**NOVEMBER 03 – XXXI WEEK O.T. [B]**

**"If any one comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple. Whoever does not carry his own cross and come after me cannot be my disciple.”**

**Jesus dictates the rules of the true discipleship. "If any one comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple.” This Word of Jesus can be translated with this statement: “You, man, you woman, do you want to come after me? You must make my Word your unique and only Law.” The other words come later, or they do not come at all. We may even say: father, mother, wife, children, sons, sisters, one’s own life must be loved according to my Word, from my Word. Everything contrasting or putting the Word into the background must be cancelled from mind and heart. Sometimes the Word of Jesus also orders the total detachment from the father and the mother and from one’s own life, too, since one is called for the evangelizing mission. One abandons everything to obey Christ Jesus. Did the twelve-years-old Jesus not say to his Mother: "Why were you looking for me? Did you not know that I must be in my Father's house?" Before the will of God there are no human will for Jesus. Thus must be for the disciple of Jesus.**

**The cross of the Christian is only one: obeying the Gospel and in obedience to the Gospel obeying the Word of the Father, the grace and the charisma of the Holy Spirit, the new conformation to Christ coming from every sacrament. “Whoever does not carry his own cross and come after me cannot be my disciple.” One is not disciple of Jesus only for the received sacraments, as one does not go into the kingdom of heaven because one receives the sacraments. One is disciple of Jesus because, walking after Jesus, we are in a perennial obedience to the will of God and to the motion of the Holy Spirit. Christ is the Obedient to the Father and the Spirit until the death of cross, He is the Disciple of the Father and of the Spirit. The Christian must walk after Christ, be obedient to his Gospel, to the Father and to the Holy Spirit. In this way, he becomes disciple of Christ, who makes of him a disciple of the Father and of the Holy Spirit. Eternal rule.**

**The good future is always fruit of a present lived in wisdom and in intelligence of the Holy Spirit. A present lived as foolish produces a foolish future. Today there is a lot of foolishness in the present. The future will be foolish too. A present lived in vices cannot create the future fruit of virtues. Thinking it is only ignorance and foolishness. One lives the present in virtues and the future will be lived in virtues, as well. Once one used to say: talis vita, finis ita. “Which of you wishing to construct a tower does not first sit down and calculate the cost to see if there is enough for its completion?” One wishes to construct a tower. How much money does one have? How many means does one have at disposition? How many men? If money is not enough, the means insufficient, the workers are not even available, beginning to build would be foolish. One does not begin a work to leave it begun or in half. One starts and fulfils the work. Perfect wisdom.**

**Why must one consider all things before starting? To avoid that “after laying the foundation and finding himself unable to finish the work the onlookers should laugh at him.” Laugh is caused by his foolishness. Only by it. We know that one often laughed at Jesus, but not because He had acted in a foolish way, but for supreme and divine wisdom. The supreme and divine wisdom is foolishness for foolishness. While for foolishness, foolishness is wisdom. For the foolish beginning and not completing is indifferent. In fact, the foolish begins and never fulfils anything. For the wise, instead, beginning is completing. The wise begins well and completes well, rather he begins well and completes in better and in the best. When the work is done badly, laugh is fruit of our foolishness. Instead, when the work is well done according to God, then the entire world may even laugh at us and despise us, but its laugh is only fruit of foolishness.**

**Let us read the text of Lk 14,25-33**

**Great crowds were traveling with him, and he turned and addressed them, "If any one comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple. Whoever does not carry his own cross and come after me cannot be my disciple. Which of you wishing to construct a tower does not first sit down and calculate the cost to see if there is enough for its completion? Otherwise, after laying the foundation and finding himself unable to finish the work the onlookers should laugh at him and say, 'This one began to build but did not have the resources to finish.' Or what king marching into battle would not first sit down and decide whether with ten thousand troops he can successfully oppose another king advancing upon him with twenty thousand troops? But if not, while he is still far away, he will send a delegation to ask for peace terms. In the same way, everyone of you who does not renounce all his possessions cannot be my disciple.**

**It is now revealed the reason, the cause of laugh: 'This one began to build but did not have the resources to finish.' It is urgent to operate a clear distinction between antecedent impossibilities and subsequent impossibilities. The antecedent impossibilities are those verifiable and observable before beginning a work, a path. If these impossibilities cannot be overcome by nature and for another reason of anthropological or historical order, one cannot begin the work and not even the undertaken path. It might never be achieved. One misses the real possibilities. One cannot edify a house without workers or even without material or without an excellent economical coverage. The antecedent impossibilities must be seriously evaluated, considered, weighted.**

**If they cannot be eliminated, avoid beginning is an obligation. Considered the antecedent impossibilities and eliminated the causes putting them into place, one begins the work, one undertakes a path. We know what to do and how to do it. Even in this case, we must operate a second, subtle distinction. It reveals our true responsibility. The subtle distinction to operate is the following: one must know the impossibilities because of causes not due to us. One must separate them from the impossibilities for causes put into place by us. Of the first, we are not responsible. They are not from us. They come from the outside of us. But we are not free from the total and full responsibility yet. Of these responsibilities coming from the outside of us, it is up to us to be responsible of finding a way of wisdom, intelligence, advice in the Holy Spirit in order to turn them into possibility.**

**Now Jesus gives the rule to his disciples, if they wish to perseverate until the end. One is not disciple for one day and not even for a year. One is disciple from the beginning to the end, by perseverating every day in the path after Jesus. “In the same way, everyone of you who does not renounce all his possessions cannot be my disciple.” These words of Jesus will necessarily have to be read with a lot of wisdom of Holy Spirit. The risk to alter them is very high. First of all, disciple is the Apostle, the one the Lord will send into world to preach the Gospel to every creature. The Apostle must be free from every bond with the reality of this world. He must be free in everything. Free from things, from the father, from the mother, from brothers, from the sister, from the wife. Nothing will have to hinder the preaching of the Gospel in him. Saint Paul suggests this freedom for the one who wishes to dedicate to the kingdom with all himself, as well.**

**If the disciple is every baptised, his freedom must first be of heart, of mind, of spirit. He must set his heart to nothing. Then he is called to put every talent received to use, but for the good of every man. As the spiritual possessions have been given for the common usefulness, so also the material possessions are given for the common usefulness. They must be put into use and used for the good of everyone. This is true renouncement. Instead, if the heart sets to the possessions of earth, it is over. It becomes impossible to be true disciples of Jesus. Possessions attack the heart and they make it prisoner. May the Mother of Jesus teaches us how one offers our entire life to God.**