about the temple of his body

## Ez 47,1-2.8-9.12 or 1Cor3,9b-11.16-17; Ps 45; Jn 2,13-22

### 9 NOVEMBER

By purifying the temple, Christ Jesus performs the work of true prophets. He reveals himself as the prophet of God among his people. The prophets always shouted against the falsity of a cult separate from obedience to the Law of the Lord. No worship is pleasing to God if offered in the transgression of his Commandments. In Malachi it is said with infinite clarity that the altar of the Lord is covered with tears because of the repudiation that is committed in his people. One cannot love God and repudiate his law on marriage, which is an inviolable law forever. Indissolubility is the eternal truth of marriage. The law is violated. You go to the temple. The temple is profaned.

*Have we not all the one Father? Has not the one God created us? Why then do we break faith with each other, violating the covenant of our fathers? Judah has broken faith; an abominable thing has been done in Israel and in Jerusalem. Judah has profaned the temple which the Lord loves, and has married an idolatrous woman. May the Lord cut off from the man who does this both witness and advocate out of the tents of Jacob, and anyone to offer sacrifice to the Lord of hosts! This also you do: the altar of the Lord you cover with tears, weeping and groaning, Because he no longer regards your sacrifice nor accepts it favourably from your hand; And you say, "Why is it?" -  Because the Lord is witness between you and the wife of your youth, With whom you have broken faith though she is your companion, your betrothed wife. Did he not make one being, with flesh and spirit: and what does that one require but godly offspring? You must then safeguard life that is your own, and not break faith with the wife of your youth. For I hate divorce, says the Lord, the God of Israel, And covering one's garment with injustice, says the Lord of hosts; You must then safeguard life that is your own, and not break faith (Mal 2,10-16).*

The Jews understand what Jesus had done and ask for a sign that attests He is the true prophet of the living God. The prophet must not give signs. The sign of the prophet is the word uttered by Him that is fulfilled. Jesus does not deny them the sign. He gives them that of his death and resurrection. They will kill him and He will rise after three days. However, he gives it to them, not in a clear way, but speaking by image: "You destroy this temple - he refers to the temple of his body - and I will rebuild it in three days". Since it is a conditioned sign, its fulfilment requires the work of the Jews and of Christ Jesus. The Jews must destroy the temple, not Christ Jesus. Christ Jesus must rebuild it on the third day, not the Jews. To everyone his work. All the work of salvation is accomplished on a conditioned work that must necessarily be done by two subjects: man and God. Today, in the work of true life, man has taken away man as an acting agent. He left only God. But God cannot act if man does not act. Man acts and God also acts. Man does not act and neither does God.

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

The poverty of our Christianity, its great spiritual misery is in having taken away from man his responsibility in the work of salvation that is together of man and God, of the creature and of the Creator, of the servant and of the Lord. Either we put man at the centre of the work of salvation, through obedience to every Word of God, or there will be salvation for no one. Neither God alone nor man alone. God and man together.

Mother of God, Angels and Saints arrange that every man is at the centre of the mystery of salvation.

## Neither marry nor are given in marriage

## 2Mac 7,1-2.9.14; Ps 16; 2Ts 2,16-3,5; Lk 20,27-38

### 10 NOVEMBRE

When the principle on which an argument is constructed is false, all the conclusions drawn from the argument are false. False principle, false deductions. It is enough for Jesus to say that after death, neither wife nor husband is taken and all the Sadducees' speech falls. It is a rule that applies to the Sadducees of yesterday but also to the Sadducees of today. Today it is sufficient to say that many theological deductions are raised on the sand of false principles or contrary to the revealed truth and all is declared at once not relating to the true Word of the Lord. They are human and not divine thoughts, of the earth and not of the sky, of darkness and not of light.

On what true principles of faith, revelation, sacred doctrine and deposit of the truth, do almost all the moral, spiritual, ecclesial, ascetic and redemptive conclusions of our day find justification? It is enough to remind the very pure Word of Jesus and their falseness, lies and darkness will appear. But the human mind knows how to do these and other things. It succeeds in reducing all the Word of the Lord to a lie, naturally by appealing to the name of the Lord, but lying against Him and saying false testimonies. Through the prophet Jeremiah, the Lord reveals to us this historical condition in which his Word lives. The man's lying word can make a darkness of his light.

*How can you say, "We are wise, we have the law of the Lord"? Why, that has been changed into falsehood by the lying pen of the scribes! The wise are confounded, dismayed and ensnared; Since they have rejected the word of the Lord, of what avail is their wisdom? Therefore, I will give their wives to strangers, their fields to spoilers. Small and great alike, all are greedy for gain, prophet and priest, all practice fraud. They would repair, as though it were nought, the injury to the daughter of my people: "Peace, peace!" they say, though there is no peace. They are odious; they have done abominable things, yet they are not at all ashamed, they know not how to blush (Jer 8,8-12).*

The adhesion of the mind, of the heart, of the soul and of the spirit must be given not to a part, but to all the Word of the Lord. When can this happen? When you want to be converted to it. If the will to get converted is lacking, the Word of the Lord will always be reduced to a lie. In this Pharisees, scribes, Sadducees were masters. But while Pharisees and scribes deprived the Word of its eternal truth placed by the Holy Spirit in it, the Sadducees also removed entire books from the Scriptures and a great many truths to the deposit of the right faith. They did not believe in the Angels either. Even the Deutero-canonical books were not considered belonging to the Holy Scriptures by them. Starting from their mind and not from revelation, they accepted what was convenient to their thoughts, but always conformed to their mind, and rejected what was not convenient, using quibbles fruit of their sin and wickedness cunning.

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

Resurrection belongs to the essence of revelation, because it is the essence of God's eternal love for man. Without resurrection there exists neither true redemption nor any soteriology might be called human. Man is the unity of one body and one soul forever, for time and for eternity. Other truths do not belong to the true God.

Mother of God, Angels and Saints, free us from all falsehood about God and man, today and always.

**NOVEMBER 2019**

***SECOND DECADE OF NOVEMBER***

## Be on your guard!

## Wis 1,1-7; Ps 138; Lk 17,1-6

### 11 NOVEMBER

We can compare the scandal to a match with which a pile of dry leaves is lit in a forest. In a short time, the flames, powered by the strong wind, ignite the whole forest. It takes centuries for a forest to grow. A few hours were sufficient to be reduced to ashes. It took centuries to build true morality, according to God, in the hearts of men. Only a few years of scandals made of words and deeds sufficed and we are erasing the signs of the true God in the heart of all humanity. Today evil is spread with ever new diabolical art. Satan is truly being dressed as an angel of charity, mercy, welcome, compassion, equality, indifference and vagueness, to overthrow the Law of the Lord, his Word, the only source of truth and justice, of right and of obedience to grace.

By dressing as an angel of love Satan has succeeded in erasing from religion all truths of the mystery of the Trinity, Incarnation, Redemption, Salvation, Justification, Sanctification, Obedience, Sacred Scripture, Justice, Eternal Life, Paradise, Hell, Church, Evangelizing Mission, Sacraments, Deposit of faith and Morality. Having lost the richness of Revelation, necessarily idolatry with the universal immorality that brings with it has taken over in its place. Is there any possibility in this sea of ​​falsehood and of theological, soteriological, anthropological and eschatological lies to remain steadfast in faith and in its truths? The only viable way is that which Saint Paul gives us in the Letter to the Ephesians: wearing the armour of God. But who can wear it if today the very faith in the Word of Scripture has failed? Let him wear this armour of God who still believes. By wearing it, he can indicate it to others.

*Finally, draw your strength from the Lord and from his mighty power. Put on the armour of God so that you may be able to stand firm against the tactics of the devil. For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens. Therefore, put on the armour of God, that you may be able to resist on the evil day and, having done everything, to hold your ground. So stand fast with your loins girded in truth, clothed with righteousness as a breastplate, and your feet shod in readiness for the gospel of peace. In all circumstances, hold faith as a shield, to quench all (the) flaming arrows of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the word of God. With all prayer and supplication, pray at every opportunity in the Spirit. To that end, be watchful with all perseverance and supplication for all the holy ones and also for me, that speech may be given me to open my mouth, to make known with boldness the mystery of the gospel for which I am an ambassador in chains, so that I may have the courage to speak as I must (Eph 6,10-20).*

Since the soul is personal, everyone must be careful with himself. He cannot risk eternal perdition. But even this truth Satan, dressed as an angel of mercy, has taken away from the heart Christians. Being in the end all saved, what is the use of being attentive to ourselves? There are no external dangers to avoid. All roads lead to Heaven.

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

Once there was the crisis of the individual. The Church intervened. She declared falsehood false and said the truth true. Everyone knew what was true and what was false. Today it is the Church herself that no longer declares falsehood false and does not say the truth true. It is not the individual who is without any defence anymore, but the whole community, indeed humanity itself. The individual can live the truth, but he can no longer defend it. Everyone has the right to be false.

Mother of God, Angels and Saints ensure that the defenders of the truth resume their ministry.

## When you have done all you have been commanded

## Lk 17,7-10

### 12 NOVEMBER

What was commanded to man? The answer comes to us through the prophet Micah. This man would like to do many things for his Lord. However, they were not commanded by Him. They are not pleasing to Him. They are not from his will, heart, mind.

*With what shall I come before the LORD, and bow before God most high? Shall I come before him with holocausts, with calves a year old? Will the LORD be pleased with thousands of rams, with myriad streams of oil? Shall I give my first-born for my crime, the fruit of my body for the sin of my soul? You have been told, O man, what is good, and what the LORD requires of you: Only to do right and to love goodness, and to walk humbly with your God. Hark! the LORD cries to the city. (It is wisdom to fear your name!) Hear, O tribe and city council, You whose rich men are full of violence, whose inhabitants speak falsehood with deceitful tongues in their heads! Am I to bear any longer criminal hoarding and the meager ephah that is accursed? Shall I acquit criminal balances, bags of false weights? Rather I will begin to strike you with devastation because of your sins. You shall sow, yet not reap, tread out the olive, yet pour no oil, and the grapes, yet drink no wine. You shall eat, without being satisfied, food that will leave you empty; What you acquire, you cannot save; what you do save, I will deliver up to the sword. You have kept the decrees of Omri, and all the works of the house of Ahab, and you have walked in their counsels; Therefore I will deliver you up to ruin, and your citizens to derision; and you shall bear the reproach of the nations. (Mi 6,6-16).*

What has the Lord asked the children of Israel? The perfect observance of his Law, of his Statutes and Commandments. God only asks obedience, the complete obedience to his entire Law. He asks nothing else, nothing else should be done. What does Jesus ask his disciples? That they may put his Word into practice. He asks for the perfect obedience to his Gospel, demands the complete obedience, without ever failing. When our obedience is perfect, then one must declare himself unprofitable servants. Why unprofitable? Because our God will do every other thing on our behalf, according to his promise.

*Unless the Lord builds the house, the builders labor in vain. Unless the Lord watches over the city, the guards stand watch in vain. In vain you rise early and stay up late, toiling for food to eat— for he grants sleep to[a] those he loves. Children are a heritage from the Lord, offspring a reward from him. Like arrows in the hands of a warrior are children born in one’s youth. Blessed is the man whose quiver is full of them. They will not be put to shame when they contend with their opponents in court. (Psal 127 (126) 1-5).*

If the Lord does not put his blessing, the sky will be bronze, the ground of iron, trees of rock, plants of marble, souls of stubble, all other thing becomes chuff for us. While when one does all things from the obedience to the Word, the blessing of the Lord fills heart, soul, spirit, mind, house. One has nothing in blessing and nothing is everything. In the non-blessing, one has everything and everything turns into nothing. One eats, but is not satisfied, one drinks but does not quench his thirst, one covers himself but does not shelter.

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

One of the commitments linked to the apostolic mission is that of teaching not the Gospel, but to live the Gospel, showing how it must be lived in every moment of our daily existence. One must teach to obey the Gospel, obeying. If one does not obey, one cannot teach how one obeys, either. Jesus has asked the denial and has denied Himself. He has asked to take the cross and He has taken it. He has asked to live the Word and He has lived it entirely, without neglecting not even a comma. He is the true unprofitable servant. He has done what He was asked to do. The Father has done every other thing on his behalf: He has raised Him in the highest heaven and has made Him Lord.

Mother of God, Angels, Saints, let our obedience to the Gospel be perfect.

