**SATURDAY SEPTEMBER 18 – XXIV WEEK O.T. [B]**

**"A sower went out to sow his seed. And as he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. Some seed fell on rocky ground, and when it grew, it withered for lack of moisture.”**

**One does not know the mysteries of the kingdom of God neither for study nor for human intelligence. One does not know them for frequent association with this or that person. Not even advanced and deep studies are capable of making us enter the mysteries of the kingdom of heavens. The knowledge of the mysteries of the kingdom is a gift of Christ Jesus. To whom did he make this gift? To the one who has the pure, simple, little heart. To the one who has a welcoming soul. To the one who is not arrogant, erudite, educated, who trusts his science and intelligence. To the one who is able to make himself really little, the littlest among men. The knowledge of the mysteries of the kingdom of God is a gift that always descends from High, from God, from the royal throne. If it is a gift, one must clothe himself with the greatest humility and ask it to Christ the Lord.**

**The parable is the last gift of grace for the one who considers himself erudite, intelligent, wise, arrogant, Pharisee, scribe and scholar of the Law. It is the last gift of grace for those who only trust themselves. It is the last gift of grace since those who listen to it, to enter its truth, must humble themselves, make themselves little, become like children and ask the Lord what its true meaning is. The one who humbles himself, as the Apostles, and asks for the truth contained in the words of Jesus, this person enters the knowledge of the mystery of the kingdom. Instead, the one who is filled with himself, who is arrogant, proud, pompous, only of himself, does not ask, does not humble himself, does not bow down before Christ and remains out of the truth of his salvation. The knowledge of the mysteries of the kingdom is a gift. This truth must be in the heart of every evangelizer. It is up to him to ask for this gift for all those who listen to him. It is always he who must teach every man the humility and the simplicity of the heart, otherwise his preaching will be vain.**

**One of the most serious mistake related to the salvation one commits today is this: the separation of the salvation in time from the salvation in eternity. Today one thinks that the salvation is only the eternal one. The salvation is one and only one, since man is one and only one. The salvation is the freedom from sin, it is the exit from the kingdom of the prince of this world and the entering in the kingdom of Christ Jesus to live in it as really free people. The freedom is from evil, from every kind of evil; from every slavery, from every kind of slavery. Evil, slavery, idolatry, mistake, lie, falsity, every other mistake regarding God and man must be won today. If there is no victory on evil under all forms in us, in our body, one cannot still speak of true salvation. Salvation is not only of the soul in eternity, it is today and it is for the soul, for the spirit, for the body. One cannot say that a man is saved, if he perennially lives in vice, in sin, in transgression, in evil. A man is saved when he lives of virtue, in the fullness of the grace and of the truth of Jesus the Lord. The Church must work for the salvation in time. It is the salvation in time that produces and generates the salvation in eternity. If we do not put this truth in the heart of men again, we work for nothing. We work, but we do not produce salvation. Salvation is freedom from sin and the one who commits sin cannot say to be saved. One cannot say to be in the redemption of Jesus the Lord. One cannot say to be saved by God. Salvation is freedom from evil today and the one who is free from evil and works every day to conquer the perfect freedom is saved.**

**Let us read the text of Lk 8,4-15**

**When a large crowd gathered, with people from one town after another journeying to him, he spoke in a parable. "A sower went out to sow his seed. And as he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. Some seed fell on rocky ground, and when it grew, it withered for lack of moisture. Some seed fell among thorns, and the thorns grew with it and choked it. And some seed fell on good soil, and when it grew, it produced fruit a hundredfold." After saying this, he called out, "Whoever has ears to hear ought to hear." Then his disciples asked him what the meaning of this parable might be. He answered, "Knowledge of the mysteries of the kingdom of God has been granted to you; but to the rest, they are made known through parables so that 'they may look but not see, and hear but not understand.' "This is the meaning of the parable. The seed is the word of God. Those on the path are the ones who have heard, but the devil comes and takes away the word from their hearts that they may not believe and be saved. Those on rocky ground are the ones who, when they hear, receive the word with joy, but they have no root; they believe only for a time and fall away in time of trial. As for the seed that fell among thorns, they are the ones who have heard, but as they go along, they are choked by the anxieties and riches and pleasures of life, and they fail to produce mature fruit. But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance.**

**The Word of God is a lamp that must enlighten every man, so that he sees the light of the truth and follows it. But, in truth, when is the Word of God is a lamp guiding the steps of man? The Word of God is a lamp when it burns and shines through the life of the Christian. We can compare the Word of God to the wick of a lamp. The wick is the soul of the lamp. Without it the oil does not burn. Without the oil, the wick consumes itself in a few moments without making any light. Instead, immersed the wick in the oil and drawing and imbibing oil, it burns, warms, enlightens, makes light to all those who are in the house. Thus is the Word of God. It is the wick that must draw the oil from the light of the Christian. Drawing its vital lymph from the Christian the Word of God enlightens and warms, gives clarity and warmth, makes everyone be illuminated by its light. The falsity reigning around the Word of God today is precisely this: one wants the light from the word, but without the oil of the Christian. One wants the clarity and the warmth of the Gospel without the Gospel drawing its light from the life of the truth and of the holiness of the Christian. As Jesus was the light of his word and his life was the lamp burning and shining before every man, so one must say of the Christian. He is the lamp who must enlighten the world. Jesus says it: “You are the light of the world.” “You, not the word. You give your oil, the oil of the holiness, to the word so that it shines and enlightens.”**

**Everyone can say to be of the Word and with the Word. But when is one really always of the Word and with the Word? One is always of the Word and with the Word when we produce the fruits of the Word. It is in the poorness of the spirit that lives free from its will, for it handed it over God for the fulfilment of his will, of his plan of salvation in favour of the entire world. It is in the mercy of the one who is not afraid of living only to do good to everyone, with no distinction, in imitation and upon the model of the Good Samaritan who did good to his enemy, curing and taking care of him. It is in the work of peace of the one who can always forgive the offences. The one who does not consider the received evil. The one who always has a word of reconciliation. It is in the purity of heart of the one who has the free soul, the one who does not deceive, does not lie, does not say false witness, does not live of hypocrisy, is with no envy and no arrogance. When we do not produce the fruits of the Word in which we say to believe, we are no longer in the Word. We must be in the Word in the same way as a tree is in the soil. When the tree is eradicated from the soil, it dries and it does no longer produce fruit. Thus is of the disciple of Jesus who eradicates himself from the Word of the Lord. He dries and does no longer produce fruit. He is only good for the fire. He is a wood with no life. Today this truth is too far away from us. One is separating the Christian from his mission of sowing the Word, but also the Christian from living the Word. Sowing and life according to the Word make the Church. If one does not sow the Word, the Church dies. One does not make the Christian. Without the life in the Word, the Christian dies, too. May the Mother of God free us from this double disaster. One condemns the Church to death.**