**SEPTEMBER 26 – XXVI WEEK O.T. [B]**

**John said to him, "Teacher, we saw someone driving out demons in your name, and we tried to prevent him because he does not follow us." Jesus replied, "Do not prevent him. There is no one who performs a mighty deed in my name who can at the same time speak ill of me. For whoever is not against us is for us.”**

**Can the one, who does not follow Jesus, avail of the name of Jesus? One can avail of it since the name of Jesus does not belong to the disciples of Jesus, it belongs to the entire world. Jesus has never excluded anyone from appealing to his name. He has never prevented people from the diffusion of his name. The name of Jesus did not spread in Palestine and in the neighbouring countries for the disciples. It is spread so that everyone narrated the deeds of Jesus to everyone he met along the way. None of the narrators of the deeds of Jesus is of the discipleship of Jesus. Evangelic truth! Once the name is given to history, history can always avail of it. However, there is a right way and a not right way. The right way is availing of it according to the truth of the name. In the falsity, the use is incorrect.**

**Here is the answer of Jesus: "Do not prevent him. There is no one who performs a mighty deed in my name who can at the same time speak ill of me.” Jesus is wise. He draws every wisdom in the Holy Spirit. He draws it with no interruption. The disciples are not still wise. Wisdom is seeing the good and the evil that each of our action produces. If there is a man who avails of the name of Jesus to perform miracles, he might never speak ill of Jesus. He will always speak well. What will Jesus always need? That one speaks well of Him with the words and the deeds. Everyone who speaks well of Him serves his cause. After all one must prevent the evil, never the good. The good must always be helped. The evil, instead, forbidden. The good is always useful. The evil always hurts. Forbidding doing the good is a very serious offence to the truth of man and to his vocation. Whoever prevents from seeking the supreme good, to do the true good, the greatest good, does not sin against a man in particular, he sins against the human nature, he despises his vocation. It is a crime and it is a sin against the Holy Spirit.**

**Here is the rule that one must always observe: “Whoever is not against us is for us.” The one who is against Christ destroys Christ. Instead, the one who is not against Christ helps Christ, since he leaves him in his full freedom to fulfil his mission. Is there greater help than leaving Christ in full freedom to fulfil his mission of salvation and redemption? A greater help is joining Him in living the same mission, to do the same work. One may cause an evil to Christ Jesus in two ways: preventing him from proclaiming the Gospel in a direct way, but this never happened; the other way is sneakier: the use of calumny, lies, false testimony. It is because of this obstacle that the people of the Lord did not welcome Christ. Pharisees, Sadducees, Herodians, chiefs priests and Elderly of the people stood against and used all the weapons of Satan at their disposal to annihilate Jesus.**

**Tomorrow, going around the world, from whom will the disciples have to accept the good as Disciples of Christ Jesus? Only from the Christians? But where they go there are no Christians. Everyone can do some good to them. They can accept it. “Anyone who gives you a cup of water to drink because you belong to Christ, amen, I say to you, will surely not lose his reward.” One should pay attention. It is not about a purely anthropological relation. The relation is extremely Christological. The water must be given in the name of Christ. It must be given as the disciples are of Christ. They must proclaim, reveal, present themselves in their truth of disciples of the Lord. Not in their name. If the disciple does not announce himself and does not present himself as a disciple of Christ, he will not be received in the name of Christ. He fulfils a work not as a disciple. He makes the one who does some good to him fulfil it, as well. Christ rewards for his name. The Christian will never have to separate from Christ Jesus, not even in the simplest and smallest things of life. He must do everything as Christian, since he is Christian. He will not have to do anything as man, since he is man. The anthropology in him is always Christological.**

**Let us read the text of Mk 9,38-43.45.47-48**

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**If your hand causes you to sin, cut it off. It is better for you to enter into life maimed than with two hands to go into Gehenna, into the unquenchable fire. And if your foot causes you to sin, cut it off. It is better for you to enter into life crippled than with two feet to be thrown into Gehenna.** **And if your eye causes you to sin, pluck it out. Better for you to enter into the kingdom of God with one eye than with two eyes to be thrown into Gehenna, where 'their worm does not die, and the fire is not quenched.**

**Now Jesus reveals the depth and the abyss of destruction the sin toward the little ones owns. “Whoever causes one of these little ones who believe in me to sin”. The little ones are the children. But little are all those who are new-born in faith. It would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea. Such frightening and terrifying death is preferable to the spiritual death of a little one who believes in Jesus the Lord. We would think once again always to combine anthropology and Christology. This is valid for all those who avail of their sacred office to make the little ones sin with obscene, impure, immoral proposals. These ones may escape the gaze of men for a little or long time, but they might never escape this judgement of Jesus the Lord. If the death by drowning is preferable, what kind of death will be reserved in eternity?**

**Here is the rule of Jesus so that everyone puts every commitment to avoid the sin. This rule must be applied literally. No one should cut his hand or the foot or pluck his eye out. He must live as if he had not them. We know what the end of all the operators of sins is. They will be thrown in the lake of fire and brimstone for the eternity. But to continue with our sins, we have declared the Word of the Lord false. We say that the hell does not exist and that the Paradise is for everyone. Whoever declared the hell as closed is eternally responsible of all the misdeeds one commits on earth as reason of this great falsity. Does this means that, for the ones who commit sin, there is no forgiveness? There is forgiveness, if one has not come to the sin against the Holy Spirit. But the words of Jesus are of a such a severe seriousness to demand and require every remediation. The scandal was public. The remediation, too, must be public. A remediation might never be secret if the sin is public.**

**When one is in the Gehenna of the fire, the condition is really miserable. The theologians of the past distinguished a double punishment: that of the damage, 'their worm does not die’, and that of the sense, “the fire is not quenched”. The punishment of the damage is that remorse that consumes the soul for having chosen a futile good and having refused the eternal good. I lost everything for nothing. I lost eternity for a moment. The conscience, the spirit, the soul would prefer to be reduced to nothing, instead of struggling for their stupid and nonsense choice. The punishment of the senses is that fire wrapping the soul and the body that burns without ever consuming. It burns the souls and the bodies without ever consuming them. By burning, it is revived to burn in eternity. By burning bodies and souls, it revives them to burn them in eternity. May the Mother of Jesus help us believe in every Word of His Son. Amen.**