**SEPTEMBER 05 – XXIII WEEK O.T. [B]**

**He took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue; then he looked up to heaven and groaned, and said to him, "Ephphatha!" (that is, "Be opened!") And (immediately) the man's ears were opened, his speech impediment was removed, and he spoke plainly.**

**Jesus leaves the district of Tyre. He goes by way of Sidon. He comes to the Sea of Galilee, into the district of the Decapolis. We are in a pagan territory. The reasons of these pilgrimages in pagan territories are in the heart of the Father. We can find a first truth in the essence of Christ, who is true God. He is the true God of every man and He is never out of his territory. The universe was created for Him and in view of Him and thus is all earth for Him and in view of Him. We find a second truth in his mission. According to the ancient prophecies, it is universal and not particular. He is not only sent to the people of the Lord, but to all nations. Here we find perfect obedience to the prophecies. A third truth is to show the disciples how one fulfils the mission among the pagans. It is right to highlight one thing when one reads the Gospel: in Jesus, nothing happens by chance. Everything is under motion of the Holy Spirit. The same modality must be fulfilled in the missionaries of Jesus. The disciple of Jesus is not a missionary only in one nation, a people, a town. He is missionary for the entire world. It is a right conferred by the Father to every man that Christ Jesus may be manifested, announced, brought, given to him. It is obligation of the missionary to manifest, announce, bring, give Christ Jesus to every man. Instead, today, because of a devilish and hellish anthropology, one says that it is offence toward man if we make him the offer of Christ Jesus. This anthropology is devilish and hellish, as it is developed by Satan and by his school. He knows that Christ alone is the Saviour and only in Him there is the true salvation of every man and today he uses this new anthropology to dispense the missionaries from giving Christ.**

**The reasons of the journeys of Jesus and of every meeting are in the Holy Spirit. The same truth should be also valid for every disciple of Jesus. The reasons of each of his work, words, gesture, meeting must always be in the Holy Spirit. Unfortunately, one must ascertain that everything is often by our will. The Holy Spirit is invoked so that it strengthens our decisions and embraces them, hardly ever so that we assume his decisions and embrace them. In this territory, people bring to Jesus a deaf man who had a speech impediment and beg him to lay his hand on him. Bringing a deaf with a specific request – laying a hand – is sign that the fame of Jesus had reached this territory, too. Not only fame. We must add that many knew Jesus in person. Jesus has never sent the heralds before Him to preannounce his coming. He was first in the territory of Tyre and Sidon. Now He is in this other territory, moved and prompted by the Spirit of the Lord who acts with strength in Him.**

**Before the motion of the Holy Spirit, not even he knew where he would be directed. Even in the pagan territories, many are those who know Him. They know who Jesus is. They know what He can do. They ask Him for help. They pray Him. While then the news about Christ Jesus passed from mouth to mouth, today it is as if the Christian had become, he, deaf. He does no longer speak of Christ and he does not even hear about Him. It is as if one is ashamed of Him and of his mystery. But Jesus warns us: if we are ashamed of Him, He would be ashamed of us. If we recognize Him, He will recognize us. It is his Word with value of eternity. Unfortunately, we think that every word of the Gospel is a joke.**

**Jesus is always most prudent when He has to perform miracles. Today He takes him off by himself away from the crowd, He puts his finger into the man's ears and, spitting, touched his tongue. We know that the simple touch of Jesus heals. Why spitting? We know that with the man born blind He used it to knead the dust, make some mud, spread it on the eyes and then send him to the water of the pool of Siloam to clean himself. The man went, he cleaned himself. He came back and he saw. Anciently, one believed that spittle had therapeutic properties. Surely, not the property to give the word to the mute. We may even think that Jesus wanted to leave the deaf something of his on his tongue. But this is just a thought. Nothing more. Surely this deaf has remembered all his life to have had the spittle of his benefactor on his tongue. It is as between him and Jesus there was an indelible covenant. I say that again. This are just thoughts. Many mysteries of Jesus the Lord are not unveiled yet. Surely having touched the tongue with his spittle says strong, intense communion. It is as Jesus gave a little of his life. The life of Jesus is given to give life.**

**Now Jesus gives the command that operates the healing. Then looking up to heaven and groaning, and says to him, "Ephphatha!", that is, "Be opened.” Looking up to heaven means invoking his Father. The command is a whisper. The whisper is like an emission of Holy Spirit. Jesus sends the Holy Spirit so that He performs the miracle. He gives the command. The Holy Spirit does it. But also this Trinitarian vision of the miracle is a thought, just a thought. However, it is not erroneous to think it. There is the Father – the eyes up to heaven – there is the Holy Spirit – emission of the whisper or of the Holy Spirit – there is the Only Begotten Son of the Father – He puts his hand, spittle, whisper. The Blessed Trinity is there in all. The Church has assumed this miracle in his essential elements and made it ritual for the neo-baptised. The ministrant, by performing the same signs, asks the Lord that the neophyte may soon listen to the Word and profess his faith.**

**Let us read the text of Mk 7,31-37**

**Again he left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis. And people brought to him a deaf man who had a speech impediment and begged him to lay his hand on him. He took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue; then he looked up to heaven and groaned, and said to him, "Ephphatha!" (that is, "Be opened!") And (immediately) the man's ears were opened, his speech impediment was removed, and he spoke plainly. He ordered them not to tell anyone. But the more he ordered them not to, the more they proclaimed it. They were exceedingly astonished and they said, "He has done all things well. He makes the deaf hear and (the) mute speak."**

**As soon as Jesus gives the command, the man's ears are opened, his speech impediment is removed, and he speaks plainly. The miracle is performed. Little signs, an order firmly given in the Holy Spirit and the deaf listens and speaks. Today in the Church of God, among the disciples of Jesus there are terrible spiritual muteness and deafness. One does not listen to the Word. One does no longer make the profession of faith. Some are even afraid of reciting the Creed in the liturgy. We need Christ to pass among us again. To open our ears. To untie the knot of our tongue. If He does not pass, there is no hope that He may be announced.**

**Always, for every miracle, Jesus gives the same order or command. Today He commands them not to tell anyone. But it remains only an order said. It is not an order executed. In fact, the more he forbade it, the more they proclaimed it. If Jesus knows that his miracles are proclaimed, why does He give the order of silence? Because it is right that the miracle is not proclaimed. He always operates from the strictest justice. He speaks by the most pure truth of things. Men do not often speak by the truth of God, but by their heart. Between the truth of God and the heart of the man, there is an abyss. For Jesus the miracle is a mean. For man the miracle is a goal. Totally different truths. The crowd listens, sees, makes the difference. What do people see and what do they confess about Jesus? That He has done, He does all things well. If every disciple of Jesus did well what he does, the world will be converted. If we made the prayers well, if we celebrated the Holy Mass well, if we received the Eucharist well, if we confessed well, if we did well what we do from the morning to the evening, the world would breathe heaven. Mother of God, obtain for us the grace of doing all things well. Amen.**