**TUESDAY NOVEMBER 30 – I WEEK ADVENT [C]**

**SAINT ANDREW THE APOSTLE**

**As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. He said to them, "Come after me, and I will make you fishers of men."**

**Jesus is walking by the sea of Galilee. He sees two brothers, Simon, called Peter, and his brother Andrew, casting a net into the sea. They were fishermen, indeed. No historical event is neutral for Jesus. Jesus lives every historical event of the will of the Father, manifested to Him by the Holy Spirit. Whoever walks in history without the Holy Spirit, either will turn the events into sin or will leave them in the condition of darkness and of sin. If the Christian – pope, cardinal, bishop, presbyter, deacon, confirmed, baptised, clergyman, clergywoman – distances himself from the Holy Spirit, separates from Him, does not grow in Him, since he does not liven it up, history remains in the death for him. This is his mission: filling himself with Holy Spirit, livening it up to the highest of his potentialities, meeting history, enlightening it with the light of the Spirit of the Lord, transforming it with the grace of Christ, leading it in the kingdom of heaven.**

**Today a lot of history comes in touch with the Christian. But it remains in his moral and spiritual death. The Christian is deprived of the Holy Spirit, the only Divine and Eternal Strength that can transform it. It is a dead contact for history. However, it is a contact of omission for the Christian. The Lord has sent history to him so that he received salvation from him, while it has actually been abandoned, left in its death. It is omission from the eternal responsibilities. It is right that everyone wonders. History is passing before me. Is it receiving a change of good by me? Is it illuminated by the light of Christ? Does one reveal it what its true hope is? What is its eternal vocation? No Christian might transform history if it does not transform itself in Christ, through the work of the Holy Spirit. The transformation of history is in the measure of our transformation. We turn ourselves into Christ, we transform for Christ.**

**Here is how Jesus transforms history: "He said to them: Come after me, and I will make you fishers of men." They were fishermen of lake. Jesus will make them fishermen of earth. I will make them fishers of men. They will fish man for the kingdom of heaven. It is righteous thing to reflect on the words of Jesus: “Come after me: I will make you fishers of men.” Coming is not temporary, of a period, for a phase of learning or of school. As it happened and it happens with all the other teachers. Coming after is a permanent action of the entire life on earth and also of the life in eternity. The disciple must come after the Teacher. He is disciple until he comes after. He no longer comes after the Teacher, he is no longer disciple. Since the moment of the call, the Teacher ahead, always ahead, and the disciple always after the Teacher, always after. The disciple must always follow the Teacher to hear what He says and to do what He does. As Jesus is eternal disciple of the Father, so the Christian will have to be eternal disciple of his Teacher, Christ Jesus. If he separates, even for a moment, from his Teacher, he is not disciple in that moment. The vocation of the disciples is double: it is vocation to be kingdom of God, but also vocation to be for the kingdom of God. Not only will they have to be kingdom of God in the splendour of his spiritual beauty, but they will also have to build it among men. They are special architects of the kingdom. They will have to show men its beauty but they will also have to build it with the gift of the Word, of grace, of the Holy Spirit. They will have to plant it in the heart of men becoming love of the Father, grace of Christ, communion of the Holy Spirit. Jesus gives them his own mission. However, they might never live out of Him, without Him, but always for Him, with Him, for Him. The mission is one, and it is that of Jesus and it is of Jesus. Jesus will have to live it among them, putting these ones their entire body, their spirit, their soul at his disposal. Everything belonging to them will have to be handed over to Jesus so that He makes the perfect instrument, as his body is perfect instrument.**

**Let us read the text of Mt 4,18-22**

**As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. He said to them, "Come after me, and I will make you fishers of men." At once they left their nets and followed him. He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, and immediately they left their boat and their father and followed him.**

**Now Jesus is no longer alone. Simon and Andrew are with Him. They are walking on the shore. Jesus sees other two brothers, James, son of Zebedee, and John his brother, that in a boat, with their father Zebedee, were mending their nets. These brothers are called, too. But they are not alone, as Simon and Andrew. They are with their father Zebedee. Jesus says nothing to the father. He only speaks to the sons. It is as if their father did not exist for Jesus. God takes what He wants. We may say that the call is like death. When it comes, it does not ask anyone for the permission, neither the father, nor the mother, neither the brothers nor the sisters or any other relative. He comes, enters, takes and goes. Thus is Jesus. Free like death. Thus is the called one. Free like in death. But even after the call, the called before God must be free as a corpse. He will always have to let himself be led by God.**

**The Christian, the presbyter, the bishop, the pope is sent by Christ in the world to perpetuate his life. How will the envoy pope, bishop, presbyter, Christian to make Christ credible? By making himself credible. As Jesus made credible the Father by making himself credible as envoy of the Father, as every envoy of Christ Jesus must make Christ credible by making himself credible as true envoy of Jesus the Lord. The first form of credibility is the perfect obedience to the Word of Jesus the Lord. Living the entire Word of Christ in the same way as Christ lived the entire Word of the Father, the disciple of Jesus makes the Word he proclaims true. His testimony is essential so that the other may believe not in Christ, but in the disciple of Christ.**

**Every disciple of Jesus is obliged to imitate his Teacher. For this reason, he must show his truth to every other man. But his truth must be that of Christ the Lord, in the same way as the truth of Christ the Lord was truth of the Father. As the life of Christ was the life of the Father on our earth, so the life of the Christian must be life of Christ. It is by showing his truth that the other knows Christ, as at the time of Jesus the Father was known by his truth shown entirely by Christ the Lord. It is not by saying the Gospel that one remembers the Gospel. One recalls the Gospel by making it become our historical, concrete, daily life. One shows it by saying it, one says it by showing it. It has been the life of Christ Jesus, it will have to be the way of each of his disciple. Living three years with Christ and seeing each of his truth, the disciples might show Christ tomorrow. They know Him by direct vision. But every Christian must be direct vision of Christ Jesus for every other man. Either we do “evangelization” in the way of Christ or, at the end, everything will be thought as a wonderful philosophy or even an ideology. May the Mother of Jesus come to our rescue. May She teach us the way of the true discipleship.**