

THE MYSTERY OF BEING

The Mystery Of Being

Manual for Understanding whether Same with reproductions d ' author contemporary art.



Benedetto Spadaro

Titolo: *Galassie e buchi neri*;
Spadaro Benedetto 1999 olio on canvas cm 45 x 35

PHRASES FROM THE DIALOGUE OF TWO FILMS

TERRY MALLOY :

I have class. I could fight . I could be someone , and not a jerk all that is what they are .

I had to face the reality. You were my brother , Charley .

You had to keep up with me a bit ' ... I would not be here to chase the short-term money .

Marlon Brando (Rod Steiger) in On the Waterfront (1951)

GILLIS :

But you were in the cinema . You were great .

NORMA :

I am big. Are the films that have become old.

Gloria Swanson and William Holden in Sunset Boulevard (1950)

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INDICE

ACE	5	
REVIEW BY PROF. LUCIANO PRANZETTI	5	
AUTHORS BIOGRAPHY	10	
CAP. I	MAN IN THE GARDEN OF EDEN (GEN. 1,26)	13
CAP. II	MAN AFTER THE ORIGINALE SIN (GEN. 3,14)	17
CAP. III	CAIN AND ABEL (GEN. 4,1)	20
CAP. IV	THE UNIVERSAL FLOOD (GEN. 6,5)	24
CAP. V	BABEL'S TOWER (GEN. 2,1)	26
CAP. VI	ABRAHAM'S CALLING (GEN. 12,1)	29
CAP. VII	SODOMA AND GOMORRA AND ABRAHAMS INTERCESSION (GEN. 18,22)	31
CAP. VIII	ISAAC' SACRIFICE (GEN. 22, 1)	35
CAP.IX	THE FIGHT WITH JACOB'S (GEN. 32,25)	39
CAP. X	JOSEPH SOLD BY BROTHERS (GEN. 37,17)	43
CAP XI	MOSES: THE FRAGILE GEM WHO BECOMES A CENTENARY QUERCIA (ESODO 2,1)	45
CAP XII	THE TEN PLAGUES OF EGYPT (ESODO 7,14)	49
CAP. XIII	THE TEN COMMANDMENTS (ESODO 20,1)	51
CAP XIV	CALF GOLDEN (ESODO 32,1)	55
CAP.XV	THE PEOPLE OF ISRAEL ASK FOR A KING (I SAM.8,4)	58
CAP. XVI	DAVID AND GOLIATH (II SAM.17,41)	62
CAP. XVII	SIN AND REPENTANCE OF DAVID (SAM. 12,1)	66
CAP.XVIII	SOLOMON ASKS GOD'S WISDOM (I RE 3,5)	74
CAP. XIX	SOLOMON'S JUDGEMENT (I RE 3,16)	78
CAP. XX	THE SIN OF SOLOMON (I RE II,1)	81
CAP. XXI	THE PROPHET ELIJAH WISH DEATH (I RE 19,1)	86

ACE



*The creation of the universe 100x100
oil on canvas with led dispenser for colour changes*

The questions around the meaning of the existence of man have been around since the very existence of man himself, when God created him in their image and set him in an environment congenial to him, such as the garden of heaven. As we can all agree today, we are still debating these questions. Generations past and present all have perceived the necessity to deal with them in order to create their future. This book is a reflection upon the marvellous adventure of man upon times as he searches for the answers lying with the creator, the only one who can set him free of his existential issues. This book also wants to account for the fact that, at times in their life, all men, even the biggest and better known, have had self harming behaviours: adam and eve for instance, though happy in their togetherness were harmed in their disrespect via an apple; king david and his son Salomon again, though blessed with the love of thousands of women disrespected god by making love to Betsabea and killing her husband Uria to hide his sin. And Salomon who changed his faith so that he could have foreign lovers. The egyptian pharaon who had his people tolerate “the ten plagues of Egypt” because of his stubbornness, and finally the Jews who killed Jesus, their benefactor, instead of welcoming him. So it is sad having to conclude that in nearly all of the bible there is a tendency in man to hurt himself rather than thanking god for his love, by following his advice.

REVIEW OF PROF. LUCIANO PRANZETTI

The reader may think this book is an allegory. In fact, the Author Benedetto Spadaro is proposing to explore the Ontological and Metaphysical dimension which, in all honesty, in our age of nowness, ephemeral, epicureum and transgressive, is easily explored and yet, if you persevere in reading you will see that the cultural approach and the mode of posing the questions, will allow to enter the dimension of being through feeling at first, and then the intellect, ending with an overall familiar feeling, of “common experien-

ce” his and yours, which we may have all forgotten about. Spadaro is following in on none of the ontological philosopher such as Aristotle, nor Spinoza, nor Hegel, nor Heidegger, rather he calls on the Bible, as the only deposit of wisdom, of the mystery of light, of the path of history traced by God through his people. Therefore, the author posits that, the ontological mystery is nothing but God himself, whom is the mystery of being in absolute, which has been revealed in his form but not in his essence, thus remaining, “Deus absconditus” - hidden God.

Spadaro opens in the first chapter, “The man in the Garden of Heaven”, reporting the definition which God gives of himself to Moses, in the firing bush: “Heyèh Ashèr Heyèh – Εγώ εἰμί ὁ ὄν – Ego sum qui sum – I am who I am” (1), philosophical definition of the Absolute being, which man couldn’t reach if not by divine revelation. Over the next 21 chapters he allows characters, events, time-frames and periscopes, words of the old testament all combine with simplicity, through mellow logicity which frames clear and limpid hermeneutic scenarios, and of unquestionable truthfulness showing that modern humanity, and actually modern man, is not dissimilar from ancient man, in that they are both dealing with the same issues; as if to say: “Nihil sub sole novum” – nothing new under the sun (Eccl.- Cohelet 1, 9).

The author’s agenda is to simplify the high and sublime passages he draws upon for his discussion which he makes accessible through his comment, so to give you a guiding line.

As it will become ever so clear, the mystery of being, written in capital letters, is nothing but God himself; God as he revealed himself to the biblical patriarchs, to Moses, to the prophets, to the sacred scribe, and the in the “fullness of time” (Gal. 4, 4), in Christ who presents himself with a name which is absolutely unique and excludes any other.

That said, The reader should grow a final opposition To The so called Jehovah Witnesses Who Take effort To demonstrate, for example by recurring To The Kabala or other bullshit, how Geova (to The Name given To God by The Calvinist representative Giovanni

Diodati in his bible of 1641), be The Name distinguishing The gods of Abraham, Isacco e Giacobbe.

The Main objection is the following: if God, a Jehovah’s witness affirm, is unique and absolute, as such He wouldn’t need a Name because, if The Book is True, And Gen 219/20 confirms it, The Name is only useful in The distinction of one against others, And God has no such necessity according To The prophet: “Ego Dominus, et non est alius” (Is. 45, 18) – I am your God And There is no other.

Therefore, Jehovah witnesses implicitly admit, failed prey To A contradiction in terms, The existence of a large pantheon where Jehovah “is”. Spadaro is shy of attempting To assign a new Name To God, instead He record The Very definition which God gives of himself.

Such denomination, He Who is the totality of being And The plenitude of existing, excludes any other positive substantif since The Very apophatic theology declares Not To know And Not To be able To defined, in human language, divine attributions if Not negatively, God is Not bad, God is not finished, God is not obliged and so on. Therefore, without further ad, Spadaro in his comment presents God as an absolute being.

Attention though: the author is not only observing the aspect of being itself - definition, nature, relationships, modalities - which wouldn’t make an abstract ontological treaty, because the novelty which emerges from this dialogue, of Augustinian descent we will say and marked by interiority; its the rapporting of man and his creator, the divine and the human dimensions.

In fact, in each of the 21 chapters to come, the author lays out two interconnected moments: the presentation of the mystery of existence, which is God, foremost principle of all reality And man in his natural rapport of fallen creature from his primary ontological perfection.

It follows that, the author takes the reader amongst territories of

varied but connected doctrine: dogmatic, ethic, gnoseologic, sacramental, touching upon the complexity of the human being which, in the very first chapter, is presented in the sublime category of a creature which “is made in God’s image” (Genesis 1, 26) in the thomistic perspective of the analogy.

Particularly profound, yet simple and clear - we offer it as an example applicable to the many reflection points spread across the book - the ricognizione that Spadaro makes around the theme of personal freedom, whereby he writes “The freedom gifted to man is so big that it allows him even to forgo his creator, to the point where he believes himself God.” (Cap.1) and the methodology he uses, which is to take the reader by the hand through the heart of the big questions of existence and essence which always, yesterday like today, constitute the testing ground of each individual who wants to exercise his thinking so not to belong with “the mad sheep” (Par. V, 80) which, as the highest poet writes “vagabunda più da esso vanno /più tornano all’ovil di latte vòte” (the more they leave the pasture, the more milk they shed) (Par. XI, 128/129).

So, the whole book may be condensed in the following sentence: the true freedom of man does not consist in the absolute power of a will empty of rules, which in fact, the first man, sinning, has made his to continuously rebel against god, but, nearly paradoxical true freedom consist in the sequel of god’s law which as mystery of being infinitely perfect, good, right could never take into evil, and if it’s true that “la verità vi farà liberi” (the truth will set you free) (Gv.g 8, 32) it’s also true that, because consequential, that the truth being god himself, respecting his law, far from making man into a machine, it brings out his very connotation of creature modeled to a divine image.

It comes spontaneously to us, to remember the sheer stupor which the psalmist, faced with the grandiosity of man, reflection of the mystery of being, esclamates: “Quid est homo, quod memor es ejus? Aut filius hominis, quoniam visitas eum? Minuisti eum paulo minus ab angelis, gloria et honore coronasti eum et constituisti eum super opera manuum tuarum” (Ps. 8, 5/7) - what is man

so that you will remember him ? The mortal so that you take care of him? Which you made little less than the angels, of glory and splendor you dressed him and set him above the work of your own hands? Spadaro, with this present study, highlights and enlightens the grandiosity of man whom, thou guilty of sin, is not ceased in love by him who created him, him to whom he must return to reach the plenitude of “his being” creature.

Similarly, the empathic thinking of Agostino was clearly aware of this relationship and of this subordination: “Fecisti nos (Domine) ad Te et inquietum est cor nostrum donec requiescat in Te” (Confess. I, 1) - you created us for you, o lord, and our heart is restless until it rests within you.

The conclusion - chapter XXI, which examines the vicenda of Elijah the prophet (I Re, 19, 1/8), - closes the ideal circularity of the discourse which, starting from the very first minute of the world, is formed with the coming of the salvation given to man via the sacrifice of Jesus Christ “Angus without defects and spots (I Pt. 1, 19), whom, freely because honouring the will of his father, gives himself victim on the cross, and food of the soul via the Eucarestia, making available to man the sacramental instrumenta to heal his wounded being and return him to the primigenial perfection in which he was created.

(To us, god himself offers as food the body and blood of his only son which, making us part of his own life, allows us to win the desire of death which provokes our sin and of who is next to us) re-constituting, we add, the value of freedom of god’s children which the sin of superbness has made into libertinism, and licence to all tragedies, genocides, cruelty, crimes, murders “legal” (abortion: cap XVIII), committed in the bloody course of history.

*Santa Marinella, luglio 2016
Prof. Luciano Pranzetti*

AUTHORS BIOGRAPHY



The artist in Rome in a photo

The artist Benedetto Spadaro was born in Sicily in 1952 a Monterosso Almo, splendid mountain village near Ragusa, and lives those marvelous landscapes where the Italian hit tv series “Montalbano” is set, best described by Andrea Camilleri.

The second born of a noble family of landowners, he took his strong and idealistic character from his father who passed away prematurely. Following a crisis of agriculture in the 60s, against the rise of industrial economy, Benedetto becomes a Public Administrator and moves to Rome. A few years later, he marries and over 20 years with his wife they will father two daughters: Roberta and Paola.

Over these years he majors in Law, deepens his catholic faith, enrolls into a theology course at Lumsa, which he passes with top marks and amongst the most eminent teachers of the catholic world, some of whom used to hold and would hold after important roles within the church. Thanks to oratory and the example of Agostino Trape’, superior general of Agostiniani of that time, he becomes a follower of Sant’ Agostino whom, though dead for about 1500 years, is fore-

ver alive in the heart of the author through his works.

Benedetto writes a book titled “The Mystery of Being” and some prose, he joins the political movement of conciliation and liberation where he works 15 years, meeting personally the founder Don Luigi Giussani, whose teaching will forever influence his life; finally he works at a legal office.

During a trip to Sicily to visit his beloved brother Biagio, he meets a good friend of his, Francesco Giammarresi, a 22 years older than him, affirmed artist from Cosimo with whom he develops an intense friendship, so much so that shortly after they will leave to Rome to organise some shows. This person is a true artist where Benedetto feels the Love for Art rush through their veins together with the blood; a genius man with a polyhedral personality (he is called the painter farmer) emerging from the world of art like a supernova, coming from humble beginnings.

Benedetto is shook by the versatility of his intuition, ranging from painting to medicine to poetry and that how he will learn afterwards when he will become artist himself, has some connotations similar to his. The meeting and friendship with this great artist (Picasso’s comment of his works was: Such a great artist painting works so very little) is the spark which set fire to Benedetto’s love of art.

At 40, Benedetto his tormented and deluded from life, his relationship with his wife comes to an end. It is now that he meets the true love of his life, Diana.

The meeting is a flame which burns away their fears to live a new life and crush the obstacles on their way. Benedetto’s artistic vein can finally emerge, invested by a new energy sprung by their love and sweetened by the birth of their third child Gianfilippo. He starts to show his works with the cultural association Ciac in important locations in the heart of the city and he participates in biennale set in Roma at the Sala del Bramante in Piazza del Popolo. He starts to do solo shows, as a guest at friends managed establishments.

After, through the Epiro Art Gallery directed by the artist and gallerist Alessia Carvelli, he participates in numerous collective shows.

His art ranges from the pure abstract to impressionism and installations: the famous instruments which measure ironically the happiness of italians (lo spreadvirilometro, il pilvirilometro). With these Benedetto uses the art to make people laugh on the fact that

nowadays people's happiness and therefore their willingness to make love depends on the economic indexes we read daily on mass media. Recently he has prepared two important events, with the tutelage of the commons of Santa Marinella e Cerveteri, where he exposed his works for long periods in important locations, which attracted many fans and the press.