## Jesus, Master! Have pity on us!

## Wis 6,1-11; Ps 81; Lk 17,11-19

### 13 NOVEMBER

The ten lepers are a symbol of those who approach the Lord because they are in need of some grace. If they were not in need, they would never approach him. They are in need and they resort to him. Merciful, piteous and full of compassion, Jesus grants grace. He donates what you ask. However, he asks that the ritual laws be observed. Once the miracle has been given, nine go their own way. One returns to thank his benefactor. But is it enough to thank to be in the faith that saves? The faith that saves is when we pass from the request for the body to the request for the soul. However, for this it is no longer enough to observe the ritual rules, we must enter into full obedience to the Word of the Lord. We must move from the miracle to the Gospel. The miracle is not the end. It is the means that must bring us into the Gospel. We can define it as a cart. You climb on the cart not to turn yourselves around, but to reach a precise destination. The goal of the miracle chariot is landing in the Gospel, in the Word of Jesus and in his Commandment. True salvation is in the Word. In the Gospels we rarely witness this landing in the Word. But it happens.

*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 (Jn 4,46-54).*

Watching that from the grace obtained one passes into the Gospel is the obligation of every minister of the Word and of every other disciple of Jesus that invites to go to Christ the Lord or even to the Mother of God or the saints to receive a grace, a miracle, a special blessing or liberation from some evil. If we do not pass into the Gospel, the eternal salvation of the soul is at risk. Jesus says: "What use is it to a man to gain the whole world and then lose his soul?" Is it worthwhile to be healed of the leprosy of the body and to remain in the leprosy of the soul and of the spirit because the Commandments and the Law of the Lord are transgressed? Jesus always revealed not only the uselessness of the miracle, but also the highest eternal responsibility for those who did not convert to the Gospel. The miracle has only this purpose: helping conversion.

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

God, the Lord, puts man in a position to approach him to ask for a grace. He gives grace to attest to his truth and the truth of all his Word. Once the grace is obtained, the invisible work of the Lord ends, the visible work of the ministers of the Word and of every other disciple of Jesus begins. They must help the one who has received grace to place himself in the Word, in the Gospel, to live in the body of Christ, to be true son of the Church and her true missionary to indicate to many others the way of true life. This is what happened with the Woman of Samaria: Jesus healed her spirit and she immediately brought her whole village to Him. The miracle was a true sign of faith.

Mother of God, Angels and Saints arrange that every prayer answered becomes true salvation.

## Do not go off, do not run in pursuit

## Wis 7,22- 8,1; Ps 118; Lk 17,20-25

### 14 NOVEMBER

The Christ of God has come. He fulfilled his mission. With the ascension his presence among us became invisible. He will never return into a body of flesh. However, he can be manifested to single persons. Saul is the great witness of it.

*Now Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in Damascus, that, if he should find any men or women who belonged to the Way, he might bring them back to Jerusalem in chains. On his journey, as he was nearing Damascus, a light from the sky suddenly flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" He said, "Who are you, sir?" The reply came, "I am Jesus, whom you are persecuting. Now get up and go into the city and you will be told what you must do." The men who were travelling with him stood speechless, for they heard the voice but could see no one. Saul got up from the ground, but when he opened his eyes he could see nothing; so they led him by the hand and brought him to Damascus. For three days he was unable to see, and he neither ate nor drank. There was a disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Get up and go to the street called Straight and ask at the house of Judas for a man from Tarsus named Saul. He is there praying, and (in a vision) he has seen a man named Ananias come in and lay (his) hands on him, that he may regain his sight." But Ananias replied, "Lord, I have heard from many sources about this man, what evil things he has done to your holy ones in Jerusalem. And here he has authority from the chief priests to imprison all who call upon your name." But the Lord said to him, "Go, for this man is a chosen instrument of mine to carry my name before Gentiles, kings, and Israelites, and I will show him what he will have to suffer for my name." So Ananias went and entered the house; laying his hands on him, he said, "Saul, my brother, the Lord has sent me, Jesus who appeared to you on the way by which you came, that you may regain your sight and be filled with the holy Spirit." Immediately things like scales fell from his eyes and he regained his sight. He got up and was baptized, and when he had eaten, he recovered his strength (At 9, 1-19).*

We know that Jesus will come in the last day in a universal visibility. But nobody knows the day or even the hour. St. Paul speaks of it but in a mysterious way.

*We ask you, brothers, with regard to the coming of our Lord Jesus Christ and our assembling with him, not to be shaken out of your minds suddenly, or to be alarmed either by a "spirit," or by an oral statement, or by a letter allegedly from us to the effect that the day of the Lord is at hand. Let no one deceive you in any way. For unless the apostasy comes first and the lawless one is revealed, the one doomed to perdition, who opposes and exalts himself above every so-called god and object of worship, so as to seat himself in the temple of God, claiming that he is a god - do you not recall that while I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his time. For the mystery of lawlessness is already at work. But the one who restrains is to do so only for the present, until he is removed from the scene. And then the lawless one will be revealed, whom the Lord (Jesus) will kill with the breath of his mouth and render powerless by the manifestation of his coming, the one whose coming springs from the power of Satan in every mighty deed and in signs and wonders that lie, and in every wicked deceit for those who are perishing because they have not accepted the love of truth so that they may be saved. Therefore, God is sending them a deceiving power so that they may believe the lie, that all who have not believed the truth but have approved wrongdoing may be condemned (2Ts 2,1-12).*

Jesus warns us. He will never come back into the flesh. Every Messiah in the flesh is false.

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

When Jesus comes, no one will tell another one. Everyone will see him at the same time.

Mother of God, Angels and Saints ensure that we not fall into the traps of false prophets.

## Fire and brimstone rained from the sky to destroy them all

## Wis 13,1-9; Ps 18; Lk 17,26-37

### 15 NOVEMBER

When will the Lord come? When will each of us pass from time to eternity? When will new skies and new earth come? When will Kingdom of God and kingdom of the prince of the world be separated forever? Jesus does not give any answer. However, he offers us two examples that say suddenness and unpredictability of the last events: the universal deluge and the destruction of Sodom and Gomorrah. A moment before people were alive, a moment later they were already in death because they were devoured by the water or fire and brimstone fallen from the sky. From time to eternity time is very short. It suffices a second.

*As soon as the seven days were over, the waters of the flood came upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month: it was on that day that All the fountains of the great abyss burst forth, and the floodgates of the sky were opened. For forty days and forty nights heavy rain poured down on the earth. On the precise day named, Noah and his sons Shem, Ham, and Japheth, and Noah's wife, and the three wives of Noah's sons had entered the ark, together with every kind of wild beast, every kind of domestic animal, every kind of creeping thing of the earth, and every kind of bird. Pairs of all creatures in which there was the breath of life entered the ark with Noah. Those that entered were male and female, and of all species they came, as God had commanded Noah. Then the Lord shut him in.*

*The flood continued upon the earth for forty days. As the waters increased, they lifted the ark, so that it rose above the earth. The swelling waters increased greatly, but the ark floated on the surface of the waters. Higher and higher above the earth rose the waters, until all the highest mountains everywhere were submerged, the crest rising fifteen cubits higher than the submerged mountains. All creatures that stirred on earth perished: birds, cattle, wild animals, and all that swarmed on the earth, as well as all mankind. Everything on dry land with the faintest breath of life in its nostrils died out. The Lord wiped out every living thing on earth: man and cattle, the creeping things and the birds of the air; all were wiped out from the earth. Only Noah and those with him in the ark were left. The waters maintained their crest over the earth for one hundred and fifty days (Gen 7,10-24).*

*The sun was just rising over the earth as Lot arrived in Zoar; at the same time the Lord rained down sulphurous fire upon Sodom and Gomorrah (from the Lord out of heaven). He overthrew those cities and the whole Plain, together with the inhabitants of the cities and the produce of the soil. But Lot's wife looked back, and she was turned into a pillar of salt. Early the next morning Abraham went to the place where he had stood in the Lord’s presence. As he looked down toward Sodom and Gomorrah and the whole region of the Plain, he saw dense smoke over the land rising like fumes from a furnace. Thus it came to pass: when God destroyed the Cities of the Plain, he was mindful of Abraham by sending Lot away from the upheaval by which God overthrew the cities where Lot had been living (Gen 19,23-29).*

Since there is not even time to repent, to ask forgiveness, to invoke the Lord's mercy, we must always be ready to leave time. There is no longer any possibility of repentance in eternity. There is only space for eternal judgment there.

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

We are all warned. The Word of Jesus is eternally true. No man has power over it. Let those who modify or change it assume their eternal responsibilities.

Mother of God, Angels and Saints arrange that Christians believe with convinced faith in the Word.

## Render a just decision for me against my adversary

## Wis 18,14-16; 19,6-9; Ps 104; Lk 18,1-8

### 16 NOVEMBER

From the Gospel we know that Jesus has always listened to every prayer addressed to him. No one ever cried to his heart and was disappointed by him. Listening was immediate, even if at times who addressed Him was put to the test. On prayer St. Paul reveals us many truths. The Lord has not heard one of his prayers with which he demands the liberation from the angel of Satan sent to slap him so that he did not mount in pride. The thorn in the flesh was needed to keep him always humble.

*Therefore, that I might not become too elated, a thorn in the flesh was given to me, an angel of Satan, to beat me, to keep me from being too elated. Three times I begged the Lord about this, that it might leave me, but he said to me, "My grace is sufficient for you, for power is made perfect in weakness." I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me. Therefore, I am content with weaknesses, insults, hardships, persecutions, and constraints, for the sake of Christ; for when I am weak, then I am strong (2Cor 12,7-10).*

In the Letter to the Philippians he teaches that prayer is always granted with the gift of peace. He wonders why the heart is not at peace. You get peace, the end of prayer fails. Instead, in the Letter to the Romans he says that the man of God should always ask the Holy Spirit to uplift his prayer to our Father in his stead. While in the First Letter to Timothy he gives the rules for a true Christian prayer.

*Rejoice in the Lord always. I shall say it again: rejoice! Your kindness should be known to all. The Lord is near. Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus (Phil 4,4-7). In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God's will (Rm 8,26-27). First of all, then, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone, for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity. This is good and pleasing to God our saviour, who wills everyone to be saved and to come to knowledge of the truth. For there is one God. There is also one mediator between God and the human race, Christ Jesus, himself human, who gave himself as ransom for all. This was the testimony at the proper time. For this I was appointed preacher and apostle (I am speaking the truth, I am not lying), teacher of the Gentiles in faith and truth (1Tm 2,1-7).*

The omnipotence of injustice and the nullity of an insistent demand collide in the parable of the unjust judge and the widow. The nullity of insistent prayer wins. Jesus reveals to us that his Father always lets himself be overcome by insistence. His omnipotence is always right and immediately comes to the aid of those who invoke him.

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

Why should one insist with the Lord? Because the insistence shows the degree of urgency or necessity of the grace we ask. If something is really necessary or indispensable for us, prayer will be insistent. If the thing is only accessory to us, the prayer will be ancillary. The requested thing may even not be there.

Mother of God, Angels and Saints, teach the disciples of Jesus the science of prayer.

## See that you not be deceived

## Mal 3,19-20a; Ps 97; 2Ts 3.7-12; Lk 21,5-19

### 17 NOVEMBER

St. Paul asks the Thessalonians not to let themselves be deceived about the coming of Christ the Lord. He will come like a thief, without warning, without knowing either times or moments. Every warning is a false prophecy. History punctually denies it.

*Concerning times and seasons, brothers, you have no need for anything to be written to you. For you yourselves know very well that the day of the Lord will come like a thief at night. When people are saying, "Peace and security," then sudden disaster comes upon them, like labour pains upon a pregnant woman, and they will not escape. But you, brothers, are not in darkness, for that day to overtake you like a thief. For all of you are children of the light and children of the day. We are not of the night or of darkness. Therefore, let us not sleep as the rest do, but let us stay alert and sober (1Ts 5,1-6). We ask you, brothers, with regard to the coming of our Lord Jesus Christ and our assembling with him, not to be shaken out of your minds suddenly, or to be alarmed either by a "spirit," or by an oral statement, or by a letter allegedly from us to the effect that the day of the Lord is at hand (2Ts 2,1-2).*

Saint Peter reassures Christians. Time is given by God to bring our sanctification to fulfilment. He delays his coming for great mercy. He does not want anyone to be lost and for this he allows time for repentance and conversion.

