**09 OCTOBER – XXVIII SUNDAY O.T. [C]**

**Jesus said in reply, "Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?" Then he said to him, "Stand up and go; your faith has saved you."**

**Jesus lives in a religious structure always respected by Him with true treat of the mind and the heart, with most pure obedience. However, He has never removed his obedience to one only Word of his Father. He has always helped men to obey according to fullness of truth and of love, though. Obeying the falsity does not give life. Teaching the Word of God inserting many falsities in it and asking the obedience to the inserted falsities is not of the men of God, it will never have to be of the ministers of the Word. As the Word comes from God, so also his truth comes from God. One obeys the truth that is in the Word, not certainly the Word emptied of its divine truth. From the Old Testament, we know that at those times the Priest was the one who had to ascertain if a man was suffering from leprosy and the Priest was always he who had to verify if leprosy had disappeared from his body. With leprosy, one was expelled from the community. If one healed from leprosy, one was accepted by the community again: "The one who bears the sore of leprosy shall keep his garments rent and his head bare, and shall muffle his beard; he shall cry out, 'Unclean, unclean!' As long as the sore is on him he shall declare himself unclean, since he is in fact unclean. He shall dwell apart, making his abode outside the camp.” (Lev 13,45-46). The Chapter XIII of Leviticus dictates the norms for the ascertainment of leprosy and for the expulsion from the community. The Chapter XIV, instead, orders what must be done for the purification of the leper healed from his illness. Everything, before and after, was entrusted on the Priest. This is why Jesus orders the lepers to show himself to the Priest.**

**This order of Jesus is true promise of healing. One does not go to the Priest to show himself as a leper. One goes to be seen as healthy, healed. The lepers leave Jesus to obey his command and along the way they are purified. Nine of them continue in the obedience to the order given by Jesus. One interrupts the obedience. Then it is good to ask: when is it right to interrupt the obedience and when must it be fulfilled? For a true answer, one needs to make a distinction between the ritual law and the moral law. The moral law is what adheres to the ten Commandments. To this law one must always obey. It must never be withdrawn. However, there is a second distinction to be made: the commandments to the negative must be observed always and forever, with no withdrawal of obedience, never. The commandments to the positive (III and IV) always oblige, but not forever. One must always materially help the parents. However, if one is in poverty or in sickness, the obligation ends. Thus also not always can one observe the sabbath according to the prescriptions of the law. Certainly not for will, but for the physical conditions of the one who must observe it. We know that Jesus has dispensed all the missionaries of the Gospel from the material observance of the fourth Commandment. Parents are entrusted on the Providence of God.**

**Let us read the text of Lk 17,11-19**

**As he continued his journey to Jerusalem, he traveled through Samaria and Galilee. As he was entering a village, ten lepers met (him). They stood at a distance from him and raised their voice, saying, "Jesus, Master! Have pity on us!" And when he saw them, he said, "Go show yourselves to the priests." As they were going they were cleansed. And one of them, realizing he had been healed, returned, glorifying God in a loud voice; and he fell at the feet of Jesus and thanked him. He was a Samaritan. Jesus said in reply, "Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?" Then he said to him, "Stand up and go; your faith has saved you."**

**Man always needs the wisdom of the Holy Spirit to know when the observance of the ritual Law can be postponed and delayed. In the parable of the Good Samaritan, we notice that neither the priest not the Levite postpone the obedience to the ritual law. A man can even die. The law must be observed. Serious mistake. First comes the man to save, then every ritual law. First comes Christ to inform of the received miracle so that He may absolve his moral duty to thank the Father for the grace He has granted. Then, after Christ has been informed, one can turn back to the obedience to the ritual law. Before a world to save, moral obligation, and a corpse to bury, ritual obligation, one will have to obey the moral obligation. The salvation of a soul comes before every rituality. Jesus has always taught this holy truth. This does not mean that the ritual law be with no value. It demands. One must obey it. If the obedience to the ritual law contrasts with the moral law, one must always postpone the obedience to the ritual law and prefer the obedience to the moral law. This leper who comes so that Jesus gives praise to the Father for the granted miracle, lives the perfect moral law. Now that Jesus has blessed the Father, he will be able to resume the obedience to the ritual law and show himself to the Priest so that he declares him healed from leprosy and included in the community of men again. May the Mother of Jesus obtain for us the grace to always dwell in the most pure faith in the Gospel.**