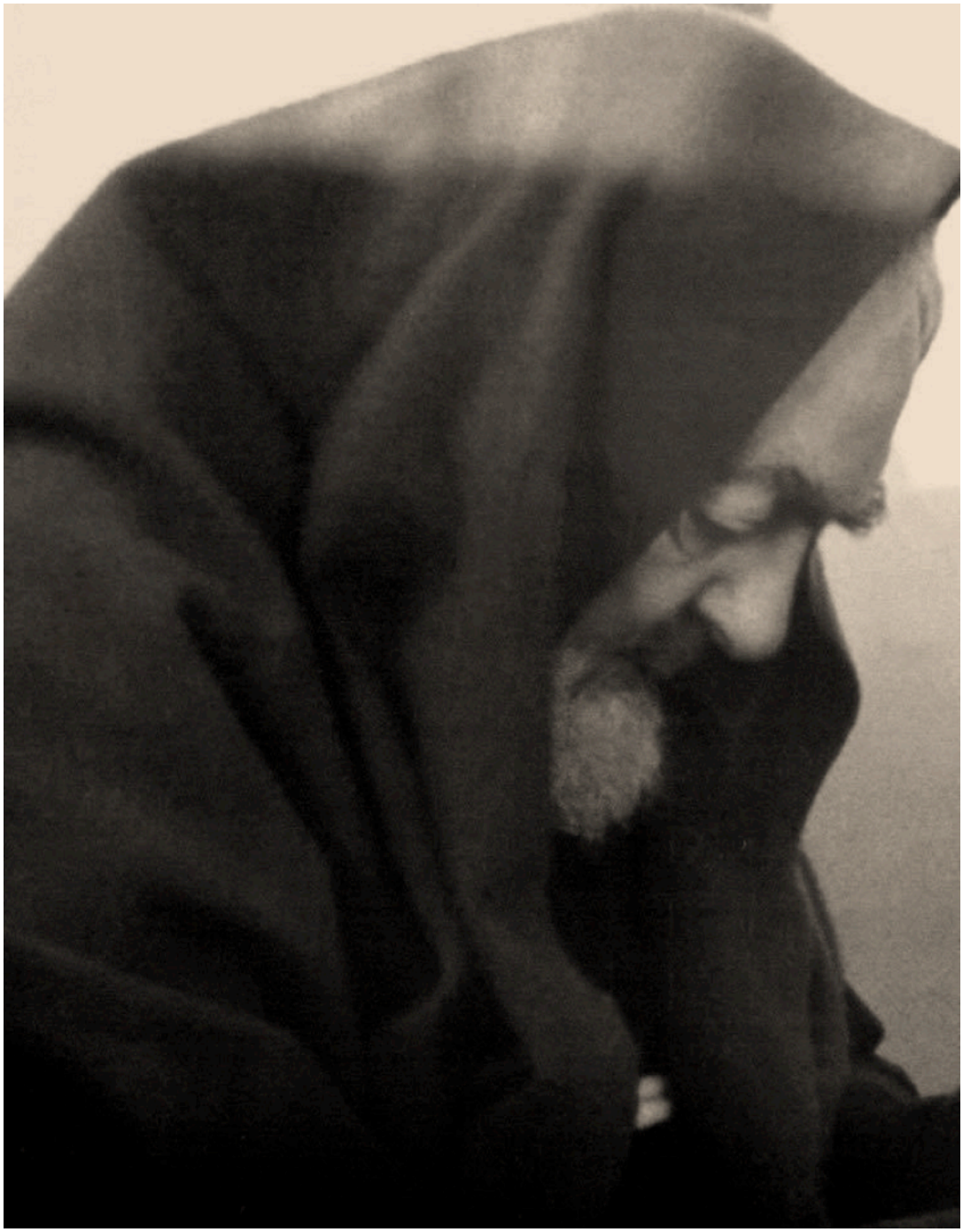
Together with
Padre Pio



Booklet I°

From the homilies of Don Pierino Galeone
In care of Don Vincenzo Carone

Presentation

Padre Pio used to say: *"the soul which has chosen the divine love cannot be egoistic there in the heart of Jesus, but feels the ardent desire to be charitable towards others…"* (Ep.III, p.962).
"For a long time I feel within me a need, that of offering myself to the Lord as a victim for poor sinners and for the souls in purgatory." (Ep.I, p.206) *"The good which we undertake for the benefit of other souls is helpful towards the sanctification of our own souls as well."* (Ep.II, p.384).
Don Pierino Galeone got the task from Padre Pio of founding the Secular Institute of the Servants of Suffering which aims at being the place where Padre Pio remains present in the Church for to fulfil his mission until the end of the world. Padre Pio communicated his spirituality to Don Pierino, due to which his preaching leads to the knowledge of the mercy of God, and by means of conversion, to the experience of God. The experience then leads to the self-commitment to obedience to the faith in order to live in the love of God in the Church which saves. In a homily he said: Many times we go to Jesus, to the Madonna, to whichever of the Saints that we are devoted to, only to have whatever is necessary for our human life, for what is earthly, and we think little of the things of the spirit, of the salvation of souls, of the Kingdom of Heaven. How many people, although they constantly go to Church, still have not really tried to put themselves in a serous and definitive union with Christ, observing all his commands, since intimate communion with Christ happens through observance of his Word? I have gathered many of these homilies, I have sent them by Facebook and now I want to put them in order in booklets and send them to you. They will be useful to you and to others for persevering in the Church along the way of salvation

Don Vincenzo
Version can be downloaded and stamped from the internet site

The mystery of Padre Pio – Part I°

From the homily of the 18.09.2015, on the occasion of the anniversary of the death of Padre Pio of Pietrelcina, 23 September 1968.

I will speak to you of Padre Pio. This means speaking of someone who loves and the love is the good which one wants. He wants to make it known to others, due to which if you love Padre Pio, you must make him known to others; otherwise your love is not real. What is good always spreads itself and if it doesn't spread, then it is not a true good. So let's try to construct little by little, together with Padre Pio, what the mercy of God is about. As I have told you in the past, yes, I have seen Jesus twice on the altar: Padre Pio changed into Jesus and then Pio returned to himself and I saw him in the confessional as well, when Lucifer went to Padre Pio (Lucifer went into the confession box to confess to Padre Pio, forced to do so by God. The Padre saw Jesus in the place of Padre Pio). But let's set aside these personal experiences and let's go the way of theology into the mistery of the mercy in Padre Pio.

What is mercy?

The word is composed of two words; Miseri-cordia, love the one who is miserable and to love whoever is miserable, it is necessary to give to that person whatever they are lacking. In an emblematic way, the miserable one is the sinner.

And what is necessary to give the sinner? The love of God and understanding. Therefore mercy includes these two words: the forgiveness of sins. And obviously for to construct what the mercy is about in Padre Pio, one must see how he assumed the sins and how he obtained the forgiveness of the sinners.

Now I want to give you some thoughts which are essential to profoundly seeing the proper structure of the personality of Padre Pio, from the point of mercy. The sins: first of all I know with certainty that I heard with my own ears that Padre Pio never committed a sin in his life, neither mortal, nor venial: "I have no memory of ever having voluntarily offended

the Lord in any manner whatsoever", this is the point. However, to be able to forgive sins, it is clear that it is necessary to turn to the Lord, the only one who can forgive sins. But there is something particular to consider here; the Lord has entrusted to Padre Pio the expiation of sins and the administration of the forgiveness of sins, due to which he has entrusted mercy to him. From what do we deduce this entrustment, this gift of the sins of the world to Padre Pio? We deduce it from his wounds, as St. Peter puts it; "from his wounds we have been healed." Therefore the wounds of the crucifixion (the wounds, the crucifixion, and the stigmata) that Padre Pio had for 58 years had exactly this scope: that of assuming the sins and the scope of expiating them with sufferings. Obviously, the forgiveness of sins couldn't but correspond to the expiation of the sins. If the Lord had wanted to make a gift to Padre Pio of his very own wounds of the crucifixion, then this is why the wounds have the scope of expiating sins. He didn't just want to make Padre Pio a participant in his wounds of the crucifixion only – he himself used to say that he was totally a wound. I remember the episode in which he was referring to St. Bartholomew: S. Bartholomew was skinned alive by men, but I was by God." Therefore the scope of the wounds, not only wounds which derive from a fall or an accident, no; this is nothing less than the a stamp of the Crucified, due to which the wounds of Padre Pio have a specific reference to the finality of the wounds of Jesus, that is, the expiation of sins. Obviously, as I was saying, the expiation of the sins has the forgiveness of sins as an effect. Put together, the sins which Padre Pio assumed and which he suffered with all the sufferings he had, was for the salvation of the souls and to many of the penitents he used to say: "You have cost me the highest price of my blood". Therefore, apart from the wounds of the crucified, padre Pio also had all the other wounds; in reality, they were not only wounds, but were also the sins which the wounds had to expiate. So, the sins, the wounds, the expiation for the forgiveness of sins, all have constructed the personality of Padre Pio, not only was he the stamp of the Crucified One, but was also the stamp of the mercy of God in Christ. Obviously, to arrive at this highest participation in the sufferings of Jesus crucified, he had to train himself to suffer. And what is the training for the suffering so as to be disposed afterwards to welcoming the greatest sufferings – the crucifixion, the crowning with

thorns, the scourging etc.? He himself used to tell me (in answer to my question): “Padre, how must I do to learn to suffer like you have done? And he answered me: “welcome, day by day, the will of God in which are all the sufferings which the Lord knows how to use in order to draw much good from them to train you to suffer and to give you this gift of suffering for souls”. He told it to me in confession. Therefore, just imagine, it is obedience to the will of God as trainer, through which Padre Pio learned to love and to suffer, to suffer while loving and to love while suffering. It is obbedience. However, to arrive at this obedience which is so high, most high, where all the sufferings which the Lord was giving to him day by day, to his mind, his will, his psyche, his senses, obviously this training could not be exercised, executed except with intense prayer, day and night. And be mindful, the physical sufferings which Pade Pio suffered were: tuberculosis and other evils which he had, and out of love for God he suffered everything. Then the Lord miraculously freed him from these physical sufferings. Then there are the mystical sufferings. He himself describes what it was like when the stigmata was impressed on his flesh: the pains, which that Person with the lance was causing as he was wounding the hands, feet and side, were so severe that it was impossible to bear without the grace of the lord.

