**MONDAY DECEMBER 12 – THIRD WEEK OF ADVENT [A]**

**So they said to Jesus in reply, "We do not know." He himself said to them, "Neither shall I tell you by what authority I do these things.**

**Before the divine mysteries there are no calculation to do. Accepting the mystery is life. Refusing it is remaining in the falsity of the heart and of the mind, in the darkness of the spirit, in the death of the soul. It is also walking from less dense darkness to always-denser darkness until our perdition in the eternal perdition. Before the supernatural and divine mysteries, there is only the martyrdom or the testimony until the total denial. Jesus has said it: «Then Jesus said to his disciples, "Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it. What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life? For the Son of Man will come with his angels in his Father's glory, and then he will repay everyone according to his conduct. (Mt 16,24-27). This obligation of the acceptance of the supernatural, divine mysteries, only coming from our God and Lord is not valid, regarding the Old Testament for teachers, scholars, scribes, Pharisees, chief priests and not for someone. He comes for the salvation of everyone and not of some people. Neither regarding the New Testament, does the acceptance of the supernatural, divine mysteries, coming from God, oblige those who are ministries of Christ and administrators of his mysteries in the Church for reason of the sacred order or of special spiritual gift and ministry. From the pope until the last baptised of the time, everyone are called to accept the Lord and each of his will of salvation, redemption, sanctification of his body that is the Church. Where there is calculation, there is no acceptance. Where one cares for human interests, there is no acceptance. Where is hatred against everything that comes from High, there is no acceptance. Since God does not come because he is bored to stay in his heaven, but He comes for our salvation, not accepting his coming is remaining, we, in the non-salvation, in the non-redemption or in a false way to live the salvation and the redemption that is like being without salvation and without redemption.**

**John the Baptist is prophet sent by God. He is sent by God to testify to light. Thus reveals of him the Holy Spirit through the mouth of the Apostle John: “A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light. John testified to him and cried out, saying, "This was he of whom I said, 'The one who is coming after me ranks ahead of me because he existed before me.'" (Jn 1,6-8.15). If John comes from God, He takes the word of God. Everyone taking the Word of God is essential part of the Old Covenant. This is made not upon the two tables of the Law, but upon the listening of the voice of the Lord, direct but also indirect voice: “Moses went up the mountain to God. Then the LORD called to him and said, "Thus shall you say to the house of Jacob; tell the Israelites: You have seen for yourselves how I treated the Egyptians and how I bore you up on eagle wings and brought you here to myself. Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. You shall be to me a kingdom of priests, a holy nation. That is what you must tell the Israelites." (Ex 19,3-6). John is indirect voice of God. Instead, Jesus is direct voice, being Him God in his Person. The non-listening both of the indirect voice and of the direct voice is rupture of the Covenant. It is putting out of the path of the true salvation and of the true redemption.**

**Let us read the text of Mt 21,23-27**

**When he had come into the temple area, the chief priests and the elders of the people approached him as he was teaching and said, "By what authority are you doing these things? And who gave you this authority?" Jesus said to them in reply, "I shall ask you one question, and if you answer it for me, then I shall tell you by what authority I do these things. Where was John's baptism from? Was it of heavenly or of human origin?" They discussed this among themselves and said, "If we say 'Of heavenly origin,' he will say to us, 'Then why did you not believe him?' But if we say, 'Of human origin,' we fear the crowd, for they all regard John as a prophet." So they said to Jesus in reply, "We do not know." He himself said to them, "Neither shall I tell you by what authority I do these things.**

**But there is something more disquieting that is revealed in this periscope of the Gospel. Chief priests and elders of the people, who has as mandate that of separating the truth from the falsity, what comes from God and what comes from men, declares themselves incapable to make such a necessary discernment for the life of all the people of God. Only taking care of their miserable human interests, they declare themselves nothingness and vanity. Likewise, one declares nothingness and vanity every member of the body of Christ who does not make this necessary discernment between what is mystery of God and what is not mystery of God. While one declares evil and wicked servant if one denies, or destroys, or fights or declares not mystery the true mystery for reasons of human convenience. Before the true mystery, there is only the martyrdom, accepted and lived with love. This is the example that Christ Jesus has left us. This is the way that each of his disciple must follow. Whoever denies the mystery of Jesus is a false disciple of Jesus. However, whoever declares mystery of Christ what mystery of Christ is not is not true disciple of Jesus, either. May the Mother of God make us martyrs of the truth and of the mystery of Christ.**