**14 AUGUST – XX WEEK O. T. [C]**

**From now on a household of five will be divided, three against two and two against three**

**The choice of following Jesus forces to follow Jesus always. One follows Jesus walking in his truth, going forth from faith to faith, obeying his Word, listening to his Voice. The choice is of each single person. To the person who chooses Him, Jesus demands the denial of himself, namely He demands the abandonment of his thoughts to take and walk with the thoughts of God. Now we know that the thoughts of God are not the thoughts of men and that the ways of God are not the ways of men. We also know that the distance between the thoughts of God and those of men is greater than the distance between the east and the west. If the one who must follow Jesus has to deny his thoughts, might he ever walk with the thoughts of another creature, Satan or man? Here is where the division or the separation arises. Thoughts of the world, of the creature and thoughts of God walk on two parallel ways and in opposite way. The thoughts of God walk toward the light. The thoughts of men walk toward the darkness. The thoughts of men walk toward the death. Those of God toward life. The fact that many disciples of Jesus are governed by the thoughts of man is attested by all his choices of death. One kills he life already conceived. One deprives himself of the life in its terminal state. One kills family with the divorce. One kills it without even constituting it. One kills it substituting the family according to nature with the nature according to the feelings that take their strength from the Gehenna of the eternal fire. One kills the Church declaring the grace and the truth of salvation useless. One kills the Gospel depriving it of its value of Eternal Law.**

**One kills the sacraments, for they are considered no longer necessary to create one’s own conformation to Christ Jesus. One kills Christ for one wants Him to be as all the other men, without any divinity, any holiness, any revelation, any Word. One kills the Blessed Trinity with the worship of a unique God for everyone, a God, though, with no Law, no Word, no Will, no Scripture, no Commandments, no life, as it is a fictional invention of some Christians. One kills the Church for it is no longer the visible light of Christ Jesus, sent to the world to enlighten people. Before these thoughts of death, the disciple of Jesus must walk in the light of the Lord. He will be separated from all those who walk in an opposite and contrary way. It is a forced choice for the one who wants to reach the eternal kingdom. Nevertheless, this separation between light and darkness, life and death will be consumed in the eternal separation between the two kingdoms: that of the light and that of the darkness. Today this truth, too, was killed, though. One preaches, one announces, one teaches from many sides that God’s mercy in the end will absolve every evil and He will receive in his bosom of light and of eternal joy. We can well say that so far the thought of the world is governing the heart and the mind of many disciples of Jesus.**

**Let us read the text of Lk 12,49-53**

**"I have come to set the earth on fire, and how I wish it were already blazing! There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! Do you think that I have come to establish peace on the earth? No, I tell you, but rather division. From now on a household of five will be divided, three against two and two against three; a father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law."**

**Today the Christian, too, is building the incivility of death and this incivility in our time is reaching limits considered unbeatable until yesterday. This incivility has decided that the destruction of the own human nature, both in the difference of genre and of species. One wants the natural equality with no distinction of nature. One wants the social equality with no difference of virtue and of vice, of commitment and of non-commitment, of sacrifice and of non-sacrifice. One wants the religious equality with no difference among gods, non-gods, moral, non-moral, holiness, sin, righteousness, unrighteousness, truth, falsity, goodness, wickedness. A man and a dog are the same thing. A man can create the family with the dog and the animal forced to create the family with the man. One forces man to change his nature, for it must adapt itself and take all the vices of man. This equality is he fruit of darkness, not of light. The Lord has made man distinguishing him from every other being created by Him. He created the difference of genre. He created the family according to nature. He created the man so that he walks on the way of good, of light, of righteousness, obeying each of his command. This is the separation that Jesus has come to create. He showed men the true, perfect, unchangeable thought of the Father. Whoever walks in this way will necessarily be separated from those who want to go through the ways of darkness and of death. The choice is of man, but also the consequences are of man. Instead, one wants no consequences. Whoever has chosen Christ is forced to walk before Him, obeying each of his Word. One does not impose the Gospel, one chooses it. In the faithfulness to the choice is the eternal life of the eternal kingdom. Mother of God, Angels, Saints, convince men that each choice has eternal consequences.**