**WEDNESDAY NOVEMBER 17 – XXXIII WEEK O.T. [B]**

**He said to him, 'With your own words I shall condemn you, you wicked servant. You knew I was a demanding person, taking up what I did not lay down and harvesting what I did not plant; why did you not put my money in a bank? Then on my return I would have collected it with interest.'**

**The one who is a nobleman, as from a divine and eternal family, is Christ Jesus. Christ Jesus is about to leave to go back before the Father. He came from God and He comes back to God. Then He will come back, though, but not in the humbleness of the flesh. He will come in the clouds of heaven, as Lord and Judge of the living and of the dead. Even if this truth is no longer confessed by many disciples of Jesus, it eternally remains essential truth of the mission of Christ the Lord. He is the King of Universe, the Lord, the Judge, the Saviour, the Redeemer. This nobleman, before leaving, calls ten of his servants and gives them ten gold coins, telling them, 'Engage in trade with these until I return.' This man does not leave his ten servants idle. He entrusts them with a task. Everyone must engage in trade with the received gold coin. Time goes from today until his return. For us, time goes from our birth to our death. But it also goes from the day in which we receive the gold coin until the end, with no interruption. Every sacrament is a special, particular coin, to put to use. Every charisma is a gold coin to put to use. All our life is a precious coin. Putting it to use to produce another good is obligation.**

**This man is despised by his fellow citizens. “His fellow citizens, however, despised him and sent a delegation after him to announce, 'We do not want this man to be our king.' The delegation is formed by all the chiefs of the people. The life of Jesus is entirely traced in this parable. Those who had power, either sacred or civil or spiritual or of another nature, at the time of Jesus, almost all of them hated Jesus. They did not want Him to raise himself above them and they killed Him. The royalty of Jesus is not for raising. Not even for hereditary succession. It is not according to the rules of this world. Jesus is King because since the eternity He is constituted by the Father as King of the eternal kingdom, a very particular kingdom, though. Whether man wants or not Him to reign, it has no importance. God does not depend on any human will. Thus God decided and thus will be for eternity. Jesus has been declared King by the Father and He will have to remain King in eternity.**

**This man leaves, he obtain the kingship, returned. He has the servants called, to whom he had given the money, to learn what they had gained by trading. The order has been clear: 'Engage in trade with these until I return.' Now one must give an account. This truth will never have to be forgotten and not even cancelled from the dogmatic, ascetic, pastoral, exegetical dictionary of the Church and of each single disciple of Jesus. As Jesus laves, thus He returns. It is enough to wait. No one waits for the return of Jesus any longer. Or, if one waits, one sees it as a very remote, far thing. There is a total absence of faith, since the return of Jesus is no longer linked to the judgement. Whether He comes or not, everyone goes to Paradise. It is sufficient that one takes away one only truth to faith and the entire Scripture becomes a book of lies, an amount of falsities.**

**Let us read the text of Lk 19,11-28**

**While they were listening to him speak, he proceeded to tell a parable because he was near Jerusalem and they thought that the kingdom of God would appear there immediately. So he said, "A nobleman went off to a distant country to obtain the kingship for himself and then to return. He called ten of his servants and gave them ten gold coins and told them, 'Engage in trade with these until I return.' His fellow citizens, however, despised him and sent a delegation after him to announce, 'We do not want this man to be our king.' But when he returned after obtaining the kingship, he had the servants called, to whom he had given the money, to learn what they had gained by trading. The first came forward and said, 'Sir, your gold coin has earned ten additional ones.' He replied, 'Well done, good servant! You have been faithful in this very small matter; take charge of ten cities.' Then the second came and reported, 'Your gold coin, sir, has earned five more.' And to this servant too he said, 'You, take charge of five cities.' Then the other servant came and said, 'Sir, here is your gold coin; I kept it stored away in a handkerchief, for I was afraid of you, because you are a demanding person; you take up what you did not lay down and you harvest what you did not plant.' He said to him, 'With your own words I shall condemn you, you wicked servant. You knew I was a demanding person, taking up what I did not lay down and harvesting what I did not plant; why did you not put my money in a bank? Then on my return I would have collected it with interest.' And to those standing by he said, 'Take the gold coin from him and give it to the servant who has ten.' But they said to him, 'Sir, he has ten gold coins.' 'I tell you, to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. Now as for those enemies of mine who did not want me as their king, bring them here and slay them before me.'" After he had said this, he proceeded on his journey up to Jerusalem.**

**The first servant seems to have no limits in his nature. The second has some limits in his nature. He did what he could. In the third servant, the limits are not of nature, but of the thought ruled by the falsity, by the lie by the absence of truth. For the thought ruled by the falsity – here we are in a guilty falsity – the will is orientated toward the total disinterest of the order of the king. Before every understanding, science, knowledge, there is always an obedience to be done. The thought must always be sacrificed to the obedience to every received order. The understanding of the truth revealed by the master occurs either while one obeys or after having obeyed. Rarely, one first passes by the way of understanding. Man owes every obedience to his Lord. If the Lord gives him a command, that command must be observed, as it is in the obedience to it the life of man is placed. If the command is disregarded, from life one passes into death and from abundance into deprivation. Today this truth is denied with either the words and the teaching and the deeds. Man has decided to live as he wants. He wants to have no bond with his Lord. No relation with his Creator, with his God. Man wants to be a creature without the Creator. Rather, he does not even want to be a creature of his God. He proclaims himself to be made by the chance, by circumstances, by a blind evolutionism. Man says to be the fruit of nothing. History testifies him, though, that if he breaks his bond with his God, his Creator, his Lord, life gives way to death, good to evil, justice to injustice, wisdom to foolishness, virtue to vice. Today this is the decision of man: not having other God above him. Man is God of himself.**

**Every gift of God is given so that it bears fruit, much fruit. When the gift of God bears no fruit, the responsibility is of man alone. God is highest and eternal justice. He never gives something to man that man cannot cultivate. He knows what we are made up of and what we can bear, do, operate. Why does the King orders the gold coin to be given to the one who has already ten? Because this man attested a not common ability with his commitment. He overcomes the second of five more coins. He knows his way. The king is sure, certain that in his hands the coin will produce a fruit. As one can notice, the king operates for knowledge, also historical and for argumentative knowledge. He has seen. He has ascertained. History attests and certifies. History is the trial of man. Without history, everyone can affirm all things on his own person. Then when one enters history, everything is put under light: goodness and wickedness, wisdom and foolishness, virtue and vice. Abraham can say to love God above all things. History testifies that he really loves him above all things. Jesus, too, can say to love the Father in all things. History attests that He loves Him even with the offering of his life. Of each gift received, one will have to give account. Not our words, but our deeds will attest for us. The deed is the justice for man. May the Mother of God help us enter the divine depth of the parable told to us by Christ Jesus.**