The physical evils he welcomed, supported and overcame through obedience. The mystical evils: the mystical, the one which comes from God has, not only the physical evils, but the evils produced also by men, by fellow brothers, by superiors, by the Pope himself, John XXIII in this case, three years of segregation. He used to cry over it, but welcomed everything for love of God. Then the crowning of thorns, the piercing of the side, the scourging, the crucifixion: all these mystical gifts which were coming from God, the training of the will to obey in everything that God personally was doing to him to make him suffer, was all welcomed by P. Pio in a way that was always humble, meek, and docile. Even if he cried a lot and suffered much, he was always welcoming. But there is something else regarding suffering; it’s that which comes from Satan. How many nights he was flogged with chains; even the minor friars who used to assist him used to hear it. I remember that one time a minor friar saw Padre Pio who was all swollen in the face and was thinking that maybe he had fallen out of the bed:

-"Padre, what happened? Did you fall out of the bed?"
-"No".
-"But have you seen what you look like in the mirror?"
-"No".
-"Hang on a minute now, you are to say Mass now, but you can't go out looking like this!"
-"Be quiet!"
-"Oh, now I see, during the night you did battle with old bluebeard!"
This is what Padre Pio used to call Satan.
-"Ah yes Padre, but in this night he really gave you the heavy-works, full force!"
-"Yea, too well I know it! But you should also see the job I did on him!"
So, now ye see: Physical evils, evils which come from fellow brothers, from the superiors and even from the Holy Sea, evils which come from his greater children – he said it himself – unheard of mystical sufferings, so much so that the Prefect Amato said in a homily – I was there – that Padre Pio had the most complete mystical gifts of all the saints put together.
There is no mystical gift which he did not have. But the purpose of the mystical gift is for suffering, therefore, physical evils, mystical evils, sufferings which come from hell etc. Not only this, but the greatest sufferings were those produced by the sins of men and never once did he say no to the Lord, never said no to suffering anymore for a sinner, never! It was always another wound onto another one, … (meaning, wounds within the wounds which were already there). There is this unheard of capacity for obedience, of training in suffering, of these gifts of physical, environmental, mystical sufferings, minor sufferings etc. sufferings for the sins of the world. Be aware that it was these more than the floggings from Satan that he welcomed most of all. Therefore these sufferings which he welcomed, obviously couldn't but have the same scope as the suffering of Jesus did: the expiation of sins.
We can also read between the lines to see there were many other illnesses which he had and some of them were even so grave that they threatened him with death. Regarding the mystical gift, ye ought to know this; it is not only contemplation and joy and blessedness. The mystical gifts are also gifts of suffering, which obviously greatly surpass all

physical, psychie, and mental sufferings. And still, he welcomed it always, obeying the will of God and the crucifixion which he lived for 58 years has been a consequence of this humble, meek, constant, hidden and silent obedience, which welcomes the will of God, even when this arrived at the most evident contradictions. The superiors forbid the friars to go to him for anything because as far as they were concerned he was false, he was a fake. St. John XXIII, like all the other hierarchical members of the Church, manifested the big series of doubts he had about the behaviour of Padre Pio, all based on a written deposition made to Bishop Maccari by a spiritual daughter of Pio. He was destroyed, but always welcomed everything with trust in the Lord. Then there was the suffering of things going through his mind like: the mystical sufferings maybe are nothing but something abstract….they come down somatically within the structure of man: the mind, the will, the heart, the psyche, the senses, the sexuality itself. He was martyred by all these sufferings. He used to say that there was nothing in his entire being which did not have suffering. He himself also said "I am an entire wound, there is nothing in me which has not been attacked by suffering." Therefore, he had every type of suffering and because it was the will of God he welcomed it all and the specification of his sufferings is given by the specification of the crucifixion because the crucifixion has to be read properly, and not as wounds only – hands, feet, side – no, not what was on the shoulder either, no. the wounds of the crucified in Padre Pio had the same scope as did the wounds of Jesus. If not, what sense did the wounds have, causing him to suffer so much? If he participated in the crucifixion of Jesus, he participated in the end of it, that is, the expiation of the sins of the world. And since the expiation is relative to the forgiveness, can ye imagine just how great the expiation is, how great is the forgiveness? The structure of Padre Pio is mercy, due to which they thought well about bringing his body, together with Mother Theresa and Leopold, to Rome in February of the year of mercy. Padre Pio himself told me once that his mission would conclude only at the end of the world and since the mission of a man like him who is mercy is nothing other than the continuity of the mercy, of the forgiveness, of the conversion, brought by Jesus. Great must have been the suffering, I imagine, which he began with humble, meek obedience to the will of God, which then slowly, slowly, became external in many

different ways, with physical sufferings, from the fellow brothers, in the mystical gifts, the mystical sufferings. Something important which I must also tell you is that he also assumed the suffering of the souls in purgatory. I have already narrated to you the episode in which a good number, about a hundred souls from Purgatory, towards nine or half past nine in the evening, under the window of Padre Pio, were all roaring: “Padre Pio, Padre Pio, Padre Pio”. The Guardian Father had forbidden anyone from going beneath the window of the cell after a certain hour, but now he himself heard all the shouting. In response to the rebukes of the Guardian, Padre Pio said: “Look out from the window, they are not people, they are souls in Purgatory.” To put it like this, we can say that there is nothing that this man didn’t touch with his obedience, even death, death onto a cross: “I live death” he used to say. The epilogue of suffering therefore is death and in every single instant he had the sufferings of death in him….and death is the epilogue, the synthesis, and, in an emblematic way, the epilogue of all sufferings. It is necessary to speak of this: he built the House of the Relief of Suffering, relief of the suffering of others is what he was. He wanted to obey in this too: the heavenly Father, Jesus, the Madonna, all told him to choose us as the specially chosen children associated to his mystery of mercy (Padre Pio used to say that Jesus wanted him to found the Institute of the Servants of Sufferings because through this Institute, Padre Pio would be present and operate in the world until the end of the world). To arrive at this choice, he necessarily would have had to suffer much and he necessarily would have obtained a great forgiveness for us of all our past, making us less unworthy of this choice of the heavenly Father, placing us next to him in the fulfilling of this his mission of mercy, because without mercy there is no salvation! The forgiveness of sins there can be, but the residues and the enslavement of the sins can still remain, due to which you can have the forgiveness of the sin committed in the past but some residues can have remained. What are the residues of the sin? They are exactly those things which the penances ought to eliminate; the joys which you had in committing the sins. The sin is an offence to God and has made you merit hell. The pain of having sinned can be perfect or imperfect: “Prayer and good works cover a great multitude of sins.” The residues are eliminated with prayer, with the welcome of sufferings which are never absent, with

fasting from the bad desires and appetites, this is the way to avoid Purgatory. The slavery of sin, on the other hand, is the bondage which is still to be found in your person, in the reason, in the liberty, in the emotions, in the senses, in the sexuality. These bindings which have not been perfectly or completely cut away and therefore make themselves present. The presence of the residues, the presence of the slavery, is something separate from the forgiveness of sins. Either one or the other could be present in each of us; however, if the Lord presents the residues of the sins, it is because he wants to give you the assurance that you can avoid going to Purgatory. Jesus said that sin makes one a slave. Slave in what sense? In the sense that your reason, your liberty, your psyche are all turned, with a certain vitality, towards that evil to which you turned yourself towards in the past. It is clear that this slavery does not mean that you remember the past, it doesn't mean that the past is present, after all everything has been forgiven, but it means that the Lord, through this suffering caused by the residues of the sin, by the slavery of sin, desires that you be completely freed from every thread of communion with sin, with lies and with evil, with evil one, with the world, with the ego. This liberation is a process which has nothing to do with the forgiveness of the past sins; one can perfectly renounce continuing to sin. Conversion in fact consists in this: in the renouncement of sin which is to renounce the tendencies towards the sins which you had in the past. In the forgiveness of the sins there isn't only the cancellation of the sin and the gift of divine life, but there is also the gift of faith, hope and charity so that you can have the courage and the strength in Christ to eliminate daily the residues of sin and, at the same time, to be completely freed from everything that binds you: things and people around you which excite the passions, thoughts, memory, sentiments, affections, sensitivity, emotions. This liberation has nothing to do with the sins of the past life, or nothing to do with the past; it is only a process that the divine mercy wants to carry out in your soul day by day, so that you remove, thread by thread, every reference to the things of the past: "whoever sins is a slave of the sin." The servant is the one who does the will of the Father, but does it out of love, while slavery is to insult or to have a type of insult from the devil, due to which you feel the necessity to commit those actions which in practice you don't want to do. They are suggested by the

devil, but your will remains opposed against the actions and therefore you feel this contrast in the slavery; you feel the strong desire to sin but remain in the firm decision not to sin. Remember, even St. Paul went through this contrast: “I do what I don’t want to do and I don’t do what I want to do”. (cfr. Rm 7, 15). This is the slavery; all of us because of original sin find ourselves in this situation due to the corruption of our human nature caused by the sin of Adam and Eve. The corruption of sin is nothing other than the slavery of sin. Therefore, if you have, not insults which create slavery, but stimuli of the will which are to be removed one by one, every bondage which can put you in communion again with the things of the past, then this is the gift of God: it is finalized to making sure that you not only be freed, but that you can also remain free from the residues of the sin. The residues of the sin are also themselves bondages with sin, even if in a different manner, because the residues of the sin do not necessarily have any bonds. However, the residues of sin are just exactly these gifts which the Lord grants so that you can eliminate everything that is still connected with the past life. This happens for the purpose of a complete liberation, so complete that you even avoid Purgatory. The slavery of the sin is looking, remembering, feeling; very easily it is confused with the involuntary: I don’t want to, how come I feel like this? But why? Or else, I prayed well, I forced myself. Undoubtedly this presence of the flesh or of the ego or of the reason from which one is not yet freed from, is a presence for which we must have patience to embrace so that the Lord, through this suffering can be kind and merciful in cutting away definitively every bond with the past or the present, even the most subtle ones. The bondages are many; however, the bond that is most present is the one that has to do with the predominant defect. The predominant defect has diabolical ability, but as defect though; so it no longer refers to sin but to the fragilities which can be either venial sins or imperfections. Whenever there has been a resolute will to defeat it, the evil one usually holds it further on the heat by means of the venial sins, that is, the imperfection. What is venial sin? There can be this when grave material is involved, there is also the deliberate consent, but there isn’t the full attention. Why is there mortal sin which necessitates having grave material, deliberate consent and full consciousness and if one of these is missing, then the sin is venial. The devil is very capable because he know

how to convince that is not grave material, that it is involuntary, that you don't have full awareness. So it you are within these manipulations of Satan and with great indifference move forward to these insults, it is a sign that you are still held in bondage to the things of the past which are not present. They are not grave sins, they may be venial but in the confessional you don't talk about them and so you cannot receive any help from the priest: he would give you advice that is necessary for the avoidance of the occasions, the delays of the will, the imprudence and everything that still ties you to the past, even if not in grave material. If this has to be uprooted out of you, it means not only that the soul is a slave. But also that it makes no effort to try to obtain its liberation. Due to this, when there is a particular moment of weakness in prayer, in vigilance, when there is rebellion, or lack of charity, or some insult from Satan which is a little more violent, they all reappear as the conditions and you can commit grave sin. After having felt the weight, the remorse of the sin, Satan tries in every possible way to remove this weight which we call remorse of shame. He tries to manipulate in such a way as to remove from you the conviction that it was grave sin or that there wasn't the deliberate consent or there wasn't the full consciousness. Therefore, he apparently gives you a relief, and so he removes the remorse of what you have committed. The scope of this manipulated situation is that of repeating the sin, given that after all it wasn't grave sin anyway – thus will he make you think.

