**MONDAY NOVEMBER 08 – XXXII WEEK O.T. [B]**

**He said to his disciples, "Things that cause sin will inevitably occur, but woe to the person through whom they occur. It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin.**

**Sin is a work, a word, a thought, an omission carried out by the disciple of Jesus publicly, before other people, in contrast and in opposition to the Word of truth and of justice. Jesus says two truths about sin, that are immortal. First truth: "Things that cause sin will inevitably occur.” Why is it inevitable? Because being the body of Christ visible, everything it will do or say will be visible and audible. Since the body cannot make itself invisible, sins have always existed, exists and will exist. It is enough to act or think differently or contrary to the Word, transgressing it and one is already in sin. Second truth: “But woe to the person through whom they occur.” We know that for all the operators of sins the gate of eternal beatitude will be locked. There will be no place for them in the Jerusalem of heaven. It is revealed. The “woe” in the Scripture, both of the New and of the Old Testament it is clear exclusion from the goods of salvation, both today, on earth, and tomorrow in eternity. The “woe” is not a simple warning. It is warning so that one is converted. It is a severe warning, an invitation to come back without hesitation in the obedience to Commandments, so as to walk into truth. If death had to catch us while we are in sin, for us it would be the eternal death.**

**“It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin.” These words enlighten the seriousness of the “woe” pronounced by Jesus. Who are the little ones? They are those who start in life or in faith. Those who start in life do not still discern the good from evil. Seeing the evil, they think it is good and fulfil it. Even those who start in faith are without true discernment. An adult person can discern the good from evil and knows what is conform or is conform to the Law of the Lord. He can walk on the righteous way. The one who is at the beginning is lacking in an adult wisdom and he can be dragged into evil. Here is why one must put every attention when one speaks or when one works. We do not know who is before us. We may offend him. We might lose forever a person for whom Christ is dead.**

**Jesus asks each of his disciple to put a lot of attention to himself. Attention to grow in faith, in hope, in charity, always to have the strength to remain in the Gospel, without never escaping from it. But also attention not to let himself be offended. This is why every source of sin should be avoided, both close and remote, both real and through the vision of spectacles or of other material against the truth of salvation. Today the operators of sins have multiplied so much to turn the world in a universal sin. The thoughts of men are addressed toward evil instead of toward good. Even more devilish and hellish thing, all the works and the thoughts of sin are declared good by law of man. One is not even conceived and one already breathes this air of sin and of denial of the moral truth.**

**Let us read the text of Lk 17,1-6**

**He said to his disciples, "Things that cause sin will inevitably occur, but woe to the person through whom they occur. It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin. Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him." And the apostles said to the Lord, "Increase our faith." The Lord replied, "If you have faith the size of a mustard seed, you would say to (this) mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.**

**One sins. Sin is the fruit of a nature not fortified and not enlivened by the Holy Spirit. Does one have to let the brother remain in sin? Does one have to abandon him in his evil? Does one have to let him lose himself for eternity? Charity wants one to help him, to bring him back on the righteous way. “If your brother sins, rebuke him; and if he repents, forgive him.” The rebuke is useful to call the one who sinned to conversion and to repentance. The rebuke is a true act of charity, love, mercy. One rebukes him, because one wants to save him, because he does not want him to end up in the darkness of hell. But what is the use of the rebuke, if one teaches that the paradise is given to everyone? It is urgent to clarify one truth about the forgiveness. Jesus says: “If he repents, forgive him.” When does God give the forgiveness? When the sinner repents and asks for forgiveness. If the sinner does not repent, He cannot give his forgiveness. Giving the forgiveness is receiving in one’s own friendship. One cannot receive the one who declares to be our enemy in one’s own friendship. Not considering the received evil and receiving in friendship are two different things. Loving our enemies and praying for our persecutors means that we must always operate the good toward them. Reconciliation must be given, too. Forgiveness must always be given beforehand, first of all. The forgiveness given to be an efficacious forgiveness always needs the repentance of the sinner and of the request of forgiveness to God. The Christian forgives everyone, always. He does not consider the received evil. This is our obligation. If the sinner wants to receive the forgiveness, he wants to return in the friendship with God and with the brothers must recognize his sin, repent, ask for forgiveness. Then, the truth pieces together in his heart, it pieces together in every other heart.**

**How many times must one forgive the one who sins? Always. Always and forever. “And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him." Always forever. Forgiveness and repentance are intimately bond, combined. The Lord is rich in forgiveness and of piety. Even his children must be rich in forgiveness and in piety. Sin must always be forgiven. God is always ready to forgiveness. However, there must be both the repentance and the request of forgiveness. As God always forgives. So his children must always forgive. As God always forgives in repentance, so his children always forgive in repentance.**

**With his Apostles, Jesus always lives a dialogue of truth and light. Jesus speaks, they listen. When they do not understand, they always ask for explanations. Sometimes they are the ones who need something and ask it to the Teacher. Jesus never answers with falsity, never with partiality, never with approximation, never with the thoughts of the earth. The reply is from the highest wisdom, intelligence, supernatural light. He never looks for the approval of men. He only looks for the glory of his Father.**

**Here is the request the Apostles make to Jesus: "Increase our faith." The reply of Jesus is not on the quantity of faith, but on his truth: "If you have faith the size of a mustard seed, you would say to (this) mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.” Faith is neither great nor little. It is either living faith of dead faith. Faith is living when it is obedience to every Word listened. It is dead when it remains only Word. If the Lord speaks to me and I listen, I do his will. If then I speak to his creation, it listens to me. It does my will. If I do not listen to Him in each of his Words, not even the creation might listen to me in each of my words. The Lord speaks to Moses. Moses listens to Him. Moses speaks to the creation, the creation listens. The Lord speaks to Moses, Moses does not listen to Him Moses speaks to the rock, the rock does not listen to him. Moses did not listen to the Lord. The creation listens to man in the measure in which man listens to the Lord. The more man listens to the Lord, the more the creation listens to man. Faith arises from the listening. But to listen there must be the one who proclaims the Word. One proclaims the Word, one listens, one obeys. The Word holds the germ of life in itself. One obeys the Word, one generates life on earth. Most Obedient Virgin, teach us to obey each Word coming out of the heart of Christ Jesus.**