Over the course of these events there have been other manifestation cultural and there have also been other artists with whom new partnerships began (you can find their images and their works in the section of the "Artisti Amici"). At the moment he's busy with them over few projects art development, through LED lighting, involving the commons of santa marinella and Cerveteri in projects of urban and artistic qualifications, with the goal of creating new spaces for artists and the art loving public to come together.

The Last creation of Benedetto is an installation (the bullshit drain), the only apparel in the world capable of absorbing the bullshit transforming them in coloured rays of light, purify the environment and helping love to blossom. He currently lives and works in Roma, in san giovanni, and he will happily team up with art lovers who come forward and get in touch.

CAP. I

MAN IN THE GARDEN OF EDEN (GEN. 1,26)

And God said, Let us make man in our image, like us: and let him have rule over the fish of the sea and over the birds of the air and over the cattle and over all the earth and over every living thing which goes flat on the earth.

And God made man in his image, in the image of God he made him: male and female he made them.

And God gave them his blessing and said to them, Be fertile and have increase, and make the earth full and be masters of it; be rulers over the fish of the sea and over the birds of the air and over every living thing moving on the earth.

COMMENT

After being created, when man opened his eyes, he could contemplate the infinitely good being who created him and who probably was gazing at him with the same eyes that any father gazes upon his first child with. Surely he immediately had an identity crisis, as he realised he was different than the man who was looking at him as the result of his creation; at the same time he could feel the familiarity. This derived from being created in his image and similarity and the way he was treated. (Dante in the most beautiful verse of the divine comedy "s'aperse in nuovi amor l'eterno amore" eternal love opened in new loves).

In that moment man realised that being is nothing but perceiving the relations with whoever can say of himself:

"I am who I am".

With God, but the relationship with god couldn't be complete and it was demonstrated by the fact that god himself, seeing him all by himself, put woman next to him taking her by his wing.

Of woman, man will say:

" She is meat of my meat and bone of my bone."

At this point of their existence man and woman, though happily living and not dead yet, are not yet aware of the immense gift they were given with life, as they have not yet experimented that subjectivity which is the consequence of being created free, but the fact of not having exercised their freedom does not allow them to appreciate what it means to be acting subject.

Bear in mind that subjectivity is the grandeur of man, as it is the quality which most resembles him to him who has created him. In fact, what does it mean to be acting subject if not to be free?

Well the freedom granted to man is so large that it allows him to even negate his creator to the point where he believes himself to be god, at least for what he manages, held into account that all created, being ordained as it was from the infinite wisdom of god, it lays obstacle to a similar foolish illusion. This concept is stupidly summed up in the phrase I am reporting, contained in the major work of Sant'Agostino: "The Confessions"

"You or god have established that every disorder were penalty to himself."

Now let's ask: what disorder is bigger in man than forgetting his own origin and his own condition of creature?

These reflections introduce us to a new moment of the history of man, in the moment where god, to enact the potential freedom of man, poses him against a chic giving him a specific command, that of not pick the fruits of the garden of eden.

We also remember how Satan, in the resemblances of a snake, manages to persuade Eve to transgress god's command, which violation would have provoked immediate death; he says in text:

"You won't die, actually God knows that when you eat them your eyes will open you will become like him, as you'll know right and wrong."

I have always asked myself, what might have pushed the first woman to act the way we all know. It wasn't certainly a rushed or passionate choice. Because we know that the disorder of passions in man follows this episode, which in fact is its cause.

Undoubtedly Eva had some good reasons to choose the way she did; she truly believed she could be like god, but why not believe it since she was created in his image?

On the other hand as Jesus revealed, the only son of God, ensures us we will become, not by nature but by adoption, god's children at certain conditions of course.

In what did exactly Eva go wrong? In what do most of us go wrong today?

Only in this: we can become like God, actually this is the destiny that he has in store for us when he calls us to be his adopted kids, and he wants it so bad that he didn't hesitate to immolate his only son so that it would be possible, but we can become it in him and not against him.

Satan's seductive promise therefore was a lie: man can become God, but there is a mode. As it happens with many exciting proposals these days, that set out goals similar to those of christianity, but then differ on how to achieve them.

Even a small detail can be decisive in evaluating the truthfulness or lies of a proposal and the fact that the communion of aim can be decisive to establish an alliance, as the difference of the proposed means to reach them it's determining to decide whether the proposals are good or not.

In the end Satan as the snake had simply proposed a different mode to become what she was already destined to. It had just proposed to become like god by rebelling against him instead of loving him with all his strength.

CAP. II

MAN AFTER THE ORIGINALE SIN (GEN. 3,14)

And the Lord God said to the snake, Because you have done this you are cursed more than all cattle and every beast of the field; you will go flat on the earth, and dust will be your food all the days of your life:

And there will be war between you and the woman and between your seed and her seed: by him will your head be crushed and by you his foot will be wounded.

To the woman he said, Great will be your pain in childbirth; in sorrow will your children come to birth; still your desire will be for your husband, but he will be your master.

And to Adam he said, Because you gave ear to the voice of your wife and took of the fruit of the tree which I said you were not to take, the earth is cursed on your account; in pain you will get your food from it all your life.

Thorns and waste plants will come up, and the plants of the field will be your food;

SWith the hard work of your hands you will get your bread till you go back to the earth from which you were taken: for dust you are and to the dust you will go back.

COMMENT

Following the original sin, the problem of his identity becomes even more grave for man, he is now in opposition with the creator and is left in power of his death and of the disorder of his passions, fronting a hostile nature against which he'll have to fight hard to survive.

Only one thing he's earned: now his subjectivity has become perfect, as he's exercised his freedom rebelling against god, so much so that god himself will say to him before kicking him out of the garden of heaven:

“ heres man like one of us, for he knows good and bad”

With regards to this i can remember my first rebellions against my father. From them i developed two feelings manly: on the one hand



*The horizon of events
50x70 Oil on canvas*

a clear realisation of my subjectivity which affirmed itself regularly against him to whom i was subjected up until then; on the other the regret for breaking that harmony and unity, from which up until then i derived my sense of life and own identity.

I believe that the feelings of the first man, after his rebellion to god, weren't so dissimilar from the ones above and it is surprising how, despite the the millennia spent, even now the terms whereby we all play out our humanity have pretty much stayed the same.

I wonder what identity can a man give himself once he's neglected his origins, rebelling to the subject that represent him. I believe that him, more than being able to create a new identity, starts rather to chase after a presumed new identity; and note, this could last his all life.

Naturally, he won't renounce to exert his subjectivity, but, given that it's a subjectivity void of an identity, not tied to his origin, it will be a subjectivity of circumstance which will adapt to new circumstances time in and time out.

But to live like this it is like writing a book with no plot, not caring that the words or sentences have a meaningful connection amongst them, therefore in the end it will appear to be a book but there will be no substance.

In other words, when life or the book have no thread which hold them together, days in the first, chapter in the second, these don't make up a story, but a jumble of episodes without any connection and therefore incapable of giving a true sense of continuity which is characteristic of a story.

What is the angst of man if not knowing that his life story doesn't exist? And what is life if it doesn't become a story?

Life when it doesn't become a story necessarily become perception of one's failure, because sees the approachment of life without the hope to at least understand why we lived.

I hold therefore that the absence of the the meaning of one's existence is one of the worst sensations anyone can try, like on the contrary, i believe that for a true reason and humanly valid, one can sacrifice anything, even their life.

It so started that, after the rebellion of the father , the long travelling of man across time, which through an unimaginable and mysterious adventure will conduct him to rediscover his own original identity.



Infinite space
35x3 Oil on canvas

CAP. III
CAIN AND ABEL (GEN. 4,1)

And the man had connection with Eve his wife, and she became with child and gave birth to Cain, and said, I have got a man from the Lord.

Then again she became with child and gave birth to Abel, his brother.

And Abel was a keeper of sheep, but Cain was a farmer.

And after a time, Cain gave to the Lord an offering of the fruits of the earth.

And Abel gave an offering of the young lambs of his flock and of their fat. And the Lord was pleased with Abel's offering;

But in Cain and his offering he had no pleasure. And Cain was angry and his face became sad.

And the Lord said to Cain, Why are you angry? and why is your face sad?.

If you do well, will you not have honour? and if you do wrong, sin is waiting at the door, desiring to have you, but do not let it be your master.

And Cain said to his brother, Let us go into the field: and when they were in the field, Cain made an attack on his brother Abel and put him to death.

And the Lord said to Cain, Where is your brother Abel? And he said, I have no idea: am I my brother's keeper?

No longer will the earth give you her fruit as the reward of your work; you will be a wanderer in flight over the earth.

COMMENT

After the rebellion and the consequent loss of familiarity with God I assume a state of waiting similar to that we experience, when we realise we have done something bad and irreparable, which has permanently damaged a rapport with a person we loved very much.

In these moments we still don't know how it will end, but we have one only problem: that of having time pass, in a nearly unknowing hope that something will happen that will bring us back together with that person we thought we had lost.

With this hope, not held up by anything other than an interior cer-

tainty of their heart that something would have happened, the first men started to deal with all the problems connected with their survival, waiting for god to manifest on them.

And seen as, as it is common experience, sometimes, the heart knows more than reason, because the heart goes to the essence of things while reason stops at what is visible from outside God, after a little while, started to manifest and he did it showing that he appreciated the offer of young sheeps made by Adele, whilst he did not cherish the offer of the land made by Caino.

A this point surely someone will suggest : God is unjust, because of two similar offers he only appreciated one, and surely you will attribute the death of Abel to this wrong judgement. But let's ask, is it right for man to judge him who is justice since eternity and is it right?

Let's also ask, is it legit for man, to use subjectivity which was given to him by God when he saved him from dust?

Lets also ask what might he offer in exchange? Maybe his? But what justice is that of someone who was dust and will return to dust?

What guarantee of consistency would such justice have? On what would it rest depending on a higher justice to which he can't escape?

O man! You don't realise that regardless of how much you rebel you can't destroy the triumphant justice of god because this is so much bigger than you like the sun light to which you can only momentarily only momentarily, moving into the shade, but not infinitely.

O god you still don't understand that wanting to go against god you're like the pulse against the elephant?

With this in mind, let's go back to our brothers who shows us what happens when man wants to substitute his justice to god's.

Caino knowing this in his heart, which has always been cause of demise for man, thought to himself, that justice, wrong in his opinion, should be helped nonetheless.

How? Simple! By eliminating his opponent, so that there be no doubt who the winner was (it seems we are reading a page of our news today) and so he did, killing with deception his brother Abel.

Only one thing he did not calculate: (you will note the importance of the detail) that god knows everything and we can escape that, though you may sometimes escape human justice you have to honour god in any case.

Therefore Caino was found and damned by god and he started to wonder for the world searching for a new identity, having rejected his ordinary one, by killing his brother and the consequent lies when god asked: "where is your brother Abel?"



Inquietudine
50x70 oil on canvas

CAP. IV
THE UNIVERSAL FLOOD (GEN. 6,5)

And the Lord saw that the sin of man was great on the earth, and that all the thoughts of his heart were evil.

And the Lord said, I will take away man, whom I have made, from the face of the earth, even man and beast and that which goes on the earth and every bird of the air; for I have sorrow for having made them.

But Noah had grace in the eyes of God.

These are the generations of Noah. Noah was an upright man and without sin in his generation: he went in the ways of God..

And God, looking on the earth, saw that it was evil: for the way of all flesh had become evil on the earth.

COMMENT

And so it begins the biblical tale of the universal suffrage, and now you will see how at this point of their path, men had completely forgotten of him who created them, at a point where they could only conceive of scenarios contrary to his eternal wisdom.

But god's wisdom, which comes before any other time, won't allow anything to go against his plan, this is undoubted, because outside of him , nothing deserves to exist nor could it.

Why would his being lie, since the only original reality is his and nothing exists which he hasn't created from nothing?

Consequently let's ask ourselves, may he have created something which was against him? Absolutely not.

On the other hand even the bad which is the only thing tied to man and which derives from the wrong exercise of the freedom given to him by god, isn it also instrument to good, as they allow man that subjectivity and freedom which make him image and similarity to god himself?

Therefore when man neglected god, he neglected his origin and

therefore his destiny. Lets ask ourselves after the negation of god, what is left to man if not an existence whose subjectivity is characterised by knowing to have freely excluded himself from the enjoyment of the celestial gifts to which the creator had called him to participate in.

So, of all the potentiality of being, infused from god in the creative act nothing is left but the knowing and the desperation of not having realised ones destiny, having freely chosen to rebel to him who is his origin.

Following these promises: what could god make of a humanity which had now unanimously chosen to rebel against him, reaching such level of perversion, that human minds, couldn't conceive anything outside of evil, and then he had lost all hope that the good could relive and prevail?

Isn't it maybe the empirical experience which is showing that, so that there be a tree tomorrow, today we need at least a seed of that tree and that that seed today represents the hope of a tree tomorrow?

Isn't it evident that where there's no seed today there can be no tree tomorrow?

Now let's ask again: in those men who conceive nothing but bad where can the seed grow? They were evidently headed on a road of no return which didn't even include the hope for a change and consequently, they ended up like all other things which not having found their purpose given by the divine wisdom, they ar from the same destroyed.

As it happens (going back to the former example) to the seed that if it doesn't grow according to his nature to become a tree, inevitably dies, not being accepted by natural laws that he might not grow or become something different maintain life.

But the hope of humanity, the seed from which Jesus came out, that river of grade which can save any man, survived thanks to god's will in Noe', in his family and the couples of animals saved by him.

CAP. V

BABEL'S TOWER (GEN. 2,1)

And all the earth had one language and one tongue.

And it came about that in their wandering from the east, they came to a stretch of flat country in the land of Shinar, and there they made their living-place.

And they said one to another, Come, let us make bricks, burning them well. And they had bricks for stone, putting them together with sticky earth.

And they said, Come, let us make a town, and a tower whose top will go up as high as heaven; and let us make a great name for ourselves, so that we may not be wanderers over the face of the earth.

