**MONDAY OCTOBER 24 – XXX WEEK O.T. [C]**

**"Hypocrites! Does not each one of you on the sabbath untie his ox or his ass from the manger and lead it out for watering? This daughter of Abraham, whom Satan has bound for eighteen years now, ought she not to have been set free on the sabbath day from this bondage?"**

**Christ Jesus, full of Holy Spirit, acts with wisdom of Holy Spirit. In every moment He knows what work to fulfil with the greatest prudence that the Spirit of the Lord in him suggests. Without the Spirit of God, our mercy will always be according to the flesh, never according to the needs of the heavenly Father, never according to his command of love. It will be a mercy that neither redeems nor saves. Only a holy mercy attracts hearts to God, leads them to Him. It makes them believe and hope in his love. The true mercy can only be work of God in us among his Holy Spirit. The true mercy is not a motion that arises from our heart. It must be most pure obedience to God’s will and it is obedience if it happens in the respect of the ministry, of the mission, of the spiritual gifts with which the Lord has enriched us. In God there might never be contradiction among mission, ministry, spiritual gift, mercy, charity, love, work of holiness. If God has created a tree so that it bears a fruit, he can ask this tree to bear another one. Therefore, if he has created the Presbyter so that he bears the fruit of the gift of grace and of truth, he cannot ask him to bear other fruits.**

**Let us read the text of Lk 13,10-17**

**He was teaching in a synagogue on the sabbath. And a woman was there who for eighteen years had been crippled by a spirit; she was bent over, completely incapable of standing erect. When Jesus saw her, he called to her and said, "Woman, you are set free of your infirmity." He laid his hands on her, and she at once stood up straight and glorified God. But the leader of the synagogue, indignant that Jesus had cured on the sabbath, said to the crowd in reply, "There are six days when work should be done. Come on those days to be cured, not on the sabbath day." The Lord said to him in reply, "Hypocrites! Does not each one of you on the sabbath untie his ox or his ass from the manger and lead it out for watering? This daughter of Abraham, whom Satan has bound for eighteen years now, ought she not to have been set free on the sabbath day from this bondage?" When he said this, all his adversaries were humiliated; and the whole crowd rejoiced at all the splendid deeds done by him.**

**God’s mercy is not exhausted in one only work, but it is the communion of many ministries, many spiritual gifts, many missions. There is communion if there is respect of the spiritual gift, of the ministry, of the mission not of the others but ours. The true mercy begins when everyone asks for the respect of what God has done of Him, the respect of the ministry and of the spiritual gift that the Lord has entrusted him. Demanding respect is the beginning of mercy. Not demanding respect is absence of true mercy. A presbyter can even deal with the body of his brothers. His is a vain mercy, though. His mercy is vain for he subtracts time to true mercy, to that toward the spirit and the soul, whose benefits will also be on the body. He neglects the true mercy for a false mercy. Thus is for the lay, or of the non-presbyter who wanted to hand himself over to the care of the souls and of the spirit, without having received the mandate by God. He would live a false mercy, neglecting the true one that wants him dealing with the things of the body. For the things of the spirit, he can give some wise advice, but then he will have to send to the presbyter, charged with giving the true mercy: the light of the Word and the full immersion in the grace and in the truth of Jesus the Lord. Jesus is apparently healing a body. Instead, He is healing all the hearts, all the thoughts, all the wills that deprive themselves of the true mercy for a bad one, rather a terrible interpretation of the law of his Father. The miracle is only a way used by Jesus to teach his people that the love for man overcomes that reserved to an animal. The men of all times, instead, create laws of mercy for the animals while they abolish for their brothers. It is foolishness of love. Whoever is not guided, moved, led by the Holy Spiri twill always be a bad interpret of the Gospel. From the bad interpretation of the Word of the Lord, one might never love from the will of the Lord. One will love from the will of man, but it will always be a love not of salvation, not of redemption, not of justification. It will be love that does not give any life. This is the difference between the love of Jesus, governed by the Holy Spirit, and the love of the scribes and the Pharisees. That of the Pharisees was a love that worked hard to save an ass or an ox fallen into a pit, but did do anything to save a woman afflicted by an incurable sickness and, what is more, since many ages. It is the same love of the masters for the hogs entrusted to the younger son of the evangelic Parable. For the hogs there was plenty to eat. For the guardian of the hogs there was not even a carob. Today does one have a boundless love for the animals, while one abandons millions and millions of people to hunger, to nakedness, to illness, to unsayable suffering? What love do we have toward man if we first conceive him and then we kill him? And we know that every year one kills millions and millions of children already conceived. All of that attests that we are not led by the Holy Spirit. Ours is not love. It is only instinct of sin and of impulse of a heart without God. Virgin Mary, Mother of God, obtain for us the living wisdom of love.**