**OCTOBER 10 – XXVIII WEEK O.T. [B]**

**Jesus, looking at him, loved him and said to him, "You are lacking in one thing. Go, sell what you have, and give to (the) poor and you will have treasure in heaven; then come, follow me." At that statement his face fell, and he went away sad, for he had many possessions.**

**While Jesus is setting out on a journey toward Jerusalem, place of his Crucifixion, Death, Resurrection, a man runs up, kneels down before him, and asks him, "Good teacher, what must I do to inherit eternal life?" The goodness of the teacher attracts him. It is true goodness only if it is doctrinal, moral and spiritual combination. If it is in science and in holiness. When a teacher is good, he can teach us the way of eternal life. One can rely on him. One goes into the eternal life by making something. What does one exactly need to do to achieve the eternal life?**

**Jesus always leads men into the fullest and most perfect truth. The Lord is unique source of every goodness. He is God and He alone. Every goodness, every truth, every holiness is only for participation of truth, of goodness, of holiness of God. Jesus is not holy since he made himself so in his humanity. He is holy since the Father made him and makes him participant of his goodness, truth, holiness. Jesus is good since he perennially lives in the communion of the Holy Spirit. The origin of all goodness is in God. One must always rely on God. Woe to us if we make ourselves source of holiness or we let the others make us.**

**The eternal life is only one: the observance of the commandments. The answer of this man does not take its time. It is sure, certain, unequivocal. What the Lord indicated him, he has always observed it since his youth. Since ever, this man live in the strictest observance to commandments. He can live in peace. He is walking toward the eternal life. The eternal life for oneself cannot be the only goal in our life. The true love toward the brothers is gift of our life so that they too reach the eternal life. Jesus gazes at him: He looks at his heart. He loves him. He wants to become with this man one only mission, one only love, one only work of salvation and redemption. This man is only lacking in one thing: completing the measure of his love and raise it to the highest of perfection. However, to reach the highest peak of love, namely the sublime, this man first needs to sell what he has and give it to the poor. Done this, a treasure in heaven is granted to him. Shared all his good to poor people, he will have to go to Jesus and follow him. Jesus asks this man that he walks through all the three degrees of love. The first degree, the basic, incipient, is the strict observance of commandments. It is the beginning of love. Whoever observes the commandments loves, whoever does not observe them does not love. The second degree that of the path in perfection, is making gift of one’s own good to poor. It is the charity that deprives itself of what it has to make room for those who have nothing. This is the beatitude of mercy. The third degree, that is the crowning of the first and the second, is spending the entire life at service of the eternal salvation of the entire world. Jesus asks this ma that he goes to the top in love, that he reaches the highest peak of it. Jesus is the eternal life. He hid his divinity in the flesh to entirely make himself gift for the benefit of the humanity to be saved and led into Heaven. Jesus asks this man that he imitates him in everything, that he unclothes himself of everything to be entirely of God and of the humanity to lead to eternal life. Jesus offers him the highest measure of love.**

**This man closes himself in his goods. He renounces to the high offer Jesus had made him. He becomes sad, afflicted, since he is unable to answer the question of the Lord because of his many goods. This man is not even free. He is not poor in spirit. He cannot annihilate himself. He can neither move his gaze beyond time, the instant, the present moment that is very brief. When one cannot go beyond the horizon of time, when one does not think that time is one moment and that we must detach ourselves from everything, then the things of this world become the jail, the prison of the heart. This man has the heart imprisoned in his many goods. These are his tomb, his sarcophagus, his grave.**

**Let us read the text of Mk 10,17-30**

**As he was setting out on a journey, a man ran up, knelt down before him, and asked him, "Good teacher, what must I do to inherit eternal life?" Jesus answered him, "Why do you call me good? No one is good but God alone. You know the commandments: 'You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and your mother.'" He replied and said to him, "Teacher, all of these I have observed from my youth." Jesus, looking at him, loved him and said to him, "You are lacking in one thing. Go, sell what you have, and give to (the) poor and you will have treasure in heaven; then come, follow me." At that statement his face fell, and he went away sad, for he had many possessions. Jesus looked around and said to his disciples, "How hard it is for those who have wealth to enter the kingdom of God!" The disciples were amazed at his words. So Jesus again said to them in reply, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to pass through (the) eye of (a) needle than for one who is rich to enter the kingdom of God." They were exceedingly astonished and said among themselves, "Then who can be saved?" Jesus looked at them and said, "For human beings it is impossible, but not for God. All things are possible for God." Peter began to say to him, "We have given up everything and followed you." Jesus said, "Amen, I say to you, there is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come.**

**The grace of God is necessary for every step, even the smallest, in the freedom of the heart from the things of this world. Nothing comes from man. When man closes into himself, all becomes impossible to him. Instead, when he opens himself to prayer, invokes the grace, asks for the help of Heaven with faith, love, hope, all becomes possible. Even the greatest rich in earth can turn his richness into a stairway to go up to God, in the total renounce of the goods of this world. It is the closeness of the heart that Jesus condemns. This closeness can be easily noted in the parable of the foolish rich. The race of God is all and all is from the grace of the Lord. Richness often makes us distant from grace. When this happens, the gates of the kingdom of heaven are locked for us. Without grace, all becomes impossible, even following one’s own vocation. With grace, all becomes possible, for God acts in us and for us. We can all in the One who give us the strength.**

**Peter points out to Jesus that they, the Twelve, gave up everything and followed Jesus. They did not do like this rich man. They gave up everything nets, boat, father and journeymen and listened to his voice calling them to follow him. It is true. They gave up everything belonging to this earth. They did not give up their thoughts. It is attested by the fact that they often argue about whom was the greatest authority among them in the kingdom the Messiah was about to establish on our earth. This was their mindset, their hope, their expectation.**

**The renounce must not be done to have a greater good, instead it must done because of the name of Christ, or because of God and of the Gospel. The one done here to have a greater good is not actually a renounce, but a calculation, a measure, a purchase. Jesus does not want this kind of logics in his kingdom. Giving up everything – house, brothers, sisters, mother, father, children, field – because of Christ and of his Gospel, means one only thing: full handover to Jesus and to the Gospel of one’s own life. We entirely give our life to Jesus and to the Gospel and one lives it according to the will of Jesus and of the Gospel. One give up everything only to be of Jesus and of the Gospel, to make a gift, an offer, a sacrifice to Jesus and to the Gospel. The gift is true gift when it always and only remain a gift. This is the wisdom Jesus wants in every relation with Him. Mother of God, help us. We want to consecrate everything of us to the Gospel.**