**THURSDAY SEPTEMBER 23 – XXV WEEK O.T.**

**But Herod said, "John I beheaded. Who then is this about whom I hear such things?" And he kept trying to see him.**

**Herod hears about Jesus and about all the wonders performed by Him. He hears the fame of Jesus growing day after day and he does not know what to think. He does not know who Jesus is exactly. He cannot know it since many contrasting rumours come to his ears. Someone says that Jesus is John the Baptist risen from dead. For these ones Jesus is John revenant. Others say to him that Elijah appeared in Jesus. Elijah, according to the prophecy of Malachi, had a well-precise mission: preparing the way to the Lord. “I will send you Elijah, the prophet, Before the day of the LORD comes, the great and terrible day, To turn the hearts of the fathers to their children, and the hearts of the children to their fathers, Lest I come and strike the land with doom.”(Mal 3, 23-24) Elijah comes before the Messiah. He comes to prepare the way. He comes to begin a true movement of conversion. Others even more confuse Herod, saying that Jesus is an ancient prophet who is risen.**

**At this point, a truth imposes itself: when the crowd takes possess of an event, each one sees it according to his own eyes, his own mind, his won heart, his own desires. The truth is imagined. It is no longer real, historical. It is difficult that a public event keeps and is kept in its purest truth. Jesus, along all the history progresses will always be subjected to a myriad of interpretations and comprehensions. It will be responsibility of his testimony to make the truth about Him be never lost. It is up to them, too, to make it walk until the consummation of the centuries in its purest integrity. This might happen thanks to the Holy Spirit who is the eternal, supernatural testimony, always true of Jesus the Lord.**

**No man comes to life in another man, to reproduce or continue his activity of the past. Death is definite for everyone: one lives one only life, once on this earth; then one enters the eternity forever. Reincarnation is theory contrary to the Christian faith, which confesses the unicity of man, of the human person, the unicity is of the body and of the soul, together with the spirit. Jesus is Jesus; John is John. He dies as John, if he rises, he rises as John, as well, John does not rise in Jesus. The life of man is this unicity, this singularity, it is also this unrepeatability. Then one goes into eternity with no return, forever. With Jesus, before Herod, more or less it is always the theory of a possible return to life of one of the greatest prophets of ancient times that is affirmed. The shade is very different, though. With Elijah, it is not about a resurrection, in the form of reincarnation, but about an apparition. However, not even this theory holds to the light of faith. The apparition of a character of the Ancient Times can only last few moments, but always in the spiritual form, never so materialized. The apparition cannot be materialization and therefore Jesus cannot be the figure of Elijah appearing under this likeness. The ignorance of the people is really great, if then together with the religious ignorance one adds the imagination, then nothing might no longer surprise us. The things one might say about Jesus will be really unprecedented and inaudible.**

**We are always there. The idea has different shades, but the concept remains the same. Jesus is not Jesus. Of course, he must be either John or Elijah or one of the ancient prophets. Whether it is resurrection or apparition has little importance. In the biblical faith there is no resurrection intended in this sense, there is not even apparition as one would make be understood here. We repeat it once again. In the biblical faith, once man dies, every relation with this earth ends, one means materialized relation. One may keep a purely spiritual relation, of short manifestation, or of intercession through the prayer.**

**Let us read the text of 9,7-9**

**Herod the tetrarch heard about all that was happening, and he was greatly perplexed because some were saying, "John has been raised from the dead"; others were saying, "Elijah has appeared"; still others, "One of the ancient prophets has arisen." But Herod said, "John I beheaded. Who then is this about whom I hear such things?" And he kept trying to see him.**

**Herod would have wanted to see Jesus. Surely not for faith, but only for curiosity. Jesus has not come to satisfy the curiosity of this or that one. He has come for the conversion and the faith of every man in his Word. Either one knows Jesus according to fullness of truth, or one does not know him at all. Jesus is the Gospel and the Gospel is Jesus. This is the true modality to know the Lord. The curiosity is modality of the earth, not of heaven, to know the Messiah of God. Nevertheless, the curiosity can open to the true conversion. Zacchaeus attests it. He too desired to see Jesus. His heart was very different from that of Herod, though. Jesus sees the heart of Zacchaeus, he invites him to get off the tree, he lets himself be known by Him. The salvation enters the house of this tax collector. His real, true conversion attests it. Since the meeting with Jesus, his life changes.**

**Jesus always lets himself be known by the ones who seek him with afflicted heart, by the ones who want to see him to obtain from him some relief both for the body and for the spirit that is suffering in them, needing divine cures, and they go before him with true and authentic act of faith, of love, of prayer. The prophecy of Isaiah is fulfilled in Jesus: “All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; Come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread; your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me heedfully, listen, that you may have life** **Seek the LORD while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked man his thoughts; Let him turn to the LORD for mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways, says the LORD. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts. (cf. Is 55, 1-9). The Lord must be sought with humble, sincere heart, with will of conversion, with the desire to make a change to one’s own life.**

**Today Jesus does not fulfil the desire of Herod. He will fulfil it on the day of his passion. Herod will be put before his responsibilities as king. He will judge if Jesus is guilty of death or if he is innocent instead. If he must be condemned or freed. Then, Herod will show his littleness, his nothing. He sends Jesus back to Pilate. Let him deal with it. When the history passes before our eyes, it covers us of very high responsibility. We can cover it of truth for its salvation. We can destroy it with every falsity for its perdition. We can be indifferent. If many cover it with falsity, many are indifferent to it. If the indifference of man is a serious sin, the indifference of the Christian is a very serious fault of omission. No fault is equal to his one. It is fault, mother of every fault.**

**It is responsibility of the Christian to clothe history with most pure divine truth. It is his mission to give it Christ Jesus, truth, light, grace, eternal life. It is his obligation to announce Christ and attract every man to Christ, so that each one lets himself be body of Christ through the power of the Holy Spirit. A man becomes true only when he is clothed with Christ. One removes Christ from history, it remains in its falsity. We can even see, study, examine the falsity and the lie of every history, but we can never redeem it. The Redeemer of the history is only one: Christ the Lord. Jesus redeems the history through the Christian today. Today this truth is disappearing from many hearts. The Christian does no longer see himself as redeemer and saviour of the history in Christ and in the Holy Spirit. He lives as if no things depended on him. He is in the history but stranger to it. He takes in it his humanity of sin, but not his humanity of light, truth, love, peace, forgiveness, reconciliation for the sanctification of the history. Living, the Christian, in the history as non-Christian, the history remains in the death. May the Mother of Jesus help us live as true Christians.**