**FRIDAY NOVEMBER 26 – XXXIV WEEK O.T. [B]**

**"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.”**

**From the end of Jerusalem, now Jesus goes on speaking about the end of the world. The end of the world will happen for an upheaval of the entire existing universe: heaven, earth, sea, air. From what Jesus announces to us, we must conclude that the universal cataclysm will not be fulfilled in one moment, in one instant. It will last some hours, some days, some minute. It will last the time to see the anguish of anxious people on earth. Why this anguish and this anxiety? Because even the sea will leave its limits and it will pour out on earth. The devastation it will cause will be huge, so huge to create anguish and anxiety in all people. Humanity will be taken by a universal terror.**

**This universal terror and this cosmic panic will cause the death of men. These will die, Jesus says, for the fear and for the waiting of what will have to happen on earth. Not knowing what will happen, seeing the upheaval of everything that exists, they will be killed by their own fear. This is the most difficult moment of the entire history. In heaven, there will no longer be order, harmony, balance, composure. Everything will go out of its own orbit and there will be a universal collision. This is the upheaval of the powers of heaven. What are the powers of heaven, indeed? Everything God created is sign of his power, rather of his omnipotence. The sign of his power and omnipotence is what is above us and these are the infinite stars: it is what is on earth and makes it live and fructify; it is also what is in water and underground. The boundless galaxies and the infinite stars with their planets, every other body fluttering in the infinite heaven is heavenly power. These are the powers of heaven that will be upheaved. This means that the end of the world does not happen for something that is produced on earth. It comes since the entire universe is upheaved and overturns destroying: heaven, earth, sea, air. The end of the world is not a product of man. Instead, it is a fruit of the universe itself. How this will happen and when it happens is the mystery the Lord reserved in his eternal wisdom.**

**Jesus will no longer come as the hidden God in the human flesh. He will not come as He comes as hidden in the Eucharistic species of the bread and of the wine every day. On that day, He will come clothed with his entire power and glory, that is glory and power of his divinity, also participated of his humanity. All men will see their God, their Lord, their Creator, their Judge. Jesus was all of this when He had hidden his divinity in the human flesh. Instead, now He is in a visible way, clear for everyone. Everyone knows who Christ Jesus is now. Why does Jesus come now? He comes for the universal judgement. He comes to demand account to every man of each of his work made while he was alive, both in good and in evil.**

**Let us read the text of Lk 21,29-33**

**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.**

**With the fall of Jerusalem, the persecution of the chiefs of the Jews against the disciples of the Lord ends. Between the Old Covenant and the New Covenant, Old People of God and New People of God, there is a total separation. If then, one wishes to read these words in a key of end of the world, the militant Church ends forever and one enters the Church of beatitude and of eternal glory. With the end of the wold, every trial for the disciple of Jesus ends. The two kingdom, that of God and that of the prince of this world, that of Jesus and that of Satan, will be divided forever. The Paradise will be for the disciples of the Kingdom of Christ, the eternal hell will be for the followers of the devil and of his angels. Temptation ends forever. The one who is saved, is saved forever; the one who is damned is damned forever. Until the coming of the Son of man with power and glory on the clouds of heaven, there will always be the temptation, always the persecution, the martyrdom, the narrow way to walk, the possibility of betrayal and of the denial of Jesus.**

**Today, “two things” are lacking in the disciples of Jesus: they believe in Christ, but they do not believe in Christ according to fullness of truth. Namely, they do not believe from the truth of Christ, but from their heart, according to their heart. They believe in Christ, often with no truth of Christ. They do not believe in Christ in the truth He wants that He is the only name in which it is established that we can be saved. Lacking in this essential, primary, universal truth, the second thing that is lacking is the strength in convincing the other men that the true salvation is in Christ. Rather, not only is there this strength no longer, one declares Christ himself useless in order to salvation. This is given to everyone with no distinction from their faith, their works, their ways of being and of operating. One will realise that thus acting, preaching, teaching, Christ is of no longer use neither to those who believe in Him nor to those who do not believe, since his Word, his prophecy has been declared useless in order to the eternal salvation. Instead, reading what Jesus says to us in the Gospel according to Luke, but also in every other ascribed of the New Testament, one deduces that what we are teaching is total denial of his Person, of his Word, of his Mystery, of his Ministry. Today, He says to us to be on guard. Tomorrow, if not today, we must stand before the Son of man. Surely, we do not stand before Him, so that He runs to us, hugs us, introduces us in the eternal banquet. We will go before Him for the eternal judgement. He will receive us is He finds us in his Word. He will reject us if we are out of his Word. Question: can a man saying to believe in Christ, subvert, deny, contradict, teach the opposite and the contrary of what Jesus revealed in his ministry? Honesty wants that everyone says: “I do not think so, but you should know that He says these things. If you want, you can believe. I do not believe, but not because of this I can say that his Word, his Ministry, his Mystery are what He did not say.” Even if I do not believe, the Word is that one.**

**The Word is certain since it comes from the certainty of God. God is eternal, absolute, infinite, divine truth. Every Word of God draws its certainty from God eternal truth. Every Word of God does not deceive, does not lie. Every Word of God is immune from any mistake, lie, falsity, ambiguity. What is says, it is operated. What is contained in it happens. It happens at its time. It happens not because man believes or does not believe in it. It happens since it says, reveals, manifests it. The certainty of every Word of God is in the infallibility of its fulfilment. The Word of God is also veracious. It is veracious since there is no alteration, no change, no modification, no transformation in it. It draws its veraciousness from the purity itself of God. God is most pure. Most pure is his Word. In it, there is together, the true and the false, the righteous and the unrighteous, the perfect and the imperfect, the saint and the non-saint, as it unfortunately happens with the word of men. The Word of God is entirely true, righteous, perfect, saint. In it, there is nothing, but really nothing of less good, of not good, of wicked, of evil. It is true Word of life. It is the Word giving life to the one who receives it in the faith and lives it in the faith entirely, in each of its part. While the Church waits for the Lord, it jealously keeps the Word of salvation in its purity and integrity, in its certainty and veraciousness, it lives it entirely, it announces it entirely to every man so that he converts and believes to have the salvation. Whatever thing happens, whatever things happens to him, the disciple of Jesus must always keep the Word in his heart, he must make it his life. This is the condition to enter the eternal joy. If he leaves the Word and prompts others to leave, there will be no eternal life for him. Mother of God, make us honest. The faithfulness to the Word of your Son, Jesus Christ our Lord, demands it.**