**SATURDAY JULY 23 – XVI WEEK O.T. [C]**

**SAINT BRIDGET PATRON OF EUROPE**

**Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned.**

**Now Christ anticipates the revelation of his heart that He will soon show in all its fullness in the prayer He will turn to the Father. He wants He and his Apostles, He and his Disciples, to be one only thing, as He and the Father are one only thing. But He wants them to be one only thing in the only thing that He and his Father are: “I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, and everything of mine is yours and everything of yours is mine, and I have been glorified in them. And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. But now I am coming to you. I speak this in the world so that they may share my joy completely. I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world. I do not ask that you take them out of the world but that you keep them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth. Your word is truth.**

**As you sent me into the world, so I sent them into the world. And I consecrate myself for them, so that they also may be consecrated in truth. "I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them. (cf. Jn 17,1-26). Between Christ and the Father, in the Holy Spirit, there is not only a unity of will, heart, obedience. There is infinitively more. There is a unity of nature. The Father and the Son subsist, in the unity of the Holy Spirit, in the only divine and eternal nature. Becoming the disciple true body of Christ, he, too, becomes participative of the divine nature and this is the unity, the “only thing” that Christ asks the Father for each of his disciple. Since this participation of the divine nature and becoming body of Christ are fulfilled only in the Baptism, and every day it is enlivened, reinforced, intensified in the Sacrament of the Eucharist, those who deny the Baptism today – both through explicit and implicit ways, fruit of the foolishness and of the ignorance governing the heart of the Christian, becoming a dried branch and no longer vivified by the Holy Spirit – declare the prayer of Christ void, declaring his desire and his heart void. No one who is vivified by the Holy Spirit will declare one only Word of Jesus void. Whoever declares even one only Word of Jesus void certainly does not speak in the Holy Spirit. He speaks from the heart of the prince of the world.**

**Let us read the text of Jn 15,1-8**

**"I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and everyone that does he prunes so that it bears more fruit. You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples.**

**Between the true vine and the branches not only does one live a deep mystery of unity. Moreover, one should add that the true vine bears through its branches. If we say that the baptism is not necessary, we say nothing but that the branches are useless for the true vine and that the true vine can remain with no branches. Since the branches are the ones that bear, without the branches the true vine remains with no fruit. It is a useless vine to the heavenly Father and men. Here is why the disciple of Jesus must always speak from the Holy Spirit and never from his thoughts. Always from the heart of the Father and never from his heart. Always from the purity of the Gospel and never from a tainted, transformed, modified, torn to shred. Either one becomes branches of Christ and one becomes only through the Baptism, or the true vine cannot bear any fruit. One preaches the Gospel, one invites to conversion, one asks for the faith in Christ, one lets himself be baptized, one becomes branches of the true vine, the vine can bear much fruit. Mother of Jesus, give us a most pure faith.**