*Know this first of all, that in the last days scoffers will come (to) scoff, living according to their own desires and saying, "Where is the promise of his coming? From the time when our ancestors fell asleep, everything has remained as it was from the beginning of creation." They deliberately ignore the fact that the heavens existed of old and earth was formed out of water and through water by the word of God; through these the world that then existed was destroyed, deluged with water. The present heavens and earth have been reserved by the same word for fire, kept for the day of judgment and of destruction of the godless. But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years and a thousand years like one day. The Lord does not delay his promise, as some regard "delay," but he is patient with you, not wishing that any should perish but that all should come to repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a mighty roar and the elements will be dissolved by fire, and the earth and everything done on it will be found out. Since everything is to be dissolved in this way, what sort of persons ought (you) to be, conducting yourselves in holiness and devotion, waiting for and hastening the coming of the day of God, because of which the heavens will be dissolved in flames and the elements melted by fire. But according to his promise we await new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you await these things, be eager to be found without spot or blemish before him, at peace. And consider the patience of our Lord as salvation, as our beloved brother Paul, according to the wisdom given to him, also wrote to you, speaking of these things as he does in all his letters. In them there are some things hard to understand that the ignorant and unstable distort to their own destruction, just as they do the other scriptures (Cf. 2Pt 3,3-16).*

There is no other Messiah who comes in history. The Messiah is only one: Lord Jesus. Wars, plagues, earthquakes, famines, persecutions and martyrs, are not a sign of his coming. When he comes, it will be like a flash of lightning in the skies. He will be seen by everyone at the same time. In this history, the Christian must always bear witness.

*While some people were speaking about how the temple was adorned with costly stones and votive offerings, he said, "All that you see here - the days will come when there will not be left a stone upon another stone that will not be thrown down." Then they asked him, "Teacher, when will this happen? And what sign will there be when all these things are about to happen?" He answered, "See that you not be deceived, for many will come in my name, saying, 'I am he,' and 'The time has come.' Do not follow them! When you hear of wars and insurrections, do not be terrified; for such things must happen first, but it will not immediately be the end." Then he said to them, "Nation will rise against nation, and kingdom against kingdom. There will be powerful earthquakes, famines, and plagues from place to place; and awesome sights and mighty signs will come from the sky. "Before all this happens, however, they will seize and persecute you, they will hand you over to the synagogues and to prisons, and they will have you led before kings and governors because of my name. It will lead to your giving testimony. Remember, you are not to prepare your defence beforehand, for I myself shall give you a wisdom in speaking that all your adversaries will be powerless to resist or refute. You will even be handed over by parents, brothers, relatives, and friends, and they will put some of you to death. You will be hated by all because of my name, but not a hair on your head will be destroyed. By your perseverance you will secure your lives.*

Mother of God, Angels and Saints arrange that every Christian is wise in the things of faith.

## Truly, you are the Son of God

## At 28,11-16.30-31; Ps 97; Mt 14,22-33

### 18 NOVEMBER

Everyone is obliged to bring proof of his truth to others. The Old Testament is an uninterrupted proof of the very pure truth of God. Every word of God is infinitely pure, true and always effective. He says and things happen. He tells the Red Sea to split into two and it does. To be recomposed and it does. True word.

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

The whole Gospel is a manifestation and revelation of the truth of Jesus. Each miracle attests to one of his divine particular truths. Today, he is confessed the true Son of God.

*Then he made the disciples get into the boat and precede him to the other side, while he dismissed the crowds. After doing so, he went up on the mountain by himself to pray. When it was evening he was there alone. Meanwhile the boat, already a few miles offshore, was being tossed about by the waves, for the wind was against it. During the fourth watch of the night, he came toward them, walking on the sea. When the disciples saw him walking on the sea they were terrified. "It is a ghost," they said, and they cried out in fear. At once (Jesus) spoke to them, "Take courage, it is I; do not be afraid." Peter said to him in reply, "Lord, if it is you, command me to come to you on the water." He said, "Come." Peter got out of the boat and began to walk on the water toward Jesus. But when he saw how (strong) the wind was he became frightened; and, beginning to sink, he cried out, "Lord, save me!" Immediately Jesus stretched out his hand and caught him, and said to him, "O you of little faith, why did you doubt?" After they got into the boat, the wind died down. Those who were in the boat did him homage, saying, "Truly, you are the Son of God."*

Before the Beautiful door of the temple Peter and John attest to the truth of their faith in Christ Jesus and consequently the truth of Lord Jesus. A necessary attestation.

*Now Peter and John were going up to the temple area for the three o'clock hour of prayer. And a man crippled from birth was carried and placed at the gate of the temple called "the Beautiful Gate" every day to beg for alms from the people who entered the temple. When he saw Peter and John about to go into the temple, he asked for alms. But Peter looked intently at him, as did John, and said, "Look at us." He paid attention to them, expecting to receive something from them. Peter said, "I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazorean, (rise and) walk." Then Peter took him by the right hand and raised him up, and immediately his feet and ankles grew strong. He leaped up, stood, and walked around, and went into the temple with them, walking and jumping and praising God. When all the people saw him walking and praising God, they recognized him as the one who used to sit begging at the Beautiful Gate of the temple, and they were filled with amazement and astonishment at what had happened to him (At 3,1-9).*

Today it is up to every Christian to attest before the world the truth of his faith in Christ Jesus. By manifesting the truth of his faith, he also manifests the truth of Lord Jesus. If this manifestation does not take place, his being a disciple lacks an essential, indeed indispensable truth: for him faith in Christ Jesus does not arise. To make faith in Christ start is the first goal of our being Christians.

Mother of God, Angels and Saints arrange that for Christians all know the truth of Jesus.

## He has gone to stay at the house of a sinner

## 2 Mac 6,18-31; Ps 3; Lk 19,1-10

### 19 NOVEMBER

The first to enter the house of sinners was the Lord. The man and the woman had just sinned and the Lord God immediately came for a word of hope.

*When they heard the sound of the Lord God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the Lord God among the trees of the garden. The Lord God then called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!" The man replied, "The woman whom you put here with me - she gave me fruit from the tree, so I ate it." The Lord God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it" (Gen 3,8-13).*

Even Cain sins. The Lord descends, visits this sinner and teaches him so that he does not sin anymore. He returns after he had killed Abel, to reassure him that no one, by meeting him, would have killed him. Years pass, but the Lord always descends into the house of sinners to get them out of the evil in which they always immerse themselves because of their sick nature. Sin has defaced nature and it tends to evil.

*In the course of time Cain brought an offering to the Lord from the fruit of the soil, while Abel, for his part, brought one of the best firstlings of his flock. The Lord looked with favour on Abel and his offering, but on Cain and his offering he did not. Cain greatly resented this and was crestfallen. So the Lord said to Cain: "Why are you so resentful and crestfallen? If you do well, you can hold up your head; but if not, sin is a demon lurking at the door: his urge is toward you, yet you can be his master." Cain said to his brother Abel, "Let us go out in the field." When they were in the field, Cain attacked his brother Abel and killed him. Then the Lord asked Cain, "Where is your brother Abel?" He answered, "I do not know. Am I my brother's keeper?" The Lord then said: "What have you done! Listen: your brother's blood cries out to me from the soil! Therefore you shall be banned from the soil that opened its mouth to receive your brother's blood from your hand. If you till the soil, it shall no longer give you its produce. You shall become a restless wanderer on the earth." Cain said to the Lord: "My punishment is too great to bear. Since you have now banished me from the soil, and I must avoid your presence and become a restless wanderer on the earth, anyone may kill me at sight." Not so!" the Lord said to him. "If anyone kills Cain, Cain shall be avenged sevenfold." So the Lord put a mark on Cain, lest anyone should kill him at sight. Cain then left the Lord’s presence and settled in the land of Nod, east of Eden (Gen 4,3-16).*

Jesus sees Zacchaeus sitting on a tree, who was waiting for him to pass. He calls him. He must stop at his house. It is the scandal. The saint enters the house of the sinner. These are the distortions of religion. A God who always visits sinners is adored, but we are scandalized if an envoy of God visits sinners for their salvation and redemption.

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

With his public confession Zacchaeus attests to every man that He was a sinner yesterday, but today he is no longer one. Jesus confirms the purity of these declarations, adds that salvation has entered that house and concludes by saying that the Son of Man has come to seek and save what was lost. There is no difference between Jesus and his Father. The Father looks for sinners to save them. Jesus does the same thing.

Mother of God, Angels and Saints, ensure that there are no differences between the Christian and Christ.

## Engage in trade with these until I return

## 2 Mac 7,1.20-31; Ps 16; Lk 19,11-28

### 20 NOVEMBER

When the Lord created man, he assigned him the fruits that he would have had to produce with his life. God made him lord not in his place, but lord from the Lord at the service of the Lord to make his creation more beautiful and harmonious.

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

In the second chapter, together with this command, which is specified as cultivation and garden custody, there is a second one. If man wants to be lord of life he must obey his prohibition not to eat of the tree of knowledge of good and evil that is in the centre of the garden. Otherwise he would introduce the germ of death in his nature and throughout creation.

*The Lord God then took the man and settled him in the garden of Eden, to cultivate and care for it. The Lord God gave man this order: "You are free to eat from any of the trees of the garden except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die" (Gen 2,15-17).*

The parable of Jesus clearly and explicitly recaptures the end of man's creation. God created man with a clear mission. This mission must be lived fully. Every gift of God must be put to use. The life of all humanity and also of the earth and of all that is in it depends on the well-ordered development of what has been commanded. Those who do not obey might not live in God's house tomorrow.

*While they were listening to him speak, he proceeded to tell a parable because he was near Jerusalem and they thought that the kingdom of God would appear there immediately. So he said, "A nobleman went off to a distant country to obtain the kingship for himself and then to return. He called ten of his servants and gave them ten gold coins and told them, 'Engage in trade with these until I return.' His fellow citizens, however, despised him and sent a delegation after him to announce, 'We do not want this man to be our king.' But when he returned after obtaining the kingship, he had the servants called, to whom he had given the money, to learn what they had gained by trading. The first came forward and said, 'Sir, your gold coin has earned ten additional ones.' He replied, 'Well done, good servant! You have been faithful in this very small matter; take charge of ten cities.' Then the second came and reported, 'Your gold coin, sir, has earned five more.'*

*And to this servant too he said, 'You, take charge of five cities.' Then the other servant came and said, 'Sir, here is your gold coin; I kept it stored away in a handkerchief, for I was afraid of you, because you are a demanding person; you take up what you did not lay down and you harvest what you did not plant.' He said to him, 'With your own words I shall condemn you, you wicked servant. You knew I was a demanding person, taking up what I did not lay down and harvesting what I did not plant; why did you not put my money in a bank? Then on my return I would have collected it with interest.' And to those standing by he said, 'Take the gold coin from him and give it to the servant who has ten.' But they said to him, 'Sir, he has ten gold coins.' 'I tell you, to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. Now as for those enemies of mine who did not want me as their king, bring them here and slay them before me.'" After he had said this, he proceeded on his journey up to Jerusalem.*

Today the transcendent, supernatural dimension of man's dependence and obedience from his Creator, Lord, God, Redeemer, Saviour and Giver of every gift, has been lost. This dimension must be placed in everyone's heart. Without this dimension, human life becomes ephemeral, closed in its own egoism, deprived of eternity and lacking in true hope. It is a life imprisoned in a basement from which it is impossible to see the light. Unfortunately, the more days pass and the more the supernatural light goes out or we move away from it. In anthropological losses the damages are highly harmful.

Mother of God, Angels and Saints arrange that every Christian regains the end according to truth.

**NOVEMBER 2019**

***THIRD DECADE OF NOVEMBER***

## You did not recognize the time of your visitation

## 1 Mac 2,15-29; Ps 49; Lk 19,41-44

### 21 NOVEMBER

Not only does God come to visit us to bring his consolation, blessing, peace, life, truth, light and every other gift, but also to invite us to conversion for the return into his truth, law, justice, obedience and holiness. If after repeated invitations and calls we remain in sin and death, we will be consumed by sin and death. God cannot act with his life towards those who have decided to run through paths of death. The Lord visits Abraham and Sarah to give them the consolation of a son. He visits Sodom and Gomorrah because he wants to see if there are also margins to pour life into them.

