

ALL SAINTS DAY
(Matthew 5: 1-12)

(Poem Vol. 2, pp. 132-41; Gospel Vol. 3, pp. 83-94)

(The scene is near a mountain top close to the lake of Gennesaret. It is morning, and a multitude of people have come to this place, to hear Jesus talk... the Beatitudes)

Jesus speaks to the apostles, who are allotting a place to each one, so that they may direct and watch over the crowd, who have been climbing up the mountain since the early hours in the morning, with sick people whom they carry in their arms or in stretchers, or who have dragged themselves along on crutches...

There is a huge crowd from all the districts in Palestine, and the people are of all conditions. The apostles disappear in the multitude, but like bees that come and go from the meadows to the beehives, they now and again go back to the Master to inform Him, to ask for advice, and for the pleasure of being seen near Him.

Jesus climbs a little higher above the meadow, which is at the bottom of the little valley. He leans against the rock and begins speaking.

'Many have asked Me, during a year of preaching: "You say that You are the Son of God, tell us what is Heaven, what is the Kingdom, what is God. Because our notions are hazy..." I have endeavoured to explain to you what the Kingdom is, and what God is... This truth clashes - as far as the Kingdom is concerned - with a multitude of ideas which have risen over the centuries, and as far as God is concerned, with the sublimity of His Nature.

Others have also asked Me: "All right. That is the Kingdom, and that is God. But how do we achieve them?" Here again I have tried to explain to you patiently the true spirit of the Law of Sinai...

You may ask: "How can one conquer God and His Kingdom through a milder road than the harsh road of Mount Sinai?" There is no other road but that one. But let us look at it: not from the point of view of a threat, but from the point of view of love.

Let us not say: "Woe to me, if I do not do that!" trembling with fear of sinning, of not being able not to sin. But let us say: "How glad I will be if I do that!" And with the impulse of a supernatural joy, full of happiness, let us rush towards these beatitudes, brought about by compliance with the Law, as roses sprout from a thorny bush...

Let us look, in this way, at the way of salvation: through the joy of the saints.

"How happy I will be if I am poor in spirit".

[...] If a rich man is poor in spirit, he does not sin for the sake of his gold, but he turns his gold into sanctification, because he turns it into love. Loved and blessed, he is like spring water that saves travellers in a desert, as he gives generously - without avarice - happy to be able to relieve desperate situations. If he is poor, he is happy in his poverty, and eats his bread which is sweetened by the joy of being free from the thirst of gold. He sleeps free from nightmares, and gets up well rested for his tranquil work, which is always light when done without greed or envy.

What makes man materially rich is gold. What makes him morally rich are his affections. Gold comprises not only money but also houses, fields, jewels, furniture, herds, everything - in other words, that which makes life wealthy materially. Affections include: blood or marriage ties, friendship, intellectual soundness, public office. As you can see, for the first group (the materially rich) a poor man can say: "Oh! as far as I am concerned - providing I do not envy those who are rich - I am all right because I am poor, and thus I am settled by force of circumstances". With regard to the second group (the morally rich), a poor man must also be careful, because the poorest man can also become sinfully rich in spirit. Whoever is immoderately attached to anything, commits a sin.

You may say: "Are we then to hate the wealth that God granted us? Why then does He command us to love our fathers, mothers, wives, and children and say: 'You shall love your neighbour as yourself?'" Well, you must distinguish. We must love our fathers, mothers, wives and our neighbour, but in the degree indicated by God: "As ourselves". Whereas God is to be loved above everything, and with our whole selves. We must not love God as we love the

dearest people among our neighbours: because a woman suckled us or because she sleeps on our chest and procreates children for us. We must love Him with our whole selves, that is, with all the ability to love that is in man: the love of a son, of a husband, of a friend, and - do not be scandalised - the love of a father. Yes, we must have - for the interests of God - the same care that a father has for his children: for whom he lovingly protects and increases his wealth, taking care of - and being anxious for - their physical growth and intellectual education, and for their success in the world.

Love is not an evil, and must not become an evil. The graces - which God grants us - are not evil, and must not become so. They are love, granted out of love. We must make a loving use of such wealth granted to us by God: in personal affections, and in worldly goods. And only he who does not make an idol of such wealth, but uses it to serve God in holiness, shows that he has no sinful attachment to it. One, then, practises that holy poverty in spirit that deprives itself of everything, in order to be more free to conquer God, the Holy Supreme Wealth. To conquer God: is to have the Kingdom of Heaven.

"How happy I will be if I am gentle".

