**1. SIGHT**

The senses are to be set on fire by the Holy Spirit. What does the table master say to the groom? "Everyone serves first the good wine and then when the diners are tipsy, the less good." All senses obey a logic. The logic of men aims at immediate gratification. God's logic looks beyond today.

St. Paul (II Cor. 4:18) explains it well.

...For we do not fix our gaze on visible things, but on invisible things. Visible things are of a moment, invisible things are eternal.

**How do I look at invisible things? What does it mean to have redeemed sight?**

From reading the story of David we can understand what it means to see according to God, to grasp the invisible. For God did not look at what appeared externally to be young shepherd, but saw his heart which was ready to be anointed king.

To see according to God, to see the invisible. Invisible things are hidden by the surface. The old man looks at the surface; the new man looks deep, looks at what is hidden behind the appearance:

**1. the consequences of an act**

The technique of the world is to hide the consequences. Every time we sin we are ignoring the consequence of what we are doing. If at the moment you are about to commit an act of violence you would reflect on the consequences, you would stop. St. Philip Neri's phrase is "I prefer heaven." A Christian has a prophetic outlook.

**2. who is behind a work, its intentions.**

Everything and every person expresses a language. Behind everything is an intention. A reason of good or evil

A sin appears pleasing: then Eve looked and saw that the tree was good to eat, desirable for acquiring wisdom. What does she see? She sees the visible. What was the invisible about that fact? What was invisible about it? How did the serpent hide it from her? In the first meetings we did this word with all of you on purpose; the serpent hid the invisible, in fact what did the serpent tell him? What lie did he tell him? He told him - if you eat this you will become like God... and he said - you will not die at all. He hid the invisible from him. That is, what is the invisible? It is the consequence of things! You are called to fix your gaze on unseen things and begin to practice, doing what? This act - where is it taking me? Begin to question your thoughts - where are you taking me? Train your sight!

**2. HEARING**

This sense of hearing is the most important. You will see that of the five senses it is the sense of faith, that is, there is no faith without hearing. *Fides ex auditu* is a term, an expression of St. Paul -- faith comes from hearing. The gospel is a word, Jesus Christ is a Word. So, to have this heart that listens, this wise heart - it is fundamental. Our life is a word to be heard.

There is a chapter, chapter four in Mark's gospel and chapter 13 in Matthew's. Jesus has a huge crowd in front of him, and I'll explain right away why he says this parable. They will ask him - **why do you speak in parables? He will say - because they have eyes and do not see, they have ears and do not hear. And why? It's a quote from Isaiah -- so that they do not see with their eyes, understand with their ears and be converted, be saved**. Poor us! Why? And as if Jesus raises a barrier, why? So, you think – there is a big crowd. Are we sure that everyone is listening? No! There is a risk of doing a collective act, that is an act where you do it -- we all do it together, but you don't do it.

**1. the word falls on the road,** the birds come and eat it. It means the word was meant for one, and someone else gets it. The one who was supposed to take it, the ground, does not take it.

What do you do? If someone tells you something and you don't understand it, what do you do? You don't accept it! Do you think you can do that with God? When he talks to you does God always have to tell you only what you understand? Can God tell you something you don't understand? Not only God! Can someone learn something new perfectly when he is told about it. Newness implies a moment of trauma. God cannot always tell you what you understand; in fact, you probably won't understand the greatest things.

Is there anyone who does not understand, but still does not throw out the word? Do you know someone who does that in Scripture? It is the Blessed Virgin Mary! Mary held these words in her heart! If you do not welcome even what you do not understand, you will never grow. **HOW DOES THE LISTENING OF A CHILD OF GOD LOOK LIKE? A** listening of one who trusts the Father! A child does not have to understand everything the Father tells him, he trusts him, he is happy because he is the father. If we do not make ourselves like children, we will not enter the kingdom of heaven.

