**TUESDAY SEPTEMBER 27 – XXVI WEEK O.T. [C]**

**When the disciples James and John saw this they asked, "Lord, do you want us to call down fire from heaven to consume them?" Jesus turned and rebuked them, and they journeyed to another village.**

**Jesus knows that the time is about to be fulfilled; in some days He will have to be taken away from the world. He knows the will of God about Him and with He decisively goes toward the place of its fulfilment. Jerusalem is the place where He will have to be immolated for the salvation of the world, Lamb of God, victim and sacrifice for the sin. Noteworthy, the determined will of Jesus in taking the journey toward his end. He decisively shows readiness of will, but also promptness of execution. Jesus proceeds toward his way without hesitation, vacillation, without doubts or anything else. The will of God is his life, his living and his dying. This firm and decisive will is already contained in the Psalm, thus resumed and highlighted by the Letter to the Hebrews: “For this reason, when he came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me; holocausts and sin offerings you took no delight in. Then I said, 'As is written of me in the scroll, Behold, I come to do your will, O God.'" First he says, "Sacrifices and offerings, holocausts and sin offerings, you neither desired nor delighted in." These are offered according to the law. Then he says, "Behold, I come to do your will." He takes away the first to establish the second. By this "will," we have been consecrated through the offering of the body of Jesus Christ once for all.” (Heb 10,5-10).**

**To reach Jerusalem, Jesus wants to the take the shortest way, he intends to go through the Samaria and this is why He sends some messengers ahead of Him to prepare and pave the way. Between the Samaritans and the Jews, the relations were very difficult. This is showed by this refusal to welcome someone who was directed toward Jerusalem. Men always build barriers, wall of religion, of politics, of economy, of various interests, even walls of indifference, of non-knowledge of the other, of refusal, of thought, of stubbornness. Where he dwells, he immediately builds a mighty barrier that becomes obstacle and division of man against man, of population against population, of kingdom against other kingdom. In the request of James and John, there is a profession of faith in Jesus true prophet of God. Elijah had asked, on the foundation of his prophetic call, the fire to descend from heaven and devour those who were seeking it and this twice. The disciples of the Lord would want Jesus to behave in the same way as Elijah, to visibly manifest his being prophet, to declare Himself to the world in his identify with methods already known and experimented in the history of the Ancient Israel. However, Jesus is not Elijah, nor one of the Old Prophets. He has not come to restore the old things. He has come to create new things, and the first thing among the new things to create is the heart of man, that must be patient, rich in mercy and in forgiveness, righteous, holy, compassionate, friend of men, capable to pray and to beg for piety for the others by the Lord. This is why Jesus rebukes his disciples. He teaches us all that we live, after his coming, in the New Testament, that methods and forms of the Old are by now obsolete, no longer useful, nor suitable for the building of the kingdom of God on this earth.**

**Let us read the text of Lk 9,51-56**

**When the days for his being taken up were fulfilled, he resolutely determined to journey to Jerusalem, and he sent messengers ahead of him. On the way they entered a Samaritan village to prepare for his reception there, but they would not welcome him because the destination of his journey was Jerusalem. When the disciples James and John saw this they asked, "Lord, do you want us to call down fire from heaven to consume them?" Jesus turned and rebuked them, and they journeyed to another village.**

**After Jesus died for everyone on the cross to expiate each of our sin, the disciple of the Lord will have to show everyone the piety and the compassion of his Teacher, they will have to show the world that there is another way to relate and that the truth of Jesus and of his being the Prophet of the Most High is manifested in a holy, righteous, pure way: with forgiveness, mercy, holiness, all things arising from the new heart that the Spirit of Jesus will create in us, if we ask Him with faith and with a lot of love. To go to Jerusalem, there is not one only way. There are many ones. When man puts an obstacle on our path, one can avoid the obstacle, passing through another way. The true disciples of the Lord will always have to seek a way of peace, never of opposition, never of war, never of conflict. Conflict, war, opposition cannot dwell in the heart where Jesus reigns: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil. When someone strikes you on (your) right cheek, turn the other one to him as well. If anyone wants to go to law with you over your tunic, hand him your cloak as well. Should anyone press you into service for one mile, go with him for two miles. Give to the one who asks of you, and do not turn your back on one who wants to borrow.” (Mt 5,38-42). If in the heart conflicts and wars rule, it is sign that the heart is still of stone. May the Mother of Jesus obtain for us the grace to live with a heart of flesh always.**