**SEPTEMBER 19 – XXV SUNDAY O.T. [B]**

**"The Son of Man is to be handed over to men and they will kill him, and three days after his death he will rise." But they did not understand the saying, and they were afraid to question him.**

**There are some moments in Jesus’s life that must be surrounded by loneliness and by the distance from the crowd. The higher the mission is and the greater our closeness must be with God. One cannot stay close to God if the crowd runs over and takes the breath away. The more one stays with God and the more one can do good to the crowd, since one does not do the good they ask, but what God wants one to do to them. Jesus must stay away from the crowd also because He has a very important mission to fulfil. He must prepare his disciples to accept the offence of the cross. A crucified Messiah is foolishness for the Greeks, but offence and madness for the Jews. The disciples are still fairly Jews and less Christians.**

**The mystery of the Messiah of God is death and resurrection together. One only mystery, not two. The disciples know what the betrayal, the denial, the handover, the death itself is. They do not know what the resurrection is, though. They know what the cross is. They do not know what the eternal glory of his lifting up after death is. They do not know and they are afraid of asking for explanation. It is as if, in them, there was something keeping them closed in their world made up of many human thoughts and of a few, rather very few, thoughts of God. Jesus announces them the true light, but it is as if they preferred remaining in their darkness. The mystery of darkness is great. Without a particular grace in God, it is impossible to go out from it, to leave it. When one is in the flesh, it is easy to follow all false messiah, the false prophets, the false preachers. Instead, it is difficult to leave the flesh and follow the true light. One leaves the flesh only by grace of the Mighty One. The grace has not poured from the side of Pierced Christ yet. Here is the reason of the non-comprehension and of the fear of the disciples.**

**We are in two different, distant, far-off world. Jesus is in the world of light. The disciples are in the world of flesh. Jesus is in the world of the Father. The disciples are in the world of men. Jesus is in the world of truth. The disciples in the world of darkness. Jesus is Messiah according to God. The disciples follow a Messiah according to men. Jesus sees this distance and enlightens the disciples, not so that they understand today, but so that they remember each of his teaching tomorrow. Today Jesus writes each of his teaching in their history. Tomorrow they will read it with the new light of the Holy Spirit and they will understand it. Not always must one work so that the other understands. But it is always right to work to write. Then, when it will be the time one will read everything again and everything will be understood with the divine light of the Spirit of the Lord. Christ must write everything of his mystery in their history.**

**The Spirit will take everything written by Jesus and He will make them understand it. But if Christ does not write, the Holy Spirit might never read for them. One is the mission of Christ Jesus and one is the mission of the Spirit of the Lord. Now it is right that Jesus writes a lesson of vital importance in their history. From this lesson, it is the future of his mission and of his Church. Jesus asks them what they were arguing about on the way. Jesus knows it. He wants them to ask him. The questioning is a good methodology of teaching. One questions. One answers. One explains everything. One corrects what is not said or done according to the fullness of truth.**

**Let us read the text of Mk 9,30-37**

**They left from there and began a journey through Galilee, but he did not wish anyone to know about it. He was teaching his disciples and telling them, "The Son of Man is to be handed over to men and they will kill him, and three days after his death he will rise." But they did not understand the saying, and they were afraid to question him. They came to Capernaum and, once inside the house, he began to ask them, "What were you arguing about on the way?" But they remained silent. They had been discussing among themselves on the way who was the greatest. Then he sat down, called the Twelve, and said to them, "If anyone wishes to be first, he shall be the last of all and the servant of all." Taking a child he placed it in their midst, and putting his arms around it he said to them, "Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the one who sent me."**

**The disciples do not answer. On the way, they had argued about whom was the greatest. They thought according to the flesh and according to the flesh, they gave themselves answers. The basic concept is always the same, though: the false messianism they cultivated in their heart. When the thoughts are false, even the answers are false, the hopes are false, the expectations are false. Everything is false when the thought is false and what it reconstructs at the end cannot result but falsity. There is who excels more and who less. Thus do the disciples of Christ think. They too consider themselves the mighty men of Jesus and that is why it was necessary there was a hierarchy of greatness recognized by everyone. Vision of oneself according to the world, not according to faith.**

**Jesus puts another measure of greatness among his, totally opposite that of the flesh. The greatness of the flesh wants the first to be served by everyone. The greatness of Jesus wants the first to be the servant of all and the last of all. It is a really overwhelming of reality. Thus one will have to live in his kingdom. The service must be made to all, no one excluded. How to do to teach this truth? Jesus takes a child, he places him among the disciples, hugs him and says to them: "Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the one who sent me." A child must be cared, served, kept, loved. A child needs everything. The child does not rule, does not command, does not put himself at the top. The child is only subject of various cares. Jesus entrusts his kingdom to the disciples as if he handed them over a child. He puts him at his place, at the place of Him, who is the Lord and the Master. Whoever serves a child in the name of Jesus, serves Jesus, receives Jesus. Whoever receives Jesus, does not receive Jesus, but the one who sent him. The one who sent Jesus is his heavenly Father, the Creator of heaven and earth, the Lord of the universe. Instead of the child, one must see Christ Jesus. Instead of Christ Jesus our heavenly Father.**

**It is the overwhelming of every rule and norm of human behaviour. A child, the one who is worth nothing before the eyes of the world, is put by Christ Jesus at the place of his Father. In the child, one receives the King of Heaven and of earth. To this overwhelming of the reality must correspond the overwhelming of heart and mind, of the thoughts and of the will, of desires and of feelings. The overwhelming Jesus asks for everyone who want to be part of his kingdom is extremely great, it is the opposite of what happens in the world. In the world, only one can be great. Only one is great and all the others are at the service of this unique great. In the kingdom of Christ Jesus everyone can be great, everyone the greatest, at the condition that they put at service of everyone. One passes from being served to serve, from being cared to care, from being loved to love, from being revered to revere, from being understood to understand, from being stood to stand.**

**What is above the kingdoms of this world, in the kingdom of Christ Jesus is placed below. By putting ourselves below, we place ourselves above, but always remaining below everyone. This is the overwhelming that Jesus asks each of his disciple. By putting each of us below everyone, peace, serenity, joy, true service, communion reign in the community. Every place in the community will have to be lived according to this principle of faith: before us, there is a child to care, to make grow, feed, keep, protect, form, educate, lead to the life of the true faith. Has Jesus not before Him children to lead to the fullness and purity of the faith? For the life of these children, does He not consume all himself? Does he not offer his entire life, without sparing himself in nothing? Do we have this most high vision of faith? Without this vision of most pure faith, we are devoured by the thoughts according to the world. May the Mother of God, the Servant of the Lord, teach us how to serve upon the model of Christ Jesus. Amen.**