**MONDAY SEPTEMBER 26 – XXVI WEEK O.T. [C]**

**"Whoever receives this child in my name receives me, and whoever receives me receives the one who sent me. For the one who is least among all of you is the one who is the greatest."**

**The human thoughts make the disciples argue; they now wonder about which of them is the greatest. When one does not have the thoughts of God, these arguments are the life of man, his history, his present and his future. Instead, when one has the thoughts of God into heart, one knows the origin of the true greatness that is not in the relation with men, but with God. The true, authentic greatness is with God and in the closeness with Him. God is the only great, the divine, the almighty, the immense, the sovereign, the most high. The closer one is to Him and the greater, elevated, divine, almighty, immense, sovereign one is. One is close to God in the measure in which one fulfils his will. The more his will grows in us, the more a man becomes great before God, is elevated in holiness and in humanity. The true greatness for Jesus is the service. When one becomes servant of God, and one is in the fulfilment of his will, there is immediately another relation with men. The relation comes from the will of God over us in relation to the brothers. The will of God that each of us must fulfil is in giving the brothers the gift of God. Knowing what the Lord has given each of us to give it to the brothers and living this mission fully and daily makes our true greatness. We are great for we are servants of God, his administrators, who dispense his gifts and his mercy, his great for we have given our life to God so that He fills it with his mercy for the good and the salvation of humanity. This is the true, authentic greatness of man. In the greatness according to God, the confrontation and the relation with the others, with the brothers lacks. We are not great because we relate with the brothers; we are great if we obey God. It is righteous to put a second truth on the lampstand of every heart. Jesus takes a child and puts him as a figure, an image of true acceptance. Rather, He says "Whoever receives this child in my name receives me, and whoever receives me receives the one who sent me.” The child is the one who can give us nothing. One must give everything to the child. One must serve the child in all things. Thus is Christ Jesus and thus is his Father. They call us to put ourselves to their total service for the kingdom of heaven, for the Gospel, to serve the grace, the truth, the eternal life. In this service we must expect nothing by the world, not honours, not gratitude, nor prestigious places. We must only expect persecutions, mistreats, courts, scourges, every martyrdom and ever cross. What has Jesus received by the world? Only persecutions. What has He given the world? All Himself. In the gift of all Himself, He spared neither a drop of his blood. Rather, He has even given us his body to eat and his blood to drink, so that his life was our life. So great is the gift of Christ Jesus for the entire humanity. He has given everything. He has received the crucifixion.**

**Let us read the text of Lk 9,46-50**

**An argument arose among the disciples about which of them was the greatest. Jesus realized the intention of their hearts and took a child and placed it by his side and said to them, "Whoever receives this child in my name receives me, and whoever receives me receives the one who sent me. For the one who is least among all of you is the one who is the greatest." Then John said in reply, "Master, we saw someone casting out demons in your name and we tried to prevent him because he does not follow in our company." Jesus said to him, "Do not prevent him, for whoever is not against you is for you."**

**Who can do the good in the name of Jesus, who must do it? For the disciples, those who had a physical contact with Jesus. The one who does not have this physical contact cannot do the good in the name of Jesus. To this one should one prevent to do the good in the name of Jesus. The disciples think this way and they do that. They say it to the Teacher, giving reason of their behaviour. Jesus is of a completely different view. The physical closeness is not necessary, the spiritual closeness if enough. There is then another practical reason: the one who does the good collaborates with them, he is an ally of them, one who works for the same cause. He cannot be against them. A reply that finds its origin in the divine and eternal wisdom delivering man from belongings, from closeness, and seeing in the good in itself the last reason of the good and the motivations justifying it and making it doable, also in the name of the Lord. The disciples can rest assured forever. From this moment on, the will not have to prevent anyone from doing the good, for everyone can do the good in the name of the Lord, as long as it is true good, that is always destruction of the kingdom of evil. However, this does not mean that we must leave our brothers in the incomplete truth. From the incomplete truth, we must bring them into the fullness of the truth and it is fullness of truth when we lead these brothers of ours who do the good in the name of Christ Jesus to become true body of Christ Jesus. The perfection of man is in becoming life of Jesus. In becoming life of Christ Jesus, one not only performs miracles in his name, but he shows every man the fullness of the light and of the truth, of the grace and of the eternal life that are in Christ and that dwell in his bosom. Delivering a man is not salvation yet. Leading a man in Christ, this is true salvation. May the Mother of Jesus help us so that with our faithfulness to the Gospel we may lead every man to Christ, making him become true body of Christ. It is the fullness and the truth of salvation, of redemption, of eternal life.**