**MONDAY SEPTEMBER 13 – XIV WEEK O.T.[B]**

**"Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed.”**

**Jesus is always in a condition of mission. He goes from a place to another one, even if almost always in the neighbourhood of the lake Gennesaret. A centurion lives in that region. This person has a servant who is ill and is about to die. It is a very serious illness. In fact, it is an illness that leads to a certain death. This servant is ill and he is valuable to the centurion. A great, pure love binds the centurion to this servant. What does this great, immense, boundless, pure love produce? The centurion hears Jesus speaking. He knows Him powerful in works, capable of healing from any illness or infirmity. He does not go to Jesus in person. He sends some elders of the Jews to Him so that they pray Him to come and to save his servant. Jesus can. It is enough that he accepts the invitation and the healing is certain. That is why he uses some influencing people, capable of exercising a certain moral pressure on Jesus. He is a man of the world and he thinks according to the world. He does not know that Jesus does not let himself be influenced by anyone. The one who has power over Jesus is only his Father who is in heaven. Jesus is always the man of the Father and always by the Father. His work is perennial obedience to his Father.**

**Jesus is God and He is merciful as his heavenly Father is merciful. He does the good to everyone, with no distinction. His good is always moved by the purest mercy and by the freest compassion. God in Christ Jesus operates for piety. Piety is the law of his heart. He always listens to the one who invokes Him, even with no merit before his eyes. His mercy is beyond our human limits. Jesus, moved by his compassion, mercy and piety, sets out to go with them to the house of the centurion. He was almost there, when the centurion sends some friends to say to him: "Lord, do not trouble yourself, for I am not worthy to have you enter under my roof.” The great humility of this Roman soldier appears. He sees Jesus so distant from Him in his holiness and omnipotence to feel himself unworthy, not even to let Him enter his house. The humility of this man is sincere, true, great.**

**This man is so humble not even to consider himself worthy to come to Christ Jesus personally. It is because of his humility that he sent other people. First, the elders of the Jews and now some of his friends. First, he manifested his humility. Now he reveals to Christ Jesus what his faith is. It is sufficient that Jesus says a word and his servant will be healed. Jesus just needs the sole word. His presence is not necessary. Here is how the centurion explains his faith. He is a soldier. The life of soldiers is founded on the word, not on the presence. He is a soldier who is commanded, but he can also command. Being he a centurion, he has some soldiers subject to him and when he says to one: “Go!”, he goes. Instead, when he says to another, 'Come here,' he comes. If then he says to his slave, 'Do this,' the slave does it." The obedience is founded on the command, on the uttered word, on the order given. The presence is not useful to the command, and it is useless to the obedience. The command and the obedience just need the word. Jesus is seen by the centurion as a supreme commandant. Everything is under his order. If He is a supreme commandant, the sole word is sufficient for Him. This is the law of the command: the word. Jesus can command every existing thing in the creation and this cannot everything but obeying.**

**Jesus admires the humility of this man and praises his faith. He gives the crowd a great teaching. "I tell you, not even in Israel have I found such faith." Are these words referred to Israel during all his life, or to Israel of this time? We know that the signs operated by Moses were all founded on the command. God suggested the order to give, Moses gave it and the creation obeyed to his command. Certainly, Jesus speaks of his time. A pagan had understood everything of Jesus without ever seeing Him. Those who were close to Him, those who followed Him, those who enjoyed his miracles did not reach this faith. This faith and this humility of the centurion has now become the prayer of those who are approaching to receive the Eucharist: “Lord, I do not deserve to have you come under my roof. But just say the word and my soul will be healed.” Until the day of Parusia this man, his humility, his most great faith will be remembered. Jesus says a word, rather, He does not even say it, and the servant is healed. Jesus does not even needs to utter a word. He just needs the will only thought. Everything Jesus wants instantly happens. This is his command over the creation.**

**Let us read the text of Lk 7,1-10**

**When he had finished all his words to the people, he entered Capernaum. A centurion there had a slave who was ill and about to die, and he was valuable to him. When he heard about Jesus, he sent elders of the Jews to him, asking him to come and save the life of his slave. They approached Jesus and strongly urged him to come, saying, "He deserves to have you do this for him, for he loves our nation and he built the synagogue for us." And Jesus went with them, but when he was only a short distance from the house, the centurion sent friends to tell him, "Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed. For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it." When Jesus heard this he was amazed at him and, turning, said to the crowd following him, "I tell you, not even in Israel have I found such faith." When the messengers returned to the house, they found the slave in good health.**

**The good of Jesus has its origin in mercy and in compassion, in his piety and in his infinite charity toward men, who are his brothers in virtue of the law of Incarnation. In love there are no merits, neither charity might never be given for merit, otherwise it would not be charity, but justice. Whoever prays does not go to Jesus founding his requests on some acquired merits. Prayer is exclusively founded on the law of charity and of compassion, of mercy and of the piety of Jesus for us, his brothers. Whoever prays and asks for his God’s piety must, he too, on his part, be piteous, compassionate, rich in forgiveness and in piety toward his own kind. One cannot invoke mercy for himself and close his heart to the mercy toward his brother. This would be true impiety. The one who does it is a ruthless of heart and the Lord might never listen to his prayer. He does not listen, for he placed himself out of the law of mercy, of piety, of compassion.**

**Faith, the true one, knows one only law: that of the obedience to the received command. Faith is listening of the uttered word. Whoever listens to the word has faith, lives of faith. Whoever does not listen to the word might never say to be or be regarded as a man of faith. The faith for the disciple of Jesus is not a set of truth to which one must give his consent of mind and of heart. The faith for the disciple of Jesus passes through his will. Faith does not pass neither through mind, nor through heart, neither through thoughts, nor through feelings. Faith has one only obliged way to be followed: that of will. One listens, one obeys. One listens, one puts into practice. One listens, one lives what has been listened. One listens, one realizes, one gives concreteness to what listened. Instead, today one tends to make everything pass through mind, heart, feelings, thought, enjoyment, desire. This way is deleterious for the faith, since our heart is more powerful than a millstone and it crushes everything is placed in it. Mind is our great enemy. It manages to subvert the Word of the Lord, to give different meanings, to modify it, elude it, change it, until making it become word of men and no longer of God. Instead, the will is the only one that leaves the Word of God intact. It accepts it and lives it as it has reached his ears. This does not mean that we cannot and we must not understand the Word of the Lord. We understand it while we live it, we observe it, we make it our life and our blood. May the Mother of Jesus come to our rescue.**