**TUESDAY DECEMBER 14 – III WEEK OF ADVENT [C]**

**When John came to you in the way of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not later change your minds and believe him.**

**Now Jesus tells them – namely to the chief priests and to the elders of the people – a parable. It is the parable of the father and of his two sons. "What is your opinion? A man had two sons.” This is the familiar condition of the father. The father comes to the first and says: 'Son, go out and work in the vineyard today.' The father expresses his will to the son. He wants him to go and work in his vineyard. It is legitimate command, as it is the command of the father toward the son. The relation between the father and the son is true if it is founded on obedience. This relation is founded on the forth commandment. Honour thy father and thy mother. Honour, before being respect, is obedience. It is listening of their will.**

**The son replies that he has no will to go to work in the vineyard. The reply is clear manifestation of a relation of insubordination. The son wants to be free and independent in his decision. He receives no command. Then, however, he repents of this reply, of this manifestation of will opposite to that of the father and goes and work in the vineyard. In our faith, repentance is essence, together with conversion and forgiveness. If we take away these three essences from our faith – repentance, conversion, forgiveness – the faith according to the Scripture dies. The God one worships is an idol. Even the Gospel – without these essences – is a book without its truer and deeper truth.**

**The father comes to the second son and gives the same order. He replies with a loud and clear Yes, sir. Then he did not go. Even the will of man is essence, substance, truth of our faith. God placed the present and the future, both in time and in eternity, in the will of man. Before man, God puts life and death, truth and falsity, paradise and hell. Then man will choose where to lay his hands. If we deprive man of the will, we no longer have the man according to God. We have a man according to man. We have a non-man. God never takes away the will to man. He always treats and respects him as man. The will to orientate his life toward good or toward evil is of man.**

**However, man should know one thing. Once he has chosen, he must also bear the consequences of what he chose. If he chooses the tree of death, he will not gather the fruits of life. If he chooses the way of perdition, he will not go to paradise. Today, man wants to use his will as he pleases, then he would like to gather fruits of good, though. If he chooses imprudence, he will gather death. If he chooses prudence, he will gather life. Every choice produces a fruit. The future of humanity can depend on one only choice. Even the eternity of paradise or of hell depends on the choice of man. Today, instead, one allows man to do any choice, assuring the eternal life for him. This man who does not go to work in the vineyard not only disobey the father. He leaves the vineyard uncultivated. When one goes to gather grapes for the harvest, one will find little grape and one will find that little devoured by disease agents.**

**Let us read the text of Mt 21,28-32**

**"What is your opinion? A man had two sons. He came to the first and said, 'Son, go out and work in the vineyard today.' He said in reply, 'I will not,' but afterwards he changed his mind and went. The man came to the other son and gave the same order. He said in reply, 'Yes, sir,' but did not go. Which of the two did his father's will?" They answered, "The first." Jesus said to them, "Amen, I say to you, tax collectors and prostitutes are entering the kingdom of God before you. When John came to you in the way of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not later change your minds and believe him.**

**Now Jesus explicitly asks the chief priests and the elders of the people: “Which of the two did his father's will?" The reply is immediate: "The first." First, he said no. Then he repents. He goes to work in the vineyard of the father. To the first no, a yes of commitment, of sacrifice, of faithfulness, of work follows. The father rejoices for his son seeing him working in the vineyard. God does not rejoice of the death of the one who dies. He rejoices when one converts and enters life. Now Jesus speaks again in a direct way to the chief priests and to the elders of the people: "Amen, I say to you, tax collectors and prostitutes are entering the kingdom of God before you.” They enter before for their conversion, their return to the Law of the Lord, their faithfulness to the Commandments. First, they were without the Father. Now they are with the Father.**

**Chief priests and elders of the people are the second son, though. John came to you in the way of righteousness and you did not believe in him. When a prophet comes, he comes since everyone needs him. He comes on behalf of the lord. The tax collectors and the prostitutes believed in him, they repented. Now they are in the vineyard of God to work according to justice and truth. They do not enter before you as sinners, but because they repented, they converted, they are working. On the contrary, you have seen these things, but then you did not even repent so as to believe in him. A prophet does not come for a category of people. He comes for each person. He comes for all the people of God. The prophet is universal voice.**

**Before a prophet – and John is a true prophet – every person is obliged in conscience to take the right decision that is that of listening to his voice. No one can impede to another person to listen to the Word. Anyone, in any way, with words and works, hinders or impedes or separates from listening of the true Prophet is eternally responsible before God and history. The true prophet is true Word of God and must always be listened, by everyone.**

**The one who must discern if a prophet is true or false is obliged before God to utter a discernment according to truth. Personal reasons, of the heart or of other hearts must never intervene in his discernment. This is the sin of the chief priests and of the elders of the people: wanting, at any cost, not for reasons of objective truth, but for reasons of pure subjectivity, to kill Christ, the true Prophet and the true Christ of God.**

**One truth must be proclaimed on whom is charged with operating a judgement of truth about history events. History events are also the prophets and the people sent by the Lord. Whoever must judge, discern, pronounce himself about the truth or the falsity of history, namely if it is from God or from men, is obliged to be, he, all of God and from God. If he is not of God and all from his Holy Spirit, the judgement will be according to the world and not according to God. Every judgement reveals, first of all, the moral qualities of the judge. A corrupted judge gives false, unrighteous, unfair judgements. With these judgements, he stains himself with every tear shed by those who are unfairly condemned because of his evil, of wickedness, of the dishonesty of his heart, of the superficiality or of artificiality of his investigation. When there is no fear of the Lord in the heart, one will always give unfair judgement. Every unfair judgement needs to be restored, otherwise there is no forgiveness before the Lord, neither today nor ever, neither on earth nor in eternity. The Lord cannot have the one who does not restore the injustices of his unfair judgement come back in his justice. The consequences of an unfair judgement can darken an enormous quantity of light and leave all earth in a darkness of sin and of death. The unfair judge is also responsible of this darkness. Because of his unfair action, he turned off the light, not for a single person, but for the entire world. This sin, too, must be considered. Elders of priests and chief of the people, by judging John the Baptist a possessed, not having believed, have prompted the people with their false judgement to stay away from a divine source of true light. May the Mother of God come to our rescue. May She not let us fall into judgements fruit of our sin.**