And the Lord came down to see the town and the tower which the children of men were building. And the Lord said, See, they are all one people and have all one language; and this is only the start of what they may do: and now it will not be possible to keep them from any purpose of theirs.

Come, let us go down and take away the sense of their language, so that they will not be able to make themselves clear to one another. So the Lord God sent them away into every part of the earth: and they gave up building their town.

So it was named Babel, because there the Lord took away the sense of all languages and from there the Lord sent them away over all the face of the earth.

COMMENT

What topic is more actual than the biblical tale of the babel tower, in a world such as ours where it becomes always more difficult to understand not only amongst nations, which is acceptable to an extent, but amongst men living near one another and even within the same families?

Some will certainly say: "Will it not be maybe that god came down to see what we're getting up to on this earth, and has decided to mix, this time men's ideas, since languages are already mixed enough? In effect one could say that.

If we have the will and especially the time (rarest commodity these days in a world where men are running crazily without worrying towards what end) we begin to understand that men don't under-

stand each other not because their ideas were mixed, but because they all have different plans from one another.

On the contrary, from the time of the cited story, god has made all efforts, often times in vain, to clear people's minds to the point of coming onto earth and incarnate in Jesus.

If it's true that understanding is mostly to share interests and aspirations, how can men understand each other when their plans are different?

It becomes clear, as I have said before, the refusal of one's origin, which in man follows the rebellion to god, takes away the ability to understand others and to enter a communion of spirit and actions with them.

This is because, once refused to obey the project of the creator, which is one for all men, and whereby they can all meet and love each other, it inevitably happens that each man makes a plan that only for a limited time coincides with that of another man.

The cause of this we will find in the fact that every man having been created unique and irrepeatible, so also are his desires and aspirations, therefore by nature non coinciding outside of something overarching that made them match.

Only the divine wisdom can make these unique and unrepeatable subjects complementary and agreeing in everything, by subjugating them to a discipline - the ten commandments - thus letting men's freedom to reach the love for their origin, for god which attracting them to himself, unites them all to form, as the apostle says

"One body" whose head is Jesus the son of God.

Outside of the obedience to the plan preordained by divine wisdom, men's project can coincide only in part and ephemeral at best, whilst in worst cases, they enter in such a conflict that brothers and all the weakest are spared, as we see everyday. Another consideration presses me and that God doesn't want us to obey to his plan, because it needs it to affirm his power, as a human and superficial conception of God might make us assume, but the request to obey his project is determined solely from the free love of the father which he has for men.

He knows in fact, that outside of his project, there is no such possibility of true and lasting joy but only ephemeral pleasures, nor true life but only death and desperation.

CAP. VI
ABRAHAM'S CALLING (GEN. 12,1)

Now the Lord said to Abram, Go out from your country and from your family and from your father's house, into the land to which I will be your guide:

And I will make of you a great nation, blessing you and making your name great; and you will be a blessing:

To them who are good to you will I give blessing, and on him who does you wrong will I put my curse: and you will become a name of blessing to all the families of the earth.

COMMENT

These, the stupendous words which God used to call Abraham, the father of all believers, into his project.

What proposal full of marvel and joy is this?

What to think of God whom when promising Abraham a big faith, he asks him to abandon what's dearest to him, his country, his land, his father's home?

What we may think of God matters little, we just need to know that he, even today, doesn't ask anything more than he did with Abraham when he calls them back to sanctity, as one can confirm by reading the scriptures of the saints.

I ask: "Is it possible to follow Jesus our lord if we don't shed our family mentality, our country's to the point of being a stranger in our own land? You will ask: "why stranger?" Good!

Then you should try and enact just only one beatitudine, and precisely the last one in the vangeli; then say to your partner, to your parents, and to your friends that when people come after you and lying they say all sorts of bad things about you because of Jesus, you feel blessed and esultate because you are absolutely sure that large will be your compensation as the vangeli say:

- In this land - 100 times -
- In life eternal - "Because yours is the kingdom of heaven"
-

You will then see that, if like me, god has not graced yet surroun-



*Centre of permanent gravity
50x70 oil on canvas*

ding you with saints, you will hear your partner ask candidly: “Dear, do you maybe have a cold? Are you ill? Not to mention the irony of friends and relatives. Hence demonstrated how it only takes to consider god seriously for a moment to realise how, - being stranger - it’s not qualification determined from physical space where we find ourselves, but it’s solely the belonging to “a mystery that made you” which makes you a stranger amongst those who have not developed such feeling of belonging. What is this again if not a resounding case of historical continuity? God who called Abraham towards his land, towards a faraway Land, calls each of us To become Strangers amongst those Who are closest To us And To fraternise with those we considered distant. On The other Hand our lord spoke thus clearly:

“Whoever favours The Will of My father, is My Mother, father, Brother and sister”.

Some Will say: “But god has fun behind our backs!”
Let’s Not Even think of a similar eventuality:

“God created us for himself and we won’t find peace until we will return to him”

As The famous quote by Sant’Agostino in his Confessions. Therefore he wants us to be his and only his, but to do so, we must recognise him wherever we see him and through the people and circumstances we encounter everyday, which we must observe without looking through the glasses of family, cast, race, or party, but only in their capacity to truly welcoming god in their lives. Behaving so represent the only true not violent revolution possible which is fecund of that new life we Can draw from th e the resurrection of christ. As it clearly explained in the second part of the biblical passage above, only those Who are capable of estranei estranei themselves from The world around themselves receive gods blessing But also The blessing To Grant others. But it’s Not enough, besides the blessing he can bring life, which in the dialogue with jesus with the samaritan is represented by water :

“Who drinks my water wont ever be thirsty again, but he will become himself a spring of water for eternity”.

CAP. VII
SODOMA AND GOMORRA
AND ABRAHAMS INTERCESSION
(GEN. 18,22)

And the men, turning from that place, went on to Sodom: but Abraham was still waiting before the Lord. And Abraham came near, and said, Will you let destruction come on the upright with the sinners? If by chance there are fifty upright men in the town, will you give the place to destruction and not have mercy on it because of the fifty upright men? Let such a thing be far from you, to put the upright to death with the sinner: will not the judge of all the earth do right? And the Lord said, If there are fifty upright men in the town, I will have mercy on it because of them.

And Abraham answering said, Truly, I who am only dust, have undertaken to put my thoughts before the Lord:

If by chance there are five less than fifty upright men, will you give up all the town to destruction because of these five? And he said, I will not give it to destruction if there are forty-five.

And again he said to him, By chance there may be forty there. And he said, I will not do it if there are forty.

And he said, Let not the Lord be angry with me if I say, What if there are thirty there? And he said, I will not do it if there are thirty.

And he said, See now, I have undertaken to put my thoughts before the Lord: what if there are twenty there? And he said, I will have mercy because of the twenty.

And he said, O let not the Lord be angry and I will say only one word more: by chance there may be ten there. And he said, I will have mercy because of the ten.

And the Lord went on his way when his talk with Abraham was ended, and Abraham went back to his place.

COMMENT

“I won’t destroy for respect of those 10.” With these words pronounced by God, he terminates the dialogue with Abraham who steps in in defense of Sodoma, which God wanted to destroy. What value does right hold in the eyes of god if he’s willing to forgive thousands of sinful citizens for respect of ten rights?

If this dialogue with abraham was followed, as we know, by the destruction of the city it is a sign that there weren't even ten people worth saving in gods eyes.

I wonder whether today there are still cities like Sodoma and though i hope not, there may very well be, judging by how things are going.

But who are the rights of then if not the saints of today?

Surely it's them who prevent the world from falling under god's wrath, from auto destroying, since today more than ever it has the means of doing so.

But let's ask ourselves:" who are the saints that god, for our safety has spread all over world and that belong with the mystical body of the church?

The saints are those to whom for grace and free adhesion to god's calling, its granted to feel the real presence of god next to them, with such evidence that all of their actions and their being are determined by that presence which fills their existence with meaning and consequently it determines it in all its external manifestations.

As it is well indicated in the salm n.22:

*"Even if i should walk in a desolated land,
I won't fear no evil, because you are with me."*

That presence is therefore stronger than any fear.

The saint is him who is already at the cospetto of god and that therefore participates also in his power, having god chosen him as the tangible sign of his presence and of his true manifestation in the history of man.

It is through the saint that god calls to sanctity all men demonstrating to the world, in irrevocable manner that it is possible to live a new life, not like slaves but like God's children. Who, having met a saint might doubt that christ is resurrected, enough fruits And vegetables of all those who will enter the realm of God?

Nobody i believe, as a person is now capable of giving others that physical perception that in him it's happened what 2000 years ago happened in the christ resurrected.

Therefore after such encounter, a person who has done it knows with certitude that it is possible that a similar thing happen to him and he therefore waits and learns to follow him who can take him

to that goal.

In other words, that desperation that comes from watching oneself die without knowing the reason why we have lived finishes and the being starts perceiving the true sense of life in such a clear way that, even though its still not able to live it, at least he is certain that it exists and that maybe one day he could have it as well.

He ends therefore, his desperate life and starts waiting and searching of that change that will take him to meet his destiny.

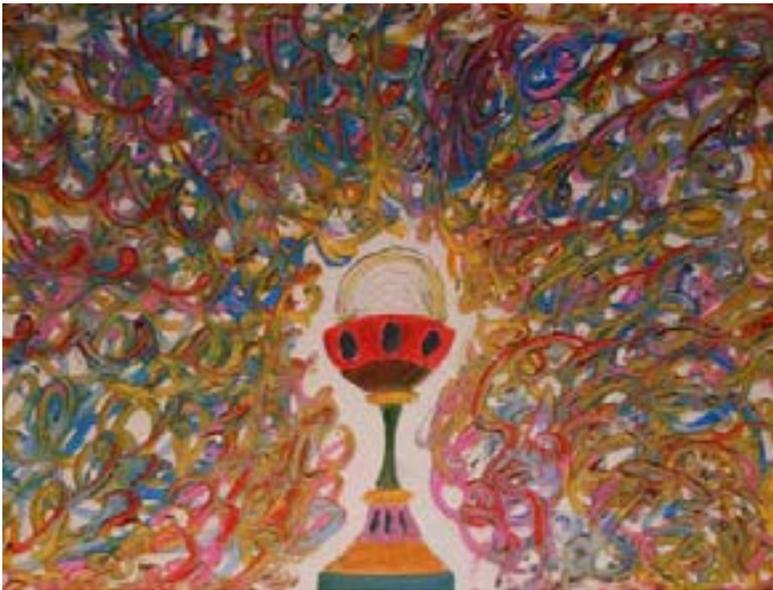
It seems incredible, but whilst i completed the last sentence a small earthquake struck off near by, fortunately without damages, but i felt it clearly.

What do you say? Isn't it maybe a sign that what happened so many years ago in sodoma and gomorra couldn't happen here also today? So, like i have said somewhere:

"Look for the saints everyday"

CAP. VIII

ISAAC' SACRIFICE (GEN. 22, 1)



Giovedì Santo
50x70 olio su tela

Now after these things, God put Abraham to the test, and said to him, Abraham; and he said, Here am I.

And he said to him, Take your son, your dearly loved only son Isaac, and go to the land of Moriah and give him as a burned offering on one of the mountains of which I will give you knowledge.

And Abraham got up early in the morning, and made ready his ass, and took with him two of his young men and Isaac, his son, and after the wood for the burned offering had been cut, he went on his way to the place of which God had given him word.

And on the third day, Abraham, lifting up his eyes, saw the place a long way off.

Then he said to his young men, Keep here with the ass; and I and the boy will go on and give worship and come back again to you.

And Abraham put the wood for the burned offering on his son's back, and he himself took the fire and the knife in his hand, and the two of them went on together.

Then Isaac said to Abraham, My father; and he said, Here am I, my son. And he said, We have wood and fire here, but where is the lamb for the burned offering?

And Abraham said, God himself will give the lamb for the burned offering: so they went on together.

And they came to the place of which God had given him knowledge; and there Abraham made the altar and put the wood in place on it, and having made tight the bands round Isaac his son, he put him on the wood on the altar.

And stretching out his hand, Abraham took the knife to put his son to death.

But the voice of the angel of the Lord came from heaven, saying, Abraham, Abraham: and he said, Here am I.

And he said, Let not your hand be stretched out against the boy to do anything to him; for now I am certain that the fear of God is in your heart, because you have not kept back your son, your only son, from me.

And lifting up his eyes, Abraham saw a sheep fixed by its horns in the brushwood: and Abraham took the sheep and made a burned offering of it in place of his son.

And Abraham gave that place the name Yahweh-yireh: as it is said to this day, In the mountain the Lord is seen.

And the voice of the angel of the Lord came to Abraham a second time from heaven, Saying, I have taken an oath by my name, says the

Lord, because you have done this and have not kept back from me your dearly loved only son, That I will certainly give you my blessing, and your seed will be increased like the stars of heaven and the sand by the seaside; your seed will take the land of those who are against them;

And your seed will be a blessing to all the nations of the earth, because you have done what I gave you orders to do.

COMMENT

What is faith? This is the question we all should ask often to understand what point we have reached on the path towards our original identity bearing in mind that:

“Without faith it’s impossible to please God.”

To have faith is first and foremost to trust one’s own origin, the mystery which created us. I believe nothing more than the biblical passage above can explain that more fully.

Trusting in one’s origin means to abandon one’s own projects to conform, as Abraham did, forever more to those of God, knowing that it is impossible that everything be clear from the start.

How could God’s thinking coincide with ours from the start, when we haven’t yet learnt to love the origin with all our strength, and we proceed towards Him tentatively.

Things will become clear in the process, in the meantime the rational motive which is good enough to conform to God’s project it’s not that clear. It appears convenient, but its realization that we can trust our original one, because it makes no sense to assume that God’s love would stop in front of circumstances situational like catastrophes and disgraces, as we are led to think, but given the nature and finality of our being, as we have seen in the Light of earlier chapters, it can only be stopped because of a specific refusal of our Will.

Consequently, it is this will in rebellion against love which offers him his own origin which we must attribute the responsibility of all negative situations in which man enters.

This because the love of God is so big to exceed our same will, in that it is always following us despite our continuously betrayals.

