**FRIDAY SEPTEMBER 10 – XXIII WEEK O.T. [B]**

**"Can a blind person guide a blind person? Will not both fall into a pit? No disciple is superior to the teacher; but when fully trained, every disciple will be like his teacher.”**

**Now Jesus enlightens every disciple so that he puts into practice what He taught. What does Jesus want to reveal exactly through this parable of the blind man guiding another blind man? He simply wants to say to us that whoever does not practise his Gospel is a miserable blind.**

**Whoever does not live what He taught is similar to a man devoid of eyes. Might a disciple who does not live the Gospel ever be a guide for those who do not know the Gospel? Never ever. The pit in which they both fall is the pit of mistake, of falsity, of life, of hypocrisy, of deceit.**

**The one who observes the entire Gospel is a good seeing person. This person can be a guide of the one does not follow the Gospel. Instead, whoever does not observe the Gospel is similar in all to a man who is devoid of eyes. This person cannot be a guide of the one who does not know and does not live the Gospel. He cannot, since he, too, is out of the Gospel. If he wanted to teach the others, he might only teach them falsity. With simple words, Jesus says to us to beware of whoever presumes to teach the Gospel without living it.**

**A good observant of the Word of Jesus is a good guide. The one who does not observe the Gospel is a terrible guide. Trusting a person who does not observe the Gospel obtains the same result than a blind who trusts another blind and lets himself be guided by him.**

**The Master is the one who knows the Gospel and lives it. The disciple is the one who does not still know the Gospel and does not live it. A disciple cannot presume to be more than the Master. It would be conceit, arrogance, true spiritual pride, stupid and foolish vainglory. Does this mean that the disciple will always have to remain disciple? Not at all. If he is well prepared in the knowledge and in the life according to the Gospel, he might match his master. He might be like his Master. This truth instils hope in the heart of every disciple.**

**Everyone can become like their master, but under one condition: that they put every attention to know and live the Gospel with the same intensity with which the master knows and lives it. We can and we must grow in the knowledge and in the life according to the Gospel so that we can reach the perfection of the master. This is the true goal of the learning and of the following the master: finally becoming masters like him to teach other disciples how one knows and lives according to the Gospel.**

**Who can operate the brotherly correction? The one who knows the Gospel and lives of Gospel can operate it. The one who dwells in the Gospel can operate it. The one who made the Gospel his house and the life according to the Gospel his style and way of life. The one who is out of the life according to the Gospel has the wooden beam in his eyes. The one who does not know the Gospel. The one who does not observe the Gospel.**

**Might this person ever correct a brother who does not live according to the Gospel? Never and ever. He is not entitled to do it since He is a stranger to the Gospel. The one who lives of sin cannot teach the moral correctness. The one who lives in the vice cannot instruct on the virtues. The one who is in the mistake cannot enlighten about the truth. The one who is blind cannot guide another one so that he walks on the right way. The one who has a wooden beam in his eyes might never see to remove the splinter in his brother’s eyes. Will one have to do no brotherly correction?**

**Let us read the text of 6,39-42**

**And he told them a parable, "Can a blind person guide a blind person? Will not both fall into a pit? No disciple is superior to the teacher; but when fully trained, every disciple will be like his teacher. Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own? How can you say to your brother, 'Brother, let me remove that splinter in your eye,' when you do not even notice the wooden beam in your own eye? You hypocrite! Remove the wooden beam from your eye first; then you will see clearly to remove the splinter in your brother's eye.**

**The brotherly correction might and will have to be done and here is how Jesus suggests us the exact modalities. First Jesus reiterates that no one can say to his brother: “Let me remove that splinter in your eye”, while his eye is closed up by a wooden beam that prevents him from seeing. Since each of us can and must correct, then it is necessary that one removes the wooden beam from his eye first and then he will see clearly to remove the splinter from his brother’s eye.**

**What is the wooden beam we must remove? They are the transgression of the commandments, the vices darkening our thought and our heart, the negligence in growing in evangelic life, the little zeal we put in charity and in love. Sins, vices, imperfections, negligence, apathies, lack in zeal, superficiality are heavy wooden beam darkening our spiritual sight. With these heavy wooden beams, no one might be of spiritual help for his brothers. It is necessary that one first becomes master of evangelic life and only later, he might be a valid help for his brothers who start the journey. We must elevate ourselves in holiness, we are obliged to grow in wisdom and grace not only for ourselves, as much as even for the others. The others must be helped in growing in wisdom and grace and they need our spiritual sight. Without moral elevation, one is not believable. One is rather condemned by God since we see evil in the others, we want to remove it, while we do nothing to abolish it in us.**

**Let us put Jesus Crucified back before our eyes and with Him in our heart and our mind we will understand what He is teaching us. The disciple of Jesus was not called, or chosen, or sent to judge the world. He was called, chosen and sent to save the world. One does not save the world by declaring the other guilty, worthy of eternal death, excluded from mercy, and not even by distinguishing between man and man: the one who is righteous in our opinion and therefore worthy to be welcomed and the one who is guilty and hence to be absolutely excluded from the truth and from the Gospel of Christ Jesus.**

**This is not the mandate received by the disciple of Jesus. His mandate is only one and it is the same that was of Christ Jesus: announcing the Word to every man. For every man, pouring one’s own blood to God on the conversion of every heart. The disciple of Jesus does not judge, does not condemn, does not measure the heart of his brothers. The disciple of Jesus gives the truth, he gives the grace, he gives his own blood, he offers his own life to every heart. The disciple of Jesus is always full of mercy toward everyone, since this is the ministry the Lord entrusted to him.**

**We cannot judge, nor measure the fault of a heart. Judgement is only of God. He alone can condemn and He alone can absolve, He alone can welcome and He alone reject for all eternity. One should not confuse the judgement with the firmness in the truth and the explicit condemnation of evil, of sin, of mistake, of injustice, of every falsity.**

**Whoever wants the conversion of a heart must offer God the price with his own blood combined with the most precious Blood of Christ Jesus. But whoever offers God his own blood, does not judge, does not condemn, does not measure. One offers himself for the salvation of the world and that is all. The Christian, if he wants to know the greatness of his vocation and mission must never divert the eyes from Christ Jesus Crucified, made sin by God for us. He did not come into world to judge the world, but because everyone is saved by the means of him. It is law of Christ Jesus. It is law of each of his disciple. May the Mother of God help us so that we never divert the eyes from Christ and from Christ Crucified.**