**WEDNESDAY SEPTEMBER 22 – XXV WEEK O.T. [B]**

**Then they set out and went from village to village proclaiming the good news and curing diseases everywhere.**

**Jesus summons the Twelve. They are the Twelve Apostles. He summons them and gives them the strength and power over all demons and to cure diseases. What does Jesus do? He involves the Twelve in his powers over devil and diseases. Now the Twelve can drive out demons. They can cure. They can free man from his multiple infirmities. However, one thing must the Apostles always remember: these powers do not act in an automatic way. They act for communion with the Holy Spirit. The communion with the High is created and established in the prayer. In this first phase, Jesus can also make these powers act in them in an automatic way, just because they order and want. Later we will see it is not like this. Prayer is essential in the exercise of the conferred powers.**

**Now we know why Jesus conferred them these powers, or better: why He involved them in his powers over demons and diseases. They are sent to proclaim the kingdom of God and to cure the infirm. The healing of the infirm is the sign that Jesus operates through them. It is also sign of the truth of their word and of their announcement. The kingdom of God begins with the liberation of man from the power of demon. Without this liberation, there is no kingdom of God, since man remains prisoner and slave of devil. The kingdom of God also begins with the liberation of man from illness. With the prodigious healing God manifests his mercy love toward man. These ones were not made by God and then forgotten. God is with them. He acts for them. He performs healings as sign of his presence. His mercy rules the earth. God is present in the life of his people. To the God who is present, does one pay attention, convert himself, enter his kingdom. Proclaiming the kingdom of God is proclaiming the will of God. It is saying to the entire world that God decided to establish his kingdom. In the kingdom that is about to be established one enters with the conversion and with the faith in the Gospel.**

**Jesus wants his disciple to behave in all following his lifestyle that is a poor, humble, sober, free, simple, entirely handed over the Providence of the Father. Nothing must they take when they go. Nothing must they bring when they come back. They must go as they are: empty, bare, free, without scrip, without bread, without money, wearing one only tunic. It is not just a matter of slimness and physical freedom to facilitate the journey with no tiredness. It is, instead, a true act of faith. That of Jesus is a strategy of true faith, of perfect, full, complete faith, to which nothing must be added and nothing must be taken away. If they want to live the mission well they must hand themselves over the Father entirely. They must trust the Father. They must found their entire journey on his Providence through the ways of the world. They must think to do the things of God well. God will think to do their things well. They work for the Lord. The Lord works for them. They build the house of God. God build the house of the Twelve.**

**Thus acting the disciple of Jesus before being a true Master in the faith for the others is a true disciple of the faith for himself. In fact, every day he must live of the purest and holiest faith, since he must always consider and think himself in the Providence of God. Furthermore, because of his freedom from each thing of this world, the disciple of Jesus attests the entire world his true news of life. He does not preach and does not announce for a despicable earning. He is poor. He lives as poor and He walks as poor. He preaches and announces only for love of the salvation of the world. As poor, free, sober, fair-minded, chastened in all, he credits the Word he says and gives it a supernatural value. Whoever wants can open himself to faith and entirely hand himself over the kingdom of God that is by them not only announced, but also manifested and revealed in his historical concreteness. A disciple who lives upon the style of Jesus is the most beautiful preaching of the presence of the kingdom of God among men.**

**Let us read the text of Lk 9,1-6**

**He summoned the Twelve and gave them power and authority over all demons and to cure diseases, and he sent them to proclaim the kingdom of God and to heal (the sick). He said to them, "Take nothing for the journey, neither walking stick, nor sack, nor food, nor money, and let no one take a second tunic. Whatever house you enter, stay there and leave from there. And as for those who do not welcome you, when you leave that town, shake the dust from your feet in testimony against them." Then they set out and went from village to village proclaiming the good news and curing diseases everywhere.**

**Jesus does not want his ones weary in the research of ease, comforts, of pleasures of life. He wants them to be exemplary in all. They enter a house. In this house, they are received. In this house they must remain. They can leave this house only when they leave the town, or the country, or the village to go and preach somewhere else, in other towns, in other countries, in other villages. The disciple of Jesus must always have one thing in his heart: he saves with his perfect exemplarity. Where one misses exemplarity, one will also miss the work of salvation. The others, seeing his seriousness, his virtue, his modesty in everything, his non-seeking of comforts and ease, his freedom even from new friendship and acquaintances, are surely helped in their conversion and in their profession of faith in the Gospel preached by him. Even the new friendships must be let fallen when it is about exemplarity for the kingdom. One welcomed you. He gave you what he had. You know other people and abandon the one who welcomed you because these ones can give you something more. The first is hurt since he sees the disciple of the Lord as a researcher of comforts. Not only is he hurt, he does not even believe in him. With his behaviour, he made himself not believable before his eyes. The moral damage generated by his acting is incalculable. For one more thing, one lost a soul.**

**Jesus does not want there to be communion of life with the ones who refuse the communion with his Gospel. Shaking the dust from feet, going outside the town who did not welcome the missionaries of Jesus only has this meaning: not communion of life. We cannot be in communion with the Gospel we bring. This rupture of communion must be understood, it too, in the sign of the mercy of God. The other, namely the one who did not welcome our offer of the Gospel, if he lived in communion of life with us, would think that the Gospel and us are two different, distinct, separate realities. One thing is man and another one is the Gospel he takes. The missionary and the Gospel, instead, are one only thing. They are one only life. They are one only body. They are one only existence.**

**Whoever wants us must want us as missionaries and preachers of the Gospel. If we want the others, we cannot want them as people without the Gospel, since we are inseparable from the Gospel we proclaim and live. How to make the entire world understand that the Gospel and we are one only thing? By breaking the communion of life with the ones who might misunderstand this communion with the acceptance from us of their refusal of the Gospel. By breaking the communion of life, the other will know that the Gospel we bring is an important thing for us. It is our same life. We are the Gospel and the Gospel is we. With no difference. With no distinction. With no separation. With no division. The respect is one thing. Love is another one. Charity is one thing. Solidarity is one thing. The communion of life is another matter. It is another matter since the missionary of the Gospel might never be separated from the Gospel he brings. He and the Gospel are one only thing. Together they welcome them. Together, one refuses and rejects them. Whoever refuses the missionary refuses the Gospel. Whoever refuses the Gospel refuses the missionary. Whoever throws the Gospel out of the window, also throws the missionary who brings it. One cannot welcome the missionary without welcoming the Gospel. For the missionary the Gospel is more than his skin, more than his flesh, more than his heart, more than his soul. The Gospel is the life itself of the missionary. The Gospel is the life of the missionary. The life of the missionary is the Gospel. They are no longer two, but one only life. Holy Mother ensure that the missionary does not separate from the Gospel**