**3. SMELL**

It's the most primal and animal sense we have; it doesn't really go through the brain but goes directly to the amygdala (which is the centre of emotions and motivation); you've discovered that it's very much related to memory: smell is memory; you've discovered that it's profoundly CONDITIONAL, and that it's the very sense related to DISCERNMENT, sniffing, which is fundamental, it's said in fact that one has a nose for things! We have seen all these things here how important they are. And you have discovered that curiously the Lord Jesus is called Christ which means the anointed one, THE FRAGRANCE. In fact we have a fragrance, whether you smell it or not, Christ has a definite one; a Christian is one who begins to smell of Christ, no longer smells like an old man, smells like a new man, has the fragrance of Christ Himself, What is this fragrance? It is RELATIONSHIP. Christ, and therefore a Christian gives off the same molecules as God. It is the volatile experience of God.

In fact, conditioning is a kind of work that is like when someone changes the atmosphere, changes the perception, changes the air around you. Why are we in a state of ATROPHICATION, that is, are we losing our sense of smell? That is, we have much less sense of smell now than we had 100 years ago. There are other means that take away the sense of smell. In what sense? What is its main function?

The sense of smell is for recognizing the dead from the living, the rancid from the fragrant, the putrid from the vital. This is the point. What is fragrant smells like life, what stinks smells like death; in fact, "it sends out a bad odour because he has been dead for four days already" is said in the resurrection of Lazarus.

How does one defend the 'sense of smell? How do you smell a smell? WHEN IT IS A STRANGER. Smells can only be smelled by entering an environment.

The sense of smell is maintained by good habits, the things you have discovered reset you, you have to discover your own ways of resetting yourself.Learn the art of defending your sense of smell.

How does an old man perceive smells? Simply ACRITICALLY( not being critical), he gets what is there.

**How does a new man, a Christian, perceive smells?** It comes from sniffing Christ, sniffing holy things, it resets into something supernatural, into something good, you all have something good, keep it handy, keep it with you, something that is good for you.

**4. TOUCH**

In the other senses there will be, let's say, a certain kind of possibility, that is, the sense of smell. I will handle an odour that is present, however, with regard to sight I will have to go beyond the visible, with hearing it is all a matter of my humility, my willingness, right? With touch I will have to do a positive act, however, I cannot be the one to redeem my touch because if touch is a relationship issue, it will not be my quality that changes my touch, it must be the quality of another that changes me.

**Why did Jesus Christ become incarnate**? Why didn't God the Father Almighty send us a beautiful book? Because when we talk about touch we also talk about the mystery of the incarnation, the wonderful thing, the fact that we believe in a God who became skin, who took on the five senses. Why? To be in relationship, to have contact with us!

You think, Islam believes in Allah's direct revelation to Mohammad and Mohammad wrote the Qur'an under dictation, and a good Muslim reads and practices what God said - stop. Instructions! This is (the paroxysm of) Judaism. Judaism held the law to be the center of relationship with God. God tells me what to do and I do it. No?

Christianity believes that instead Jesus Christ came and touched you, took you by the hand, he became vulnerable, so tangible that we could kill him and we killed him, that is, he accepted the worst of contact, deadly violence, torture. Christ was scourged, had a skin to be scourged. Because this is what changes man: a contact with Jesus Christ.

Touching the Lord Jesus redeems your touch! Because when you change -let's say you look at yourself as a mistake. Someone comes along and says to you - you are the most precious thing in the world, you are worth my life. All of a sudden you get the doubt that you're not really a mistake--maybe you're valuable, maybe you're a bearer of beauty.

You must hold on to your opportunities to touch Christ! That will change your touch, to be touched by him, to come in contact with him.

So where do you touch the Lord Jesus? In prayer! In the sacraments! In the liturgy. But do you know why in prayer we touch him so little? Because **we** are always the focus of prayer!

You are holy the Lord God, you are strong, you are great, you are the most high, almighty, Holy Father... God of mercy... you are humility... you are...

