**SATURDAY OCTOBER 30 – XXX WEEK O.T. [B]**

**When you are invited, go and take the lowest place so that when the host comes to you he may say, 'My friend, move up to a higher position.'**

**Jesus does not observe things with the eyes of the flesh. He observes them with the eyes of the Holy Spirit. He does not see the actions of the body. He sees, on the contrary, the thoughts of the mind who prompts the body to behave in a determined way. “He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table.” The heart seeks what it is lacking of. If the heart is lacking of God, either one seeks God and he finds Him, or God will necessarily be substituted with things. Things become the God of man. Today this is what is precisely happening. The God of man is every existing thing on earth, included one’s own body. The more things attract the heart and the more they leave it empty. Things are things, they are not God. The more one puts into heart and the more it devours. There is no peace. Instead, it would be enough to put God into heart and it would suddenly feel joy, peace, serenity, life. It would no longer need things. These are things and they remain things in eternity. The thing might never substitute God. Saint Paul says that after having found Christ Jesus, all things became rubbish for him, things to throw away, insignificance, vanity.**

**It is also valid for the spiritual places. When a person in a place is without God, without Christ, without the Holy Spirit, he cannot think that, if he changes place, his life will change. His life changes if God is in his heart. Here is the first rule of Jesus: respecting the social norms, without trying to abrogate them. "When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him.” Dignity comes from the place given by God one occupies. A chief priest is a chief priest. He must always be seen, treated, served as chief priest. The same thing is valid for a king, a judge, a person placed on high by the Lord. Respecting the place given by God to others is true worship of latria, true adoration of the Lord. The pope is the pope, the bishop is the bishop, the presbyter is the presbyter, the deacon is the deacon, the parish is the parish, the others are the others. Both in society and within the Church the ordinations must be respected. When one leaves the norm, one leaves the will of God. We may even violate the norms. The one who is in charge of their observance is obliged to demand the respect. Charity is not rude.**

**You, man, you are invited. You sit at the lowest place. You respected yourself. You obeyed the role you occupy within the Church and society. The one who can give you a different place is only the one who invited you to existence. “Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, 'My friend, move up to a higher position.' Then you will enjoy the esteem of your companions at the table.” The one who gives the place and the one who updates it is the Lord. If giving the places belongs to the Lord, letting the Lord be the one who always gives the place is a true act of latria. If one gives the place to himself, by usurping a role he does not deal with, then his sin is great, since it is true sin of idolatry.**

**Let us read the text of Lk 14,1.7-11**

**On a sabbath he went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully.** **He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table. "When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him, and the host who invited both of you may approach you and say, 'Give your place to this man,' and then you would proceed with embarrassment to take the lowest place. Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, 'My friend, move up to a higher position.' Then you will enjoy the esteem of your companions at the table. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."**

**Why will the one who exalts himself be humbled? Because exaltation is of will, not of nature. The will can even raise a man and have him seated on a divine throne, but he is only a man. Why will the one who humbles himself be exalted? Because the Lord does not only put us up in a place, He also changes our nature, since from that place one can serve Him and our brothers according to his will. It is urgent to separate nature and will. The will is useful to transform the nature. The transformed nature is placed in the capacity of being elevated to other places. One studies by will. The study is true change of the nature. The transformed nature is elevated from itself. Instead, the non-transformed nature becomes incapable of any elevation. Here is why, before taking place, it is necessary to prepare the nature. Unfortunately, the nature is not often prepared and it is the disaster, the ruin. The sea is a nature that must be in the sea. It comes out the sea and it is destruction and death. The sun is a nature that must remain in the highest heaven. If it came on earth, it would be the end of earth. Thus is of every other being created by God.**

**The law of the incarnation says that God made himself man, descended in the inner of our humanity and from this humanity he began that long and tiring path of our raising to Him. From the depth of our humanity and taking it entirely, he managed to understand the intimate rationality of the law of his Father and He told it to us with every truth, frankness, simplicity, mercy, but also with supreme justice. Humbleness is the virtue from which every other virtue depends and on which all the other virtues are edified. If one is lacking in humbleness, God cannot act in the heart of man and he goes deep into path of ignorance, he walks from ignorance to ignorance, until the consummation of his days. The one who does not edify himself in humbleness creates chaos around himself and destruction in the community, since he will always put himself against the others and each one against the other, since envy and jealousy immediately join the lack of humbleness. When in a community the two vices of envy and of jealousy arise and flourish, it is the end of the community itself.**

**In humbleness, everyone knows what his place before God and before his brothers is, but he also knows what the place of the others before him is; everyone, with this virtue into heart, knows that he must give the others the gift of God, but he must also receive the gift of God from others; everyone knows that one’s own spiritual growth depends on this exchange of gifts, one’s own gift given to others according to all the care and the responsibility that is required by the gift of God; the gift of the other received and lived as true gift of God, who makes use of the others to bestow us what we are lacking for our ordered spiritual growth, in wisdom and in grace.**

**Jesus wants his to be humble. Namely, that they recognize that their being and their making is entirely in the hands of God, of the Father. He is the one who bestows the life and what is necessary to life, so that it grows and bring to fruition, in the perfection of its becoming, all the gifts of grace, of science, of wisdom, of intelligence, of the heart and also the capacities of the body itself, so as to build the highest holiness in himself and around himself. But how can one build the holiness, if the receiving of every gift of God is precisely of holiness? If the gift is not received, before being given, how can our gift develop in itself all those potentialities depending from the receiving of the gift of the others?**

**Here is the teaching of the Holy Spirit through the mouth of the Apostle Paul about humbleness:** “**For by the grace given to me I tell everyone among you not to think of himself more highly than one ought to think, but to think soberly, each according to the measure of faith that God has apportioned. For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another. Since we have gifts that differ according to the grace given to us, let us exercise them: if prophecy, in proportion to the faith; if ministry, in ministering; if one is a teacher, in teaching; if one exhorts, in exhortation; if one contributes, in generosity; if one is over others, with diligence; if one does acts of mercy, with cheerfulness. (Rm 12,3-8) May the Mother of God, the woman who is the humbleness made itself flesh, spirit, soul, come and teach u show to become humble before God and men. Everything is from humbleness**