**WEDNESDAY AUGUST 31 – XXII WEEK O.T. [C]**

**But he said to them, "To the other towns also I must proclaim the good news of the kingdom of God, because for this purpose I have been sent."**

**Jesus finds himself before two wills: the will of the crowd who want to prevent him to leave them and the will of his Father who asks him to leave that place and to go somewhere else to preach the good news of the kingdom. Whom does Jesus obey? The will of the Father. If even all the Angels of heaven, all the Saints of paradise, all the men of earth were before Him to ask Him for the same thing and his Father asks him otherwise, He would always obey the will of his Father. How far does the obedience of Jesus to his Father reach? Until the death and the death of cross. Today there is a lot of talk about obedience. Should one obey? Should one not obey? When does one have to obey? When does one not have to obey? Let us immediately say that the obedience of every man is to God, to the truth, to the faith, to the righteousness, to the love, to the mercy, to the piety, to the light, to the compassion, but all things always governed by the will of God, brought to us in his Holy Spirit. Then, the matter is not whether obeying or not obey is right, whether disobeying, refusing to do the received command is good. If we deal with the matter following an atheist anthropology, we have a result: every man is only a man. If it is convenient for man, one obeys. If it is not convenient, one does not obey. Anthropology is atheist, and atheist is the one who decides to obey or to disobey. Instead, if we deal with the matter following a theological anthropology, we must pay attention to the authors we choose. Certainly, an author who has declared the entire thought of God void in the name of his thought, as it is contained in the divine revelation, cannot be considered as a teacher for our argument. If the thought of man is a thought disagreeing with the thought of God, it cannot certainly be taken as a way to discern the truth or the falsity of our obedience. A matter of pure methodology.**

**However, there is a universal obedience dealing with every disciple of Jesus. This obedience does not only oblige the plebeian, the governed, the slaves of the religion, it also obliges the nobles, the learned, the enlightened, the chosen, the teachers. This obedience also obliges those who refuse for any reason to obey a command given to them by men. This obedience always obliges, it obliges everyone. This obedience obliges not to condemn, not to bear false witness, not to give fearless judgement about people, not to utter any calumny, not to darken the name of any man, not to judge, for the judgement only belongs to God. This obedience obliges not to resist the evildoer, to turn the other cheek, to take the cross and let oneself be crucified, in order to remain in the Holy Law of our God. This obedience obliges not to say falsities against my neighbour. Not to be violent, neither with the word. This obedience obliges me so as to let my yes means yes if it is yes, and my no means no if it is no. For anything more is from the evil one. This obedience obliges me to have an always evangelic behaviour in each of my thought, word, deed. A disciple of Jesus can never withdraw his obedience from the Gospel, if heaven and earth fell down, if he had to offer his life in holocaust on the altar of his faithfulness to the Word of our God and Lord. From the disobedience to the Gospel one must and can never speak about the true or false obedience of a brother. Only from the obedience to the Gospel one can righteously evaluate if one obedience is according to the Gospel or if it is not according to the Gospel. Before a conscience, there is only the Holy Spirit and the Father of heaven, there is only the Word of God and the Gospel of Jesus.**

**Let us read the text of Lk 4,38-44**

**After he left the synagogue, he entered the house of Simon. Simon's mother-in-law was afflicted with a severe fever, and they interceded with him about her. He stood over her, rebuked the fever, and it left her. She got up immediately and waited on them. At sunset, all who had people sick with various diseases brought them to him. He laid his hands on each of them and cured them. And demons also came out from many, shouting, "You are the Son of God." But he rebuked them and did not allow them to speak because they knew that he was the Messiah. At daybreak, Jesus left and went to a deserted place. The crowds went looking for him, and when they came to him, they tried to prevent him from leaving them. But he said to them, "To the other towns also I must proclaim the good news of the kingdom of God, because for this purpose I have been sent." And he was preaching in the synagogues of Judea.**

**When one is in the Gospel, every conscience is enlightened by the Holy Spirit and one immediately puts his act of faith. He accepts the obedience as true voice of the Holy Spirit and not as a voice coming from men. If we do not have this ability of the Holy Spirit to distinguish a voice coming from earth and a voice coming from heaven, then we again attest – as the Apostle Paul says – we act according to the natural man, abandoned to his only strengths. The spiritual man has not only grown in us, we have neither make it be born. Seeing a world armed with false words which says to be salt of earth and light of the world, scares. If then one thinks that this world with these weapons thinks to convert every man, then fear is even greater. One speaks and acts from out of the Gospel. To proclaim the Gospel one must first live the Gospel. The false words are not weapons of conversion. They are the anti-Gospel. With the anti-Gospel, no one can never be converted to the Gospel. Mother of God, give us your own obedience to the Word of God.**