This may seem to be in contrast with the facts of daily life. Those who are not lowly seem to be prominent and successful in their families, towns and countries. But is theirs a real triumph? No, it is not. Fear apparently subdues those who are overwhelmed by the despot, but in actual fact it is nothing but a veil drawn over the rebellion seething against the tyrant. Hot-tempered and overbearing people do not win the love of their relatives, of their own citizens, or of their subjects. Neither are intellects or souls convinced to follow the doctrines of masters who impose themselves by stating: "I said so, thus it is". Such masters only create self-taught men, who seek the key that can open the closed doors of a wisdom or of a science which they search for, and which is actually the opposite of what is imposed on them.

Those priests, who do not try to conquer souls with patient, humble and loving kindness, do not win any souls to God. On the contrary, they look like armed warriors who start a fierce attack, such is their intolerant rashness in dealing with souls... Oh! poor souls! If they were holy, they would not need you, o priests, to reach the Light. They would already have it within themselves. If they were just, they would not need you, o judges, to be put under the restraint of justice, as they would already have justice within themselves. If they were healthy, they would not need a doctor. Be gentle, therefore. Do not put souls to flight. Attract them through love. Because lowliness is love, as poverty in spirit is love.

If you are such, you will have the Earth for your heritage, and you will take this place to God - whereas previously it belonged to Satan - because your lowliness (which, besides love, is also humility) will have overcome Hatred and Pride, expelling from souls the vile king of hatred and pride. And the world will belong to you - that is, to God - because you will be the just souls that will acknowledge God as the Absolute Master of creation. To Him, praise and blessing - and everything else which belongs to Him - are due.

"How happy I will be if I mourn without rebelling".

Sorrow is on the earth, and sorrow wrings tears from men. Sorrow did not exist but man brought it on to the earth. And because of his corrupt intellect, he continuously strives to increase it in every possible way. Diseases and calamities ensue from thunderbolts, storms, avalanches, and earthquakes. Besides these, man, in order not to suffer, and above all to make other people suffer - because we would like only other people to suffer, and not ourselves - man invents deadly weapons which are more and more dreadful, and moral hardships which are more and more cunning. How many tears man wrings from his fellow man through the instigation of his secret king: Satan! And I solemnly tell you that those tears are not an impairment but a perfection of man.

Man is an absent-minded child, a thoughtless superficial child, a backward born child, until tears make him an adult, thoughtful, intelligent person. Only those who weep - or have wept - know how to love, and can understand. They know how to love their weeping brothers, how to understand them in their grief, and how to help them with their goodness, which is fully aware of how bitter it is to weep alone. And they know how to love God: because they have realised that everything is grief except God, and because they have understood that sorrow can be soothed if tears are shed on God's heart. They have also realised that tears do not

cause faith to be lost, prayer to become barren, and rebellion to be loathed. Resignation to such tears changes nature. And instead of sorrow, these tears become comfort.

Yes. Those who weep, loving the Lord, will be comforted.

"How happy I will be if I hunger and thirst for justice".

From the moment he is born to the moment he dies, man craves eagerly for food. He opens his mouth at his birth to get hold of his mother's nipple. He opens his lips to swallow some refreshment in the throes of death. He works to feed himself. He makes a huge nipple of the world from which he sucks insatiably that which is perishable. But what is man? An animal? No, he is a son of God. He is in exile for a few or many years. But his life does not come to an end when he changes his dwelling.

There is a life in life as there is a kernel in a nut. The shell is not the nut, but it is the kernel inside the shell that is the nut. If you sow a shell, nothing will come up. But if you sow the shell with the kernel inside it, a big tree will grow. The same applies to man. It is not his flesh that becomes immortal, but his soul. And it is to be nourished, to take it to immortality, to which the soul, out of love, will take the body in the blessed resurrection. Wisdom and Justice are the nourishment of the soul. They are taken as food and as drink, they strengthen, and the more one takes of them, the more grows the holy eagerness to possess Wisdom and know Justice. The day will come when the holy insatiable hunger of the soul will be satisfied. It will come. God will give Himself to His child, will suckle him, and the child destined for Paradise will be satisfied with the admirable Mother Who is God Himself. And man will never be hungry again, but will rest happily on God's divine bosom. No human science is equal to this divine science. The curiosity of the mind can be gratified, but the necessities of the spirit cannot. Nay, the spirit is disgusted by the difference in taste, and contorts its mouth at the bitter nipple, preferring to suffer the pangs of hunger, rather than be filled with a food that does not come from God.

Be not afraid, O men thirsting or starving for God! Be faithful, and you will be satisfied by Him Who loves you.

"How happy I will be if I am merciful".

Who amongst men can say: "I do not need mercy"? No one. Now, if in the Old Law it is written: "An eye for eye, and a tooth for tooth", why should we not say in the New Law: "Who has been merciful shall find mercy"?

