**WEDNESDAY AUGUST 11 – XIX WEEK O.T. [B]**

**"If your brother sins (against you), go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.'**

**Correction is nothing more than most pure love of salvation not only toward the one who sinned or who continues to sin, but also toward the entire body of Christ the Lord. One only sin placed in the body of the Lord devastates more souls than a nuclear bomb. For one only sin centuries of hard work can be destroyed. Here is a strong, energetic, determined and firm correction of the Apostle Paul:** “**It is widely reported that there is immorality among you, and immorality of a kind not found even among pagans - a man living with his father's wife. And you are inflated with pride. Should you not rather have been sorrowful? The one who did this deed should be expelled from your midst. I, for my part, although absent in body but present in spirit, have already, as if present, pronounced judgment on the one who has committed this deed, in the name of (our) Lord Jesus: when you have gathered together and I am with you in spirit with the power of the Lord Jesus, you are to deliver this man to Satan for the destruction of his flesh, so that his spirit may be saved on the day of the Lord. Your boasting is not appropriate. Do you not know that a little yeast leavens all the dough? Clear out the old yeast, so that you may become a fresh batch of dough, inasmuch as you are unleavened. For our paschal lamb, Christ, has been sacrificed. Therefore let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. (1Cor 5,1-8). This correction is energetic and strong since the Apostle Paul knows the disasters the immorality produces in the body of Christ. An entire community might fall from the right faith in the Word of Christ. A little yeast leavens all the dough. A sin can leaven the entire community. Here is why the Apostle demands an energetic intervention.**

**The Letters to Hebrews exhorts us to be steadfast in faith. We, as steadfast, must help any other one to live of steadfast, firm, confident, true faith. Correction is perennially necessary. Without correction, each of us will walk along his ways and his paths. Correction will never have to be against faith and never occur by sinning against charity. On the contrary, it must always show our great faith and our great love. The ways of God to operate corrections are multiple: “Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God. Consider how he endured such opposition from sinners, in order that you may not grow weary and lose heart. In your struggle against sin you have not yet resisted to the point of shedding blood. You have also forgotten the exhortation addressed to you as sons: "My son, do not disdain the discipline of the Lord or lose heart when reproved by him; for whom the Lord loves, he disciplines; he scourges every son he acknowledges." Endure your trials as "discipline"; God treats you as sons. For what "son" is there whom his father does not discipline? If you are without discipline, in which all have shared, you are not sons but bastards. Besides this, we have had our earthly fathers to discipline us, and we respected them. Should we not (then) submit all the more to the Father of spirits and live? They disciplined us for a short time as seemed right to them, but he does so for our benefit, in order that we may share his holiness. At the time, all discipline seems a cause not for joy but for pain, yet later it brings the peaceful fruit of righteousness to those who are trained by it. So strengthen your drooping hands and your weak knees. Make straight paths for your feet, that what is lame may not be dislocated but healed. Strive for peace with everyone, and for that holiness without which no one will see the Lord. See to it that no one be deprived of the grace of God, that no bitter root spring up and cause trouble, through which many may become defiled, that no one be an immoral or profane person like Esau, who sold his birthright for a single meal. For you know that later, when he wanted to inherit his father's blessing, he was rejected because he found no opportunity to change his mind, even though he sought the blessing with tears. (Hb 12, 1-7) If the one committing a sin is not helped in returning to the right path, he will inevitably abandon himself to evil and then it will be impossible to bring him back into the Gospel. Leaving the Gospel is easy. Returning becomes difficult.**

**Here are the rules given by the Apostle Paul so that one can live in the truth and in the charity as true body of Christ:** “**We urge you, brothers, admonish the idle, cheer the fainthearted, support the weak, be patient with all. See that no one returns evil for evil; rather, always seek what is good (both) for each other and for all. Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus. Do not quench the Spirit. Do not despise prophetic utterances. Test everything; retain what is good. Refrain from every kind of evil.” (1Ts 5,14-22). Being the correction fruit of the most pure faith and of a great charity, whoever wants to correct must put every commitment for a holy growth in every virtue. Why in every virtue? Because they are the ground on which one can raise the true faith and the true love. Without the virtues, there will always be little faith and little love.**

**Let us read the text of Mt 18,15-20**

**"If your brother sins (against you), go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.' If he refuses to listen to them, tell the church. If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector. Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again, (amen,) I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them."**

**Today our faith is dead and our love dull. What are the signs revealing that our faith is dead and our love dull? From the will not to operate any correction anymore, separating evil from good, light from darkness, what is just from what is unjust. Why does one no longer correct? Because – it is said – we cannot judge. This pretext is the fruit of a great theological ignorance. The correction is on the visible. Adultery is visible. Vice is visible. The offences against the person are visible. One corrects so that these things, that are against the Law of the Lord, might no longer be carried out. Instead, judgement deals with the invisible, the conscience, the heart. We know that a sexual relationship out of the legitimate marriage between a man and a woman is against the Law of the Lord. More than this, a sexual relationship between two people of the same sex is against the Law of the Lord. Correcting is saying that these acts are not conform to the Law of the Lord. Instead judging is entering the heart, the conscience, the soul and declaring the person who committed or commits guilty or innocent. To us it is required to say they are against the Law of the Lord and this is an objective, public fact as it is fact, history, event. To us it is not required, or rather it is forbidden, to judge the degree of guilt or of innocence. This belongs only to the Lord. Confusing judgement and discernment for serious ignorance, we affirm that we cannot judge, but, implying that, we cannot discern. If we cannot discern, the Church has to lock all doors since that moment. Not only is its presence among men useless, it becomes justifying of every transgression and offence against the Law of the Lord. The entire Gospel must be burnt and all the Revelation must be placed in a fiery furnace so that it is reduced to ashes. If we cannot discern, we cannot even correct a brother. On which basis do we correct, if not based on the Law of the Lord? Most pure Mother, help us to make the difference between discerning and judging. This is the first foundation of our Gospel. Amen.**