It is demonstrated by the fact that we find stimuli even in situational catastrophes per se, in that they push us to find refuge in a call for help to our origin which is the only one that can save us; therefore making us pray that also have a specific saving actions. To this end, it is worth remembering the specific passage that says:

*“is there a woman who can forgetting of her son?
Even if there was a woman who forgot,
I will never forgetting about you.”*

These moving words, show us how the love that God has for us it’s not stronger than the one a Mother has for her son and that no rebellion is so big to allow our origin to forgetting about us and to follow us with motherly love, even in the most tragic circumstances until the last moments of our life.

Having said this, let’s ask ourselves: “how many of us if God had asked them to sacrifice their only son, had very late in the life and therefore a miracolo, would have obeyed God, without as king for explanations, as Abraham did?”

I imagine what would have been the objection not to obey:

- A similar command can come from God who only wants the good of men. But if we are sure of its provenance as Abraham and we are wrong in evaluating what is good for us?
- I would rather sacrifice myself than my son, but if God asked for him and not me?
- If God asks me this he doesn’t love me. But if God because of his love put us through this very test to make us grow.

• We are so good and genius at finding excuses, not only towards men, but also towards God, when it comes to proving our faith. But it’s good to remember that God saved us, not following our desires, but in the way he has established from eternity and that therefore, outside the obedience to his original plan, there can be no saving, it’s therefore us who must follow God’s indications and not other wise.

Another important teaching we can draw from the story of Isaac sacrifice is that God is not so interested in making us suffer, rather in

making us grow through the trials, at times very tough, which he puts us through, so much so that, once the outcome is reached, and we have superato the trials of faith he called us to, he preoccupied himself with reassuring us immediately of what torments us.

In fact, as soon as God saw the quick obedience of Abraham ready to sacrifice his son Isacco, he immediately sent the Angel to say not to sacrifice his son but rather a ram which was not far from there.

We must deduce from this, that God frees from doubt and from torment one who had faith in him, whilst He let us grow in the anxiety of the fearful to have him look for peace in him rather than his fear. Isn't it fear pushing men of our time to utilize good part of their resources in weapons rather than spiritual and material help in progress to the needing brothers?

Isn't it fear which makes us diffident of one another and creates a sea of misunderstanding that impedes a true encounter between us. To grow in faith let's try and emulate the example of Pope Giovanni Paolo II who said:

"Don't be scared, open your doors to Christ, trust him."

Reminding us that which He himself witnessed with his life continuing to endanger it in between oceanic crowds, despite the two attacks suffered.

Imagine if the Pope, allowing the current mentality, after the terrorist attacks, shuttled himself in the Vatican, how many millions of people he would not have met and in so many he would not have sparked that light of hope that maybe will save them.

When you have reached the knowledge to belong to the mystery from which we originate, you can't think like before anymore, but you can only play its will, because you finally understand that everything is in its hand, even our lives. It happens, in the words of Jesus Christ:

*"Who will want to save his life will lose it,
Who on the other hand will lose it for
The realm of God will save it".*

It's about capsizing the current mentality amongst even some self-professed Christians, whom are such until they are not risking anything.

CAP. IX

THE FIGHT WITH JACOB'S (GEN. 32,25)

Then Jacob was by himself; and a man was fighting with him till dawn.

But when the man saw that he was not able to overcome Jacob, he gave him a blow in the hollow part of his leg, so that his leg was damaged.

And he said to him, Let me go now, for the dawn is near. But Jacob said, I will not let you go till you have given me your blessing.

Then he said, What is your name? And he said, Jacob.

And he said, Your name will no longer be Jacob, but Israel: for in your fight with God and with men you have overcome.

Then Jacob said, What is your name? And he said, What is my name to you? Then he gave him a blessing.

COMMENT

The text above is about the patriarchy Jacob, son of Isaac and according to its meaning it might appear a huge riddle.

We could ask: "what meaning does God's fight against Jacob in human semblance have? And yet: "who can the original mystery be won over by the originate mister and what meaning does this victory have? The answer I give to this question is the following: The episode above has a clear prophetic value, in that it is a prelude to the incarnation of the word of God, to his fight amongst men, as man to affirm the truth, and to his letting go to victory, tolerating the sacrifice of the cross for them.

I have always wondered:

- Why God's biggest victory has been his biggest demise, the death of his son on the cross?
- What is this mysterious force which transforms defeats into victories?

I think the mysterious force is the same that moves God to create us which is love.

Dante Sums It up like this in The Most beautiful verse of The divine comedy, The creative act of god

“It opened in new love The eternal love.”

The Vangelo repeats in other word The same concept putting It into relations with The incarnation of christ:

*“God loved us so much To give up his only son for our saving,
And To have hin die on The cross”.*

So The mystery that created us has loved so much To let It win from our sin so that we be win in our turn.

On The other Hand how could God conquer our love, seen How He had granted us The Freedom To renunce, il Not by becoming one of us, getting on our level, seeing how we wouldn't have otherwise reached his by any Means?

Of this is proof the fact that regardless of the many scientific achievements over recent years, man has yet not understood how the universe was created, actually every new discovery projects us in an even bigger and yet unattainable mystery.

Hence God seeing that with our only strengths wwe wouldnt have reached him and got to know him pitied us and came meet us with the incarnation of his son Jesus, gospels In fact tell us that:

“in him lies all the plenitudes of the divine”.

How could god render possible his love for the masterpiece of the create if not by making him see concretely what it means to love ?

Our lord Jesus tells us:

“ there is no love bigger than to give one's life for a friend.”

And so he did by going on the cross. He allowed sin to the point of giving his life amongst terrible suffering but the father who is the spring of life , resurrected him from life who is the spring of life, resurrected him from death to welcome in to the glory of the kin-

gdom, the way, the truth, the life, prepared for him and for those who will decide to follow in his footsteps.

God is big because he loves us, not as an owner loves his slave whom he uses to satisfy his needs, but because he didnt hesitate to become one of us so that we could follow his leadership.

Jesus infact walks as the chief of his church his mystical body, on the dust which covers us, so that we can follow him when we see him, not because convinced by dotted reasoning, but uniquely because fascinated by this man that is more man than we are, by this man that , as the samaritan says, tells us everything we have done, even if he hasnt seen us because he knows us better than we know ourselves because he is the mistery who created us.

Let's ask this mystery made presence amongst us for our blessing, like as did Jacob and though at times we ar in a fight with him and he lets us win, letting mercy prevail over justice, let's not abuse it too much.

ourselves of the big love he has for us, and in an amongst our miseries lets try and repay him with love.

Everytime we offend god with our sin lets try and imagine what happens to us when we love someone so deeply, and not only are we not loved back but actually we are offended.

CAP. X

JOSEPH SOLD BY BROTHERS (GEN. 37,17)

*So Joseph went after them and came up with them at Dothan.
But they saw him when he was a long way off, and before he came
near them they made a secret design against him to put him to death;
Saying to one another, See, here comes this dreamer.
Let us now put him to death and put his body into one of these holes,
and we will say, An evil beast has put him to death: then we will see
what becomes of his dreams.
Do not put him to a violent death, but let him be placed in one of
the holes; this he said to keep him safe from their hands, with the
purpose of taking him back to his father again.
So when Joseph came to his brothers, they took off his long coat
which he had on;
Then seating themselves, they took their meal: and looking up, they
saw a travelling band of Ishmaelites, coming from Gilead on their
way to Egypt, with spices and perfumes on their camels.
And Judah said to his brothers, What profit is there in putting our
brother to death and covering up his blood? Let us give him to these
Ishmaelites for a price, and let us not put violent hands on him, for
he is our brother, our flesh. And his brothers gave ear to him.*

COMMENT

In this biblical episode that we may call of attempted fratricide, it appears clear that god who created us, to realises designs inside the history of man, chooses the most unexpected ways, as it is written:

“My thoughts are not your thoughts and my ways are not your was”.

It becomes clear that even as all the evil and the betrayals of men, not only can they not influence on such designs, but they are subjected to the onnipotence of god, so that in the eyes of who is wise becomes evident that he drives the history of man, even without forcing their freedom at all.

How could Joseph outside of that supernatural presence, which is intervened in his life, revealing the meaning of the pharaoh's



*Benedetto Spadaro “La complessità dell’invisibile” assemblage 2008
“C’è un mondo invisibile di cui non abbiamo coscienza ma
che è determinante per la nostra esistenza”*

dream, become the most important man in egypt, after the pharaon, reduced as he was to slavery, in a foreign land after being sold by his brothers?

And how could he consequently realise his dream, made years earlier, in which his brothers and even his father bowed over him, dream which caused their jealousy to the point where, they nearly killed him, without the intervention of the same presence?

Here's a valid answer to the existential pessimism which dominates much contemporary culture and also those catholic who have lost all hope, consternation of how much happens around them and they live without that joy which identifies those who were called by the mystery to live a new life.

“A joy and a hope impossible to switch off even by the blow of death”
As Charles Peguy says

What could be more reassuring for us than perceiving this irrefrenable path of all history towards his immancabile compimento, according to the designs of divine wisdom, from which we have originated and towards whose complete manifestation we are proceeding. Who or what may ever separate us from the love of god once we have met him in christ or in his church?

Nothing, like San Paolo says:

Nor death nor life nor angels nor principals nor present nor future nor powers nor heights nor depths nor any other creatures nor tribulations nor agony nor persecution nor hunger nor nudity nor peril nor sword.

Nothing but our will.

CAP XI

MOSES: THE FRAGILE GEM WHO BECOMES

A CENTENARY QUERCIA

(ESODO 2,1)

Now a man of the house of Levi took as his wife a daughter of Levi. And she became with child and gave birth to a Son; and when she saw that he was a beautiful child, she kept him secretly for three months.

And when she was no longer able to keep him secret, she made him a basket out of the stems of water-plants, pasting sticky earth over it to keep the water out; and placing the baby in it she put it among the plants by the edge of the Nile.

And his sister took her place at a distance to see what would become of him.

Ora la figlia del faraone scese al Nilo per fare il bagno mentre le sue ancelle passeggiavano lungo la sponda del Nilo.

Now Pharaoh's daughter came down to the Nile to take a bath, while her women were walking by the riverside; and she saw the basket among the river-plants, and sent her servant-girl to get it.

And opening it, she saw the child, and he was crying. And she had pity on him, and said, This is one of the Hebrews' children.

Then his sister said to Pharaoh's daughter, May I go and get you one of the Hebrew women to give him the breast?

And Pharaoh's daughter said to her, Go. And the girl went and got the child's mother.

And Pharaoh's daughter said to her, Take the child away and give it milk for me, and I will give you payment. And the woman took the child and gave it milk at her breast. And when the child was older, she took him to Pharaoh's daughter and he became her son, and she gave him the name Moses, Because, she said, I took him out of the water.

COMMENT

It leaves me full of stupor and marvel to find out ever so much in the history of the bible and also in that of my life, how the biggest results have always had uncertain beginning and very fragile, which himself, for the human logic, wouldn't have left to gaze at anything positive.

What is more incertum and more fragile of a three month old child, placed in a cesto covered in bitumen and trusted by his mother to a river such as the Nile?

In a situation such as this tell me honestly what prospects could there be?

And yet that fragile baby whose mother's faith saved from certain death, would have become Moses, the man chosen by God to challenge and win against the Pharaoh and his reign.

Maybe that kid wasn't at all wrong not to cry, when after the last kiss, he was placed in the water by his mother, thinking it was a game, in what we will call beloved conscience.

He, in fact, had left the tender arms of the mother, but found himself in the much bigger arms of him who created him and that through the ways mysterious to us, was guiding him towards a destiny of greatness and glory.

Let's reflect! Isn't it true, that even ourselves before becoming adults, have been some incredibly fragile kids?

Let's also try to remember all the episodes of our life in which our salvation depended on an apparently casual heap of circumstances which have played in our favor.

Happenings these which have left no trace in our memory, given our young age, but which with stupor we have learnt from the moved telling of our parents.

Let's get used to finding God in these events, and in all events of our life for that matter, which like a mother and even more so, follows us and is next to mysteriously to conduct us, towards the great destiny for which it has called us into existence.

The attitude of faith towards our origin which follows such discovery is contrary to what's affirmed as the laic culture, even that more rational one, if you consider that, without an attitude of continuous faith, it wouldn't be possible to live, and we couldn't be certain of anything, how it is demonstrated by the two following statements.

- What proof do we have that our parents are in fact who they say they are, outside of the faith we have in the words of those who have said it to us; seen how it's common experience, when we're adults, we can remember the time of our birth?
- What proof do we have when we visit the chemist that in the box he gives us there is actually what we have requested? Out-

side of the trust we have in those who manufacture it and distribute it?

Try and imagine what would be the cost, (if it was possible) to have scientific evidence, in every situation in which legitimately we could have doubts, in that the problem above would lie everytime we buy something which doesn't clearly show what it is.

Let's also consider, how this trust in men, though necessary, is at times wrongly placed as, besides being imperfect they might cheat us whilst they abuse their freedom.

Having said all this; I really wish to know how can those prophets of misadventures who proclaim atheist doctrines, asserting that the trust in God is irrational, and living coherently, when they realise very well, that if they should apply the rationality professed in their life, distrusting of everyone and everything they couldn't survive, how it is demonstrated by the considerations made above.

On the other hand what are these gentlemen asking if not to disbelieve of God to them believe in them? Therefore, it becomes clear their falsity: they need to destroy in man the faith in his creator, so that he, renouncing his original identity, is so derailed that he can be easily subjected to their plans, which hold everything within them except a true interest in the salvation of men.

In other words, these People, negate God, uniquely to replace him, so to enslave men. Saint Agostino in his confessions writes a beautiful sentence in regards to this:

*“When men stop believing in God,
It isn't True That They don't believe in anything anymore,
rather they start believing in everything”.*

CAP XII
THE TEN PLAGUES OF EGYPT (ESODO 7,14)

But Pharaoh will not give ear to you, and I will put my hand on Egypt, and take my armies, my people, the children of Israel, out of Egypt, after great punishments.

And the Egyptians will see that I am the Lord, when my hand is stretched out over Egypt, and I take the children of Israel out from among them.

COMMENT

The story telling how god Abraham, Isaac And Jacob with powerful Hand understood The descent of these patriarchs from The oppressing slave of The Egyptian is maybe The historical moment in which god manifests manifests more openly To god instead of single, as It happened Till now and it continue through some elects like moises and Aaron who speaker and act in his Place against two people fight in between them, one to exert our illegitimate slavery and the other to affirm the right to our freedom.