Francis is gone! He stands in front of another, talking about him and this leads him to repeat one thing -- my God, my everything... He bears nails, tumours in his hands and feet that have turned into nails. Because Francis' Stigmata were not wounds, they were the appearance of flesh that became hard as iron going through his hands and feet and a bleeding wound from his side. Francis had the nails, not the wounds. Francis is the only saint who is left with the stigmata in death. All stigmata lose the Stigmata shortly before death, only Francis of Assisi has this thing here, in fact there is only ... one can think of The Sacred Stigmata San Francesco – a church of which I am happily titular - but one cannot think of Padre Pio's Stigmata because they were a *transeunte*, that is, transient. So, prayer is a contact with him, it's not an effort on our part, it's a putting on-- like sunbathing!

**5. TASTE**

The taste is the problem of quality, eminently the problem of quality, and it is the sense, the innermost sense, where we assimilate... In fact, to assimilate means to eat... And interestingly, it also means to understand. So, to assimilate means - to make one's own! Good!

If it changes your heart, it changes your tastes; but this is God's work, you have to let Him take you. Because no one can force himself to change the tastes of the heart, it is a titanic effort, you will not go far. This is a discipline to receive, which is to teach how to recognize good wine from less good wine. How is it done?

It is a matter of rhythm. Spiritual life does not have obligations or concepts, it has a rhythm, the rhythm of salvation. It is a spiritual rhythm that is not built with our rhythm, but it goes through you, through your hands, which can see water change into wine, so that you understand what you have to do and what you do not have to do, not out of a sense of duty, but to remain in eternal life.

Taste in fact, the palate, is the sense of one's ability to choose. So is the sense of smell! In fact you see the sense of smell and taste are connected, in fact if you plug your nose you no longer smell the flavours. It's been said, hasn't it? When you start to lose your sense of smell you also start to lose your taste as well! So, it is the kind of sense that expresses precisely the quality of formation, that is, a person is formed when he has taste.

So, the point is that to be educated in sight means to see the invisible, to be educated in hearing means to have humble listening, which is willing to be told the things that he does not understand, the things that make him suffer a little bit, the things that lead him to change. Being educated in sniffing means knowing how to make oneself a stranger to situations, that is, knowing how to go to the different room and come back, to go in as a stranger to things. Being educated in touch comes from a constant relationship with the Lord! If you are accustomed to a contact with the Lord Jesus, then your sense of touch will sense the difference.

So, to understand how to be educated, how to... I mean, there are the two ways - a gaping palate that can no longer distinguish... Because what is it? Technically it's called a depraved palate and it means it's "untested," that is, it's untested, that is, it doesn't know how to test things, it eats everything. And depraved because now it no longer registers the harm that indulging in dirty, bad things does to it! We are interested in how one arrives at the educated taste, the one who can discern the best and can reject the worst, can have dislike.

Chiara Corbella Petrillo had made a habit as a child in a prayer group. She used to pray half an hour a day and never gave up. That was it! Half an hour a day! Was it worth it? It was worth it! A taste developed in Clare and it was a habit... So much so that when her friend was recounting the other day; who by the way is doing 7 signs of the Stigmata, when she got married, she suffered because this half hour was missing due to work, taking care of the house... she couldn't do it anymore. And it was complicated for her to accept that taking care of the house became prayer. However, she had this sense which was well alerted to her need. For example, Clare had a characteristic, when praying a rosary she would say - no, rosary is prayed well, I don't pray the rosary distractedly, I just stop and think only of praying the rosary! And a quarter of a holy hour is for God! Can't I stop for a quarter of an hour? Then when she was sick, people would go to pray the rosary with her, she would say - no, that's - mo' let's put the image of the BVM, let's get ourselves orderly, let's arrange ourselves well and let's pray the rosary and do it well.

And like the taste of knowing how to welcome a guest. You don't lay a dirty tablecloth, the wrong cutlery for them -- no, you set the table well, you prepare. That gives it importance. I mean, there are things you have to take care of!