There can be very simple bonds: for ex. that of murmuring and of criticism: murmuring and criticism, just like prejudices, are off-shoots of the trunk of jealousy and therefore sons of pride, the most poisonous. Take no notice of the difficulties,; it doesn't mean the difficulties are easy. This would be contradictory because if it is a difficulty, then it is not easy! It means that the difficulty is overcome with love in that you have a lot of love in your heart with which you can meet Jesus and Mary. And therefore, the difficulty, the effort, this total self-commitment to climb step by step to arrive at Jesus shows this love. Jesus gives the strength to your legs so that, step by step, you can arrive at the summit where he will manifest himself, manifesting his divine communion with you for to sanctify you, to help you realize your wonderful vocation to the family or

to the church. It is clear that if you always look at the effort needed during the difficulty, you will diminish the effort and the love. The effort becomes – for the reason, for the senses, for the emotions – ever more burdensome and so you diminish the love: “ah im sure the Lord understands me, I can arrive as far as here, these steps I can climb and then that’s it…” Do you see? A burdensome effort, which rests on the ego and not on God, slowly, slowly quenches your love and maybe distracts you – God doesn’t want definitively – from reaching the highest point of your vocation of being in intimate communion with Christ for to sanctify yourself and sanctify your family.

Presence and absence of Jesus

This too is an argument with an indefinable framework. I wont impress ye when I tell ye these words: maybe it is the limitedness of my intelligence which is not capable of following this luminous ascension which the Lord allows to present itself to my mind, but I am weak and incapable of counting all the lights which ascend before me and all I have to do is to turn my head a little and they rise a lot from my head and from my heart. Obviously, the voice supposes the one who speaks and the one who speaks can be present or absent, can be present either in person or through some witnesses: a gift, a reed of flowers, a photograph. Therefore, the presence can be either personal or something which refers to the person who is absent. The interior emptiness is when the person is not present, or neither are the signs which indicate him, which signify the person. In this case the presence is Jesus and the signs are love, peace, joy, serenity, equilibrium, wisdom: they are signs or fruits of the presence of the Lord. The interior emptiness exists when the person is missing and when these signs are missing. Attention however, one thing is the presence, another is the absence. The absence, that is the non-presence, the presence which is before me, absence which is to be far away – the distancing can be a distancing of the person or of a distancing of the signs. At times the distancing of the Person caused by sin is felt both spiritually and psychologically. At times the distancing is not of the Person but of the sings: for ex. the joy, the serenity, the peace. At times the Lord leaves an apparent contradiction: he is present himself but the signs are

absent. The opposite in fact could be the case: sadness is what is present, along with suffering and so the soul can very easily confuse itself because it thinks the sadness and the suffering are coincidental with the absence of the Person. At times there can be the absence of Jesus and the presence of a faked peace, that which is false, not real, and not true. Probably the joy caused by the pleasure can give the illusion that this sign of a false joy is a testimony of the presence of Jesus but who in reality is not here, he is absent. Another example is a hidden presence. Jesus is present but doesn't make himself felt. Another is the absence. At times Jesus with his jokes of love, as Padre Pio used to say, hides himself, doesn't allow himself to be seen, or heard, but he is present nevertheless. So it is the faith which has to be loosened, in the sense that one, verifying himself, knows well how to observe the Word of God, knows well that through observing the Word of God, God comes into us: "We will come to you and we will make our home within you." Now then, if within you there is docility and obedience, certainly Jesus is within you, even if you don't feel him, or see him: he is there but hides himself. Another is the interior emptiness, another is the presence of a sign, the presence of the person, another is the absence of the person or the absence of a sign, and another is the concealment: Jesus is present but is hidden and so you don't see him. We have an example of this with Mary Magdalene who see the gardener, but not Jesus, just like the disciples on the road to Emmaus who see the wanderer, the pilgrim but none of them see Jesus. And the Lord at times hides himself so that we will search for him. Certainly, many times the Lord does this because he wants to refine a soul: for example, many times Jesus hides himself, wanting to see what will be the psychological and spiritual "fits". Do you search for him like Mary Magdalene? She went early in the morning, while it was still dark, to the tomb in order to honour Jesus and then to search for him, and to her the Angel said: "He is risen, he is not here". If however there is a "spiritual quietism" you hear: it is fine, what does it matter to me anyway? Either he is or he is not, patience, this is my misfortune, this is my fortune. The Lord wants to see what love is yours. Jesus, when he hides himself, do you search for him or do you fall into the spiritual quietism? And if for example Jesus hides himself and you feel this sadness in your heart because it displeases that you cant see the face of the Lord and so you

search in your heart for his signs of joy and peace and certainly not with the restlessness, because this never comes from God. You must see that there are two things that are apparently opposed, but which are actually sisters: quietism and restlessness. The quietism: you may be saying to yourself, I prayed badly, have patience! It happened that I became angry but worse for them, what does it matter to me, can I always stay behind them? This is the quietism in removing all the difficulties of the flesh and of the spirit which can stay behind us. Or else there is restlessness due to the presence of fragility and because of which you become agitated both psychologically and spiritually and you don't run to the Lord with a holy blush, throwing yourself into the arms of the Divine Father, just like a child in the arms of its mother. This restlessness is most dangerous, just as is this spiritual quietism due to which you easily fall into insensitivity, into superficiality, and into mediocrity – all the things that are the vomit of the lord. (cfr. Ap 3,15-16).

There is only one condition to have the light of the Lord in the various moments that the soul finds itself in difficulty, and to know how to discern the spiritual condition in the light of God. If you observe the word of God, the Lord is in you, regardless of how you feel, and it doesn't matter whether you see him of you don't see him, or feel him present or don't feel him, or the presence of his joy. Don't worry, what is important is that you do the will of God and obedience is doing the will of God. But you say: but many times I am in doubt as to whether I have done the will of God or not. You, on one hand, if you are in doubt, ask the Lord straight away for forgiveness; but if you want to clear your spiritual state, ask your spiritual father with simplicity, without any reasoning etc. try to be very simple, asking the spiritual father but walk always forward, not wasting time. Avoid whatever would cause you to waste or lose time. The thing to do is to throw yourself immediately at the feet of Jesus and of Our Lady with an interior joyous faith, die to which, even if eventually you were to fall while running to Jesus, like a child falls when running towards its mother, remember that Jesus is like a mother who runs straightaway to take you by the hand and raise you up: he then makes you walk, cleans you and looks after the injury like a parent looking after the injured knee of the child. In this moment Jesus lets me contemplate that at times obedience to the will of God does not coincide with the gratification of

the superiors. Jesus was condemned by the authorities, but was pleasing to the Father because what he did was actually the will of God. At times one has the gratification of the superiors. It is necessary to walk always on this "thread" of the will of God, like Jesus did. There is at times the incomprehensibility between obedience to the Father and the behaviour of the authority: they don't coincide. Obedience to the authority condemns to death and Jesus submits himself to the condemnation, however he obeys the Father: he saves us and then he dies. He dies because the authority has been a bad one, but he saves us because he obeyed the Father. To know how to see inside the soul with great interior clarity is the fruit of great humility, of faith, of trust in the Lord, of coherence, of obedience to the faith. It seems that Caiaphas, Pilot, Herod robbed the peace of Jesus, but he is obedient and became the Lord of peace. Obedience is necessary. Don't waste time. Obedience is the fountain of peace. Today I would like you to keep this little thought in mind – its rather difficult though so lets see if I manage to tell it to you: in front of authority, when there is a coincidence between your innocence before God and the wrong interpretation by the authority, when ye have been really good and the authority nevertheless does not gratify you, stay serene! This is the first part of the thought. However, when the authority is right because before God ye have not been really good. That point alone was right, then all the rest is wrong, but that point which was right is the one that they highlight to the point of justifying all the rest. I advise you to stay quiet when ye have not been gratified by the authority: when ye are innocent and they rebuke you or punish you, welcome it! Here there is perfect joy! However, when you are found to come up short before God and the punishment corrects you, be ready to undo the evil which you did. This attitude is the most perfect of a true Christian. Attention however, say sorry straight away, otherwise first I twill be the papa or the mamma who will go first and then in the end when they are already in the coffin you will be beside it looking at them saying: "O I am sorry mamma". No! Now is the time. Do it immediately and don't waste time, otherwise the papa or the mamma will go because of all the torture of the suffering. The divine master says: "ask and you will receive, search and you will find, knock and it will be opened to you…everything that you ask of the Gather in my name he will give it to you *(cfr. Mt 7,7). "Yes, in*

*the serenity of this our faith, in the tranquillity of the soul, lets pray and pray always since warm and fervent prayer penetrates the heavens. We pray so that peace will come to all the nations that find themselves at war. But we pray also for the souls who are constantly fighting the spiritual war, in order that they fight strong and win"***San Pio da pietrelcina**

Jesus is the way out

"I am the way".