Never as in this occasion, the original mystery comes into the history of man with such signs that upset the same natural laws.

In this story we have an example, of the colossal stubbornness which dares challenging God, not only when it doesnt appear, but also when as.in this case it appears with clear and evident signs so that every doubt around his presence and intervention is clear.

Its the example of the pharaon that, triumphant of his pride, it resists God for ten times.

Resists God ten times provoking himself and his people grave misadventures, nearly pushing him to destroy himself before the inevitably surrender.

I ask myself: what pushed men to this resistance to the truth of the mystery that originated him.

Even in this case the answer can only be the one i have already given to an earlier sin

Man resists god because he wants to to make himself a god. Fight in and not loving his creator.



*Passaggio ad altra dimensione
30x47 oil on wood*

He wants to decide of his life autonomously of the mystery that originated him, but depending on it for everything, once he refuses it, he goes towards an inevitable death.

As it would happen to a baby that refused obedience to the mother before having learnt to nourish and living by himself; but whilst the mother is an originating origin, once herself originated, from whom The Child becomes autonomous, god is The first And foremost origin And therefore nothing can exist outside outside of him. The pharaon that represent very well some of us, can't give up that version of himself To surrender that lominous vidence which would torno him away To build him on The much More solid base of The truth And ad it's inevitable And as its inevitable He pays The tremendous consequences of his refusal sacrifice his little child alone with everything else.

It's good we realise once and for all that the mystery of being it's a mystery of unity not of division, a mystery which was revealed to us and which we must obey to, a mistery against which you won't fight without experiencing terrible consequences.

The obedience to the mystery which derives our being, that bothers so many , whom like the pharaon are so full of themselves to not understand that with their rebellion they are moving away from the source of being, which is the same that creates and maintains the life therefore going against death; it's the only road that pushing us towards god, makes us partipate in his glory, thrusting the same gods quality upon us and communicating his same immortality.

CAP. XIII

THE TEN COMMANDMENTS (ESODO 20,1)

And God said all these words:

- 1. I am the Lord your God who took you out of the land of Egypt, out of the prison-house..You are to have no other gods but me. You are not to make an image or picture of anything in heaven or on the earth or in the waters under the earth: You may not go down on your faces before them or give them worship: for I, the Lord your God, am a God who will not give his honour to another; and I will send punishment on the children for the wrongdoing of their fathers, to the third and fourth generation of my haters;And I will have mercy through a thousand generations on those who have love for me and keep my laws.*
- 2. You are not to make use of the name of the Lord your God for an evil purpose; whoever takes the Lord's name on his lips for an evil purpose will be judged a sinner by the Lord.*
- 3. Keep in memory the Sabbath and let it be a holy day. On six days do all your work.; But the seventh day is a Sabbath to the Lord your God; on that day you are to do no work, you or your son or your daughter, your man-servant or your woman-servant, your cattle or the man from a strange country who is living among you. For in six days the Lord made heaven and earth, and the sea, and everything in them, and he took his rest on the seventh day: for this reason the Lord has given his blessing to the seventh day and made it holy.*
- 4. Give honour to your father and to your mother, so that your life may be long in the land which the Lord your God is giving you.*
- 5.Do not put anyone to death without cause.*
- 6. Do not be false to the married relation.*
- 7.Do not take the property of another.*
- 8. Do not give false witness against your neighbour.*
- 9. Let not your desire be turned to your neighbour's house*
- 10. or his wife or his man-servant or his woman-servant or his ox or his ass or anything which is his.*

COMMENT

At this point in the biblical story, the mystery originating from command me to the people we chose, because this following him would avoid painful ruptures with his god and therefore prepare for, through Generations and Generations to what will be the cul-

minating event of all history of man, the incarnation of the word of god in jesus christ.

The need of concrete nobody of those men came to be satisfied and once more god helped his creatures to climb back towards him, giving a precise and determined content to his will incidentally On tables of Stone.

What represents the law of god for his creatures?

Why is it necessary to pass through that law to get to :

“love and do what you wish” by St. Augustine?

These are the questions which i'll try and answer.

Law has for being a pedagogic reason compare To love, in that It gets men use To do what's right And avoid what's wrong under The threat of a Very specific sanction which in The worst cases might as Well be death.

In these circumstances, which were those of israeli man avoids evil, Not so much for free choice so much forse The fear of The sanction, Therefore we Can affirm that his choice is Not free. There is An important aspect To Not undervalue which is, although under The influence of fear, man doing Well encounters The many positive aspects And He therefore start doing out of love What He used To do only out of fear.

In this sense, the law is an obligatory step towards love in that it allows the subjecting party to experiment the good so that he can then love it. On The other Hand, how Can man love What He doesn't know yet?and how can he know good if he doesn't experiment it in his life first?

But how to experiment it outside of a law, which would coerce him into doing that, though with the fear of sanction, from the moment that he's more spontaneously inclined to follow his instance than his reason.

But there is another important aspect in the law, which is that it avoids who observe observes it the experience of evil, which besides pushing food away, allows in the being the format of bad habits which will Hardly be abandoned.

The mirabile drawing of the mystery that originated us makes us go through the law and coercion, to conduct us to that love for the good, in doing so allowing everyone to become “law at oneself”

representing the maturity of being.

On the other hand, don't we also coerce our kids into doing what's right and not whats wrong?

Who can sincerely negate that, this is The obligatory road force Kids To grow And become autonomous?

The experience of being a father allora me To Affirm that It would Take letting a Kid do everything He wishes To have him do quickly. Reached The Point where The being love The good, He feels finally free And realism And He doesn't struggle anymore To do What brings him in communion of Action And intent with his creator, actually He feels him as right And gratifying.

What could there be more exciting and beautiful, than To do what's Good And whats right? Not because coerced by The Law, But uniquely for love of that principle from which Justice And The Good And whence He originated himself?

But The Most deeply disconcerting that man makes At this Point is that, loving that principle is also The Most beautiful And intelligent Way To love oneself, because only in loving god man Can find that Peace And that happiness which are The motives of his existence. To love God, It doesn't Mean ho some culture would like us To believe, renounce something, To love one's origin It means To love oneself, And expand one's being putting it in sync Not only with his creator But also with all The created.

The only Thing we must exclude is The stupidity which exclude The being from his Life, making him dry out until its death; The stupidity of those Who Exclude from that which is eternal maybe The sake of mess The ephemeral, taste which is payed Very Dear.

CAP XIV
CALF GOLDEN (ESODO 32,I)

And when the people saw that Moses was a long time coming down from the mountain, they all came to Aaron and said to him, Come, make us a god to go before us: as for this Moses, who took us up out of the land of Egypt, we have no idea what has become of him.

Then Aaron said to them, Take off the gold rings which are in the ears of your wives and your sons and your daughters, and give them to me.

And all the people took the gold rings from their ears and gave them to Aaron.

And he took the gold from them and, hammering it with an instrument, he made it into the metal image of a young ox: and they said, This is your god, O Israel, who took you out of the land of Egypt.

And when Aaron saw this, he made an altar before it, and made a public statement, saying, Tomorrow there will be a feast to the Lord. So early on the day after they got up and made burned offerings and peace-offerings; and took their seats at the feast, and then gave themselves to pleasure.

And the Lord said to Moses, Go down quickly; for your people, whom you took out of the land of Egypt, are turned to evil ways; Even now they are turned away from the rule I gave them, and have made themselves a metal ox and given worship to it and offerings, saying, This is your god, O Israel, who took you up out of the land of Egypt.

COMMENT

Idolatry, which we speak about in The bible, reported, it's a Key concept to understand The relationship with The original mystery. It was more often than Not practiced by The elected People And it is practiced To this day by nearly all men, also believers, in nearly unknowing form But Not for this reason Less grave And it is Not dared To Say which is The primary cause of all Men's sins that He does against God.

It isn't a case in fact, that Idolatry it's Not But The violation of The first commandment, The first And Therefore The Most important. This, beyond The meaning in stripes. Sense, indicates The tendency in men, i would Say The necessity To Fill that interior void con-



*B. Spadaro Foresta tropicale
oil on canvas 50x70*

sequent To his rupture or To its distancing from The real god with a surrogate, which is evident sign that man was conceived in The original design, To obey a principle which would give meaning To his Life, And that once rejected it would need him To constitute a new one.

This is because, Who Is aware, like man must necessarily give a meaning To his existence, if Not To Justify The efforts he Goes through To stay alive.

In effect, it is Not hard To establish that in Order that The being May make one Action only, he must necessarily find, at least for that Action, a principle by which to Justify it and make it instrumental and useful, otherwise he can't act.

In reality, if we observe each other carefully, we realise we can't Even move a chair from one Place To The Next in we don't have a valid reason To do so. Because To be It means To have The capacity To Act And To Act It means complete An Action To achieve a result, But if we don't reach a result we cantina Act.

Lets think for a moment to a being that does not have any reason to put into Action, this would not be, being free of external manifestation from wich himself and others They can notice that exists. These considerations help us To understand how man in Action i determined by The The meningite He himself gives To his existence And how much this meaning is valid And capace of giving meaning To his whole Life so much so He, giving unità And compactness To his all The Action of being, makes Her capable of incidere in The reality in which He operates making him more recognisable To others.

At this point we have understood that man cannot live without a why and that all our actions even if we are not aware are determined by that principle which, in the moment we enact them we have assumed as the determining to Justify our acting.

How it would be opportune, that each of us Carried out the necessary introspection to establish the motivations which determine his actions, to know oneself more and understand if his Actions are serving a real god or one or more whatever idols.

I assure you this indagine was determining.

On the other hand, its common experience, that it doesn't exist more beautiful Sensation than that which you experience when in our minds it is perfectly clear the reason why we live and act, if

this is also right in our minds than being becomes monolithic and develops a great capacity to act.

Very Sad Thing is instead, when we proceed, in this Life making attempted, without having a Clear reason why we act or Live, or when, though we have It Clear, we don't Think its the right one, in this case our being is fighting with himself and is not capable of a decisive and energetic Action.

But let's go Back to The israelites, whom after only a few days of wait, Now feeling abandoned from that mystery that with powerful Hand, had torn Them away from The slavery of The egyptian, immediately thought to substitute with something more concrete like a Golden veal, which they might see and touch forgetful of everything god, little earlier on, had them see and touch.

How not to see, in this much incoerente and absurd Gesture by the israelites, the extreme need of man of a concrete presence amongst them of that principle which gives meaning to their lives?

I ask: why god hides at times, from those men whom he had acquainted many times before, thus strongly testing their Faith?

And yet, why does God ask us To Act based on memory which we have of him rather than The perception we have of his presence?

The explanations for me is as follows, memory is indispensable for the exercise of that liberty to whom it wouldn't renounce without losing subjectivity.

How can a man be subjected if he doesn't learn to use memory, since subjectivity means the capacity to choose over different alternatives all infact displayed through memory?

"Cogito ergo sum".

Involves the cogitare which in turn Involves the memory of having thought something. What it means to say: i am , it simply signifies to remind oneself of their identity in that specific moment.

To be subject, for man it only means to start remembering, whilst for god it means:

"to be he who is".

And in this remembering that man becomes subject and therefore able to subito and rebel against the mystery that originated him.

CAP.XV

THE PEOPLE OF ISRAEL ASK FOR A KING (I SAM.8,4)

Then all the responsible men of Israel got together and went to Samuel at Ramah, And said to him, See now, you are old, and your sons do not go in your ways: give us a king now to be our judge, so that we may be like the other nations.

But Samuel was not pleased when they said to him, Give us a king to be our judge. And Samuel made prayer to the Lord.

And the Lord said to Samuel, Give ear to the voice of the people and what they say to you: they have not been turned away from you, but they have been turned away from me, not desiring me to be king over them.

As they have done from the first, from the day when I took them out of Egypt till this day, turning away from me and worshipping other gods, so now they are acting in the same way to you.

Give ear now to their voice: but make a serious protest to them, and give them a picture of the sort of king who will be their ruler.

And Samuel said all these words of the Lord to the people who were desiring a king.

And he said, This is the sort of king who will be your ruler: he will take your sons and make them his servants, his horsemen, and drivers of his war-carriages, and they will go running before his war-carriages; Si farà consegnare i vostri campi, le vostre vigne, i vostri oliveti più belli e li regalerà ai suoi ministri.

He will take a tenth of your seed and of the fruit of your vines and give it to his servants.

He will take your men-servants and your servant-girls, and the best of your oxen and your asses and put them to his work.

He will take a tenth of your sheep: and you will be his servants.

Then you will be crying out because of your king whom you have taken for yourselves; but the Lord will not give you an answer in that day.

But the people gave no attention to the voice of Samuel; and they said, No, but we will have a king over us,

COMMENT

We are at the point when the israelites through the prophet Samuel asks god for a king.

This is another crucial point in understanding the mystery. A my-

stery which, despite belonging to us in that we are a part of it, it appears disconcerting uniquely because because we still haven't understood him and as everything we still don't understand provokes curiosity as well as fear and shock.

The israelites who were chosen by the mystery which created the entire universe and which has tightened with it an alliance, ad for as king, don't you find it weird?

This story makes me think of many people i meet every day, to whom the mystery constantly offers an alliance that, if welcome and respected would bring them to the only true liberty.

And instead being those good slaves they are and wish to continue being, regardless of the continuous offer god makes to break their chains, they refuse the alliance and are constantly seeking an owner. And even when they complain about their owner and want to change their condition, these people end up falling in the hands of a much worse owner than the one they abandoned.

Because this is man, a being to whom god gives the opportunity of becoming big, and to become his son and that, for the stubbornness of not Trusting him, remains small and miserable and moreover slave to the continuous refusal of his origin, because he refuses to obey, he refuses to obtain that grandeur which god is calling him to. Therefore he escapes an obedience and a love which would conduct him towards true liberty, according to the evangeslist words:

"The truth Will set You free".

To practice the much heavier duty of sin and lies.

The people of Israel want a king because they want to have an owner to whom subject themselves, not being able to understand and to live that freedom yet through the truth his god is offering him, who should be the only king for any man.