*"Where is your wife Sarah?" they asked him. "There in the tent," he replied. One of them said, "I will surely return to you about this time next year, and Sarah will then have a son." Sarah was listening at the entrance of the tent, just behind him. Now Abraham and Sarah were old, advanced in years, and Sarah had stopped having her womanly periods. So Sarah laughed to herself and said, "Now that I am so withered and my husband is so old, am I still to have sexual pleasure?" But the Lord said to Abraham: "Why did Sarah laugh and say, 'Shall I really bear a child, old as I am?' Is anything too marvellous for the Lord to do? At the appointed time, about this time next year, I will return to you, and Sarah will have a son." Because she was afraid, Sarah dissembled, saying, "I didn't laugh." But he said, "Yes you did." The men set out from there and looked down toward Sodom; Abraham was walking with them, to see them on their way. The Lord reflected: "Shall I hide from Abraham what I am about to do, now that he is to become a great and populous nation, and all the nations of the earth are to find blessing in him? Indeed, I have singled him out that he may direct his sons and his posterity to keep the way of the Lord by doing what is right and just, so that the Lord may carry into effect for Abraham the promises he made about him." Then the Lord said: "The outcry against Sodom and Gomorrah is so great, and their sin so grave, that I must go down and see whether or not their actions fully correspond to the cry against them that comes to me. I mean to find out." (Cf. Gen 18,1-33).*

The Father of heaven visits his people by sending his Only Begotten Son in the flesh, as a true man. The Son comes, invites to conversion and to faith in the Gospel. He shows the signs of his truth, more than Moses in Egypt and during the forty years of desert. More than Elijah and Elisha. More than any other prophet and righteous man that preceded him. Spiritually governed by an army of false prophets, Jerusalem becomes deaf, insensitive and even decides through its leaders to kill the Son of the Father. Does the visit of God end with the killing of the Son? The Lord continues to send his messengers. Jesus sends his Apostles. But even against those sent by Christ the Lord there is obstinacy and will of death. The last one to be sent was Paolo. An execratory oath was also made against him for his elimination. God can no longer pour any protection, defence and life on Jerusalem. When the Lord can no longer guard, there is no human custody. No longer protected by God, Jerusalem falls into the hands of the pagans. But for its very serious fault: it did not want to let itself be visited by the Lord. It did not get converted to his Word.

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

Jesus loves his people. He loves the city in which the Lord has set his home. It is the people the one that does not love its God and that rejects him. If a man extinguishes the fire in the middle of the ice, might he ever heat himself up? It is not the cold that kills man. It is the man that kills himself because he decided to extinguish the fire. The people decided to remove God from their life, because only He is the Giver of life, they decided to walk on paths of death. From this moment on Jerusalem is conquerable and it can also be destroyed. It misses the wall of fire that protects it and this wall is the Lord. But it is not God the one who moves away, it is the people that decided to extinguish the divine fire.

Mother of God, Angels and Saints arrange that we always let ourselves be visited by our God.

## They could find no way to accomplish their purpose

## 1 Mac 4,36-37; C 1 Cr 29,10.11abc.11d-12a.12bed; Lk 19,45-48

### 22 NOVEMBER

What the Lord promises to Jeremiah, promises much more to Christ Jesus. What is said in Jerusalem through the mouth of the prophet Zechariah, much more is valid for Jesus.

*But do you gird your loins; stand up and tell them all that I command you. Be not crushed on their account, as though I would leave you crushed before them; For it is I this day who have made you a fortified city, A pillar of iron, a wall of brass, against the whole land: Against Judah's kings and princes, against its priests and people. They will fight against you, but not prevail over you, for I am with you to deliver you, says the Lord (Jer 1,17-19).*

*Again I raised my eyes and looked: there was a man with a measuring line in his hand. "Where are you going?" I asked. "To measure Jerusalem," he answered; "to see how great is its width and how great its length." Then the angel who spoke with me advanced, and another angel came out to meet him, and said to him, "Run, tell this to that young man: People will live in Jerusalem as though in open country, because of the multitude of men and beasts in her midst. But I will be for her an encircling wall of fire, says the Lord, and I will be the glory in her midst." Up, up! Flee from the land of the north, says the Lord; for I scatter you to the four winds of heaven, says the Lord. Up, escape to Zion! you who dwell in daughter Babylon. For thus said the Lord of hosts (after he had already sent me) concerning the nations that have plundered you: Whoever touches you touches the apple of my eye. See, I wave my hand over them; they become plunder for their slaves. Thus you shall know that the Lord of hosts has sent me (Zec 2,5-13).*

Chiefs of the Pharisees and scribes have already decided to kill Jesus. They can do nothing, because currently the Father has placed around him a wall of crowd that cannot be crossed. This wall will last until the time will not come for Jesus to pass from this world to the Father. When this time has come, the wall will be bound and the chief priests and scribes will be able to do of Jesus what they have already decided. From the first moment of his conception the Father has built several walls around his Son. Herod tries to kill him as soon as he is born. Those of Nazareth took him to the edge of the mountain to throw him down. The Jews sent guards to arrest him. The stones were already ready for his stoning. This divine wall has always protected, guarded and saved him. Jesus has never fallen into their hands. Instead, when the time came, it was Jesus the one who delivered himself into their hands. No one has power over Him. He is more than the pupil of his eyes for the Father. I will be with you to save you, to protect you and guard you. This truth is attested and confirmed by every page of the Gospel.

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

By purifying the temple, Jesus reveals himself to the eyes of his people as the true prophet of the living God. Preserving or bringing the temple back to its true sanctity had always been in the past the activity of the true prophets of the living God. The holiness of God manifests itself through the sanctity of worship. The holy God wants a holy cult in a holy temple. For the temple to be holy, it must be cleansed of all traces of man's sin, be it a trace of invisible sin, of the heart, of the mind and be it a trace of visible sin. Using temple courtyards as market places offends the sanctity of the sacred place which is a house of prayer. If it is a house of prayer the market that disturbs and prevents every true encounter of man with his Lord, must be removed from it. This rule of holiness also applies to us. We too are asked to make the temple of God a house of prayer. For this reason we too are called to remove all traces of sin from our life, from our body, soul, spirit, both visible and invisible traces. A house of prayer is made when one is conscious that he is presented before the throne of the Most High. Even outer clothing should manifest our faith, our love, our desire to speak with God and to place ourselves in his presence.

Mother of God, Angels and Saints arrange that Christians always purify the temple of the heart.

## And they no longer dared to ask him anything

## 1 Mac 6,1-13; Ps 9; Lk 20,27-40

### 23 NOVEMBER

The questions addressed to Jesus are not humble, sincere, true requests of light, but instead they are traps armed before Christ the Lord to make him fall so as to be able to accuse him of sin against the Holy Law and thus kill him in a legal and peaceful way. We know that every alteration of the law was a curse declaration. They wanted to come to declare Jesus as a cursed one. Stoning would have followed. The Apocalypse itself ends with a declaration of eternal perdition for those who will alter or modify the words of the prophecy given by Jesus to John.

*"Cursed be the man who makes a carved or molten idol - an abomination to the Lord, the product of a craftsman's hands - and sets it up in secret!' And all the people shall answer, 'Amen!' 'Cursed be he who dishonours his father or his mother!' And all the people shall answer, 'Amen!' 'Cursed be he who moves his neighbour’s landmarks!' And all the people shall answer, 'Amen!' 'Cursed be he who misleads a blind man on his way!' And all the people shall answer, 'Amen!' 'Cursed be he who violates the rights of the alien, the orphan or the widow!' And all the people shall answer, 'Amen!' 'Cursed be he who has relations with his father's wife, for he dishonours his father's bed!' And all the people shall answer, 'Amen!' 'Cursed be he who has relations with any animal!' And all the people shall answer, 'Amen!' 'Cursed be he who has relations with his sister or his half-sister!' And all the people shall answer, 'Amen!' 'Cursed be he who has relations with his mother-in-law!' And all the people shall answer, 'Amen!' 'Cursed be he who slays his neighbour in secret!' And all the people shall answer, 'Amen!' 'Cursed be he who accepts payment for slaying an innocent man!' And all the people shall answer, 'Amen!' 'Cursed be he who fails to fulfil any of the provisions of this law!' And all the people shall answer, 'Amen!' (Dt 27,14-26).*

*I warn everyone who hears the prophetic words in this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words in this prophetic book, God will take away his share in the tree of life and in the holy city described in this book (Rev 22,18-19).*

A veiled sentence of curse had already been pronounced by Jesus. It was enough that it had been made an obvious curse and for Him it would have been the end. For this to be possible, Pharisees, scribes, Sadducees persisted with every tendentious question.

*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 (Jn 7,45-53).*

Jesus is filled with the Holy Spirit. No one can resist his divine and human wisdom together. In the end it was decided that they needed to go through other ways. The way of the questions is a real waste of time. Jesus is beyond all wisdom, cunning, shrewdness and intelligence of man. His answers are very pure truth according to the Law.

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

Mother of God, Angels and Saints make us true seekers of wisdom in the Holy Spirit.

## But this man has done nothing criminal

## 2 Sam 5,1-3; Ps 121; Col 1,12-20; Lk 23,35-43

### 24 NOVEMBER

By declaring that Jesus did nothing wrong and asking him to remember him when he enters his kingdom, the thief testifies that the Crucified is the persecuted Righteous and that the persecuted Righteous is the Messiah of God and also the Servant of the Lord. All the ancient prophecies are being fulfilled about the suffering of the Righteous.

*They say among themselves unreasoning: «Our life is short and sad; there is no remedy when the man dies, and no one is known to free from the kingdom of the dead. We are born by chance and then we will be as if we had not been: the breath of our nostrils is smoke, thought is a spark in the beating of our hearts, which when turned off, the body will become ash and the spirit will vanish like thin air. With time, our name will fall into oblivion and nobody will remember our works. Our life will pass as a trace of cloud, it will dissolve like a mist put to flight by the rays of the sun and knocked down by its heat. In fact, the passing of a shadow is our existence and there is no return when our end comes, for the seal is placed and no one comes back. Then, come and let us enjoy the present goods, let us taste creatures as in the time of youth! Let us be satiated with fine wine and perfumes, let no spring flower escape us, let us be crowned with rosebuds before they wither; let none of us be excluded from our debaucheries. Let us leave the signs of our pleasure everywhere, because this is our lot and this is our part. We rule over the just, who is poor, we do not spare the widows, nor do we have respect for the gray hair of an aged old man.*

*Our strength is the law of justice, because weakness is useless. We lay snares for the just, who for us is inconvenient and is opposed to our actions; he blames us for the faults against the law and reproaches us for the transgressions against the education received. He claims to possess the knowledge of God and calls himself a son of the Lord. He has become a condemnation of our thoughts for us; it is unbearable only to see him, because his life is not like that of others, and his paths are completely different. We have been considered false currency by him and keeps away from our paths as from impure things. He proclaims blessed the final fate of the righteous and claims to have God as his father. Let's see if his words are true, let us consider what will happen to him in the end. For if the righteous is the son of God, he will come to his aid and deliver him from the hands of his adversaries. Let us put him to the test with violence and torments, to know his meekness and to test his spirit of endurance. Let us condemn him to an infamous death, because, according to his words, help will come to him».*

In ancient prophecies the sign of a true messianic state is suffering combined with great justice. Jesus is both the Just and the Persecuted, the Innocent and the Crucifix. No man is right. The thief says so: "We suffer because of our iniquities. He did nothing wrong". Who suffers without having done anything wrong? Only the Messiah, the King of Israel, the Lord's Anointed. Of him the prophecies say that after his intimate torment he will see the light and the Lord will reward him with the multitudes. Knowing this, the thief can ask his King to be remembered by him when the Lord has fulfilled his every word. The one of the thief is an admirable profession of faith. A worthy conclusion to the whole Gospel along with the other of the centurion who proclaimed: "Truly this was the Son of God". The Son of God is his Messiah and his King. His King is the Holy One of Israel.

*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."*

True faith in Christ Jesus today is in sharp decline. If Christians do not resume the true confession of their King, Righteous, Holy, Saviour and Redeemer of humanity, they condemn humanity to non-salvation, non-redemption and non-eternal life.

Mother of God, Angels and Saints arrange that Christians do not leave the world in darkness.

## Have all made offerings from their surplus wealth

## Dn 1.1-6.8-20; e Dn 3,52.53.54.55.56; Lk 21,1-4

### 25 NOVEMBER

The first widow of Scripture that consecrates all of herself to love is Ruth. She even changes her gods to be in full service of another poor and lonely widow.

*"See now!" she said, "your sister-in-law has gone back to her people and her god. Go back after your sister-in-law!" But Ruth said, "Do not ask me to abandon or forsake you! for wherever you go I will go, wherever you lodge I will lodge, your people shall be my people, and your God my God. Wherever you die I will die, and there be buried. May the Lord do so and so to me, and more besides, if aught but death separates me from you!" (Rut 1,15-17).*

The widow of Sarepta is chosen by the Lord in her great poverty to give nourishment to his prophet, an immortal example for every other prophet or man of God.

