**11 SEPTEMBER – XIV SUNDAY O.T. [C]**

**While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him.**

**In the revealed religion – it is the religion that is founded on the faith according to its purest truth contained in the Old and in the New Testament – there is no greater sin than that: excluding the heart of God from it substituting it with one’s own heart, the thought of God and his will with one’s own thought and one’s own will. The heart of God is rich in piety, compassion, mercy, eternal love for man. God is never tired to love man. He is never tired to forgive him. He is never tired to receive him. He is never tired to show him the way of life and of salvation. The heart of man, in which the heart of God does not dwell, is a wicked heart, often evil too, most times it is also filled with hatred and with envy against the brothers. He understands nothing about the mercy and the goodness of his Lord and God. The complaint against God because of his eternal love is the fruit of the wicked heart. The one who complains against God not only attests not to know the Lord, he also reveals that he does not want to know Him, either. It is a heart who insists in his ways and this is why he refuses the ways of the Lord. Not one only way, but all the ways of salvation that the Lord always shows him.**

**Let us read the text of Lk 15,1-32**

**The tax collectors and sinners were all drawing near to listen to him, but the Pharisees and scribes began to complain, saying, "This man welcomes sinners and eats with them." So to them he addressed this parable. "What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? And when he does find it, he sets it on his shoulders with great joy and, upon his arrival home, he calls together his friends and neighbors and says to them, 'Rejoice with me because I have found my lost sheep.' I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance. "Or what woman having ten coins and losing one would not light a lamp and sweep the house, searching carefully until she finds it? And when she does find it, she calls together her friends and neighbors and says to them, 'Rejoice with me because I have found the coin that I lost.' In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents." Then he said, "A man had two sons, and the younger son said to his father, 'Father, give me the share of your estate that should come to me.' So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers."' So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began. Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, 'Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.' He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, 'Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.' He said to him, 'My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.'"**

**The older brother of the Parable is without the father. He does not listen to his voice. He does not know his heart. He does not think with his thoughts. Being without the father, he is also without the brothers. While the father insistently speaks to the son saying to him that the one who has come back is his brother and not a stranger, the son replies that the one who has come back is his son, not his brother. A relation without the father and without the brothers is the corruption beyond which one can never go. Today this is what we want to do: excluding the Father and his thought, removing Christ and his grace, eliminating the Holy Spirit and his truth and build a universal brotherhood among men. If this were possible, one would declare the faith in Christ Jesus and in any other God a useless faith. What is the use of faith, if the nature is capable of going beyond the own faith? May the Mother of God and our Mother help us bring the faith in Christ in its highest truth. Without Christ, our older brother, there is no brotherhood among men.**