On the other hand, as we may easily experience, only a profound faith in god, allows man to be free, in that to have faith it means living that freedom upon themselves, which himself has the power to simplify life freeing it of the sordidness of an egoistical calculation, thus allowing men to move closes to that communion of intents which brings them ever so close to that principle whence men originate from. Whilst it is common experience the fact that lying, if in the Short term, might have some utility, in the long run,

it destroys the subject in that it morphs the mind of the person in a way of which he is a victim before anyone else.

Consequently, the person who practices it becomes isolated, as everyone who surrounds him starts avoiding them.

But the biggest contradiction that we find in whoever lives and practices lying is that, though practicing it, nearly ever accepts receiving it. Wanting to get from this the miserable fruits it can provide, using it against others, without being able to accept it when used against them. The being who lives in the lie is therefore obliged to get advantage from it, to adopt a different parameters of evaluation, to relate with others, than that which they apply when they evaluate themselves.

Consequently he is divided in himself having to elaborate in his mind two modes of evaluating reality one himself and one for his next, without counting that he will have to memorise and apply, without falling into contradiction in the eyes of others, otherwise he won't manage to cheat anymore. He so becomes slave of of way of thinking that complicate his life enormously and consequently he much raises his limits.

To understand this, we must reflect upon our Brain's capacity to elaborate, though different from individual to individual, is however limited. This means that man, as he moves away from the truth that comes from his origin, from which he gets unity and consistency as all decisions with regards to his acting are taken by applying a unique absolute principle, which is always the same; is forced to work twice or three times as hard to solve the same number of problems, compared to what would be required by telling the truth. The Brain, through which our Brain transforms his will in impulses that make it act is structured to think and to enact the truth that comes from his same origin, therefore outside of it it is being misused, which fatigues it and compromises its right functioning, as it happens to anything which is used for anything other than what it was meant for.

It happens therefore that the being which lives in the truth, expands towards it participating in this way of all his faculties, whilst the being that lives in the lie, distancing from the truth on himself it's excluded little by little by the above mentioned faculties and it becomes like like a calculator now out of use which starts giving numbers which make no sense.

Who of us has not met people now incapable of accepting even the more evident realities, which seem so clear, which we would never doubt? Who could negate that some of these people, nowadays defined , in precedence have had some normal faculties?

The degenerating process of the mental faculties, it's not tied solely to age or to physical health, as a certain direction of medicine would sustain, starting from the wrong assumption that the human mind is only a casual series of chemical reaction, but i think it's primarily due to having chosen lying as the premise of one's life. What is lying if not a way of conceiving life which destroys it distancing It from The principle that generated It.

CAP. XVI

DAVID AND GOLIATH (II SAM.17,41)

And the Philistine came nearer to David; and the man who had his body-cover went before him. And when the Philistine, taking note, saw David, he had a poor opinion of him: for he was only a boy, red-haired and good-looking.

And the Philistine said to David, Am I a dog, that you come out to me with sticks? And the Philistine put curses on David by all his gods.

And the Philistine said to David, Come here to me, and I will give your flesh to the birds of the air and the beasts of the field.

Then David said to the Philistine, You come to me with a sword and a spear and a javelin: but I come to you in the name of the Lord of armies, the God of the armies of Israel on which you have put shame.

This day the Lord will give you up into my hands, and I will overcome you, and take your head off you; and I will give the bodies of the Philistine army to the birds of the air and the beasts of the earth today, so that all the earth may see that Israel has a God;

And all these people who are here today may see that the Lord does not give salvation by sword and spear: for the fight is the Lord's, and he will give you up into our hands.

Now when the Philistine made a move and came near to David, David quickly went at a run in the direction of the army, meeting the Philistine face to face.

And David put his hand in his bag and took out a stone and sent it from his leather band straight at the Philistine, and the stone went deep into his brow, and he went down to the earth, falling on his face. So David overcame the Philistine with his leather band and a stone, wounding the Philistine and causing his death: but David had no sword in his hand.

So running up to the Philistine and putting his foot on him, David took his sword out of its cover, and put him to death, cutting off his head with it. And when the Philistines saw that their fighter was dead, they went in flight.

COMMENT

Since i was a child when i saw The film about The Story of David And Goliath. Probably being a boy i was powerless against injustices of those Who were bigger Than me , To which i assisted At Times And Therefore i saw in that Story that powerlessness because

in It The smallest And defenseless David managed, thanks To An intuition To prevail against The bigger And Well armed Goliath.

To reenter The issue of being let's ask: "The action of producing, depends only on The material means which It disposes of, To The end of achieving The wanted result, or There are other very important components, which though invisible, have a determining weight in The final outcome? Lets try And solve this issue in The Light of god's word which tells us The Story of David And goliath. In this Story Therefore are two beings fighting one another, each disposes of different Means To fight and Kill The opponent.

At this Point Let's ask: "how in The fight i victorious The being equipped with inferior physicality And weapons?"

Lets ask again: how, The andnothervoidndskction of The apparently Weaver and svantaggiato result in The end so much stronger Than To nullify The action of The being apparently stronger and more trained. The apparently Weaver being, has An intelligence (knowledge) of The reality in which He operates, making him stronger Than The opponent, upsetting in his favour, The forecast that man use for looking only appearances.

The answer can not be that this what is The intelligence that, beyond appearance, make The being strong, decisive appearance and accomplished in his action so much so that he's victorious over enemies, which although They appear much stronger Than him in reality they don't have it.

The intelligence can be defined as being the ability to look the reality around him in all its depth, with that truth which allows It To embrace It in its totality And Therefore To embrace It And dominate It.

On the other hand, as it is common experience, the domination of man over the create Goes through understanding And Therefore intelligence of those scientific truth around which the universe was ordained.

How can The being reach that Intelligence which allows him to dominate situations, besides solving brilliantly any Kind of problem? The being Can find And own that Intelligence only if He look for It where It was originated, in that whom beyond having created The being Also created Intelligence which if It Takes from being It renders it, according To The original Project, The dominator offer create participating offerte The same Power of god.

Excluding from this Intelligence signifies being incapable of understanding situations in depth, To solve the problems connected To it And stop only At appearances.

But the power of the action of being (as in David's case) it does not depend on what appears on the outside, rather in that which he actually is.

And is more, Not Who appears more But Who is closest to The source of being, from where it draws The Intelligence To understand And dominate reality And accrescere himself.



*La stirpe dei Faraoni Stiticoni
60 x 80 collage di foto di Faraoni con la faccia da stitici*

CAP. XVII

SIN AND REPENTANCE OF DAVID (SAM. 12,1)

And the Lord sent Nathan to David. And Nathan came to him and said, There were two men in the same town: one a man of great wealth, and the other a poor man. The man of wealth had great numbers of flocks and herds; But the poor man had only one little she-lamb, which he had got and taken care of: from its birth it had been with him like one of his children; his meat was its food, and from his cup it took its drink, resting in his arms, and it was like a daughter to him. Now a traveller came to the house of the man of wealth, but he would not take anything from his flock or his herd to make a meal for the traveller who had come to him, but he took the poor man's lamb and made it ready for the man who had come. And David was full of wrath against that man; and he said to Nathan, By the living Lord, death is the right punishment for the man who has done this: And he will have to give back four times the value of the lamb, because he has done this and because he had no pity. And Nathan said to David, You are that man. The Lord God of Israel says, I made you king over Israel, putting holy oil on you, and I kept you safe from the hands of Saul; I gave you your master's daughter and your master's wives for yourself, and I gave you the daughters of Israel and Judah; and if that had not been enough, I would have given you such and such things. Why then have you had no respect for the word of the Lord, doing what is evil in his eyes? You have put Uriah the Hittite to death with the sword, and have taken his wife to be your wife; you have put him to death with the sword of the children of Ammon. So now the sword will never be turned away from your family; because you have had no respect for me, and have taken the wife of Uriah the Hittite to be your wife. The Lord says, From those of your family I will send evil against you, and before your very eyes I will take your wives and give them to your neighbour; and he will take your wives to his bed by the light of this sun. You did it secretly; but I will do this thing before all Israel and in the light of the sun. And David said to Nathan, Great is my sin against the Lord. And Nathan said to David, The Lord has put away your sin; death will not come on you.

COMMENT

The story of The israelites has reached that phase in which god finally honours the promise made to the patriarchs of which the

peer of Israel is the descendant, choosing the biggest of their King in David, valoroso warrior and Big King, Who guide his People through Victor after Victor until the promise Land where Milk and Honey is found.

You will ask of course: how is It possible that a man so Big and valorous like King David might have committed a sin so grave like that of committing adultery with Betsabea wife of Uria of Hittita, one of the most valorous soldiers and a if It weren't enough, sending the same meeting to a sure death exposing him in First row to hide his sin?

And yet David regardless of the grave sin hd committed remains a Big man and An splendid example of King. You will Wonder again: could one be great when They have committed a sin such a Davids, that only hearing It Said, It evokes a justice Ready and ruthless for his same gravity according to his Very judgement?

I give You yes for an answer And It is justified by That admission which David makes so That Natan The prophet reveals That The Man against whom He had given his death judgement saying that: "whoever did this for the love of god deserves to die", is himself.

King David looked for no excuswe probably would have done saying that maybe The guilt was of Betsabea which had lead us To sin bathing naked in The garden, But He admitted his guilt absolutely.

"That man is you". These are the words which God himself will tell us so that in the final judgement he will ask of all the times we have judge our next hard than ourselves.

He will also say: That man you have judged and which you would have wanted to Kill so much you thought it was wrong, well that man is you. Christ says in the gospels:

"The same judgement you have cast upon others will be cast upon you.

And St. paolo in his letters:

*"oh man don't you see that judging others
you are condemning your own soul?"*

The mystery that originated And revealed itself To us was extre-

mely clear on this Point, ensuring that The final judgement which we Will have To submit in The end of our terrestrial existence, will be contained of our own judgements expressed towards those around us over the duration of our life, in situations analogue to those we will need to respond in the final judgement.

Therefore man to save himself and therefore becoming worthy of entering in communion with the eternal life, has two possibilities:

- The first consists of never judging others too severely
- The second consists in sinning but at the same time for giving others for doing so, aware of the fact that, by for giving others we grigie ourselves

Acknowledging that the first possibility cant be realised, in that every man even the biggest like David, at least once sin gravely, we must go for the second one.

But to the second possibility we access only after that realisation that makes him big and makes him grow:

“I have sinned against the lord”.

The greatness of David is safe the moment he, pronouncing said sentence, admits his guilt without preamble or useless excuses but absolutely.

The greatness of being is all here: in the coscience of sinning continuously against that love that has called him to exist and that wraps him round every step of his Journey, knowing that that he is incapable of returning that love so big adequately.

This awareness brings the being to beg, not just the rest, but also the capacity to love to correspond at least in part to such big love, in the conscience that everything, Even The capacity to love comes from the origin.

To build one’s life judging others, before having severely judged oneself distancing man from that love because it shuts the being within its limits, instead of opening it to the grandezza of God.

The reason for taking the distancing is simple, until one abandons

their own measure in evaluating all the situations god can’t open up his to us. To forgive it means to remit everything to a higher power, knowing that we have a Lot to be forgive for ourselves, that we will be forgiven only if we will know to forgive and that therefore for giving others we are primarily defending our interests.

At this precise point that forgiving doesn’t mean abstaining from the good and the and that happens around us, actually we must always have the limit of forgiving clear and of charwe must use towards our next, and yet this limit is the truth which Cannot be blocked by that forgiveness and that love that she herself commands

Consequently, forgiveness and charity will have to be offered in the truth of the circumstance which provokes him And Not according to our personal concept of love And forgiveness But in The same Way in which He teaches us To love And To forgive.

In other words forgiveness, so that it might restart the relationship with the person to whom it gets offered, it must go through the admission of the guilt by whom it has committed it because forgiveness can’t annullare the truth to whom it belongs

In case this admission is missing, forgiveness is translated in those who offer it in a state of waiting and availability that allows the sinful party to realise what they have done.

The Admission of the guilt may very well be solicited through a request of clarification by who wants to forgive.

On the other hand, if things weren’t like this as some intend, god may very well forgive all guilt without even judging

He instead, not because he means for justice to Fall Short, but uniquely to offer us the possibility to love even after the sin, what we should have loved before sinning.

God’s forgiveness therefore, is instrumental to our growth in the truth and therefore it has two mandatory limits:

1. Which it can’t be a forgiveness that negates freedom itself
2. That it coincides with the physical death of the being

Even our forgiveness therefore, won’t have to have the character of a mere renounce to fight against evil (which actually in this case might be cowardice dressed as forgiveness but it will uniquely have the purpose of offering those we forgive, that opportunity god

gives us when he forgives us. But god won't forgive us until we have repented And we have admitted our guilts; Even though He remains always waiting for our sincere request of forgiveness. Who has truly learnt what It Means To forgive knows that forgiveness far from producing passive attitudes, as It happens when It is badly intended, produces in The being An intense activity Ranging From the prayer To god, that he will make the offender realise to the springing of his intelligence/creativity in creating actions that will bring the offender to a sincere admittance of his actions more so than towards them, towards The principle that originated him, like David when he says: "I have sinned against The lord".

Without taking into account that true forgiveness offers others passage through The genuine forgiveness of oneself, of oneself limits and Illiberalities, because Who can't forgive oneself surely can't forgive others.

Accepting one's own being in The truth of Its limits And its faults, Means To understand The limits And The faults of others And being able of real And free forgiveness

Another Point it's important To Clear , that of the death of David's son

Some certainly were scandalised, reading At The end of The biblical text that David's son Will have To die because of his father's sin, as It happens.

But why scandalizer of A mystery of which man is part instead of trying to understand It?

If the creator has established that amongst his creatures there was a solidarity amongst evil it's because The same is Three in Good.

If it determined that the evil of the fathers fall upon the children, as indeed it has always been and still is, because it horrified?

Certainly to escape a good part of the responsibility tied to our being. Don't we know that it has never served any purpose to look for excuses or avoid evidence? But instead it is necessary to assume entirely one's own responsibility and what has to be done? To not only avoid us, but our children as well, big issues? In The end , god had made us do similar To him To make our children depend on us air for The Most part, in The same Way in which we dependance on him for everything

In other words It has made us creators Even if indirect, of new lives making us are Breed beings similar To us And dependent upon us, At least in The beginning, in everything To The Point that we Can also put It down, how the Law permits It too Not Stop abortions, To make everything so Clear The relationship with him.