*After some time, however, the brook ran dry, because no rain had fallen in the land. So the Lord said to him: "Move on to Zarephath of Sidon and stay there. I have designated a widow there to provide for you." He left and went to Zarephath. As he arrived at the entrance of the city, a widow was gathering sticks there; he called out to her, "Please bring me a small cupful of water to drink." She left to get it, and he called out after her, "Please bring along a bit of bread." "As the Lord , your God, lives," she answered, "I have nothing baked; there is only a handful of flour in my jar and a little oil in my jug. Just now I was collecting a couple of sticks, to go in and prepare something for myself and my son; when we have eaten it, we shall die." "Do not be afraid," Elijah said to her. "Go and do as you propose. But first make me a little cake and bring it to me. Then you can prepare something for yourself and your son. For the Lord , the God of Israel, says, 'The jar of flour shall not go empty, nor the jug of oil run dry, until the day when the Lord sends rain upon the earth.'" She left and did as Elijah had said. She was able to eat for a year, and he and her son as well; The jar of flour did not go empty, nor the jug of oil run dry, as the Lord had foretold through Elijah (1Kings 17,7-16).*

The widow Judith exposes herself to death in order to save her people. Did Jesus not expose his life on the cross for the salvation of the people of God and of every man?

*Then Judith said to them: "Listen to me! I will do something that will go down from generation to generation among the descendants of our race. Stand at the gate tonight to let me pass through with my maid; and within the days you have specified before you will surrender the city to our enemies, the Lord will rescue Israel by my hand. You must not inquire into what I am doing, for I will not tell you until my plan has been accomplished" (Jdth 8,32-34).*

Has not the prophetess Anna, a widow, consecrated her life in the service of the Lord? Does not she carry out in the temple the work of true evangelization in speaking of Jesus?

*There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem (Lk 2,36-38).*

Even the widow admired by Jesus renounces something precious for the glory of the Lord. All these widows are women who love God from the bottom of their hearts.

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

All these widows are images, figures of Lord Jesus. He must serve the world that lives in an eternal widowhood with its God, having repudiated him. He must nourish all the children of God with the poverty of his body and his blood. He must offer his life for our redemption and salvation, he must strip himself of everything for the greatest glory of the Father. We give the superfluous. He gives everything. We give things. He gives himself.

Mother of God, Angels and Saints ensure that Christians at least preach Christ according to truth.

## Do not follow them!

## Dn 2,31-45; C Dn 3,57-61; Lk 21,5-11

### 26 NOVEMBER

There is a substantial difference between the false gods and worshipers of them in the Old Testament and the false Christs arising in the New. Then the worshipers of the false gods had to be eliminated from the people of God. Today Jesus tells us not to go after them. Many false Christs and many false prophets can arise every day. The Christian has only one obedience to live and not go after them. He chose the true Christ.

*"Every command that I enjoin on you, you shall be careful to observe, neither adding to it nor subtracting from it. "If there arises among you a prophet or a dreamer who promises you a sign or wonder, urging you to follow other gods, whom you have not known, and to serve them: even though the sign or wonder he has foretold you comes to pass, pay no attention to the words of that prophet or that dreamer; for the Lord, your God, is testing you to learn whether you really love him with all your heart and with all your soul. The Lord, your God, shall you follow, and him shall you fear; his commandment shall you observe, and his voice shall you heed, serving him and holding fast to him alone. But that prophet or that dreamer shall be put to death, because, in order to lead you astray from the way which the Lord, your God, has directed you to take, he has preached apostasy from the Lord, your God, who brought you out of the land of Egypt and ransomed you from that place of slavery. Thus shall you purge the evil from your midst.*

*"If your own full brother, or your son or daughter, or your beloved wife, or your intimate friend, entices you secretly to serve other gods, whom you and your fathers have not known, gods of any other nations, near at hand or far away, from one end of the earth to the other: do not yield to him or listen to him, nor look with pity upon him, to spare or shield him, but kill him. Your hand shall be the first raised to slay him; the rest of the people shall join in with you. You shall stone him to death, because he sought to lead you astray from the Lord, your God, who brought you out of the land of Egypt, that place of slavery. And all Israel, hearing of it, shall fear and never again do such evil as this in your midst.*

*"If, in any of the cities which the Lord, your God, gives you to dwell in, you hear it said that certain scoundrels have sprung up among you and have led astray the inhabitants of their city to serve other gods whom you have not known, you must inquire carefully into the matter and investigate it thoroughly. If you find that it is true and an established fact that this abomination has been committed in your midst, you shall put the inhabitants of that city to the sword, dooming the city and all life that is in it, even its cattle, to the sword. Having heaped up all its spoils in the middle of its square, you shall burn the city with all its spoils as a whole burnt offering to the Lord, your God. Let it be a heap of ruins forever, never to be rebuilt. You shall not retain anything that is doomed, that the blazing wrath of the Lord may die down and he may show you mercy and in his mercy for you may multiply you as he promised your fathers on oath; because you have heeded the voice of the Lord, your God, keeping all his commandments which I enjoin on you today, doing what is right in his sight (Dt 13,1-19).*

We choose Christ Jesus. We remain faithful to him, he will give us his eternal kingdom and his life. We abandon him for a false saviour or redeemer, we lose his eternal goods. He warned us. There are no other redeemers, saviours and givers of eternal life. Only him.

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

Whoever lets himself be deceived will pay for his foolishness with his life. The woman in the garden told God that the snake had deceived her. She remained in death. We all die.

Mother of God, Angels and Saints arrange that Christians do not let themselves be deceived by false Christs.

## It will lead to your giving testimony

## Dn 5,1-6.13-14.16-17.23-28; C Dn 3,62-67; Lk 21,12-19

### 27 NOVEMBER

After his capture in the Garden of Olives, Jesus gave public testimony of his truth to the high priest, to the Sanhedrin, to Pilate, to Herod, to the soldiers, to his people and to the Romans. Everyone now knows that He is the promised Messiah, the King also awaited by the distant islands. His testimony was made under oath and was condemned for it. After the healing of the cripple near the Bella door of the Temple of Jerusalem, Peter and John having been imprisoned, gave testimony to the chief priests and scribes. Once the testimony is given, one is responsible for the non faith. After his coming to Jerusalem, Paul bears witness not only to the high priest and to the whole Sanhedrin, but in the long years of his imprisonment, before appealing to Caesar, he also gave witness to King Agrippa and Queen Berenice.

*Then Agrippa said to Paul, "You may now speak on your own behalf." So Paul stretched out his hand and began his defence. "I count myself fortunate, King Agrippa, that I am to defend myself before you today against all the charges made against me by the Jews, especially since you are an expert in all the Jewish customs and controversies. And therefore I beg you to listen patiently. But now I am standing trial because of my hope in the promise made by God to our ancestors. Our twelve tribes hope to attain to that promise as they fervently worship God day and night; and on account of this hope I am accused by Jews. "On one such occasion I was travelling to Damascus with the authorization and commission of the chief priests. At midday, along the way, O king, I saw a light from the sky, brighter than the sun, shining around me and my travelling companions. We all fell to the ground and I heard a voice saying to me in Hebrew, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goad.' And I said, 'Who are you, sir?' And the Lord replied, 'I am Jesus whom you are persecuting. Get up now, and stand on your feet. I have appeared to you for this purpose, to appoint you as a servant and witness of what you have seen (of me) and what you will be shown. I shall deliver you from this people and from the Gentiles to whom I send you, to open their eyes that they may turn from darkness to light and from the power of Satan to God, so that they may obtain forgiveness of sins and an inheritance among those who have been consecrated by faith in me.'*

*"And so, King Agrippa, I was not disobedient to the heavenly vision. On the contrary, first to those in Damascus and in Jerusalem and throughout the whole country of Judea, and then to the Gentiles, I preached the need to repent and turn to God, and to do works giving evidence of repentance. That is why the Jews seized me (when I was) in the temple and tried to kill me. But I have enjoyed God's help to this very day, and so I stand here testifying to small and great alike, saying nothing different from what the prophets and Moses foretold, that the Messiah must suffer and that, as the first to rise from the dead, he would proclaim light both to our people and to the Gentiles." While Paul was so speaking in his defense, Festus said in a loud voice, "You are mad, Paul; much learning is driving you mad." But Paul replied, "I am not mad, most excellent Festus; I am speaking words of truth and reason. The king knows about these matters and to him I speak boldly, for I cannot believe that (any) of this has escaped his notice; this was not done in a corner. King Agrippa, do you believe the prophets? I know you believe."* *Then Agrippa said to Paul, "You will soon persuade me to play the Christian." Paul replied, "I would pray to God that sooner or later not only you but all who listen to me today might become as I am except for these chains." (Cf. At 26,1-27).*

The Christian must live every event in his life as a true testimony to be rendered to the grace and truth of Christ Jesus. Witness is a true way for the conversion of many hearts. Whoever believes is saved, who does not believe remains in his death. Who chooses the historical ways so that witness is given to Jesus is his Father. This is the great mystery of the mission. The Father always chooses modes and forms.

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

Mother of God, Angels and Saints ensure that our life is a great witness to Jesus.

## The powers of the heavens will be shaken

## Dn 6,12-18; C Dn 3,69-74; Lk 21,20-28

### 28 NOVEMBER

As the Lord has created heaven and earth with his omnipotent Word, so the Lord will let them dissolve to give a hand to the creation of new heavens and the new earth. In apocalyptic language, these images mean that really, truly the Lord is the Lord. The whole universe is in his hands. His Providence, assisted by his Wisdom, has full control over everything created. Jesus uses these images to reveal to his disciples that the passage from the old heavens and from the old earth to the new heavens and the new earth will be a real upheaval.

*The stars and constellations of the heavens send forth no light; The sun is dark when it rises, and the light of the moon does not shine. For this I will make the heavens tremble and the earth shall be shaken from its place, At the wrath of the Lord of hosts on the day of his burning anger (Is 13,10.13). The heavens shall be rolled up like a scroll, and all their host shall wither away, As the leaf wilts on the vine, or as the fig withers on the tree (Is 34,4). Raise your eyes to the heavens, and look at the earth below; Though the heavens grow thin like smoke, the earth wears out like a garment and its inhabitants die like flies, My salvation shall remain forever and my justice shall never be dismayed (Is 51,6). By which he will be blessed on whom a blessing is invoked in the land; He who takes an oath in the land shall swear by the God of truth; For the hardships of the past shall be forgotten, and hidden from my eyes. Lo, I am about to create new heavens and a new earth; The things of the past shall not be remembered or come to mind. Instead, there shall always be rejoicing and happiness in what I create; For I create Jerusalem to be a joy and its people to be a delight; I will rejoice in Jerusalem and exult in my people. No longer shall the sound of weeping be heard there, or the sound of crying; No longer shall there be in it an infant who lives but a few days, or an old man who does not round out his full lifetime; He dies a mere youth who reaches but a hundred years, and he who fails of a hundred shall be thought accursed (Is 65,16-20).*

*As the new heavens and the new earth which I will make Shall endure before me, says the Lord, so shall your race and your name endure. From one new moon to another, and from one Sabbath to another, All mankind shall come to worship before me, says the Lord. They shall go out and see the corpses of the men who rebelled against me; Their worm shall not die, nor their fire be extinguished; and they shall be abhorrent to all mankind (Is 66,23-24). But the day of the Lord will come like a thief, and then the heavens will pass away with a mighty roar and the elements will be dissolved by fire, and the earth and everything done on it will be found out. Since everything is to be dissolved in this way, what sort of persons ought (you) to be, conducting yourselves in holiness and devotion, waiting for and hastening the coming of the day of God, because of which the heavens will be dissolved in flames and the elements melted by fire. But according to his promise we await new heavens and a new earth in which righteousness dwells (2Pt 3,1-12).*

Until the moment of the separation of the two kingdoms, Kingdom of God and reign of Satan, the disciples of Jesus will be called to live in the world of wickedness and evil. They are in the world, they are not of the world. They are not because the Holy Spirit work them with all the power of grace and the truth of Christ Jesus.

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

Can we be true in the world of falsehood and saints in the world of sin? By grace.

Mother of God, Angels and Saints ensure that Christians are the light of the world and the salt of the earth.

## My words will not pass away

## Dan 7,2-14; C Dn 3,75-81; Lk 21,29-33

### 29 NOVEMBER

While the Christian lives the hope that is expected in faith, that the Word of Jesus is fulfilled entirely for him, in turn, he must be a sower of hope for others. Whoever does not sow the Word of hope attests that he does not live in expectation of the fulfilment of hope towards his person. He lives on a sick faith. Even his mission is sick of laziness, sloth, idleness and great omission. Hope is lived. Hope is sown. Hope is not lived. Never can it be sown in the hearts. This truth is announced at the well of Jacob by Jesus to his disciples. Today they gather the seed of hope sown yesterday. Today they must sow the seed of hope that tomorrow others will gather. It is sown and gathered.

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

The Letter to the Hebrews reveals that since the days of Noah passing on through prophets, righteous ones, patriarchs and every other man of God, the word of hope has come down to us, because while these men awaited for them the fulfilment of hope they were all sowers of the Word. If the Word is not sown, hope dies. The only seed of true hope is the Word of Jesus. The Word of Jesus is kept silent, hope dies in the hearts. This communion of life in the Word of hope and sowing of the Word of hope must never die. This communion dies, the Word dies and hope dies.