The way is the place where the steps are taken to walk. Obviously, the path has to have a destination. What is the destination of the way of Jesus? It is the Father. So, Jesus is the way of the Father, but to be the way of the Father it is necessary that it be the way which distinguishes well the other ways which do not lead to the Father. Jesus is the true way which leads to the Father and by walking in that way, as you slowly take the steps in that way, you notice that you really go towards the Father. Attention! This is the thought for today: Jesus not only is the way which leads to the Father, but is also the way out of every situation which does not lead to the Father. Why? If I must go to Taranto and i am going towards Lecce, the way which leads to Taranto is the right one. But how do I leave the way which leads to Lecce for to go to Taranto, if I can't find the way to reverse the direction and get onto the right street again? Christ is not only the way which leads to the Father, but is the way out of every wrong street. And when you follow the wrong way, you follow the ways of the flesh or of the spirit. Beware I am not saying simple things here. I am saying things that are every, very difficult. Let's say you find yourself in the impossibility of surpassing your pride, of overcoming that weakness of the flesh: the glances, affections, behaviours which are weak and fragile. You have encountered the great "impossibility"; this word was invented by Satan, due to which you are in open country and no longer manage to orientate yourself on the path that you should take, even if it is a dust road and not a tarred street there are many hedges around it and it is at the side of the street. You don't manage to direct yourself because you are only looking down at the dusty track in front of you or looking across the fields and see only fields and fields and fields.

You see only the concupiscence of the world. Remember that Christ is the way out of every path, of every wrong street, even if it were longer than the right street which leads to the Father. The tiredness upon seeing the impossibility of finding the way out is like a bad breath which comes from the mouth of Satan. He is the one who suggests the tiredness, the defeat, the discouragement and even the desperation in finding the way out which would put you on the right road. Jesus is the way, the truth and the life. He is the way which leads to the Father, he is the way out of every path in which you can find yourself due to error, or sin, or compromise with sin, sacrilege, infidelity, betrayal etc. he is the way out. What does it mean to say that Christ is the way out? Christ is the way out in that you must turn to obey his word, his world of the Ten Commandments. Re-read the Ten Commandments, re-read the general precepts of the church; if you have assumed some particular commitments, re-read those pledges that you have made. It is clear that if you feel tired, bored, disordered, listless, you will remain in the middle of the street or in the middle of the country with the car going right and left and going nowhere. You go a little on foot, you sit down a little, you go a bit of the journey again and then you turn back; this is all what happens when the television transmits obscene things, or there is some disordered friendship, some affection which you cannot cultivate. These are all the house companions, that is, all the wrong paths. It is clear that if you go on wandering around from place to place, you loose your head, you become discouraged, then you resign yourself and place yourself under a fig tree where every so often you look. You caress a little, you eat a little of some figs, some fruit of the countryside, of forbidden trees. And then you wandering and blabbing that you can't find the way out. The way out is Christ! Start again to learn how to obey the will of God. This is the great slogan of today: learn to obey again. It is clear that if you taken only a few steps on the wrong road, it is easy for you to turn back but if you have gone a long way out into the country, going here and there along every narrow side road, they become like a trap that causes you to lose your head in the county areas that you have wandered to in the things of the spirit and of the flesh; it is clear that it becomes more burdensome then to try to get back on the right road. It is necessary that you try to help yourself! But here we are at the focal point: you must obey the

commandments of God, the precepts of the Church, the pledges you have undertaken, and in a particular way the spiritual father. If you do not return to this, your will is a pretence. So, learn to obey. Through disobedience, what have you done? With the scissors of evil, of illicit pleasure of the spirit or of the flesh, you have slowly cut all those bonds which were holding you tied to your conscience, to God, to your personal dignity, to the respect of neighbour. Now you must refasten your will to all those commands of the Lord again, to the church and to your conscience. However, these bonds, these ties of the will, and these commands of the Lord are something that you cannot create, you cannot do this alone, and with your own will you cannot weld yourself to the commands and to the bonds which lead you again to do good works. To do this it is necessary for you to invoke again the Holy Spirit: he is the one who adjusts, pastes, lakes something take root, welds. Him only! So, try to pray a little more to the Holy Spirit because one doesn't return to the faith like this: "Today I propose to myself that I am going to obey!" you will lose time! Pray, pray a lot. But prayer is not enough: try to avoid whatever can cut from you the bonds you have with the Holy Spirit. Many times you can adjust but then there is a short circuit which makes you burn everything from the very start. Attention: distance yourselves from the occasions with prayer, allow the Holy Spirit do what he wants to do. You must leave it to him and that's it. So, pray and escape from the occasions, otherwise they only all become useless chatter when you say that you can't manage! With the faith, Jesus enters into us spiritually. But Jesus was not content just with this: he wanted to enter into us also as he is in body, soul, blood and divinity, so he made himself food. He died on the cross so that in the baptism of fire he would cook his human nature with its divinity and in this way it became the food of the soul. And we are still losing time and we don't want to leave those small things. The heavenly Father sent his Son. Whenever I think about the heavenly Father, or the Virgin Mary, I think, how many streets I must travel to arrive in heaven. We don't have clear ideas about the roadway which is true and proper of Jesus. Yes, we are the way to go to the Father, but He is the way to come to us and has taken all the sins on himself, he suffered and died there on the cross. The way of the cross is his way and our way is himself. And look at us. We are still there parked up in our mentalità.

Jesus said: "Where two or three are gathered in my name, there am I in the mist of them." (Mt 18, 20). Yes, apart from the Eucharistic presence, he prays with us. He comes to us, but you, when you are taken up with so many things, you feel oppressed and you call to Jesus. He always comes. He come sto help you, to comfort you, he gives you faith, hope, love, patience and fills you with expectation. We must clearly understand this verb "To come" on the part of Jesus. The one who comes to us is the one who makes the new heavens and the new earth: he comes for our conversion, comes for the Pope, the Church, comes to bring to realization our vocation to the family and our consecration to God and he is continuously coming to us. When the Lord permits Satan to tempt us, in the instant in which satan tempts us, the Lord makes his intervention felt. What love. Right at the very instant, straitht away in a flash, the Lord is there and the devil has then to leave when the humble soul invokes the lord. How lovely! "I implore you, due to the kindness of Jesus and the most merciful ways of the heavenly Father, to never become cold in the ways of love. Always run and never want to stop, knowing that in this street to stop means to go backwards, undoing the steps you have already taken. Be vigilant and don't trust yourselves too much, be always abundant in charitable works which are the bond of Christian perfection (Col 3, 14).

Jesus comes to you, open your heart

All the liturgy of the world, both the first and second reading, the first in one way, the second in another, have the scope of placing us in communion with Christ. One genealogy begins from Abraham, the other begins from Adam. Adam and Abraham are founders of the nature of Jesus, of the person of Jesus, true God and true man. From Abraham, who is the father of the faith, and therefore of the supernatural, Jesus, the son of David is born. It is also from Abraham that the Jesus takes his human nature, because He is true God and true man. We must go to the depths of the reason for these two genealogies. Jesus is truly God, as you all have heard it. The genealogy which ye have listened to is called the "toledot", that is the genealogy accordion to the faith in Abraham. The other one, that of the genealogy of Adam is the human genealogy. Jesus, then, is man, but is also God. He united himself to us as a man so that we

would unite ourselves to him as God. This is the scope of the genealogy which ye have listened to. Jesus united himself to us in the womb of Mary through the work of the Holy Spirit, taking human nature; and through the work of the Holy Spirit, in the womb of the Church, we have to receive the divine life so as to be united to Jesus by means of the faith, by means of baptism. Here it is! Jesus through Mary and by means of the Church, through baptism we receive the divine life.
He unites himself to us in the humanity of Mary and we unite ourselves to him in the divinity with baptism into mother Church. However, this is a general way of speaking. The question is how can we unite ourselves to Jesus in a profound way? Jesus is one single divine person in two natures, and we have to unite ourselves to him divinely, along the way in which he leads us to communion with Christ, a communion divinized in Christ. Certainly this union with Christ, this communion with him, as the Lord himself says: “Not sacrifices, not prayers or anything else: what I want is communion with me.” This is what the Lord wants! And the communion with the Lord – listen well to what i am saying - is not established by us, by our reason, by our emotions, by our sentiments; the communion with him is established by him. and how is this union established with him? through obedience to his word. There is no other way! It is clear that obedience to the Word of Jesus is, yes, a reality but how many things are nevertheless contextual to the obedience. Obedience is a supernatural act: if you unite yourself to the will of God, to the Word of God, you must elevate yourself to that level, to the level of the supernatural orbit. And naturally, both because of the distance of humanity from what is divine - being as great as that between east and west - and the corruption of sin, this communion with God is impeded. So them, you must see that there are two realities which have to be realized. The first thing: reject the corruption of sin, renounce it. The second thing: this jump to the supernatural by means of bowing down to God in obedience, you cannot do alone: it is necessary to do it precisely with the faith. And what is the faith? To believe in God and to put his word into practice. It is in the practice of the word of God that you put yourself in communion with Him. Certainly, one would have to ask, how many priests, consecrated souls, and how many Christians are convinced of this? The truth that the Lord doesn’t want what you think is holy, just or what you think is good,

no, what he wants is that through obedience you would welcome everything which he suggests to you as good, as holy, as just. Therefore, obedience in a certain sense puts the reason in its proper place, and puts your psyche in its place, along with the sentiments, the emotions and the senses. This putting of everything it its proper place is what we call "renouncing". Attention to the fact that the ego apparently suggests justice, goodness and just things but the problem is that the ego is capable of justifying everything, maintaining that everything that you think is right, and everything you do, say and all your behaviours with God, with yourself, with others, all maintained to be just. So, be careful; if this justice, a justice which derives from the ego and not from God, becomes deeply rooted in you, it is clear that it is bye-bye to the communion with God. The ego, according to what Jesus said (cfr. Lc 9, 23), has necessarily to be renounced just as one always renounces an enemy. You are still not convinced that your ego, with your mentality, your reason, your sentiments, your judgements, your memory, your prejudices, are your enemy. You have to deny yourself or else you will never be able to bow to the will of God or to his word, in order to choose in this way everything that is good, just and holy. It is all a pretence that satan has clothed you well with, due to which you live, think, operate, laugh, welcome and do everything that the ego suggests to you. But you have forgotten that the ego is an enemy of God. And why is the ego an enemy of God? Because the ego is the assembly of the suggestions which come from the voice of the flesh. And the voice of the flesh is against the voice of the Spirit. You are not convinced of this! That's where you have to renounce looking, remembering, speaking, as well as those behaviours, judgments, prejudices, that radical mentality of aversion towards your neighbour. But if you don't renounce the ego, your communion with God that you think you have is only a dream, nothing else – a dream. Furthermore, if you presume with your presumption, always suggested to you by your ego, to be in communion with God, while still doing just as you please or what seems right according to what you think, according to your mentality, according to your prejudices or judgments, then it is clear that you in this way, in this manner, cannot secure your salvation and your put yourself at grave risk of being lost because: "Whoever believes and is baptized will be saved" (Mc 16, 16) but to believe means to put