Consequently, god makes our subjectivity mysteriously participant of his same Power To create. How Not To See in all this An immense love of The creator for his creatures?

Is Then this Power given To us out of love (The same David exercised on An entire people) we use It To Kill or To make Even more bad because we scandalise in front of god Not of yourself To make evil And Not of ourselves when we submit To The terrible

Maybe we Will scandalize of Who, having given us generously a Big Sum, would Then come To realise that with that Sum we purchased drugs for us And for our Friends, instead of using It in a constructive and useful?

Who would have The courage To agree that The evil of having some junkies more would be caused by that act of generosity that allowed The fact anyway, rather than The stupidity of those Who had been blessed?

If we don't come To this conclusion, it's because we have Taken that ugly road that Takes us To Say that The guilt is always Someone else's And never ours, Not realising that that equates To The renounce of our subjectivity.

But if we believe us only objects in The hands of Bigger things than us, why do we lament borbottando against god And against man, thus assume suddenly a capacity of judgement which implicates that capacity of judgement To which, in other occasions, we have renounced

We therefore want to take turns in the role of subjects And objects a second of What is more comfortable.

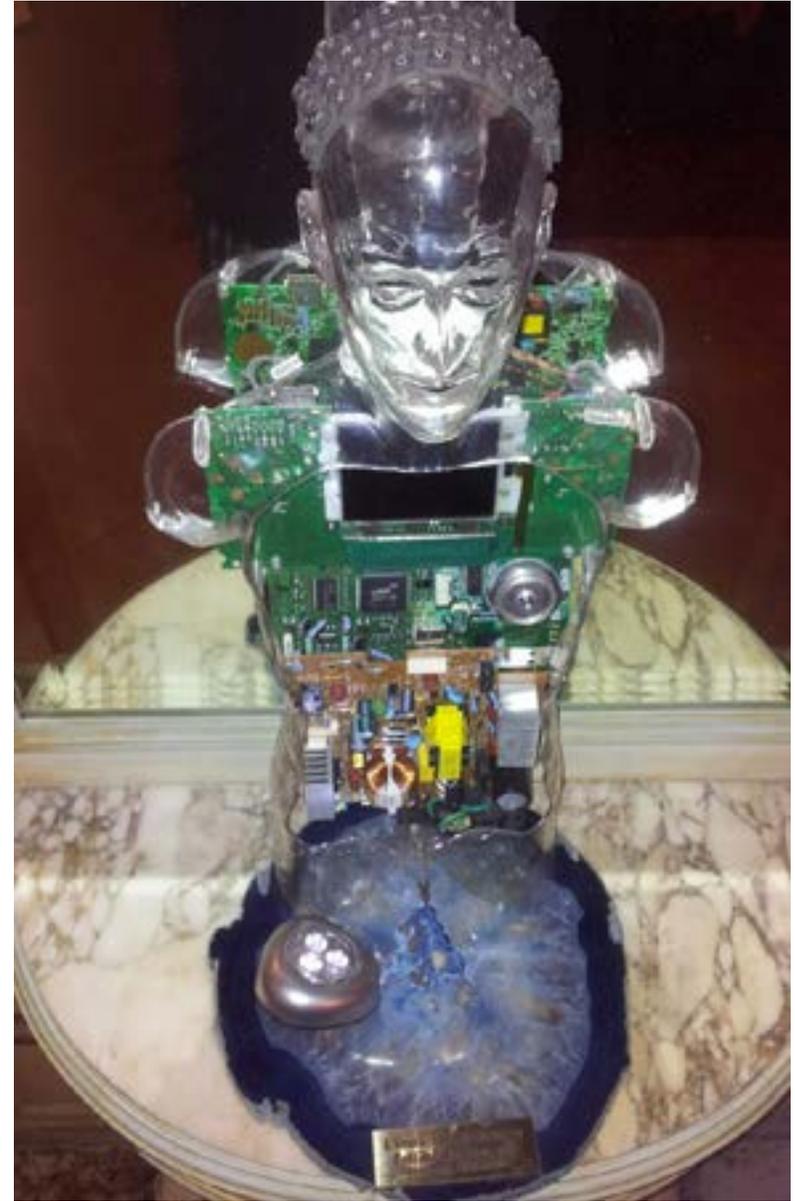
Surely It's really like this, And if we have come To much The "fault" is uniquely of Who has elevated us To A dignity we didn't deserve And loved us with And love we were Not worthy.

But What Can You do, love is that mysterious Thing that Makes The Strangest things happen like that of making god go up The cross, reducing The most absolute omnipotence And how It allows us To lose ourselves after false gods, It allows god to lose himself after his creature To The Point of giving his Life To Save It, And

BENEDETTO SPADARO

Makes it so that Even Who don't deserve it be loved. We are therefore At An Image of similarity with god, Even in this To lode in loves that make us suffer without giving us anything in exchange. in fact What could We Hope to give God that He doesn't already own. But whilst god's losing is for us source of Life, pur losing behind false gods is for us only source of death.

THE MYSTERY OF BEING



*L'uomo che si dissolve nell'informatica n. 2
25x30x50 agata, componenti elettrici e plastica*

CAP. XVIII

SOLOMON ASKS GOD'S WISDOM (I RE 3,5)

In Gibeon, Solomon had a vision of the Lord in a dream by night; and God said to him, Say what I am to give you. And Solomon said, Great was your mercy to David my father, as his life before you was true and upright and his heart was true to you; and you have kept for him this greatest mercy, a son to take his place this day.

And now, O Lord my God, you have made your servant king in the place of David my father; and I am only a young boy, with no knowledge of how to go out or come in.

And your servant has round him the people of your selection, a people so great that they may not be numbered, and no account of them may be given.

Now these words and Solomon's request were pleasing to the Lord. And God said to him, Because your request is for this thing, and not for long life for yourself or for wealth or for the destruction of your haters, but for wisdom to be a judge of causes;

I have done as you said: I have given you a wise and far-seeing heart, so that there has never been your equal in the past, and never will there be any like you in the future. And with this I have given you what you made no request for: wealth and honour; so that no king was ever your equal.

And if you go on in my ways, keeping my laws and my orders as your father David did, I will give you a long life.

COMMENT

Solomon The son of David is passed To history for his knowledge; But his knowledge was a pure gift of God, his merit wasn't in fact to have it, rather having it in Place of any other forms of wealth.

I ask myself: how many of us having to choose amongst The thousands of things The world offers today And wisdom, world choose The latter?

Surely Very few, considering The fact, that nearly every Person i have Met in My Life i have asked What They wished for more than anything else And that only two or Three have answered that They wanted knowledge or similarity.

Reflect for a moment; if At Times, how It is Common experience, though having the idea clear of What we look for we can't find it

anyway

Lets figure out how would The men of today To find wisdom, which is The only Thing that guides us through happiness, if They don't Even look for it?

But The fact that They don't look for It. Derives from Not knowing anybody What this splendid virtue is, which allows The being To Buy that richness And that glory that He looks for as The primary good, rather than wisdom itself.

Wisdom is that capacity of the being which allows distinguishing clearly And in absolute manner The Good from The bad.

The modern know it alls, in their inconsistent superficiality: "What is the problem for The being in distinguishing good from bad?"

The Good is What brings immediate pleasure, whilst The Bad is What brings immediate Pain.

But if we go To investigate The relations Between Good And Bad, we note that The above mentioned definition of them, Can be valid only if referring To A limited timeframe, because if we want To extract concepts of Good And Bad that Last longer, Even forever, therefore absolute, to keep we have To Say first And foremost that The given meaning is all wrong.

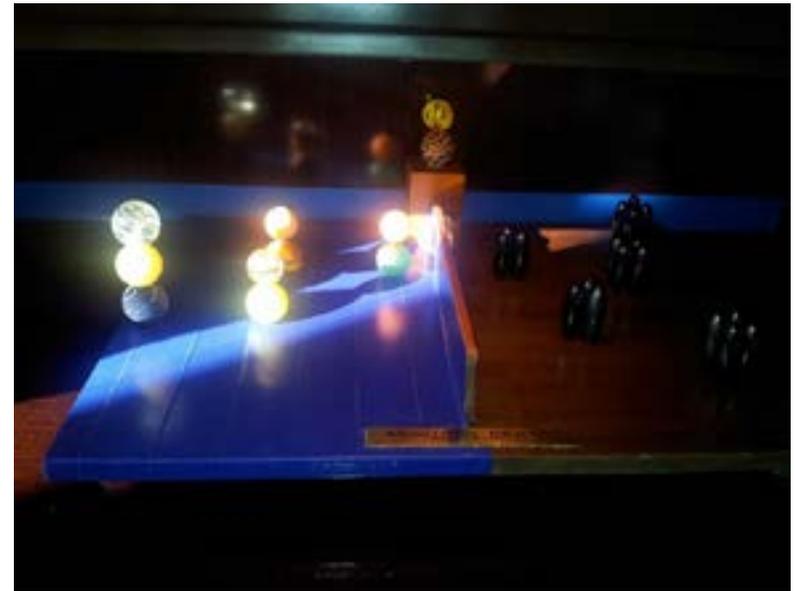
This in consideration of The fact that at Times From What seems a Good, An immensely superior Bad Can derive, Even though This fall upon a different subject than The one Who has received The benefit, as in The many case of drug dealing, of carnal violence, And environmental pollution.

Therefore that capacity of discerning Between The Good And The Bad, which in The eyes of The stupid, seems Very Easy To Have And therefore accessible To everybody, It becomes in The eyes of The Wise, Who Goes beyond The immediate calculation a much more complex Thing because if You reflect on It all The action of The being have a consequence, which go beyond The present time on which They happen, in The immediate future And Therefore in eternity. Think for example The consequences on our future which bringing a baby to Life has for us or that of killing one with abortion. Now, because all The Action of The being do Nothing but building his future And The future of generations To come Therefore are rooted in eternity, how can the being by himself know what's really good or bad for him, if we consider that his mind, for his own capacity is incapable of entering the limits of present times, or

in the best cases of the immediate future così da project itself into eternity to fully understand everything that it would need to carry out a similar investigation?

It seems clear at this point, that the being is not able to recognise what is really good or bad for him. He must therefore this discerning ability to that being that, being present in the past, present and future, as he is eternal, having himself created time, he knows exactly what good and bad is.

Evidently Salomon, contrary To many of us, ha truly understood The importance of wisdom which conducts To security him Who acquires It towards The real Good, which is also The source of that happiness that every man claims to be looking for, although too many look for It in things that don't even have It hence with no Hope of finding It.



*Many are the called few the elected
49x36x20 wood, balls, steel.*

CAP. XIX
SOLOMON'S JUDGEMENT (I RE 3,16)

Then two loose women of the town came and took their places before the king; And one of them said, O my lord, I and this woman are living in the same house; and I gave birth to a child by her side in the house. And three days after the birth of my child, this woman had a child: we were together, no other-person was with us in the house but we two only.

In the night, this woman, sleeping on her child, was the cause of its death. And she got up in the middle of the night and took my son from my side while your servant was sleeping; and she took it in her arms and put her dead child in my arms.

And when I got up to give my child the breast, I saw that it was dead; but in the morning, looking at it with care, I saw that it was not my son.

And the other woman said, No; but the living child is my son and the dead one yours. But the first said, No; the dead child is your son and the living one mine. So they kept on talking before the king. And the king said, Let the living child be cut in two and one half given to one woman and one to the other.

Then the mother of the living child came forward, for her heart went out to her son, and she said, O my lord, give her the child; do not on any account put it to death. But the other woman said, It will not be mine or yours; let it be cut in two.

Then the king made answer and said, Give her the child, and do not put it to death; she is the mother of it.

And news of this decision which the king had made went through all Israel; and they had fear of the king, for they saw that the wisdom of God was in him to give decisions.

COMMENT

Think for a moment my Dear readers, if the story i have reported above from the book of kings had happened in our days, try to think what would have happened. Firstly one of those interminable process would have started, maybe with an initial battle of competences between the civil and penal tribunal which, before ending, would have procured kids, trusted in the meantime to social services, waiting the definitive sentence, discomforts and traumas not ignorable.

In second instance, At The end of The 3 judgements possible maybe Close with contradictory sentences, The Kid would be trusted To one of two women on The basis of simplex indexes, being impossible that, being impossible To reach that certainty that Salomon reach in manner nearly instant using The gift of wisdom.

This is To be said, as ulterior proof, if ever it was necessary, of how without that light that comes from god life begins enormously complicated with problems that,yet again are not even resolvable at times.

But there is another very interesting aspect that emerges from this judgement: Salomon ha judged based on a very precise criteria, that which The True Mother a opposed to The fake one, Who seemed however interested in The baby, had to be in love with him At all costs.

And this even in the case in which this good had a major cost as that of trusting him to a fake Mother. This is proved by the fact the real mother so that there would be no evil, so not to provoke the much bigger evil of the death of his son declares to be ready to leave. In the end, that which the originating mystery does with his creatures, of which , like a mother, don't desire other than his good and to realise it, doesn't hesitate to leave him hanging in Bad that, like a stepmom, much promises and little keeps; because this, rather than dying completely might, through the relationship with the stepmom, realise they have A true mother , whose love is real love and not like that of the stepmum, a love which masks a pure egoistical love.

