**MONDAY OCTOBER 18 – XXIX WEEK O.T. [B]**

**SAINT LUKE THE EVANGELIST**

**Go on your way; behold, I am sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, 'Peace to this household.'**

**Jesus, while sending his disciples in the world, recommends that they be prudent. It is an essential virtue for the establishment of the Kingdom of God among men. Prudence says vigilance, circumspection, attention to how one speaks and how one acts; above all, prudence says wisdom, so that the greatest good arises from our deed and so that, from it, no evil laid on the person who did the good. Prudence is the most necessary virtue for the one who wishes to establish the kingdom of God on earth and one does not establish the kingdom without prudence. Non-prudence destroys the establisher of the Kingdom and also cancels the work other people do. Prudence arises, however, from a heart entirely indwelt by the Spirit of the Lord, since prudence is nothing but the beforehand vision of the fruits of good or evil one of our deed, or one of our action produces. Seeing the result of one of our deed beforehand is only grace of the Spirit. One sees in the Holy Spirit, one speaks and operates in the Holy Spirit, one goes out into the world, one preaches the Gospel of salvation in the Holy Spirit. If one is not in the Holy Spirit, one is not even in prudence. If one is not in prudence, our word and our deeds may cause a great evil against ourselves. Jesus has always kept himself in the will of his Father, since He has always kept himself in the Holy Spirit. His guardianship must be our guardianship, his way our way, his Holy Spirit our Holy Spirit.**

**Jesus wants his disciples to be free, not burdened, with no pleasantries. The kingdom of God cannot be delayed because of obstacles of any genre. It would be a bad service to God and to man. Jesus wants his disciples to bear peace, to bear it to that house where they are going to enter. Man has no peace, he lost it; Christ is the author of peace and He has handed it over the hands of his disciples. They are the ones who give it to the world and they give it to those who receive them and prepare the heart to receive Jesus. After all, the disciple is only bond between Jesus and people, and he must always reveal, behind him, the Author of the word, of peace, of joy and of the life he comes to bring in the name of Jesus.**

**The Son of peace is the one who receives the word, the Gospel, the good news; he is the one who prepares his heart to the life according to the word proclaimed. Only upon this one, does peace rest, conversely the offered peace comes back to the one who gave it. The world cannot delude itself to obtain peace without the receiving of the Word. Word and peace are one only thing, as the Word is the spring, the source of Peace. The Peace of God is given by the Missionary, but it only lives in the Word and without the lived Word it comes back to the one who gave it.**

**Let us read the text of Lk 10,1-9**

**After this the Lord appointed seventy (-two) others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest. Go on your way; behold, I am sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, 'Peace to this household.' If a peaceful person lives there, your peace will rest on him; but if not, it will return to you. Stay in the same house and eat and drink what is offered to you, for the laborer deserves his payment. Do not move about from one house to another. Whatever town you enter and they welcome you, eat what is set before you, cure the sick in it and say to them, 'The kingdom of God is at hand for you.'**

**Jesus reassures his about the material livelihood. Whoever proclaims the Gospel has the right to rely on the charity of the brother to whom the Gospel is proclaimed. However, the livelihood, too, must be a sharing of the life the other lives. No pretention, no need, no particular “menu”, no personal attention. The communion in the accommodation must be entire. Moreover, Jesus wants his not to move from one house to another, but that they stay in that house that received them. This is a rule of prudence, too. The missionary must never put himself to the vain word of people, in order not to mortify or compromise his mission. It is sin to compromise his own mission because of imprudence of this genre.**

**The missionary must not judge the goodness of his actions starting from his holiness or his conscience, or doctrine; he must always consider it under the light of the ignorance, of the wickedness, of the rumors or of the gossip of people, in order to avoid everything that could damage it in some way. This is one of the most serious mistake one commits when the Holy Spirit does not rule our heart, our soul, our mind, our desires, our will, each of our action and decision. The missionary is sent into the world to proclaim the will of the Father, never his will, never his thoughts, never his desires. How will he proclaim the will of the Father that is will of Christ Jesus? By letting himself be always enlightened by the Holy Spirit. The Spirit is the one who must speak to hearts, never to the missionary. The missionary will have to be, only and always, a prophet of the Holy Spirit, his mouth through which the breathe of the Holy Spirit comes out, according to the will of the Holy Spirit. The Word of the Spirit of the Lord is always a double-edged sword. It is word of light for those who wish to enter the light. It is word of death for those who love death and walk toward it.**

**Neither must the missionary think of being able to imitate Jesus and going from here into there, from this one to that one. He cannot because of the difference in holiness being between him and Jesus. Jesus is the Holy, the Most Holy, the One who did not know the sin, the One who knew whom he was dealing with, as He knew what is in every man. The missionary sees nothing but the face of the people and the face is not the heart and he does not know what is in the heart of the other, this is the reason why he must be prudent. Jesus must not be imitated in his deeds and in his actions. These are only his and of no one else. Jesus must be imitated in humbleness and in meekness. One imitates Him in the humbleness of subjecting to every obedience, to every command coming to us from the Father in the Holy Spirit. One imitates Him in meekness by living every cross making it a sacrifice, a holocaust to offer to the Father for the conversion of hearts.**

**Jesus commands his disciples to live in simplicity, but also of making themselves useful to that town by curing sick people, not only but also by proclaiming to them that the Kingdom of God is at hand, that it is taken to them by the Word they proclaim. Jesus has a particular love for the sick, for their sufferance, for their uneasiness. He wants his disciples to heal them, or if they cannot heal them, that they do not disregard them and that they give them that hope arising from their love. The love leaning on a sick inspires a lot of hope, it inspires the certainty that there is someone capable of sharing the sufferance and the illness. The illness of which the disciples will always have to take charge is sin. They are sent into the world to free every man from this heavy burden of death. Jesus expiated the sin of the world, He cancelled every punishment due to them by taking everything upon himself and expiating everything on the wood of the cross. He gave his life for our death. He took our death upon himself and He gave us his life. Wondrous exchange. Even the disciple of Jesus must operate this wondrous exchange. He must take the death of every man and give his life in return. This exchange might happen if his life is life of Christ in him, in the Holy Spirit. Otherwise, it would be an exchange of death with the death. May the Mother of Jesus come to our rescue. May She teach us to operate this wondrous exchange of life with death.**