*What more shall I say? I have not time to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who by faith conquered kingdoms, did what was righteous, obtained the promises; they closed the mouths of lions, put out raging fires, escaped the devouring sword; out of weakness they were made powerful, became strong in battle, and turned back foreign invaders. Women received back their dead through resurrection. Some were tortured and would not accept deliverance, in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, sawed in two, put to death at sword's point; they went about in skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They wandered about in deserts and on mountains, in caves and in crevices in the earth. Yet all these, though approved because of their faith, did not receive what had been promised. God had foreseen something better for us, so that without us they should not be made perfect (Cf. Heb 11,1-40).*

Jesus says it with great strength in the Holy Spirit. Heaven and earth will pass away, but my words will not pass. They will be accomplished in history and in eternity. If today there is a Christian sin it is precisely this: the Word of hope is no longer sown, because it no longer lived. Communion between life in hope and the sowing of the Word of hope has broken down. The world is without the Word of hope because it is no longer sown in it. Might the Christian ever indicate the Word as the only seed of hope if he no longer edifies himself on the Word?

*He taught them a lesson. "Consider the fig tree and all the other trees. When their buds burst open, you see for yourselves and know that summer is now near; in the same way, when you see these things happening, know that the kingdom of God is near. Amen, I say to you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.*

Today our God has only one desire on the Christian: that he lives and sows the Word of Jesus.

Mother of God, Angels and Saints arrange that every Christian sows the Word of hope.

## At once they left their nets and followed him

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

### 30 NOVEMBER

In the Old Testament every call from the Lord is separation, departure, abandonment, even physically of the before. So it is for Abraham, Moses, Elisha.

*The Lord said to Abram: "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you." Abram went as the Lord directed him, and Lot went with him. Abram was seventy-five years old when he left Haran (Gen 12,1-4). After this Moses returned to his father-in-law Jethro and said to him, "Let me go back, please, to my kinsmen in Egypt, to see whether they are still living." Jethro replied, "Go in peace." In Midian the Lord said to Moses, "Go back to Egypt, for all the men who sought your life are dead." So Moses took his wife and his sons, and started back to the land of Egypt, with them riding the ass. The staff of God he carried with him (Ex 4,18-20). Elijah set out, and came upon Elisha, son of Shaphat, as he was ploughing with twelve yoke of oxen; he was following the twelfth. Elijah went over to him and threw his cloak over him. Elisha left the oxen, ran after Elijah, and said, "Please, let me kiss my father and mother good-bye, and I will follow you." "Go back!" Elijah answered. "Have I done anything to you?" Elisha left him and, taking the yoke of oxen, slaughtered them; he used the ploughing equipment for fuel to boil their flesh, and gave it to his people to eat. Then he left and followed Elijah as his attendant (1Kingse 19,19-21).*

For Jesus, abandonment must not only be of the place but also of affection. It is as if the person's death occurred. The before dies, the after begins for Jesus.

*As they were proceeding on their journey someone said to him, "I will follow you wherever you go." Jesus answered him, "Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head." And to another he said, "Follow me." But he replied, "(Lord,) let me go first and bury my father." But he answered him, "Let the dead bury their dead. But you, go and proclaim the kingdom of God." And another said, "I will follow you, Lord, but first let me say farewell to my family at home." (To him) Jesus said, "No one who sets a hand to the plow and looks to what was left behind is fit for the kingdom of God" (Lk 9,53-62).*

St. Paul attests that he leaves and has left everything every day in order to run after Christ and reach him. He leaves the Paul of yesterday to start with a new Paul today. If he does not leave the Paul of yesterday, yesterday's Paul is a grave burden for the Paul of today that does not let him in any way be able to run after Christ and conquer him.

*If anyone else thinks he can be confident in flesh, all the more can I. Circumcised on the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrew parentage, in observance of the law a Pharisee, in zeal I persecuted the church, in righteousness based on the law I was blameless. (But) whatever gains I had, these I have come to consider a loss because of Christ. More than that, I even consider everything as a loss because of the supreme good of knowing Christ Jesus my Lord. For his sake I have accepted the loss of all things and I consider them so much rubbish, that I may gain Christ. Just one thing: forgetting what lies behind but straining forward to what lies ahead, I continue my pursuit toward the goal, the prize of God's upward calling, in Christ Jesus (Cf. Phil 3,4-14).*

Jesus along the Sea of ​​Galilee sees Simon and Andrew with the eyes of the Holy Spirit. He calls them: "Come after me, I will make you fishers of men". They leave everything and follow him. Then, he sees James and John. He calls them. They leave everything and follow him.

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

Whoever wants to be a missionary of Christ Jesus, his Apostle, must leave the before, whether physical, spiritual or emotional, and enter into the after day after day. Every day Jesus was from the will of the Father by motion of the Holy Spirit. Jesus is Jesus every day.

Mother of God, Angels and Saints arrange that every apostle of Jesus leaves everything and follows him.

**CONCLUSION**

In this brief conclusion, I would like to offer a word of evangelical truth about the spiritual and pastoral diseases of our day. From the very beginning it should be noted that pastoral diseases are the fruit or the immediate or long-term effect of spiritual diseases. A man has the vice of the gluttony. He is abandoned to alcohol. A vice is a spiritual sickness. The liver cirrhosis that sickens the liver and leads to the death of people is a "pastoral illness". The liver works badly, indeed very badly, produces a fruit of death because it is poisoned by the vice of the throat.

It is immediately clear that it becomes impossible to examine all spiritual and pastoral illnesses. They are innumerable. We can affirm that every Word of God misunderstood, misinterpreted, misconstrued, badly taught, forgotten, neglected, misapprehended and altered, produces a spiritual disease with a subsequent pastoral illness. Having to delimit the field, I think it is very fruitful to examine the spiritual diseases of the three theological virtues: faith, love and hope, together with the four cardinal virtues: prudence, justice, fortitude and temperance. It is viable because it is simple.

It is a very serious mistake to think of wanting to heal the Christian - every sacrament enables him by a gift of the Holy Spirit to substantially diverse and different works - from pastoral diseases if he does not cure him from spiritual illnesses first. Every infirmity in the mind, in the heart and in the soul, becomes a pastoral and operative infirmity. All morality is affected by spiritual diseases. But we insist on wanting to modify the actions, the works and the behaviours leaving intact in us all those viruses that attack spirit, heart and soul and that every day become more and more resistant and invincible.

In the Old Testament David saw that the virus of concupiscence led him to the transgression of the Commandments. He became an adulterer and a murderer. After the prophet revealed him his sin, he did not just ask the Lord for forgiveness. He asks him for the creation of a new heart and a firm spirit. New heart, new behaviour, new pastoral, new morality and new actions. God listened to his prayer and through the prophet Ezekiel promised that everyone would have received a heart of flesh by the work of his Holy Spirit. The virus is taken away, the disease is taken away and we go back to good work.

**SICK FAITH**

Faith is listening to the Word of God in the firm conviction of our spirit that every life comes to us in its obedience, while in its disobedience every death pours upon us. The choice of life or death is all in the will of man. To God the obligation to show man the way of life and death. Man is responsible for choosing which way to walk. If he takes the path of life, he will proceed from life to life. If he takes the path of death, he will advance from death to death. The Word of God cannot be changed, altered, transformed and it is not negotiable.

The Word of God is a true command to man. Obedience must be given to the command. The fruits of life are in doing what has been commanded. The fruits of death are in non-obedience or disobedience to the command. This truth is valid both on the natural and on the supernatural level. With the sweat of your forehead you will earn your bread. From the moment of birth it is the obligation of every man to obtain bread with the sweat of his own forehead. Age does not cancel the commandment. One must live it proportionately to his physical or spiritual strength. If you do not do material work, you will do spiritual work.

The Word of God must be announced, proclaimed, preached, explained and taught, not starting from the thought of man, but from the truth placed in it by the Holy Spirit. If the one who must announce it - every baptized person - or the one who has to teach, explain and enlighten it in its truth, omits this essential, vital and obligatory mission, the other dies because he is out of the Word of life, but of his death those who have not announced the Word and those who have not taught it according to the very pure truth of the Holy Spirit, are responsible. It is an eternal responsibility. It never fails.

**CURE**

Today, this disease has become incurable. There is a total separation from the Word of the Lord. Many essential truths contained in the Word have been erased. Obedience has been replaced not by disobedience, but by ignorance, negligence and non-care. It is as if God had never spoken, the Holy Spirit had never inspired the hagiographers and Christ Lord had never manifested obedience to the Word of the Father until death on the cross. The Word of God is no longer the foundation of man's life and death. Foundation is the word of man.

But the word of man is only the basis of death, never of life, because life is only in obedience to the Word of God. Holy Scripture, including the Gospel, belongs to the God of the past, not to the God of the present. The God of the present has denied all his ancient Word that can no longer be declared a way of life for those who obey and the way of death for those who disobey. The God of the past was the God of truth, of sound morality and of clear, explicit and circumstantial command. The God of the present is the God of mercy, of acceptance and of brotherhood without any truth and of obedience.

Since every sound pastoral is only obedience to the Word, removing the Word of God, obedience also falls. Without Word there is no command. The mission also dies. It is the Word that gives the command of the mission: go, make disciples, baptize and teach. It is the Word that obliges us to live according to the Word: "You have heard that it was said to the ancient people, but I tell you". If the Word is no longer the foundation of obedience, nothing is announced, nothing is taught and nothing is explained. You come out of the Word, the pastoral care is only of death, never might it be of life. The way is from obedience to command.

**SICK CHARITY**

Charity is the transformation of the Word of God into life for us and into life for others. If the Word is not transformed into life for us, never might it be transformed into life for others. The first rule of life for us and for others is perfect obedience to the Ten Commandments. If I do not observe the Ten Commandments, never might I love my brothers with true charity. I am out of the primary, fundamental, essential and irreplaceable law of love. If then we enter into the perfect charity that comes from the Gospel, if I do not observe the Sermon on the Mount, never might I be in perfect charity.

When Saint Paul says that *"Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things"* (1 Cor 13: 4-7), he does not want to teach us a charity without the Word. Instead, he reveals to us holy ways on how the Word is transformed into love. It is useless to live the Word of the Lord without magnanimity, benevolence, or with envy and pride.

Jesus concludes the Sermon on the Mount with the same truth. The love that saves is not the works outside the Word. True love is always the fruit of the Word of the Lord heard and put into practice. We obey the Word, according to the rules of the Word, we enter into life, we attract others into it. We place ourselves outside the Word, we do not love ourselves and we can never love others. If we love them, we love them with a human, but not divine, not a supernatural, not of salvation, not of redemption and not of eternal life, love. Charity is the transformation of every Word into life for us and for others.

**CURE**

Can a sick charity be treated? Depend in all charity from the Word and the Word from faith in it, who wants to cure charity, must first cure faith. Faith is cared for by taking care of the Word. If the Word is not cured, not even faith might be cured and consequently not even charity. A charity that is not a transformation in history of the Word of faith might never be a manifestation of God's love for us. There is an infinite difference between man's love delivered to his nature and man transformed by the Holy Spirit into a spiritual being for his obedience to the Word.

Not only does the Sermon on the Mount give fulfilment to the Law and the Prophets, it also gives the fullness of truth to the Word of the Lord and consequently fullness of truth also to the charity of man. The law of retaliation was an incipient charity. Non-resistance to the wicked is perfect charity. Jesus did not resist the wicked. He let himself be nailed on the cross. But the cross of Christ is the most perfect obedience to the Word of the Father. Most perfect obedience, most perfect love, eternal glory for him in heaven, redemption and fruitful salvation for all mankind.

Who wants to cure his sick charity, knows what he must do: curing his sick faith. This is true of every sacrament that is received. Since obedience is not to the Word, but to the Word according to every gift of grace of the Holy Spirit, if we do not obey the Word according to the gift of grace, there is no fruit of Gospel charity, according to God, in Christ the Lord, through the work of his Holy Spirit. A baptized person must love as a baptized person and not as a natural man. A confirmed person must love as confirmed and not as a baptized. A bishop must love as a bishop and not as a presbyter.

**SICK HOPE**

The Word of the Lord contains the life that is lived in the moment and also contains a life that will be lived tomorrow, in time or in eternity. If faith is sick, hope will also necessarily be sick. Today, if I say that hell does not exist and to this first falsehood I add a second one, that God gives his Paradise to everyone and everyone will be welcomed in his reign of light and eternal glory, before anything I reveal and manifest that my faith is sick with a deadly disease; secondly, I kill true hope in the heart. This is no longer the fulfilment of the Word of God.