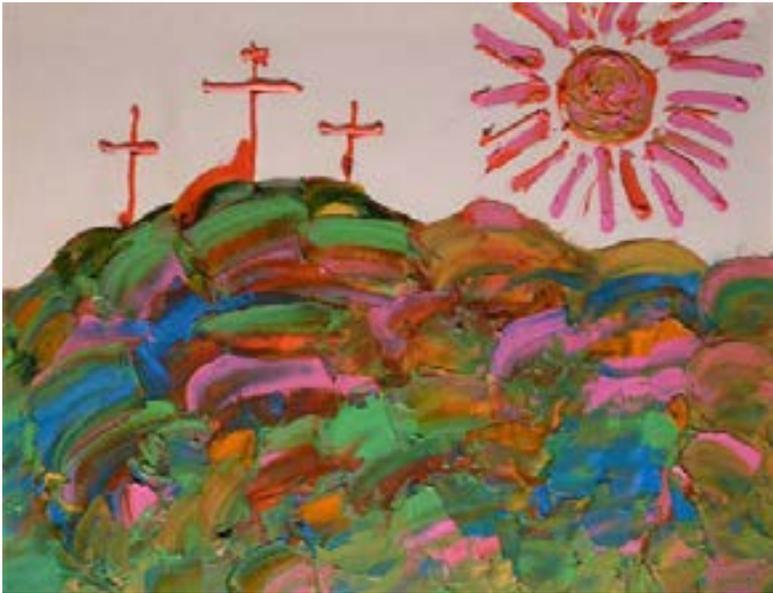
Because true love is not what you give in words, but what we demonstrate, at the right time, with facts, even with sacrifice, as the mother of the child did in Salomon judgement and like god did immolation his only son on the cross for our safety

To this end, there are many parties, institutions, dictators that historically have showed, especially at the beginning much interest for the bigger problems of men and after, as are stepmom when she should have showed the truth with facts of such an interest, have out done men, have killed them, tortured men or deported men to have them as slaves under their power.

Attention then! The only one who doesn't betray us is the one that like a mother has created us.

CAP. XX

THE SIN OF SOLOMON (I RE II,1)



Holy Friday 40x30 oil on canvas

Now a number of strange women were loved by Solomon, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: The nations of which the Lord had said to the children of Israel, You are not to take wives from them and they are not to take wives from you; or they will certainly make you go after their gods: to these Solomon was united in love.

He had seven hundred wives, daughters of kings, and three hundred other wives; and through his wives his heart was turned away.

For it came about that when Solomon was old, his heart was turned away to other gods by his wives; and his heart was no longer true to the Lord his God as the heart of his father David had been.

For Solomon went after Ashtoreth, the goddess of the Zidonians, and Milcom, the disgusting god of the Ammonites. And Solomon did evil in the eyes of the Lord, not walking in the Lord's ways with all his heart as David his father did.

Then Solomon put up a high place for Chemosh, the disgusting god of Moab, in the mountain before Jerusalem, and for Molech, the disgusting god worshipped by the children of Ammon.

And so he did for all his strange wives, who made offerings with burning of perfumes to their gods.

And the Lord was angry with Solomon, because his heart was turned away from the Lord, the God of Israel, who had twice come to him in a vision; And had given him orders about this very thing, that he was not to go after other gods; but he did not keep the orders of the Lord. So the Lord said to Solomon, Because you have done this, and have not kept my agreement and my laws, which I gave you, I will take the kingdom away from you by force and will give it to your servant. I will not do it in your life-time, because of your father David, but I will take it from your son. Still I will not take all the kingdom from him; but I will give one tribe to your son, because of my servant David, and because of Jerusalem, the town of my selection.

COMMENT

Solomon, after god gave him every good a man can wish for, like to no other, before and after him, sins in a very grave way, adoring other gods. I wonder: how is it possible that a man on such condition was pushed to sin, a man who had everything, even the ability

to discern good and bad? Evidently, so that being wont rebel to his creator, it's not necessary to discern between good and bad, but you need to love and hate bad, because to think it through it is love that push us, more than anything else, the being to act.

But loving the mystery that originated us, it's not casual but the result of precise choices which are mostly fruit of a continuous exercise of will and that represent our free response to grace, which is the gratuity with which god calls us to participate in his own life. If we think that Salomon though disposing in Exclusive manner of a thousands women wives and concubines, not satisfied with them, gravely violate god's law by having more, we can understand what level of avarice man reaches, when he is incapable of controlling his instincts.

It makes me laugh, those who preach that the liberalisation of sexual encounters, brings to the resolution of the problems of men, because it contributes to saturating their suppressed desires.

In effect, the experience shows clearly that such liberalisation, conducts, far from spiral, to an ever increasin avarice , as in Salomon's case, therefore not only does it not solve solve the issue, but it aggravates it even.

On the other hand, don't we experiment daily even on ourselves how richness and abundance, in all Fields produces in the being a desire and a selfishness always increasing and unrestrained?

Lets look around, in this time of welfare, don't we feel a great solitude and a strong social disintegration? This because, to own more on a material level signifies for the being to have more problems tied to the upkeep and preservation of material goods And its without a doubt, The attention of being moves from the worry of being More To that of having more.

When our lord Jesus ci ammonis said:

"It's easier that a camel Pass through The cruna of a ago, than a Rich man enters paradise"

He doesn't do It, as one might Think, because He wants us poor At all costs But only because, knowing more than us the fragility of our being, he knows this is Likely to move our emotional center to things, when it has more than necessary; in poverty and modesty is more available and Free to share what little he has with his

brothers. The fact he then adds, that that which is impossible to men is instead possible to God, means that grace allows that which by its nature is impossible and is therefore harder than any obstacle. Of course The Rich Can save himself But it's much harder forse ho ad he's exposed To many more temptations than The poor. Another consideration I hear many People make: "if There was a god He wouldn't let so many People die of hunger or other such certain injustices". With regards To this we should ask: "are we so sure that starting from that principle that The real Good is The Saving of The soul And Not, ad It is trendy in this life, avoid suffering as much as possible, that abundance And being comfortable bring us Close Saving or - as facts show - They push us away.

Mustnt we maybe admit that even if grudgingly , this state of necessity brings us together and abitua to the sharing of what we have and that the abundance of material goods makes us proud and selfish in that not needing others we think we can do without them? Isn't it true that, never like in this age of welfare and progress, many men think they can solve all their problems by themselves and have rejected god who is their real father and that some of them have repented once they have seen the consequences of their disbelief and the powerlessness in front of things such as earthquake and similar catastrophes?

We must then conclude that the hunger, the need, Ward, tragedies, although its dutiful to fight them and win them, they are however useful to the being, more than anything else, for the perception they give man of his powerlessness and his dependent on a greater being.

Isn't it maybe this sense of self sufficiency which is Men's greater illness in this 21st century And also The Biggest lie we See through mass media?

Notoriously man, Most of The Times, look for god and his brothers only when they need them. What to say of god then who puts us in a state of necessity to make us remember him and also of our brothers? We can only say that he loves us even when he is testing us and that in him everything becomes an instrument for the good. On the other hand, who wouldn't swap the ephemeral for the eternal? No One I suppose.

And so, Even if The quest of eternal Life would cost us Dear on this earth, It would be Worth anyway To make whatever sacrifice

To obtain It. In fact, To Think It through, any sacrifice is Light if it Can Take us away from the much worse evil of The irreality of a Life without purpose.

The Last sentence is Take from a Book by The historic of religion Mircea Eliade Who wrote textually this memorable phrase:

“The more man is religious the more He is real, The more He does away with The irreality of a future without purpose”.



Mircea Eliade nel 1933



*“Starry Night “
50X70 OIL ON CANVAS*

CAP. XXI

THE PROPHET ELIJAH WISH DEATH (I RE 19,1)

Ahab gave Jezebel news of all Elijah had done, and how he had put all the prophets to death with the sword. Then Jezebel sent a servant to Elijah, saying, May the gods' punishment be on me if I do not make your life like the life of one of them by tomorrow about this time.

And he got up, fearing for his life, and went in flight, and came to Beer-sheba in Judah, parting there from his servant; While he himself went a day's journey into the waste land, and took a seat under a broom-plant, desiring for himself only death; for he said, It is enough: now, O Lord, take away my life, for I am no better than my fathers.

And stretching himself on the earth, he went to sleep under the broom-plant; but an angel, touching him, said to him, Get up and have some food. And looking up, he saw by his head a cake cooked on the stones and a bottle of water. So he took food and drink and went to sleep again.

And the angel of the Lord came again a second time, and touching him said, Get up and have some food, or the journey will be overmuch for your strength. So he got up and took food and drink, and in the strength of that food he went on for forty days and nights, to Horeb, the mountain of God.

COMMENT

"That's it, sir! Take my life".

"Enough is enough, Lord! Take my life. "

These are the moving words that elia the prophet pronounces in the moment of Maximum despondency of his life. When he, yet again, is persecuted and menaced by Jezebel wife of king Acab, king of people of whom he was the prophet Big in words and actions.

How many times have we pronounced similar sentences, taken by sconforto That had had The Best of our soul, To The Point that The Good we did To someone, far from receiving any form of recognition was mostly returned with badante.

Elia that in precedence, openly challenged The 450 prophets of gods Baal And invoked him so that It manifested by sending to

Firenze To consume The sacrifice of a Givencio, which they had previously Done for The entire day, demonstrating thus that Three gods was Nothing But a piece of Stone.

Elia that, in his turn demonstrated To have spoken in The Name of True god invoking To send Fire on his giovenco, offered in sacrifice, after having repeatedly wet The altar And The Wood, so that There be no doubts over The miraculous intervention of The God by him invocated; whom contrary To Baal had readily answered by sending from The sky a Fire which besides consumi The sacrifice, had dried out all The water around It.

Elia whom immediately after had killed The 450 false prophets of Baal To The point The point of negating even in front of such evidence. Hence this man, whom fighting everyone, had credited his word like that of the only True god with irrefutable proofs, is regardless persecuted by Jezabel, wife And ruin of Acab The God, attached To Her idol Baal To The Point of Not giving him up no in front of such evident proof.

This is The Biggest sin man Can make against The mistery that originated him: that of disconoscere Even when its evident that it exists and operates.

Until god manifests and operates in the physical reality of man, until the trascendent don't intervene visible in the immanent, the being can in a certain way, justify his incredulity or his mistake in identifying the true god with the fact of not having enough tangible evidence.

His fault in this case is attenuata, but when the being although having inconfutabile proofs readily available, as in the case of Gezabel, continues to persist in the error, contradicting Not only what is An evidence of reason But also that which is surely An evidence of facts, Then his mistake is really inexcusable.

This provokes, in Who sustains This typology of error a violent reaction towards The author, although indirect as in The case of Elijah, of that proof which has completely revealed The Lie in which He Lives And from which He is Not detaching himself.

Similar things, on The other hand, are experienced often in Person by each of us when, on The other Hand, when He sees The one He Soon earlier benefited, Now going against him.

Lets remember that it is in the logic of the receiving that lives in the lie, to go against the benefactor, because at times the being is

capable of any Crime so that he can deny The evidence.

In The end, Even in this case, a reaction is triggered, similar To That which against all evidence, brings Jezabel To Elijah persecutors; though Not admitting The truth out of prime (in this case being helped by The benefactor) violently throws himself against him Who is The tangible proof of everything They want To deny At all costs.

I remember a sermon in which The sacerdotie Father Joseph was making note how Jesus in The end, was condensate To death Not much by Pilato, that actually Tried in some Way To Save him , rather by The nearly unanimous vote of The Population of Jerusalem which Best knew him, being The beneficiary of Good part of The miracles Done by him To which they had witnessed. Well this was The Population Who preferred a notorious killer To our lord Jesus.

“That’s it now, Lord! Take my life”.

This the words of Elijah in front of the refusal of that evidence of truth by those he had proposed for their own saving.

This the prayer pronounced probably by jesus talking to the father, when he witnessed himself condemned by those they had blessed and that he came to save.

This the the desire which takes over us as well, when in the name of truth and of the only true god we bring others the evidence of god’s saving and for this we are refused and persecuted.

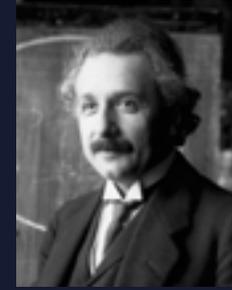
This is the proof that, the Pain that generates in the being, that now belongs to god, when He sees from others that truth of who he is himself a part denied, it’s so big and deep to make him desire death.

Elia to overcome his tiredness and his despondency, god gave a miraculous food, that strengthened him to the point of making him Wall for 40 days and 40 nights consecutively until the mountain of God Oreb.

To us, the same god offers food and the body of his only son Jesus, that making us partipate of his own life, allows us to win the desire for death that creates our sin and that of those next to us.



Meetigng between two old friends at the cemetery 35x24x17 wood velvet plastic golden leaves



THE TIME, THE SPACE AND THE ETERNITY

The theory of relativity of Albert Einstein and the quantum theory of Bohr have definitely put in a crisis the concepts of time condensed over thousands of years. These used to be seen in stable facts through which we can perceive reality. Einstein and Bohr stable through those which we can perceive reality. Einstein and Bohr in manner scientific and experimental, which leaves no doubt, have blatantly dismissed all this. The famous formula of equivalence between mass and energy conduces to a dimension where time can completely halt, because traveling at the speed of light we can't be reached by any luminous signal and no change can therefore happen, consequently time stops and it doesn't go on anymore.

Furthermore the quantum theory of Bohr gives us the experimental proof that, two photons from the excitation of two electrons belonging to the same nucleus, interfere with each other no matter how distant they are - if one changes sign even the other does so too - even if they shouldn't find each other opposite in the universe. And in more parts of the universe. Surely faster than the speed of light, of which we have no experimental proof of its existence. But of which we understand absolutely nothing, regarding how it might happen. Surely faster than the speed of light, how which we have nothing but experimental proofs. Regarding its existence.

I have asked myself what does it all mean to my existence, what implications does it have on our quotidianità, where the speeds are so low and dimensions so big that the theory of relativity and of quantum have irrisory effects on the reality upon which we live therefore for unperceivable to the naked eye.

The answer I have given myself and that I don't understand, that for us not scientists, the effect of relativity and of quantum can be perceived in the physical order of things, but only in the mental order and spiritual because they give us offers on questions which have divided men or years: between those that believe in afterlife and those believe

in the here and now,

It's as though a bridge was created amongst the spiritual world and the material world, amongst the invisible the visible, between the temporal emission and the external dimensions, were talking of time and space and has no use.

I try to explain why:

What can it mean that a speed of light, mass transforms in energy, and that two photons are constantly influenced when finding each other millions of light years apart?

It can only mean that it exists another dimension where what is material becomes spiritual when what is visible becomes (mass) becomes invisible (energy), where what is in time is projected in eternity, time and space don't exist but everything is eternity.

On the other hand Sant'Agostino (350 a.d. The confessions) affirmed that time isn't but a parenthesis in eternity.

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