into practice everything that God says, not what your ego says. Your faith must make you imitate the behaviours of Jesus: “Learn from me for I am meek and humble of heart” (Mt 11, 29). And the faith suggests to you everything that is just, holy and good. In my meditation this morning I was thinking about Our Lady. The suggestions were these: the Madonna married St. Joseph, nevertheless, she met with the first difficulties, difficulties which obviously the Lord allowed, but was with her to help her: “The Lord is with you” (Lc 1, 28), the angel said, and this is why she was able to overcome the difficulties regarding St. Joseph, to whom the angle assured: “What has been conceived in Mary is the work of the Holy Spirit.” (Mt 1, 20). The difficulty of Joseph. But is was thinking: how much road did Mary travel with Joseph because of the edict of Quirinius who had ordered the census of each one to be registered in their own country of origin. Since David was from Bethlehem, our Lady had to go to Bethlehem and look at the distance that was for her to travel: its about a hundred and forty kilometres. And there were no aeroplanes or cars or even bicycles. Only horses, mules, donkeys, camels so what a huge journey the Madonna had to accomplish just to carry out the will of someone who commands only civilly – Quirinius – who ordered the edict. How many difficulties! Can you imagine what it was like after the baby Jesus was born, the problems Mary had because of Herod who wanted to massacre the infant. So first there were the trials between Mary and Joseph; then the trials within the marriage, then the trials outside of the marriage – regarding what Herod wanted to do with the baby – and then they had to make their escape into Egypt – on foot remember or at best on a donkey. I don’t know if Joseph had a donkey or not or maybe with those gifts which were offered to them by the Magi he was able to acquire a horse, or a mule or a donkey. I was thinking this morning about the angel Gabriel and what he said to Mary about her cousin Elizabeth being pregnant also and in her sixth month. As soon as she heard it she went straight away to see how her cousin was doing. This time she went alone, not with Joseph. The Gospel doesn’t tell us anything at all about Joseph. And yet, as we can see, she was pregnant while still only a young girl. According to the calculations of the girls who used to marry in that era, the Madonna was 16 years old when she had to confront these difficulties. And all for to unite herself ever more to the lord. The

difficulties: she had to go down to Bethlehem and after had to go to the town of Zaccary and of Eliazbeth. Then the angel came to warn Joseph, telling him to get up and get going fast and make for Egypt, then the angel comes back again to tell him to leave Egypt and to go back again to Nazareth. Thinking about all of this, I had to ask, how ever did either one of them have so much patience? In addition to the difficulties in the marriage, and the birth of the child, running from the persecution of Herod, certainly the Madonna had in addition the terrible suffering when she came to know of the slaughter of the holy innocence. Then in Egypt: another nation, so where would they go to sleep? I was thinking, Blessed Mary, in order to have the child be born, she went with Joseph from Nazareth to Bethlehem. For me this is a most important trip. If the Blessed Virgin undertook all of this in order to have the child be born in a cave/grotto, certainly she must have travelled an awful lot of distance, how many kilometres travelled, also to have him be reborn in our hearts. How many months did the journey take and how many years have we made her wait when she was coming to me all the time to have I welcome the child Jesus into my heart, to have I become good, to live as a true child of God and true child of Mary. I was thinking also of what the Gospel says about his relations not welcoming him: “There was no place for them” (Lc 2,7). I would say that the relatives, speaking spiritually, of Jesus, Mary and Joseph, are the priests, they are the consecrated souls. Have we prepared the place for Jesus to be born in our hearts this Christmas? When thinking about this I have to ask how much distance did Mary undergo so that I would leave all that is evil and learn to do the good. How many times have you waited behind the door of my heart so that I would open it to welcome Jesus inside, with you and Joseph. How much effort did you make Jesus coming from heaven to earth! And how much effort do we make? Our effort is that of denying the ego and of bowing down before the Lord to do his will. But you still haven’t committed yourself to make this effort because you still feel bound, tied by your radical world of thinking, by your mentality, your prejudices, by your disbelief. And when there is disbelief there is no longer hope either or no love because faith, hope and love always go together. I was thinking, in order to unite us to Jesus, the Madonna, how many times have they knocked at our hearts and we, with some pride, a little for the

things of the world, have not opened the door. And still, the Madonna does not get tired ever because she is a relentless mamma, she never tires. Why does she desire more than us that we put ourselves in union with Jesus, to unite ourselves with him, just as the first prayer says, renouncing the ego and obeying without opposing the will of God any more with our own reasoning, our emotions our prejudices but bowing to the will of God completely, like a baby who bows to the will of the mamma or of the dad and how lovely this is before the Lord and before the Madonna. These were my thoughts this morning, based on thinking about how much Mary did so that Jesus would enter into us and not only this but how much she endeavoured so that he would eventually dwell fully within me. And you have helped me to eliminate all those alternations of life so that Jesus could remain resident in a stable manner in my heart. O how much you have done! Dwelling on these thoughts I ended up saying to myself: if the Son of God, if our mamma, who is the queen of Heaven and of earth, queen of the angels, have done so much in order that we could unite with them, am I still thinking about the effort?

The choice of Jesus and our choice

This is one of the fw cases in which Jesus makes a series of affirmations: “If you observe my word, ye will love each other, then my love will remain in you and your joy will be great.” The Jesus continues: “If you remain in my love, ye will no longer be servants but my friends and ye will bear much fruit!; don’t forget however that it is I who have chosen you, you did not chose me, I chose you.” Then Jesus says: “keeping my word, you will be my friends and bear much fruit and – practically – you will give glory to the Father, who will love you and will realize what is best for you as he does for me.” Therefore, “I have chosen you as my followers, as my friends, so that ye would bear much fruit and this fruit will give glory to God the Father who will honour you and will love you.” Then, finally Jesus reaffirms again, almost as if to remind us that it is the command of Jesus which constitutes the soul of this sequence of affirmations of election and of certain promises linked together by the divine logic, that thread of gold

which joins all these particular moments together: “Love one another as I have loved you!; don’t forget that no one loves more than the one who gives his life for his own brothers!”. Therefore, he also puts a graduality in the love. What is the particular point that we have to keep in mind today? Jesus chose us! Obviously this experience is in the context of the paschal mystery which had just begun in the Upper room of the last supper (cenacolo). As you know Judas had betrayed the Lord, then went and jung himself and in order to cover up the emptiness left by Judas, the Apostles went and elected another in his place. There are three very important elements here: the first one: whoever takes the place of Judas has to be a witness of the resurrection of Christ. The choice, the election could be done by Peter because all power for making the choice was left by Jesus to the Church and to the Apostles. However the Apostles – and Peter in a special way – have entrusted the choice to the Holy Spirit when the prayed for him to show them who he had chosen as the one who would be the replacement in the place of Judas

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Also, these three elements which are presented in the Gospel of today regarding Matthias, reveal the choice to us. It is true that they leave it to the holy Spirit to show the choice, but Jesus had said said that it is really He who chooses. In truth, it would neither be the holy Spirit or Jesus to choose but the Father in heaven who chooses, so much so that Jesus even said: “Pray to the Father – my Father – that he send labourers into the harvest”. It is the Heavenly Father who expresses his will; the Son by means of his word communicates the will of the Father and the Holy Spirit suggests it to the heart of the one who is called, and shows who the Father has chosen, while Jesus calls with his word. The command of the Lord is present in all of this: “Love one another as I have loved you” and the one who is chosen puts it into practice , and brings it into reality. There are two fundamental elements: the choice and the realization of the choice. Jesus chose you into existence, as man, as woman, down here on earth, as Christian. Maybe he chose you as priest, as consecrated soul, as parent, as son. He chose you, but what way has he chosen you for? Fraternal charity! Obviously, fraternal love can be impeded by discussions which divide souls and by weakness of the flesh. Here is the framework of the homily of today: the choice, the fraternal charity to actuate the proposals which allow Jesus to continue being faithful to the choice by means of fraternal charity. So, by means of great humility, it is necessary to remove those old obstacles which impede docility, obedience, as well as everything that obstructs fraternal charity. In practice: the choice, the fraternal charity and the obedience are the elements of todays homily. But in what situation do our hearts find themselves at the present moment? It is this: do you thank Jesus for having chosen you? Do you choose what he wants you to choose? He chose you but do you choose him? Or do you still choose the world with the residues of the concupiscence of the world which are still to be found in your flesh and in your spirit? But in depth, what is the point of refelection? Don’t be discouraged if your weakness still makes you choose what you should not choose and if you feel the powerlessness of not being able to choose what you should choose. By humble, resist, always with prayer and prudence; don’t batter yourself because you are faced with your fragility: arise again straight away and grasp onto Jesus crucified and risen because he wants to make you become a testimony of his resurrection amongst

your brothers and sisters. Have courage and be strong because Jesus continues to choose you: he has never revoked his call for you. But you have to make your choice of Jesus more stable and more secure before the eyes of God and of the world because Jesus has to be your only love, your only real treasure and your profound joy. We must never become discouraged in front of these experiences of our weakness. Consider for a moment how Jesus experienced weakness, as the letter to the Hebrews tells us, certainly not from the moral point of view, but from the human point of view. The greatest weakness of man is death. Maybe you experience the weakness of your fragility and still Jesus on the cross has continued to be a faithful witness of the salvific will of the Father. You must do the same, in spite of the daily experience of not being able always to maintain the pledges undertaken, don't become discouraged. Even if you feel that you go down a step more daily in the experience of this weakness, continue to believe. You will see, your faith will move the Lord, and you will feel an explosion of hope I your heart which will make you more mature in the choice that God has made of you. I want to place three thoughts in your hearts. The first one is this: do you see how satan---si accanisce------because he doesn't want to leave your body, your spirit, due to his evil which is present?

