**WEDNESDAY DECEMBER 04 – TIME AFTER CHRISTMAS**

**The two disciples heard what he said and followed Jesus. Jesus turned and saw them following him and said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" He said to them," Come, and you will see."**

**When the Letter to the Hebrew deal with faith, thus its speech begins: “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.” (Heb 11,1-8). To such speech that is founded on a principle of universal order, we must add a second principle that is of personal, particular, specific order. The initial faith needs a perennial contact with the Divine Person that is at the origin of our faith and the Divine Person must always come to the rescue of our faith. Therefore, faith lives of a perennial and uninterrupted dialogue between the Lord who speaks and the man who listens and between the man who speaks and the Lord who listens. Without this dialogue, faith stops at the first word and does not go further.**

**Let us reflect for a moment. Two disciples of John the Baptist, hearing that their teacher presenting Jesus as the Lamb of God, leave him and follow Jesus. Jesus turned and saw them following him and said to them, "What are you looking for?", Jesus is not the Lamb of God, he has already become their Teacher: "Rabbi, where are you staying?" The two disciples go with Jesus and stay with him that day, until about four in the afternoon. Who is Jesus for them now? Lamb of God before. Then, the Teacher. After some hours with Christ, for Andrew Jesus is already the Messiah. Here is with what words he speaks to Simon, his brother: “We have found the Messiah” (which is translated Anointed). Andrew thinks well to bring his brother to Jesus. Jesus reveals Simon to be not only the Messiah, but also God. As God changed the name to Abram, so also Christ Jesus changes the name to Simon: Jesus looked at him and said, "You are Simon the son of John; you will be called Kephas" (which is translated Peter). When Abram was ninety-nine years old, the LORD appeared to him and said: "I am God the Almighty. Walk in my presence and be blameless. Between you and me I will establish my covenant, and I will multiply you exceedingly." When Abram prostrated himself, God continued to speak to him: "My covenant with you is this: you are to become the father of a host of nations. No longer shall you be called Abram; your name shall be Abraham, for I am making you the father of a host of nations. I will render you exceedingly fertile; I will make nations of you; kings shall stem from you. I will maintain my covenant with you and your descendants after you throughout the ages as an everlasting pact, to be your God and the God of your descendants after you. I will give to you and to your descendants after you the land in which you are now staying, the whole land of Canaan, as a permanent possession; and I will be their God." (Gen 17,1-8). Here is the miracle of the journey of faith when the subject whom the Word is turned to enters a perennial dialogue with his God and Lord, with Christ his Saviour, with the Holy Spirit, truth of every Word of faith.**

**Let us read the text of Jn 1,35-42**

**The next day John was there again with two of his disciples, and as he watched Jesus walk by, he said, "Behold, the Lamb of God."** **The two disciples heard what he said and followed Jesus. Jesus turned and saw them following him and said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" He said to them," Come, and you will see." So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon. Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus. He first found his own brother Simon and told him, "We have found the Messiah" (which is translated Anointed). Then he brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you will be called Kephas" (which is translated Peter).**

**Faith is not only listening of a Word addressed to us, but it is above all knowledge of the Person who speaks to us. All men of faith have gone through this way. Today not only do we no longer have the Word of faith, the Word revealed to us, we no longer have the knowledge of the Person or of the Persons from whose heart the Word of faith pours. We do not have the truth of the Father, we do not have the truth of the Holy Spirit, we do not have the truth of Christ Jesus. Neither the knowledge of the truth of the Church. May the Mother of God help us recover the most pure truth of our most holy faith. Our true dialogue with our God is in the true faith.**