**FRIDAY AUGUST – XXI WEEK O.T. [B]**

**Afterwards the other virgins came and said, 'Lord, Lord, open the door for us!' But he said in reply, 'Amen, I say to you, I do not know you.' Therefore, stay awake, for you know neither the day nor the hour.**

**The kingdom of heaven is compared by Jesus to a wedding procession, in which the bridegroom will have to be accompanied into the hall of the feast by the virgins with the burning lamps. The virgins go out to meet the bridegroom. It is a simple truth to put into heart. It is an image one can impress into mind with ease. No sophisticated concepts occur. After all, at those times this was a daily scene. Everyone can remember it. In Jesus’s parables, what is important are the details. They bring the truth of the narration. If the detail escapes or one alters or transforms or modifies it in its truth, the entire parable is altered in its final meaning. Here are two details. The virgins are ten. They are not all the same. Five are wise. Five are foolish. Wise is the one who does not see the moment he is living. But the one who sees the moment in relation to the purpose of his entire life. Foolish is the one, instead, who sees the moment deprived of the purpose for which he is living the moment or even of the purpose of his entire life. The purpose is essence of the moment, of every moment. One deprives the moment of the purpose, the moment becomes with no truth. It is foolishness. The purpose is not being present, but to shade light along the path. If this purpose is not achieved, presence is useless.**

**Now Jesus shows what the foolishness of the five virgins is. They take the lamp, but they bring no oil with them: one knows that the lamp will go out. They see the moment of light, they do not see the flameout of the lamp. Life is made up of present and future moment, depending on the moment one is living. If present is not seen in a future perspective, one is foolish. If one does not live life in a perspective of eternity, one is foolish, eternally foolish. The foolish lives the present in function of the future. Since the lamp has to enlighten from the beginning to the end, it is necessary to take, together with the lamp, the oil, too. The lamp, to enlighten, burns oil and it is consumed. True wisdom is seeing the future as if it were present. It is seeing the eternity as if we already were in. It is preparing every detail so that the future is in fullness of its truth. Wisdom is walking with the eyes of God.**

**Here is another important detail. Not everything in life depends on our will. Thousand of other things depend on the will of others. We can nothing to orientate them in our favour, except through a great wisdom. The bridegroom delays his coming. The virgin all become drowsy and they fall asleep. It is not up to the bridegroom to wait for the virgins. It is up to the virgins to wait for the bridegroom. Primary and secondary are essential details. The body, too, is essential detail in the things of life. It can tire. Indeed, it tires. The tiredness must be prevented. It is midnight. The bridegroom comes. There is a cry: 'Behold, the bridegroom! Come out to meet him!' One comes out to meet him with the lamps. One cannot precede the bridegroom with the lights off. It then urges to prepare them. So, the virgins get up and trim their lamps. The oil is essential detail of the lamp. With no oil, the lamp can go out. The wise virgins prepare and trim their lamps.**

**Let us read the text of Mt 25,1-13**

**"Then the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. Since the bridegroom was long delayed, they all became drowsy and fell asleep. At midnight, there was a cry, 'Behold, the bridegroom! Come out to meet him!' Then all those virgins got up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise ones replied, 'No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.' While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. Afterwards the other virgins came and said, 'Lord, Lord, open the door for us!' But he said in reply, 'Amen, I say to you, I do not know you.' Therefore, stay awake, for you know neither the day nor the hour.**

**Only now, the foolish realize they did not take the oil with them. How to repair it? Asking for some oil to the wise virgins. One asks in the hope to obtain. Here comes another detail that changes the history for eternity. The oil is not lent, it is not given, it is not shared. Even in this non-sharing the wise virgins attest their wisdom. Wisdom is in also seeing what are the fruits of charity, mercy, sharing, bestowed sharing. Charity, mercy, piety, cannot be always shared. Neither can one always count on the charity or alms of others. This impossibility, too, is to be taken into consideration. Instead, today one wants everything for charity, alms, false right. Another truth that is contained in the reply of the wise virgins wants the works of the Christian to be offered to God for the conversion of brothers. But they might never be given to them for their eternal salvation. On the Judgement, everyone will be judged based on his works. Not only is this detail not considered today, it is denied by everyone. No one believes any more. With devilish will, one wants no one to believe that the door will not be closed. Everyone has to think that the door shall remain open. The words of Jesus leaves no room so that one can think otherwise. Now, while those ones went off to buy the oil, the bridegroom arrives and the virgins who were ready go into the wedding feast with him and the door is locked.**

**The foolish virgins finally arrive with their lamp and their oil. The door is locked. One cannot open from the outside. To be allowed to enter, they begin to say: 'Lord, Lord, open the door for us!' Now nothing depends on their will any more. Even this detail must be seriously considered. In our life, there are thousands of things depending on our will. But there may be other ones that do not depend on us. Instead, we want everything to depend on us. This detail is essence of life. The answer of the bridegroom leaves one speechless: 'Amen, I say to you, I do not know you.' The door remains locked and they stay outside forever. In the hall of the wedding banquet, one does not enter. If this detail is denied, the parable has no meaning. One should not even read it in the liturgy. What is the use of reading a parable in which the exclusion from the eternal kingdom of God is openly affirmed, if then the ones who read and listen to it claim otherwise? If hell does not exist, what is the use of the Gospel? Faith is also logics. If the primary, essential, fundamental thing is false, all the rest, leading to this falsity, is false, it might never be true. One cannot consider the parable true in its parts, if then one denies its essence. From the truth of the parable, the warning of Jesus comes, who exhorts us to stay awake. Therefore, stay awake! For you do not know neither the day not the time. It is the day of death that opens itself on the eternal judgement. Judgement must be prepared.**

**If the judgement were a declaration of welcoming in the eternal kingdom, there would be no need of any preparation. One dies and one is welcomed in Paradise. But judgement is the separation between goodness and wickedness, good and evil. The operators of wickedness and iniquity will not enter the eternal kingdom of God. For this reason, one must prepare himself, stay awake. One must put forth every effort to pass from the kingdom of darkness into the kingdom of light and dwell in it until death. The Gospel is most pure light of truth. Whoever passes through his gates to desecrate it, destroy it, falsify it, will take on every responsibility before God. Whoever lets himself be drawn into profanation will be guilty, as well. If already the one who does not believe in the Gospel is condemned, what will it be of the one who profanes it so much to deny each of its truth, teaching others the non-faith in its truth? This is not sin of non-faith, but satanic sin. Mother of God, wise Virgin, teach us the wisdom leading to salvation.**