God says that in his tent will live whoever has innocent hands, a pure heart, is not idolatrous and does not live in immorality. Jesus says that he will receive the glory of the eternal heavens who builds his house on his Word. His Word is that contained in the Sermon on the Mount. The Word dies, obedience dies and hope dies. Today Christians are all with the dead hope. Not sick, but dead. Since the Word of God is dead in them, what hope might they cultivate? What future to await, if the future is the fruit of the Word? If a farmer does not sow, what hope does he have in the harvest?

Sick or dead faith, sick or dead charity, sick or dead hope. Everything comes from the Word of the Lord. It must be announced, preached and taught. The adhesion of the mind and the heart must be given to it. Will must be transformed into charity. True charity gives us the right to await the fulfilment of the Word which is very pure charity for us and for others. Just as wheat is not sown by itself, but a skilled and knowledgeable hand that spreads it in the earth is needed, so not even the Word of faith, of charity and of hope is sown by itself. We need a knowledgeable and expert mouth to sow it.

**CURE**

If true hope is born of true faith and true charity, if true faith is born of the true Word of God sown in hearts, the true doctor of true hope is the Apostle of Christ Jesus. The command of Jesus the Lord was given to him to sow his true Word in every heart, in every man, in every people, in every nation, in every tribe and in every language. Not only must the Apostle announce the Word, he must make disciples, he must baptize and he must teach how to live the true Word of faith, becoming himself a person of true faith, true charity and true hope.

If the Apostle of the Lord is not a person of true faith, never might he live true charity or even true hope. Since he is not the light of the world and the salt of the earth, no one else might become it for him. He lacks visible light and true salt. Without his light the world does not shine and without his salt the world will always remain insipid, If the Apostle of Jesus wants to create or resurrect true hope in hearts, he must show Himself a person with true hope. He is a person with true hope if he is a person of true charity. He is of true charity if he is of true faith. From faith to charity to hope.

The Apostle of the Lord must always see a valley full of dry bones in front of him. The prophet Ezekiel has called the Spirit from the four winds and those bones have returned to being living persons. The Apostle of the Lord must call the Word from heaven to descend on Him and for his mouth to be blown over the dry bones of the valley of the world. If He does not call the Word of heaven, from the heart of the Father, through the heart of Christ, in the Holy Spirit, He will never be a person creator of true hope. Everything begins with the preaching of the true Word of God by the Apostle of Christ Jesus.

**SICK PRUDENCE**

Who wants to know what prudence is must always have before his eyes this example: there is a minefield to be crossed. The mines are buried and observing the ground nothing can be seen about their presence. In addition, who must cross the ground is also blind. The ground must be crossed. How? Letting us be taken the hand by the Holy Spirit and listening to his voice that tells us where to put every step. There is not a map that says where the mines have been hidden. Even if the map existed, could be studied it and we knew where to put our feet, it would not be enough.

Who must cross the field is a blind man. For this it is necessary that the Holy Spirit takes us by the hand and be He the one to direct our every step. Not saying where to place the foot as a general teaching, but where to rest as soon as it is raised to lean forward. If we are without the Holy Spirit and walk alone, our prudence is strongly ill. It is based on human science and not on the wisdom of the Spirit of the Lord. Science is not useful for those who are blind.

The blind man needs a person that accompanies him. In his daily vital environment he can also move by habit. However, habit is not prudence. It suffices to insert a new element into the environment and real disasters can be created. As soon as you leave your small environment and enter the vast world, the person that accompanies is essential. This applies to every disciple of Jesus who is called to cross the field of the world sown by sin in order to remain free from all evil. The sown field must be crossed, but keeping we the Word of God and of Christ Jesus, high.

**CURE**

When prudence is sick what is the right cure for its healing and its perfect functioning in our life? Prudence is always sick when we go out of the wisdom of the Holy Spirit. The Holy Spirit does not give wisdom. He is given as the Spirit of Wisdom. He gives himself to be himself the Conductor of our life for every minefield in which our feet must rest. He gives us the right word at the right time. He suggests the right action at the right time. Without him we say inappropriate words and commit vain or even sinful actions.

Anyone who wants his prudence to be always healthy, alive and operator of truth, love, hope and true conversion, must make a covenant with the Holy Spirit. He will never have to live a single moment without reaching out to the Spirit of the Lord, without letting himself be led, guided, conducted and sustained by him. The Spirit of God is not only the cure of our sick prudence, but also the breath of its life. Breathing with the Holy Spirit, prudence remains in perfect health and can help the Christian in every moment of his existence. Without the Spirit of God it is death.

A serious and grave problem starts here. Who is in sin, in vice and in disobedience is already devoid of the Spirit of the Lord. As long as he remains in this condition of spiritual death, the Holy Spirit might never guide him. It is urgent to get out of sin and vice. It is necessary to abandon all disobedience. We return to the grace of God. We ask the Spirit to take us by the hand. He comes and makes himself our guide again. It is not enough to invoke him only once, at the beginning, the Spirit must always be invoked. If He is not by our side, the sown field cannot be crossed and we will be victims of evil.

**SICK JUSTICE**

There is not only one justice, but three. The first justice is universal. Everyone is obliged to it. This first justice consists in a perfect obedience, always without any interruption to every Word that came out of the mouth of God and of Christ Jesus. Without obedience to the Commandments, the Statutes and the Laws of the Lord one is unjust concerning the first justice. The fundamental justice. Without obedience to the Sermon on the Mount, there is not even essential, fundamental or primary justice. Without this first justice, never might the second justice be lived.

What is the second justice and what does it consist of? The second justice is perfect obedience to the grace of the sacraments and to every gift and mission bestowed by the Holy Spirit. The justice of a baptized person is not that of a confirmed person. That of a confirmed person is not that of a deacon. That of a deacon is not that of a presbyter. That of a presbyter is not that of a bishop. That of a bishop is not that of a pope. Everyone is obliged to know his particular and personal justice. Every omission in this second justice makes justice ill.

But there is a third justice, impossible to be lived if you are not rooted in the Holy Spirit. The Lord God, the heavenly Father, has his own will for the salvation and redemption of man. He asks every Christian to put himself under his current will. If one is not in the communion of the Holy Spirit, this third justice might never be lived. It is the fruit of the first and second justice and also of a poor in spirit heart entirely handed over to the Holy Spirit. In Christ Jesus these three justices have been lived in a perfect way. His life was the most perfect obedience to the Father.

**CURE**

When our justice is sick, what medicine might we use? Every justice has its own particular and special medicine. For the first justice, if we want to heal it, we must start a real fight against sin and vice. No one might say he is a righteous person in the transgression of the Word of God and of Christ Jesus. But no one might even consider himself pure in the eyes of God and of men if he leads his life in vices. The first fundamental justice is the passage from disobedience to obedience and from vices to virtues. As long as this passage is not carried out in a stable way, there is no justice.

è giusto se predica al mondo la Parola di Gesù e insegna alla Chiesa il Vangelo.

Without this first, essential and fundamental justice, the second might never be lived according to justice which is obedience to the sacrament received and to the gifts and the mission conferred by the Holy Spirit. Who wants to be just in this second justice must know perfectly what the grace of the sacrament is and what gifts and missions weigh on his shoulders. The baptized person is righteous if he lives as a true son of God. The confirmed if he acts as a true witness of Christ, spreading and defending the Gospel. The bishop is righteous if he preaches the Word of Jesus to the world and teaches the Gospel to the Church.

Living these two first justices, one is in the possibility of living the third justice which is immediate obedience to every current command of the Father, in Christ, through the Holy Spirit. The Father's command is known in an uninterrupted prayer and in surrendering to the Holy Spirit. The prayer must be true life breath for those who want to live this third essential obedience. That is why Christ Jesus spent the nights in prayer. The Father showed him where to go, what to say, what to do and He obeyed with immediate obedience of heart and mind. His was always a full obedience.

**SICK FORTITUDE**

Fortitude, as a cardinal virtue, is remaining, persevering and growing, in obedience to the Commandments, to the beatitudes and to the virtues of faith, hope and charity. Fortitude gradually leads to the complete elimination of the works of the flesh for a life wholly conducted to the fruits of the Holy Spirit. For it, the deadly vices of pride, avarice, lust, anger, gluttony, envy and sloth are extirpated from our body, spirit and soul. It takes away all power from sin so that the grace of Christ Jesus can shine in us in all its transforming power of our life.

Fortitude is the Holy Spirit that comes into us - He is the Spirit of the fortitude - he takes us from darkness, helps us to convert our heart, opens the passage to Christ, works for us so that we can always remain in his Word. The perfection of the evangelical life in our heart is only for its work. Recognizing this truth is sisposing mind and heart for an uninterrupted invocation. He is given to us in the sacraments, but he must be perpetually revived in prayer, so that he can act.

Fortitude favours the daily profession of our faith. Life in the faith and its profession might never be separated. He professes faith who lives the faith. He lives faith who professes faith. If faith is not professed it is a sign that it is not lived. If it is not lived, it might never be professed. These are two realities that might never be separated. For the fortitude of the Holy Spirit faith is lived and professed. It is announced, witnessed and taught. If one of these things is missing, it is a sign that we do not live in the Holy Spirit. Without the Spirit we are without a life of faith.

**CURE**

When the fortitude is sick or dead, it must be cured and resurrected. How do you cure or you resurrect fortitude? Following the path of liberation from every transgression of the Commandments. Without obedience to the Law, to all the Law, there is no habitation in us of the Holy Spirit. Without the Holy Spirit the flesh imposes its law, it takes what is its and proper of the flesh is sin. With sin in the heart not only is the Holy Spirit removed, the door is closed for him to enter. Sin can be overcome. We are not condemned to sin. The Spirit overcomes evil.

Winning the sin of disobedience to the Commandments is not enough to be Christianly strong. We must also free ourselves from the smallest venial sins made up of thoughts, deeds, omissions and words. To overcome venial sin, the Holy Spirit must come with all his power of light and truth within us. Who wants to overcome venial sin must ask this grace to Him, asking for the daily change of heart. If He does not change the heart day by day, there is no chance that we can overcome venial sin. The flesh is always weak.

As we grow in the victory against evil, the Spirit of fortitude leads us to the acquisition of the virtues in the highest form. What is the use of acquiring every virtue? To cut off every bridge with evil, with Satan and to be entirely of Christ Jesus. Not even a non-holy thought must belong to us. Even the most immediate thought must be of the Lord, at the service of his kingdom. Nothing that is within us must belong to the world, but everything must be made available to the Gospel of salvation. This attention will last until the moment of death.

**SICK TEMPERANCE**

Temperance is the use of the things of this world only for good. The good is manifold. It is a personal good, a family good, an ecclesial good and a universal good. It is good of the spirit, a good of the soul, a good of the body, a good of the earth, of the waters, of the air, of the people and of the animals. It is good for time, but also good for eternity. Temperance, a gift of the Holy Spirit in us, guides us so that no good may suffer because of some of our sin, vice and absence of virtues. If only one good suffers, our temperance is surely sick, remedies are urgent.

Thus says the Book of Sirach: *"My son, while you are well, govern your appetite so that you allow it not what is bad for you; For not every food is good for everyone, nor is everything suited to every taste. Be not drawn after every enjoyment, neither become a glutton for choice foods, For sickness comes with overeating, and gluttony brings on biliousness. Through lack of self-control many have died, but the abstemious man prolongs his life"* (Sir 37: 27-31). As the theological virtues are vitally and intimately connected, one does not exist without the others, so also the cardinal virtues are intimately connected. One does not exist without the others.

Prudence is in justice, justice is in fortitude and fortitude is in temperance. Temperance is in fortitude, fortitude is in justice and justice is in prudence. If a virtue is lacking, the others are also missing. If a person is lacking in prudence, justice and fortitude, he will also lack in temperance. He will use the things of this world for evil and not for good. He will use them for one good, but not for all goods. Using one's own goods for the service of the Gospel is a fruit of true temperance. Today, goods are used for futility. But all life is also a slave to vanities.

**CURE**

Sick or dead temperance must be cured by taking care of the theological virtues of faith, hope and charity. However, everything starts with the cure of faith. But all true life of man begins with the care of true faith. Temperance might never exist in a man who transgresses the Commandments and the Statutes of the Lord. Never might it exist in a person who is drowned in vices. Never might it reign in a heart without true charity and true hope. Temperance is renunciation for an end. If our life lacks the supernatural end, never might this precious virtue be in us.