The second thought is this and is united to the first one: do you see how much patience and how much love Jesus in continuously returning to give you a hand to raise you up? So, allow yourself to be helped by him! The third thought: do you see how precious your soul in the eyes of Jesus? And do you see how satan tries to hold onto us in order to occupy it to possess it? Are you aware of this? Be sure to put yourself on the part of Jesus, especially during the moments of crisis or of temptations and you will experience of the "silence of God". When God stays quiet, he doesn't put emptiness. Regarding the silence of God, its not that he stays silent but he asks for silence so that he can make himself felt. A silence does not exist in God, except in the case of the wicked: the Lord is silent because they despise his word, they dont listen to it, they deny it and so the Lord goes silent: the silence of God regarding the wicked is so great that he doesnt even speak to them with suffering because of which, as far as the wicked are concerned, the Lord doesn't speak neither with words, nor with gifts of goodness, nor with suffering because the wicked refuses

everything. The silence of God is peace for the one who listens and not only this, but the silence of God which asks of the Lord is such that when he still doesn't speak, its because he wants you to listen; but listening to the Word of God is a gift of the Lord – "listen Israel" (Dt 6,4). When he says listen, he is asking for silence and hi himself is quiet in that moment, because then the oracle of the lord has to speak. Therefore, the silence of God is always a gift of the lord which puts the soul in the state of waiting-expectation so that it become more attentive to listening to what He says and asks according to his infinite wisdom. Now, if it is a git of God, that silence of the Lord is love, it is peace, hope of expectation and faith. But the silence of god regarding the wicked is something very different; in this case the silence of God doesn't speak, doesn't cause suffering, doesn't grant gifts because men and women refuse them. It doesn't grant suffering because they don't understand it as an instrument of salvation and so the Lord abstains from this. But why? Not because he wants to condemn the soul to hell; no, he abstains from this divine intervention regarding the wicked soul so that its state of the evil of the world of its own ego and of satan, it will feel the emptiness and the delusion of life. If the Lord were to help the wicked, and were to grant his gifts, it is possible that the wicked, having got these gifts, would interpret them as confirmation that the life of wickedness he was living is fine. The Lord instead is very attentive and cannot make himself an accomplice of the wicked and this is why he abstains. If it does happen that the person has suffering, this is what they say: the Lord doesn't love me, that's why I have it and if they have the goods they say: things just happen like this. Prayer? Thats useless, i can do everything by myself. When God is silent in order to speak – which is a very different thing altogether – he wants the soul to dispose itself with great humility, with docility, with meekness of heart to listening to the Lord. You remember when Samuel was called by the Lord: Samuel, Samuel: and then he went to the priest each time who answered him: go back and go to sleep, you must be dreaming because no one called you. *Then, at the third time he said to him: go back and if someone calls you again, say: "Here i am, Lord, your servant is listening"(1Sam 3,9)*. The wicked think: the parish priest just says the same old thing every time, one time he rebukes us, the next time he tells us we will all go to hell if we don't live holy, etc. in this way they mask the

guilt which they have regarding their own behaviours, blaming the pope instead, along with the bishops, the priests, the superiors as if they were a lot that didn't love, that don't understand, as speakers who just say the same boring stuff all the time that does nothing for us. It is the perfect trap of satan. Before coming to speak to you i spent a lot of time with Jesus and the Madonna and in this way the Holy Spirit gave me every single word i have spoken to you; how else could I have spoken things to you that are suitable and adaptable to your identity as Christians and as consecrated?

The walk of joy

Jesus said to the Apostles: "You will rejoice because i am going to the Father"; this is an expression. Why does Jesus say that if ye only knew what I mean by saying that I am going to the Father ye would really rejoice? I want to stop here on this expression for a while: what does it mean to speak of joy, what is Joy? It is the taste of what is good. And how do we arrive at this joy? By acquiring the good. But what are the steps to be taken to arrive at this good? They are those which radiate the divine will of God. If the good is acquired by way of the divine will of God, that is, doing the will of God, then you acquire the good and therefore you have the joy. Yes, your joy is in the good that you taste, but mainly in the will of God who gives you the good to taste. The joy of having the love of God, certainly becomes greater the more we unite ourselves to him through doing his will: He it is who grants his will and from him also comes the good, which is the immediate and direct font of our joy. The way of joy then is the good, the will of God and the principle of the will of God which is the Father: therefore, is we love a person, we want that person to be happy and the divine joy comes in this way: by the conquest of the good, doing the will of God and uniting ourselves to the principle of the will of God which is the Heavenly Father. Jesus establishes this truth with the Apostles: "If you love me you will rejoice that I am going to the Father". If to love is to will what is best for the other person, and the good which one wants is concretized in the desire that happiness be possessed, the arrival of Jesus at the Father is exactly the fulfilment, the completion of his happiness. So then, if we want what is best for the Lord

and we love him, then we will desire to have Jesus rejoin the Father with whom he is one. I would like to give another thought as well as what I have already said because it is very important. The joy is the taste of the good and the good is acquired only by doing the will of God. The one who is firmly established in the will of God, just as it is advised in the first reading, is the one who is united intimately with the heavenly Father. There is another principle which Jesus poses and it is that he and the Father are completely one. Therefore, the will of the Father is the will of the Son, who, like the Father, is the principle of every good. Jesus too, as the Son of God, communicates the will of the Father to us with his Word and undoubtedly becomes for us the principle of every good, the joy, the love, the treasure, the happiness of all men. So we ask ourselves: in concrete, how can we posssess the good, the will of God and the Father? By uniting ourselves to Christ. Is Christ is one with the Father and he manifests the will of the Father, it is he who gives us the gifts of the Father and the Father who establishes that he acquire them by means of his Passion, death and resurrection. We ought to do everything to be with Christ because through being with him we will be with the Father , with the will oft eh father, with every good and therefore with the perfect joy. So here is the conclusion: to obey the Word of Jesus doesn't only mean to keep the ten commandments and his new Commandment: "Love one another" also means to obey all those to who Jesus said to obey. Therefore, this means the Church, those whom the Church consecrates to preach the word and administer the sacraments. The word of God is manifested to us by means of the word of Christ and of the Church. Therefore, it is obedience to Christ and to the Church that unites us to the word of God and makes us acquire the good. Thus in this way we have the joy, the perfect joy in the will of God which unites us with Christ to the Father. We become not only conquerors of the joy, but even collaborators of the joy and consequently we, possessing the word of God, the good, the joy, the will of God, the Father, become the smile of God because the smile is nothing other than an expression of our face of the joy which we have in our heart. The smile is also an expression and testimony of the love of God and of the possession of the good; it is not possible to be joyful if the good is not already possessed and if there is no joy, then there is no smile. The smile , the joy, the good in the word of

God, in the will of God, the Gather who lives in Christ with whom he is one, are the exact itinerary of the Christian. Are you on this road or are you searching for your joy elsewhere? Do you have in your view as your finishing line the true good, the will of God and therefore the union with Christ in the Father or do you walk in another direction towards the false goods of this world, towards the false joys which falsifies your will and does not unite you to God as Father; on the contrary, unfortunately you have united yourself to another father and his name is Satan, who certainly will not bring joy to your heart but instead will bring much sadness and certainly will not bring smiles: instead he will bring you to cry many tears. The heavenly Father is the true of Jesus. If we love him we must be happy that He has reunited with his Father because in him he finds his joy, happiness, and beatitude, just as we do in Christ, Jesus in the Father. When we give advice from the altar or in the confessional so that people will commit themselves even more to live the will of God, it's because we want what is good for them; in other words we love them. Don't think that the Church is a mother which always says no, no, no. it is the mother who wants us to avoid whatever does not give us true joy. This is the criteria. How much i desire that we not only learn to obey, but that we learn to believe in Christ and in the Church which proposes tu us the true joy, the true good, the true peace, the true happiness. What is the most important thing - the food or the life? The proof is this: is the Eucharistic food is a person, the life is a person. If a person nourishes the life it is nonsense to think that a life has to nourish a thing. The divine life: body, blood, soul and divinity nourishes the divine life which is in us. What a great gift the heavenly Father has given us by creating us and, through his Son, in redeeming us. What a great gift to have his Son within us, to communicate his Son, the love of his Son which is the love of the Father because the Son of God is the love of the Father. We priests communicate the Father and the Son and this communication happens by means of the love of the God, who is the Holy Spirit. All this operating according to the design of God by us, is the celebration of a Sacrament which is the gift to us of Jesus on the part of the heavenly Father. Can a say something strong? Quit reasoning and thinking as follows: but who knows i am so weak, but really through me? Is God created you, then you too have the vocation of transmitting the love of God to others. Don't

waste time thinking like this. Begin right from this moment: your eyes, your words, and your behaviour. The heavenly Father sent his Son who is his love, who is his fire. Furthermore, the heavenly Father not only sent his Son but sent his Holy Spirit so that he would bring the fire of Christ to set our hearts a light. I have to tell you with much humility: a priest, a consecrated soul, a Christian convinced that he has no fervour, only with great difficulty saves himself because fervour is the proof which tends towards perfection of charity and to ones own identity. If there is no fervour, there is no tendency towards perfect charity and personal identity is lost. The loss of ones own identity means that the person is with the world without God and damns himself. One year, 2,5,10,20,30,40 many years and do you still have hearts like this? Enough of it. Rise up now towards Jesus and to Blessed Virgin Mary and leave this way behind, leave it and allow yourself be raised up by Padre Pio, by your guardian angel, have courage! Courage!

<<It is necessary for us to avail of the mercy of the heavenly Father in this most grave hour, it is necessary for us to be well informed of the Christian principles and of the commandments of God, of the church and to be submitted to the orders of every constituted authority: necessary to be Christian in reality and not in name only." Padre Pio.

The image and the love

The theme is this: the image and the love.

