**TUESDAY OCTOBER 26 – XXX WEEK O.T. [B]**

**"What is the kingdom of God like? To what can I compare it? It is like a mustard seed that a person took and planted in the garden. When it was fully grown, it became a large bush and 'the birds of the sky dwelt in its branches.'"**

**Now two parables about the kingdom of God are offered. Wishing to say what the kingdom of God is like or to what it can be compared, what image of the earth might be offered? Jesus does not start from abstract truths, He speaks for images. The image is of eternal value. Languages change, images remain since they are part of the nature, of the life, of the structure itself of what happens on earth, both for the unanimated things and for the animated or spiritual ones. This is the reason why Jesus uses the images. Treatises change. Words gain different meanings. The image always speaks the same language. We are asked to remain faithful to the language of the image.**

**Here is the first comparison, the first similitude: “The kingdom of heaven is like a mustard seed that a person took and planted in the garden. When it was fully grown, it became a large bush and 'the birds of the sky dwelt in its branches.'" Let us read this image. First truth: the kingdom of heaven is similar to a mustard seed. Why does He offer this image? Because the mustard seed is very little, almost invisible. Second truth: a man takes it and throws it in his garden. Having a mustard seed is not enough to own or to see the kingdom of God. It is necessary that a man takes it and throws it into his garden. If the seed is not taken and it is not thrown in the garden, there is no kingdom of God.**

**Today one wants the seed not to be thrown into heart of those who do not know Christ Jesus. Let us immediately say that this is a very serious sin of injustice. Let us reason about it. If, for respect toward the other religion, one does not want to give neither the Word nor the invitation to the conversion to Christ the Lord, the only Redeemer and Saviour of every man – this will is founded on the most absurd absurdity and the most unjust injustice – however, one must always give the others the sacrifice of our life with a perfect obedience to every Word of God and of Christ Jesus, entirely lived in the Holy Spirit. By giving our perfect obedience to the Gospel, we disrespect no man. I do not believe that Jesus Crucified disrespects someone. Yet, today the hate against Jesus Crucified is increasing to huge proportions. He is a righteous dead for the unrighteous. We, too, must give the entire world our death for the justice. It would be enough to apply just this principle and we would solve every problem of evangelization. Giving the life as justice is the way always new for the conversion to Christ Jesus of every man living on our earth. Man can even wish to impede that a command of the Lord is fulfilled with every commitment of doctrine and of wisdom, but it is up to the one who received the command to multiply the commitment of wisdom, intelligence, knowledge to bypass every impediment. The intelligence in the Holy Spirit must always win every foolishness and ignorance suggested to us by the prince of darkness.**

**Let us proceed in the reasoning. Every man, for justice, is obliged to give himself the true God, not an idol. How does this gift occur? God reveals himself, He shows himself and man must receive the gift God to give him to himself. The one who does not receive the true God sins of injustice against himself. He condemns himself to live in falsity and in lie for all his life with the real risk of losing eternity, too. I do not believe one reflects about this truth enough. This justice toward oneself also becomes a right of every other man so that one makes him know the true God and the true God is only one: the Father of our Lord Jesus Christ. Whoever deprives man of this right or for omission to a command received by God or by Christ Jesus or for any other reason, becomes unrighteous. He deprived the brothers of one of their essential, fundamental right. One can no longer count the injustices one commits against this fundamental right of every man today. There is one that must be highlighted, though. It consists of the foolish, ignorant, dull declaration that all religions are equals. Thus, one melted the new golden calf that is the unique God.**

**Until the Word remains in the sack of the Gospel or in the heart of Christ or of the Father or of the Holy Spirit there is no kingdom of God. The kingdom starts when a man takes it and throws it in his garden. The garden is his heart first. Only the one who throws the Word in the sack of his heart, drawing it in the purity of the sack of the Gospel, from the sack of the Church, then he might throw it into other hearts, too. One draws the Word to throw from the sack of the Gospel and from one’s own heart. Third truth: when one sows the Word, it surely grows. However, it should give it the necessary time of growth and of maturation. The times of the kingdom of God are always dictated by the Word of God, never by the will of man.**

**Let us read the text of Lk 13,18-21**

**Then he said, "What is the kingdom of God like? To what can I compare it? It is like a mustard seed that a person took and planted in the garden. When it was fully grown, it became a large bush and 'the birds of the sky dwelt in its branches.'" Again he said, "To what shall I compare the kingdom of God? It is like yeast that a woman took and mixed (in) with three measures of wheat flour until the whole batch of dough was leavened."**

**Now Jesus extends his discourse. He wonders once again: "To what shall I compare the kingdom of God?” One only image says the truth of the kingdom of God, but one truth is not the kingdom of God. A prophecy is not the kingdom of God. The kingdom of God is contained in many truths. We may say that every Word of the Scripture contains a truth about the kingdom of God. Knowing all the truths is necessary to have a perfect vision of the kingdom. This principle is also valid for every Divine, Eternal, Human, Earthly Reality that is essence of the kingdom of God. If one only truth is abrogated, abolished, cancelled, ignored, transformed, forgotten, annulled, disregarded the kingdom of God is not manifested in its beauty.**

**Here is the second image: the kingdom of God is similar to the leaven, a woman takes and mixes with three measures of wheat flour, until it is not fermented. This image too contains different truths and they must be taken one by one. First truth: to make an excellent bread, one needs some flour and some leaven. But one also needs a good homemaker, a woman expert in the art of making the dough from which the bread will come out. No element may act without the other ones. The homemaker is inactive if she lacks in leaven and flour. Leaven is inactive is it lacks in the homemaker and in flour. Flour is inactive if it lacks in leaven and in the homemaker. Leaven, homemaker, flour make the good dough together.**

**Leaven carries along the capacity of fermentation. The homemaker the capacity of combine the leaven with the flour. The flour has the capacity of letting itself be fermented. Every element has its specific capacity. Everything depends on the homemaker, though. Everything depends on the heavenly Father, everything on Christ Jesus, everything on his Apostles, everything on every disciple of the Lord. Everyone is obliged, according to his particular mission, to take the leaven and to mix it with the flour. Flour will not ferment if it is not flour. Leaven will not ferment if it is not leaven. Flour and leaven are chosen by the homemaker and kneaded by her. In these two parables, all elements are essential, but the one who sets everything into motion is the man and the woman. They are essential, vital part of the kingdom of God. They must never abdicate, renounce to this work of theirs. Everything is by them.**

**If the Christian is brought in to fulfil the work of Christ Jesus in the history that is of salvation and of redemption, it is up to the Christian today, always in the Holy Spirit, to find the way and the forms in the today of the history so that he may fulfil his mission. May the Mother of God come to our rescue. We want to be those who throw the seed into hearts and those who put the leaven in the flour.**