**TUESDAY JUNE 22 – XI WEEK O.T. [B]**

**"Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many. How narrow the gate and constricted the road that leads to life. And those who find it are few.**

**The way leading to the eternal reign of God is made of obedience to the Word of the Lord. If the way is fifty years long, the obedience must be fifty years long. If the way is thirty years long, the obedience must be thirty years long. The last obedience of today confirms all the obedience of yesterday and prepares our heart to fulfil the obedience of tomorrow. This means that the just walks from faith to faith, from truth to truth. He walks from faith to faith, supported and comforted by the grace of Christ Jesus: For I am not ashamed of the gospel. It is the power of God for the salvation of everyone who believes: for Jew first, and then Greek. For in it is revealed the righteousness of God from faith to faith; as it is written, "The one who is righteous by faith will live." (Rm 1, 16-17)**

**It is the holy path of the Christian: from faith to faith, from obedience to obedience, from truth to truth. This path always by motion and conduction of the Holy Spirit bears a history always new. But the completion of the purpose to which one obeys is always given by the last obedience. The Letter to Hebrews reveals: “Every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins. He is able to deal patiently with the ignorant and erring, for he himself is beset by weakness and so, for this reason, must make sin offerings for himself as well as for the people. No one takes this honor upon himself but only when called by God, just as Aaron was. In the same way, it was not Christ who glorified himself in becoming high priest, but rather the one who said to him: "You are my son; this day I have begotten you"; just as he says in another place: "You are a priest forever according to the order of Melchizedek." In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him, declared by God high priest according to the order of Melchizedek.” (Hb 5, 1-10)**

**And still: “He said: "Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, 'As is written of me in the scroll, Behold, I come to do your will, O God.'" First he says, "Sacrifices and offerings, holocausts and sin offerings, you neither desired nor delighted in." These are offered according to the law. Then he says, "Behold, I come to do your will." He takes away the first to establish the second. By this "will," we have been consecrated through the offering of the body of Jesus Christ once for all. (Hb 10, 5-10)**

**If Jesus had not offered his last obedience to the Father, the Incarnation would have been for nothing and all the miracles and teachings made by Him would have been for nothing. Only for the last obedience, we have been redeemed and saved. No use in having begun to obey. No use in persevering until a particular day of our life. One must persevere until the cross. For this reason, Satan tempts Christ Jesus so that he does not go on the cross, so that the last obedience is not fulfilled. If he had succeeded, the redemption would have never been fulfilled. Christ Jesus sinks into the prayer, Satan wins, he heads toward the cross: “Then going out he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, "Pray that you may not undergo the test." After withdrawing about a stone's throw from them and kneeling, he prayed, saying, "Father, if you are willing, take this cup away from me; still, not my will but yours be done." (And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.) When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them, "Why are you sleeping? Get up and pray that you may not undergo the test." (Lk 22, 39-46) To the last obedience of today one must always add the last obedience of tomorrow. Obedience is to the Word. It is to faith. It is to truth. It is to the Holy Spirit. It is to the multiple modalities to speak to our heart.**

**Let us read the text of Mt 7,6.12-14**

**"Do not give what is holy to dogs, or throw your pearls before swine, lest they trample them underfoot, and turn and tear you to pieces. "Do to others whatever you would have them do to you. This is the law and the prophets. "Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many. How narrow the gate and constricted the road that leads to life. And those who find it are few.**

**In the Christian faith, everything must happen in the obedience to the Word. One preaches the Word. One announces it. One proclaims it. One invites to believe in it. To accept it in their own heart. Accepted the Word as perennial path on which always walk, one donates the grace of baptism. To the one who is baptised one adds then the grace coming out every other sacrament. One remains in the obedience to Word, one can always receive the Eucharist. One leaves the obedience, first one comes back to grace through the sacrament of Penitence and Confession and then he can receive the Eucharist. Without our permanence in the Word, one cannot receive the Eucharist. Here is why Jesus says: "Do not give what is holy to dogs, or throw your pearls before swine, lest they trample them underfoot, and turn and tear you to pieces.**

**Everything begins from holily keeping the Word in our heart. Here is the teaching coming to us by the Holy Spirit: “For those who keep the holy precepts hallowed shall be found holy, and those learned in them will have ready a response. Desire therefore my words; long for them and you shall be instructed. Resplendent and unfading is Wisdom, and she is readily perceived by those who love her, and found by those who seek her. She hastens to make herself known in anticipation of men's desire; he who watches for her at dawn shall not be disappointed, for he shall find her sitting by his gate. For taking thought of her is the perfection of prudence, and he who for her sake keeps vigil shall quickly be free from care; Because she makes her own rounds, seeking those worthy of her, and graciously appears to them in the ways, and meets them with all solicitude.” (Wis 6, 10-16)**

**Whoever wants to seek God must seek his Word. Whoever wants to know God must know his word. But also whoever wants to give God must give his Word and whoever wants God to be known must let his Word be known. Every non-knowledge of the Word is not knowledge of God and every gift of the Word not made is God not being donated. If the Word is eluded, it is God who is eluded and if the Word is altered it is the knowledge of God which is altered. To those who do not want the Word, to those who refuse it, to those who fight against it, to those who contrast it, no grace might be donated. Whoever gives it commits a serious sin of sacrilege. If God does not dwell in the heart, since his Word does not dwell, the grace of God might never dwell. Today we are living a very strange religion. From a side there is a generalized distance from the Word. The Word of God has been substituted, it has been substituted by the word of man. From the other side one appeals to God so that he grants every gift of grace. One also approaches the sacrament as to seal through them our distance, our refusal, our opposition to the Word. Thus doing we do not keep the holy things holily.**

**Holy Mother, you who has kept in a most holy way the Word of God in your heart, help us. Let us too keep it in a most holy way.**