The image is the prime matter of the thought, because the intelligibile is from the sensible. Through the knowledgeable process of the conscience, I arrive at the thought: I look at an object, I extract the image of it which is still physically in the pupil of the eye, then I transfer it to the internal senses, therefore into the passive intellect, that is, that which receives the images and it is then that the active intellect produces the thought. Therefore the process goes from the object to the subject. The vehicle is the image because the image of the object goes from the eye to the internal senses, to the passive intellect which then produces the active intellect, the thought. Here we have it – the image and the vehicle of the thought. If we have good thoughts, then the good thought, in its turn, is obviously the prime matter of the desires and therefore of the love. Be

careful that the love contains the images, contains the thoughts. It is not that the prime matter becomes foreign, or estranged from the love. I love, I will the good, however I must have present within me this gift of love, the good which I have to give, the person to whom I have to give it to. But leave aside the person that I have to give it to – lets just say it's a slice of bread or some comfort etc. go into your will: it is there that all the love of a man becomes elaborated. If you have some bad images, then the bad thoughts lead to bad desires and the bad desires destroy the potential to give to others as well as the love of others. Therefore the images are essential for the love because they produces the good thoughts, the good desires, and the good wills. The love is really this: "to will the good". It is clear that if you draw these images from Christ, from the Madonna, from the example of the Saints, from your meditation, from adoration in front of Jesus in the Blessed Sacrament, if you see these images and contemplate them by means of faith, hope and charity, you will understand that these images by their nature bring richness, light and strength and the thoughts become much more powerful and the desires much more efficient, due to which the love then becomes operative. If however you have images in your mind that are not good, these images smother the good thoughts. So, how can you pray then? All the saints say that prayer is love. Padre Pio used to say that prayer is the effusion of love because it is the love which unties and brings about the communion. How many souls say: "during prayer I don't feel anything, and I don't see anything!" and I am far from the Lord. Go and correct the images because they are bad images and they are dissolving the good thoughts. Having bad images, how can you have good desires, or will good things? How can you have the love which is the principle of union, of communion with God, who is love? How can you do it? The image is not only essential for the love, but it is essential for your nature which is made in the image and likeness of god who is love. Do not underestimate the value of the images because the devil is most capable and he will make you retain them as if there was nothing bad about them, as if they did not inscribe anything deep in your nature or in your identity. Attention, lets recover the purity of the images because only then is there purity of the mind. And be careful that the purity of the mind is the base of the purity of the heart because if the mind is pure, the whole spirit is pure; even the eyes are

pure, as are the senses. It is then that the purity of the heart lets you see God and your true identity. Purity of heart brings you to have an integral view: it lets you see God, yourself, your neighbour as a brother or sister, as a superior, as family, as people to whom you must give your service, according to the angelic criteria of mercy.
The image enters into you always in respect of the love, in respect of God, in respect of the prayers, but in a particular way in respect of the good works, because you are much more the more good you do. If you have a filthy mind and the images are not good, then the thoughts too are not good, the desires are not good: what you have then is a tumour. There is a tumour in your love, due to which one minute you obey the word and the next minute you don't, one minute you will carry out your duties well and the next minute you don't; one minute you are sensitive to your neighbour and the next totally insensitive; one minute nervous and the next irritable/nagging, like someone crazy. Everything depends on this impression which the image gives to the thoughts, the desires, and the longings, which then through the execution finish in the works. Oh, if only we understood the importance of this discourse. We would then be so much cleaner inside and we would have a much cleaner heart. Purity of the heart is the integral purity of the man, which is the purity of body and spirit. And is there is purity of heart, there are no elements which are foreign to our identity – since we are in the image and likeness of God – the purity of the images makes lucid again the true image of God in us, due to which we become really the image of God for others and in others we see the image of God because of which we serve them with greater joy, readiness, generosity, perseverance and wisdom. Don't forget that the image which is received and which produces the thoughts afterwards and the desires, the wills, and therefore the love of the good works is not the only thing that exists. Keep in mind also the images which are generated by our mind and which are obviously connected with the ego, with evil; the image which you have in you, the image which you have of the environment, which you have of the neighbour. Attention! Another time i will speak to you of the images which you have generated in collaboration with the ego, with the malice, with your pride, envy, etc. all these images make the heart impure. It is necessary to eliminate all these types of images, for ex. You must by modulated according to the Gospel,

not according to the malice. Attention! The first image which makes us deform the image of neighbour is that material of beauty. It is this which pushes us outside of the just image of neighbour. Then follows all the rest: be attentive to those judgements which are the machine that elaborates the most eccentric/odd images and take away the peace of the heart; such a person no longer becomes the operator of peace for others. The images form the mentality which is then capable of even modifying the glance. For example, if I am touchy towards you and you speak with Tizio, the image of you who speaks with Tizio which is in me becomes deformed and altered. Inside I have the malice which I then reflect in the images, in the thoughts and in the desires which are formed in me. The touchiness leads really to this capacity of altering in a frightening way the images which objectively are simpler. One can even arrive at having strong physical and nervous disturbances, as well as hatred because of this process of touchiness, with images which are elaborated within us and which don't correspond to reality. It is possible that you have seen a simple image on TV which can then produce even physical and sinful disturbances in you. The chain of the assembly of the images is that on which Satan plays his game as trapeze artist. Then there are various types of images: fixed images, passed images or elaborated by the fantasy, etc. To uproot them and clean the inside is an operation that is impossible for man. Only Christ can do it. When someone prays badly, what they do is make this world of images within become so radically rooted that even the Crucified, the Madonna, and even ones own parents are seen with boundless glance of malice. The glance is the common place of images which become so numerous that in the end the reins are left go and the person becomes a slave of the images, enchained by the thoughts, desires and by the behaviours. This is how one ends up loving those things which are not good and he/she no longer looks towards the brother or sister. This happens above all to those who come to church because very often the purity is reduced because although avoiding the act, he/she remains very superficial in the thinking, with the glances, etc. Satan hides in this den of his – that is, the images. With age, the trial of the acts can come to an end, that of the affections too, but the trial of the images can last for the whole of ones life. When the reins of the images are left go, then you are fried. Certainly there is the paw of pride or of

impurity. But the worst thing of all is when one looks at something very bad on the TV and then says: “But there is nothing evil here, cant you see it is just all natural!” among priests, religious sisters and consecrated souls, there are some who really want to experience the affection to see what it feels like at heart to have some affection. And it is still worse when the affectionate experience is perverse. How does one manage to get out of this situation? Only by means of Christ: the word of God, meditation well done, reading good things, avoiding every sinful occasion which would incite sin. When there is obedience to Christ, certainly there is a strength in overcoming the images. Whoever obey in the faith, is pure of heart and the purity of heart makes him similar to God. The obedience is based on the image, as is disobedience; therefore, it is born from the image. If you have some images of the world within you, certainly you will be disobedient to the voice of your conscience: if the images which the world within you presents to you no longer exist, then you will certainly be more disposed to obedience to the will of God. “lets rise to the heavenly vision of the Saviour, without ever getting tired; step by step lets distance ourselves from earthly affections, strip ourselves of the old man and cloth ourselves with the new man and lets aspire to the happiness which has been prepared for us”. **San Pio da Pietrelcina**

Destroy for to reconstruct

In a particular way I want to concentrate more on the second expression: do you really hate the world which hates Christ and the Church? I would like a subtitle:

-have you had the authorization of the director of the operations of your soul, if you must continue the construction of your Christian life, or must you begin again from the very beginning?

- must you destroy what you have constructed very badly and must you begin from the very foundation?

Amongst these questions I will give the answer only to the last one, which is: to look again at what has not been constructed well, so as to begin again from the very start. In other words, we have to destroy the construction which we have worked on up to now and not have any fear of beginning again. In the Christian life when is it necessary to destroy what we have already constructed up to now in order to begin again?

When is it necessary to have the strength to destroy without having any fear of beginning again? When there are some conditions: above all the first condition: if I have modified my mentality which has not been conformed to the Gospel, or even to a single command of the Lord. Are the Ten Commandments "original" in your mind or have they been modified, especially some of them? In synthesis, have the fragilities of the spirit and of the flesh been modified? If there has been this modification, then you have to destroy everything in you; otherwise, some day your whole construction will collapse and there will be the great sins of sacrilege, infidelity and betrayal. It is useless for you to try to hide behind a finger, trying to cover up this manipulation. The second "proof" due to which you must destroy everything is this: if you don't confess well, that is, you really don't speak about the evil that is in your heart – the thoughts, the words spoken, actions, omissions etc. if the confession is superficial like this, disordered, then evidently there is within you a bad construction. It has to be destroyed! Do not continue going forward like this because you will certainly collapse, you will not be able to remain standing. The fold will come and the hurling of the winds and the rain coming down will make everything collapse and in the end you will be left saying: "I have been wrong in everything". You have been wrong in everything because you have gone forward with a construction that has been badly built, it's all wrong/its lies. So, when you notice it is when you find yourself staggering: at times there can be a bit of an earthquake, some glance made, some affection, some rebellious attitude, some discussion rooted in a false interpretation of the word of God. These are the showers and the winds which come blowing. The third manner, the third point where you can verify the situation is how you are about your spiritual direction. That is, do you listen to your spiritual father, do you obey or debate? Or do you lament, explode in a rage, and not listen to anything? Many suggestions are often listened to but never put into practice and are often forgotten and not even believed. You must begin again from the start, or else everything will be a waste of time for you. When Jesus recreated the world in which all men wee slaves of sin and far from God, he first started by destroying everything, fighting against Satan, the world, sin, and death of the divine life. Jesus destroyed it and then he renewed it by reconstructing it. He was content to destroy and he had no

fear of rebuilding it. So, you must be content to destroy, with the conviction that what is reconstructed will remain for eternity. There are three very visible causes due to it is necessary to destroy everything and to reconstruct. The first cause is the periodic reoccurrence of sin: attention regarding venial sin. Then there are the lies, and the compromise in the Christian life. There are those who become accustomed to the regularity of fragility, or of the flesh or of the spirit – if the spirit especially: the discussions which lead to contesting the word of God and the prejudices, which then include the downfall of envy and jealousy, criticism, murmuring and all the segregation etc that go on in the church. All these things have to be completely eliminated, otherwise everything goes up in the air and its useless to delude oneself. Compromise lasts only to a certain point and then, sooner or later the false mask falls off. Having presented this homily to you, there are two conclusions that the devil could suggest to you: “Since I have already been wrong in everything, I may as well pack it in right now and go away because it is not for me.” Or else the other temptation: “if I have been wrong up to now, what’s the point of insisting because I know I will never be able to do the good and get the building right. They are the insults of the devil because he wants to take the peace from your hearts. Do not pay heed to anything that he says! Blessed are those who listen to the invitation of the Lord to change their lives and to receive the nourishment of the divine life with greater fervour. This is the Lamb of God who takes away the sins of the world. Many people never tire of saying the same things in confession every time but get tired of hearing the same things from Jesus. Destroy means to completely sever your own mentality. What allows the reconstruction of everything is the obedience to destroy and to reconstruct. It may have been something of the spirit or of the flesh which has made you go forward along the way of lies. One of the ways in which the suggestions of God are neglected consists in repeating the same things: “But how can I do it, I just can’t manage to do it.” In reality, beneath this there is a lie: during the confession one speaks in a wrong manner and then has recourse to wretched manipulations, for example: laments, discussions, accusations of wrongs received, etc. these are all blind alleyways in which the soul loses its way, bumping into all these things. They are refuges in which Satan pushes the soul further in order to

make it lose its orientation; they are no longer capable then of distinguishing between the way that is good and the one that is evil. The soul then feels itself to be hunted and is unable to resolve the problem: it now cannot pray well, it drags itself forward only with great effort and does not tell the true things to the spiritual father. The effort is not well combined with the lies. The lie is “non truth”, therefore it is effort in what is false. If I take the seat and hold it up in the air, I must exercise effort to maintain it there. Satan clouds the mind with his fog so that it will not see that underneath there is emptiness, since I think the truth of the seat is to “Be up in the air”, when in fact it was made to be always on the ground. But the effort with the lie never lasts because only the truth conforms to reality. The effort which the lie has at its base drives you mad: “But I pray, I force myself, and still I can’t manage!” On the other hand, when the truth is present, it is then that you really feel the effect of the effort: “the spiritual father told me to avoid that person, that environment etc and I will do it!” Immediately, you notice how your soul straightens itself out!