Temperance is the virtue of full freedom from the things of this world. It is the wise use of them to acquire the greatest glory in the heavens. The best way of all to live charity, almsgiving, compassion and pity towards the brothers. It is the instrument given to us by the Holy Spirit to keep our body healthy and to use it to produce fruits of every good. Today, because of vices and intemperance, comfort and ease, people do not even get married anymore and not even children are generated. Intemperance is imprisoning man in the saddest of selfishness and ontological loneliness.

Today the whole of society is in great suffering because of this despised, neglected and disowned virtue. Every disciple of Jesus is obliged to conquer it. It is the fruit of the Holy Spirit and the gift of his Wisdom: *"And if riches be a desirable possession in life, what is more rich than Wisdom, who produces all things? And if prudence renders service, who in the world is a better craftsman than she? Or if one loves justice, the fruits of her works are virtues; For she teaches moderation and prudence, justice and fortitude, and nothing in life is more useful for men than these"* (Wis 8: 5-7).

**EVERYTHING IS FROM THE WORD OF FAITH**

As a conclusion it is a good thing to remember that everything is from the Word of the Lord to which ready and immediate obedience must be given in faith. The Letter to the Hebrews can help us in this. It is also a good thing to reflect on wisdom. Without it life is drawn into sin, into vice, into vanity, into futility and into eternal death.

*Faith is the realization of what is hoped for and evidence of things not seen. Because of it the ancients were well attested. By faith we understand that the universe was ordered by the word of God, so that what is visible came into being through the invisible. By faith Abel offered to God a sacrifice greater than Cain's. Through this he was attested to be righteous, God bearing witness to his gifts, and through this, though dead, he still speaks. By faith Enoch was taken up so that he should not see death, and "he was found no more because God had taken him." Before he was taken up, he was attested to have pleased God. But without faith it is impossible to please him, for anyone who approaches God must believe that he exists and that he rewards those who seek him. By faith Noah, warned about what was not yet seen, with reverence built an ark for the salvation of his household. Through this he condemned the world and inherited the righteousness that comes through faith. By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go. By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God. By faith he received power to generate, even though he was past the normal age - and Sarah herself was sterile - for he thought that the one who had made the promise was trustworthy. So it was that there came forth from one man, himself as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore. All these died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth, for those who speak thus show that they are seeking a homeland. If they had been thinking of the land from which they had come, they would have had opportunity to return. But now they desire a better homeland, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them. By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, "Through Isaac descendants shall bear your name." He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol. By faith regarding things still to come Isaac blessed Jacob and Esau. By faith Jacob, when dying, blessed each of the sons of Joseph and "bowed in worship, leaning on the top of his staff." By faith Joseph, near the end of his life, spoke of the Exodus of the Israelites and gave instructions about his bones. By faith Moses was hidden by his parents for three months after his birth, because they saw that he was a beautiful child, and they were not afraid of the king's edict. By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter; he chose to be ill-treated along with the people of God rather than enjoy the fleeting pleasure of sin. He considered the reproach of the Anointed greater wealth than the treasures of Egypt, for he was looking to the recompense. By faith he left Egypt, not fearing the king's fury, for he persevered as if seeing the one who is invisible. By faith he kept the Passover and sprinkled the blood, that the Destroyer of the firstborn might not touch them. By faith they crossed the Red Sea as if it were dry land, but when the Egyptians attempted it they were drowned. By faith the walls of Jericho fell after being encircled for seven days. By faith Rahab the harlot did not perish with the disobedient, for she had received the spies in peace. What more shall I say? I have not time to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who by faith conquered kingdoms, did what was righteous, obtained the promises; they closed the mouths of lions, put out raging fires, escaped the devouring sword; out of weakness they were made powerful, became strong in battle, and turned back foreign invaders. Women received back their dead through resurrection. Some were tortured and would not accept deliverance, in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, sawed in two, put to death at sword's point; they went about in skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They wandered about in deserts and on mountains, in caves and in crevices in the earth. Yet all these, though approved because of their faith, did not receive what had been promised. God had foreseen something better for us, so that without us they should not be made perfect* *(Heb 11,1-40).*

*Hear, therefore, kings, and understand; learn, you magistrates of the earth's expanse! Hearken, you who are in power over the multitude and lord it over throngs of peoples! Because authority was given you by the LORD and sovereignty by the Most High, who shall probe your works and scrutinize your counsels! Because, though you were ministers of his kingdom, you judged not rightly, and did not keep the law, nor walk according to the will of God, Terribly and swiftly shall he come against you, because judgment is stern for the exalted - For the lowly may be pardoned out of mercy but the mighty shall be mightily put to the test. For the Lord of all shows no partiality, nor does he fear greatness, Because he himself made the great as well as the small, and he provides for all alike; but for those in power a rigorous scrutiny impends. To you, therefore, O princes, are my words addressed that you may learn wisdom and that you may not sin. For those who keep the holy precepts hallowed shall be found holy, and those learned in them will have ready a response. Desire therefore my words; long for them and you shall be instructed. Resplendent and unfading is Wisdom, and she is readily perceived by those who love her, and found by those who seek her. She hastens to make herself known in anticipation of men's desire; he who watches for her at dawn shall not be disappointed, for he shall find her sitting by his gate. For taking thought of her is the perfection of prudence, and he who for her sake keeps vigil shall quickly be free from care; Because she makes her own rounds, seeking those worthy of her, and graciously appears to them in the ways, and meets them with all solicitude. For the first step toward discipline is a very earnest desire for her; then, care for discipline is love of her; love means the keeping of her laws; To observe her laws is the basis for incorruptibility; and incorruptibility makes one close to God; thus the desire for Wisdom leads up to a kingdom. If, then, you find pleasure in throne and scepter, you princes of the peoples, honor Wisdom, that you may reign as kings forever. Now what wisdom is, and how she came to be I shall relate; and I shall hide no secrets from you, But from the very beginning I shall search out and bring to light knowledge of her, nor shall I diverge from the truth. Neither shall I admit consuming jealousy to my company, because that can have no fellowship with Wisdom. A great number of wise men is the safety of the world, and a prudent king, the stability of his people; so take instruction from my words, to your profit (Wis 6,1-25).*

*I too am a mortal man, the same as all the rest, and a descendant of the first man formed on earth. And in my mother's womb I was molded into flesh in a ten-months' period-body and blood, from the seed of man, and the pleasure that accompanies marriage. And I too, when born, inhaled the common air, and fell upon the kindred earth; wailing, I uttered that first sound common to all. In swaddling clothes and with constant care I was nurtured. For no king has any different origin or birth, but one is the entry into life for all; and in one same way they leave it. Therefore I prayed, and prudence was given me; I pleaded and the spirit of Wisdom came to me. I preferred her to scepter and throne, And deemed riches nothing in comparison with her, nor did I liken any priceless gem to her; Because all gold, in view of her, is a little sand, and before her, silver is to be accounted mire. Beyond health and comeliness I loved her, And I chose to have her rather than the light, because the splendor of her never yields to sleep. Yet all good things together came to me in her company, and countless riches at her hands; And I rejoiced in them all, because Wisdom is their leader, though I had not known that she is the mother of these. Simply I learned about her, and ungrudgingly do I share - her riches I do not hide away; For to men she is an unfailing treasure; those who gain this treasure win the friendship of God, to whom the gifts they have from discipline commend them. Now God grant I speak suitably and value these endowments at their worth: For he is the guide of Wisdom and the director of the wise. For both we and our words are in his hand, as well as all prudence and knowledge of crafts. For he gave me sound knowledge of existing things, that I might know the organization of the universe and the force of its elements, The beginning and the end and the midpoint of times, the changes in the sun's course and the variations of the seasons. Cycles of years, positions of the stars, natures of animals, tempers of beasts, Powers of the winds and thoughts of men, uses of plants and virtues of roots - Such things as are hidden I learned and such as are plain; for Wisdom, the artificer of all, taught me. For in her is a spirit intelligent, holy, unique, Manifold, subtle, agile, clear, unstained, certain, Not baneful, loving the good, keen, unhampered, beneficent, kindly, Firm, secure, tranquil, all-powerful, all-seeing, And pervading all spirits, though they be intelligent, pure and very subtle. For Wisdom is mobile beyond all motion, and she penetrates and pervades all things by reason of her purity. For she is an aura of the might of God and a pure effusion of the glory of the Almighty; therefore naught that is sullied enters into her. For she is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness. And she, who is one, can do all things, and renews everything while herself perduring; And passing into holy souls from age to age, she produces friends of God and prophets. For there is naught God loves, be it not one who dwells with Wisdom. For she is fairer than the sun and surpasses every constellation of the stars. Compared to light, she takes precedence; for that, indeed, night supplants, but wickedness prevails not over Wisdom (Wis 7,1-29).*

*Indeed, she reaches from end to end mightily and governs all things well. Her I loved and sought after from my youth; I sought to take her for my bride and was enamored of her beauty. She adds to nobility the splendor of companionship with God; even the LORD of all loved her. For she is instructress in the understanding of God, the selector of his works. And if riches be a desirable possession in life, what is more rich than Wisdom, who produces all things? And if prudence renders service, who in the world is a better craftsman than she? Or if one loves justice, the fruits of her works are virtues; For she teaches moderation and prudence, justice and fortitude, and nothing in life is more useful for men than these. Or again, if one yearns for copious learning, she knows the things of old, and infers those yet to come. She understands the turns of phrases and the solutions of riddles; signs and wonders she knows in advance and the outcome of times and ages. So I determined to take her to live with me, knowing that she would be my counselor while all was well, and my comfort in care and grief. For her sake I should have glory among the masses, and esteem from the elders, though I be but a youth. I should become keen in judgment, and should be a marvel before rulers. They would abide my silence and attend my utterance; and as I spoke on further, they would place their hands upon their mouths. For her sake I should have immortality and leave to those after me an everlasting memory. I should govern peoples, and nations would be my subjects- terrible princes, hearing of me, would be afraid; in the assembly I should appear noble, and in war courageous. Within my dwelling, I should take my repose beside her; For association with her involves no bitterness and living with her no grief, but rather joy and gladness. Thinking thus within myself, and reflecting in my heart That there is immortality in kinship with Wisdom, and good pleasure in her friendship, and unfailing riches in the works of her hands, And that in frequenting her society there is prudence, and fair renown in sharing her discourses, I went about seeking to take her for my own. Now, I was a well-favored child, and I came by a noble nature; or rather, being noble, I attained an unsullied body. And knowing that I could not otherwise possess her except God gave it -  and this, too, was prudence, to know whose is the gift -  I went to the LORD and besought him, and said with all my heart: (Wis 8,1-21).*

*God of my fathers, Lord of mercy. you who have made all things by your word And in your wisdom have established man to rule the creatures produced by you, To govern the world in holiness and justice, and to render judgment in integrity of heart: Give me Wisdom, the attendant at your throne, and reject me not from among your children; For I am your servant, the son of your handmaid, a man weak and short-lived and lacking in comprehension of judgment and of laws. Indeed, though one be perfect among the sons of men, if Wisdom, who comes from you, be not with him, he shall be held in no esteem. You have chosen me king over your people and magistrate for your sons and daughters. You have bid me build a temple on your holy mountain and an altar in the city that is your dwelling place, a copy of the holy tabernacle which you had established from of old. Now with you is Wisdom, who knows your works and was present when you made the world; Who understands what is pleasing in your eyes and what is conformable with your commands. Send her forth from your holy heavens and from your glorious throne dispatch her That she may be with me and work with me, that I may know what is your pleasure. For she knows and understands all things, and will guide me discreetly in my affairs and safeguard me by her glory; Thus my deeds will be acceptable, and I shall judge your people justly and be worthy of my father's throne. For what man knows God's counsel, or who can conceive what our Lord intends? For the deliberations of mortals are timid, and unsure are our plans. For the corruptible body burdens the soul and the earthen shelter weighs down the mind that has many concerns. And scarce do we guess the things on earth, and what is within our grasp we find with difficulty; but when things are in heaven, who can search them out? Or who ever knew your counsel, except you had given Wisdom and sent your holy spirit from on high? And thus were the paths of those on earth made straight, and men learned what was your pleasure, and were saved by Wisdom (Wis 9,1-18).*

It is enough to ask one's heart one question - How does a person who does not believe in the Word of the Gospel manage to be a good worker in the vineyard of the Lord? - and we understand that all pastoral diseases are a fruit and a consequence of spiritual illnesses. Let whoever wants to heal pastoral diseases know that the only possible cure is healing from every spiritual disease that affects all seven virtues: faith, hope, charity, prudence, justice, fortitude and temperance.

May the Mother of God, the Angels and Saints help us to believe that healing from every spiritual illness is urgent. Without this healing, working on pastoral diseases is a sin of great foolishness and ignorance and also an enormous waste of time.

*06 March 2019*

*Ash Wednesday*