Everybody needs forgiveness. Well then: forgiveness is not achieved by formulae or by the form of a rite, which are external symbols granted to man's dull mentality. It is instead obtained through the internal rite of love, which is still mercy. If the sacrifice of a goat or a lamb and the offer of a few coins were prescribed, the reason is that every evil is founded on two roots: greed and pride. Greed is satisfied through the expense for the purchase of the offering, pride by the open confession of the rite: "I am making this sacrifice because I have sinned". It is also done to anticipate the times - and the signs of the times. And the blood which is shed, symbolises the Blood which will be shed to cancel the sins of men.

Blessed therefore are those who are merciful to those who are hungry, naked, homeless, and to those who suffer from the greatest misery, which is to have a bad disposition, as it causes grief: both to those who have it, and to those who live with them. Be merciful. Forgive, bear with people, help them, teach them, support them.

Do not conceal yourselves in a crystal tower saying: "I am pure and I will not descend amongst sinners". Do not say: "I am rich and happy, and I will not hear of other people's miseries". Remember that your richness, your health, your family wealth may vanish quicker than smoke blown away by a strong wind. And remember that crystal acts as a lens, and consequently, what may be unnoticed if you were mixed among the crowds, cannot be concealed if you place yourselves in a crystal tower where you are alone, isolated, and illuminated on all sides.

Mercy is necessary: to offer a continuous, secret, holy sacrifice of expiation, and to obtain mercy.

"How happy I will be if I am pure in heart".

God is purity. Paradise is the Kingdom of Purity. Nothing impure can enter Paradise where God is. Therefore, if you are impure, you will not be able to enter the Kingdom of God. Oh! But what a joy the Father grants to His children in advance! Whoever is pure, has, in this world,

an advance of Heaven. Because God bends over a pure soul, and man, from the earth, can see his God. God is not familiar with the taste of human love, but man relishes the flavour of divine love, to the point of being enraptured. And man can say: "I am with You, and You are in me. I therefore possess You, and I recognise You as the most loving spouse of my soul". And believe Me, whoever has God enjoys substantial changes, of which he himself is unaware. And he therefore becomes holy, wise, and strong. Words embellish his lips, and his actions acquire a strength that is not of the creature, but comes from God, Who lives in it. What is the life of those who see God? A beatitude. And do you wish to deprive yourselves of such a gift, for the sake of stinking impurities?

"How happy I will be if I am peaceful in spirit".

Peace is one of God's characteristics. God is to be found only in peace. Because peace is love, whereas war is hatred. Satan is hatred. God is peace. No man can say that he is the son of God, neither can God call son: a man who has an ill-tempered soul - always ready to stir up a storm. Neither can he be called the son of God who, although not a trouble-maker himself, does not help to calm the storms stirred up by other people. Whoever is peaceful also propagates peace - without uttering any words. Master of himself, and - I dare say - master of God, he divulges God: as a lamp spreads its light, as a thurible of incense exhales its perfume, and as a wineskin holds wine. And this sweet oil - which is the spirit of peace issuing from the children of God - gives light in the foggy gloominess of ill-feelings, purifies the air from the poisonous vapours of malice, and calms the raging waves of quarrels.

Let God and men say that you have this peace.

"How happy I will be if I am persecuted in the cause of right".

Man has become so devilish, that he hates good - wherever it is. And he hates whoever is good, as if whoever is good, even when silent, accuses and reproaches him. In fact, the goodness of one person makes the wickedness of a wicked person appear even more wicked... In fact, the faith of a true believer makes the hypocrisy of a false believer appear more clearly. In fact, he - who by his way of living continuously bears witness to justice - can only be hated by the unjust. And then, the unjust are pitiless towards the lovers of justice.

The same applies here, just as in war. Man makes more progress in the satanic art of persecution than in the holy art of love. However, he can persecute only something which has a short life. What is eternal in man, eludes the snare - nay, it achieves a more energetic vitality than persecution itself. Life escapes through the bleeding wounds, or because of the hardships that consume those who are persecuted. But the blood creates the purple of the future king. And the hardships are the many steps to ascend the thrones that the Father has prepared for His martyrs - for whom the royal seats in the Kingdom of Heaven are reserved.

"How happy I will be if I am accused and abused falsely".

Strive to have your names written in the celestial books. In these books, names are not written according to human falsehood, which is accustomed to praise those who less deserve praise. Instead, the deeds of good people are written with justice and love, in order to give them the reward promised to the blessed ones by God.

In the past, the Prophets were slandered and abused. But when the gates of Heaven are opened, they will enter the City of God like imposing kings, and the angels will bow, singing with joy. You, too - who have been abused and accused falsely for being the children of God - will have a heavenly triumph. And when time comes to an end and Paradise is full, then every tear will be dear to you. Because through these tears you will have conquered the eternal glory, which I promise you in the name of the Father.

Go. I will speak to you again tomorrow. Only the sick people should remain, so that I may relieve them from their pains. Peace be with you, and may the meditation on salvation lead you, through love, on to the road which ends in Heaven.'