The synthesis of the mysteries of Christianity

I don't believe that there is a synthesis of our religion as complete as what we have revealed to us by the word of today's Liturgy. It is a theological and biblical synthesis which is really surprising. I will now give you just a few thoughts. Above all, Jesus is risen. He sends the Apostles to preach conversion and forgiveness and to be testimonies of the Risen one by their own resurrection. Then after the Apostles, the disciples. The first reading of today lets us see how the risen Christ continues to evangelize the peoples of the earth through the Apostles and the disciples who go throughout the world: Peter, John, Paul, and Barnabas. In the second reading we have the vision of the Heavenly Jerusalem, that is that people of God who throughout the course of history believed in Christ and obeyed his word, because of which one is saved and enjoys eternally the blessedness of the Heavenly Father in Christ Jesus. See the broadness of the vision that the liturgy of the word presents to us! In the third reading Jesus himself reaffirms what the heart of the mystery is, not only of Christ but particularly of the church. Who is Christ? He is the word of the Father. Who are the Christians? Those who obey his word. "Whoever listens to my word loves me", says Jesus – his textual words. "And if you love me, then he will realize his identity of being in the image and likeness

of God – Love"; by loving Christ, one is united to the reality of the love of the Father and recuperates his own identity of being the image of the love of God. "Whoever observes my word loves me and the Father will love him." therefore, there is here the whole mystery of the Trinity in the observance of the word of God. Not only this, but "We will come to him and make our home in him" and after death it will be the Christian who will take up permanent residence in God in heaven. "Whoever does not love me, does not keep my word". Here Jesus reaffirms something that firstly he says in the positive and then in negative terms; this is a way of expressing himself in the Semitic language.. "The word which ye listen to, is not mine but is of the Father who sent me." "These things I have said to you while still with you". Here is the heart of the mystery of Christ, of the Paschal mystery of the Church, and of the heavenly Jerusalem: whoever observes the word of the Lord….this is the other mystery: the mystery of the Ascension and the mystery of Pentecost. Here we have the whole complete mystery of Easter because the historical person of Jesus fulfils his paschal mystery with the Ascension, while Pentecost is the point of departure and of arrival of the whole mystery of the Church. "The consoler, the Holy Spirit who the Father will send in my name, he will teach you everything and remind you of all that I have said to you." Therefore, Jesus has been sent by the Father to announce his word, the word of the Father. And the Holy Spirit sent by the Father and by the Son, is the One who suggests the word of Jesus, which is then the word of the Father. Therefore, the heart of this evangelical extract is the Word of God, it is Christ who saves and continues to save the world because only whoever believes and practices his word is saved and becomes part of the heavenly Jerusalem which prophetically John contemplated. And then Jesus reaffirms: "I leave you my peace, my peace I give you." What is peace? It is the fruit of the paschal mystery; when Jesus, after his Resurrection, entered into the upper room, many times he announced the fruit of peace, the fruit of the Resurrection. "Peace be with you – says Jesus - but not as the world do I give it to you" because the peace of Jesus is the reconciliation with God, with the brothers and with creation. The reconciliation which Jesus gives us, with the peace which he gives us, cost him the price of his precious blood, of his sacrifice, expiating all the sins. The peace is the fruit of the life which he gave by means of the

Resurrection. How really great is the mystery of peace! The peace of Christ precedes the sacrifice of Christ and the resurrection but by means of the expiation of the sins of the world and the resurrection of Christ, we have obtained this great gift of peace. Jesus says again: “Don’t let your hearts be disturbed and do not fear”. This is the second greatest expression of the evangelical passage. The first expression is: “Whoever keeps my word loves me”; this is in the vertical and the other, in the horizontal: “my Father will love him and we will make our home in him” etc. Then, the other expression, “Don’t let your heart be troubled”, which means don’t have any fear of Satan or of the world, don’t be disturbed, stay tranquil, because I now go to the Father. I will pray for you so that your hearts will be renewed in the resurrection and will be solid in the fight. “Have no fear, let your hearts be firm.” To all those who remain in the militant church, fighting against the concupiscence of the world, Jesus says: “Have no fear, do not be afraid, don’t let your hearts be disturbed” when you are faced with this world – which I would say – is monstrously wicked. So many brutal things are going on! Look how we have to tolerate social injustices, the amount of perversion in the institutions, in families, in individuals, in man, in woman. How many things! “Don’t let your hearts be disturbed in front of this evil which is in the world, as if the devl were greater than Jesus. Its not true! Remember what Jesus said: don’t let yourselves be deceived as if the world was greater than me because I have defeated the world. Stay in peace: I have given my life to the Father in sacrifice for your salvation and I have defeated the demon, the world, sin and I have also defeated death. So, don’t stop at reasoning on all the events which the world presents, as if the world was something greater than Christ. Don’t let your hearts be disturbed! On the other hand, i am going to the Father and I intercede so that you will have the strength to obey my word because it is only by doing so that you can save yourselves. And be attentive to the fact that I will return to you after to ask you to give an account of what you have done with yourself. Now I am going to the Father and certainly I will pray for you and I will do much more for you than all the great thing I have done for you while I was here on earth with you. So stay peaceful! “If you love me you will rejoice that I am going to the Father because the Gather is greater than I am”. How lovely this is! Like a baby or like a brother who says to each one of us: Look, I have

given you everything that i have. My life I have given out of love on the cross. However, now I am going to the Father, to whom I have given over my life for your salvation and my Father will certainly welcome me just as I am, that is not only as his Son – as God – but also as man. And he will embrace me and in doing so he will embrace my humanity and in doing so he will embrace you too. So don't you be worried now that I am going to the Father because he will certainly embrace me as man, the Man-God, and will flood you with graces, with blessings and with strength by sending you the Holy Spirit and by listening to my prayers so that ye can be faithful to my word; this is the only one which saves you and it is on the observance of it that I will call you to account. Then Jesus confirms the whole itinerary of his history, of the Church on its earthly journey and on its heavenly journey – if one may say so because remember eternity has a story which is above history. Jesus, as a stamp of what he said, repeats again: "I have told you this now before it happens, so that when it does happen you may believe!". And what is it that will happen? The end of the world, the universal judgement which is to verify the observance of the word, the application of his mystery of salvation, of the paschal mystery and obviously he will call to account on the listening to the Holy Spirit, to his word and the word of the Church because this is his word too. Consequently, he will question us on the love we have had for him and for the Father, with whom we ought to and should be intimately united in the eternal beatitude. Look and see the most wonderful theological, biblical and historical arc of the Church which the word of God presents to us, beginning from the paschal mystery, from Christ crucified and risen, from the first preaching of the Apostles and then that of the first disciples, the vision of the heavenly church, of the heavenly Jerusalem, and then the help which Jesus gave by sending the Holy Spirit. The criteria of Christ and the heavenly Father is always stable: only whoever keeps my word becomes part of the kingdom of God on earth and in heaven. Listen to my word which is the font of peace. And I'm warning you not to let yourselves be deceived because one day I will call you to account. This I have told you before it happens and I repeat it to you again: this is how things are! We thank the heavenly Father who has sent us his son Jesus, his word and then he will send the Holy Spirit, who will suggest the word of salvation, who makes us sons of God and who

builds up the church, that one which is militant today on earth and which in heaven is glorious. Oh heavenly Father, we thank you again one more time for having given us the means of loving you that is the Word of God. It is through the observance of this that show our love for you. You have sent Jesus, you have sent the Holy Spirit, and you have sent the Church, so that we would become those who continue to announce your word so as to help others to love you and to honour you. What a great joy it is to help someone to return to the Gather, to glorify our heavenly Father who we all have in common.

O Holy Virgin, place in our hearts this holy, firm and stable will to conserve the Word of God always, in order to live in a stable communion with you, with the Heavenly Father, and with your Son Jesus, in the Holy Spirit. In the Liturgy of the Word there are all the mysteries of our religion: the mystery of the Trinity, the Father who sends the Son and together they send the Holy Spirit; the Church and the paschal mystery of Christ; the Church which is founded by the Apostles, who preach the Word of God. The heart of our religion is in the observance of the Word of God and in doing his will. In the daily Liturgy, we have the complete paschal mystery: the Ascension, the Pentecost, the universal judgement, the militant Church, the glorious Church; there is also the mystery of Christ and of the Church, which begins with the Heavenly Father who has left us all his love in his Son, in his church and therefore in us. With great joy then and with great filial adoration and veneration do we say to the Heavenly Father “Thank you from the bottom of our hearts” We must see here that peace is the heart and the essence of the Son of God who by his nature is not only the fruit of peace, but within himself has the seed of peace. A child of God has to be the operator of peace and has to be in a stable bond of peace always with God. He must never allow himself to be disturbed by Satan who wants to affiliate men to himself, making them his children by means of the sins that he tempts them to commit. It is for this reason that Jesus personally gives his peace, the is, the divine son-

ship, so that we would be solid in living as children of god and good neighbours of one another

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