**SATURDAY AUGUST 21 – XX WEEK O.T. [B]**

**"The scribes and the Pharisees have taken their seat on the chair of Moses. Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice. They tie up heavy burdens (hard to carry) and lay them on people's shoulders, but they will not lift a finger to move them.”**

**The chair of Moses is the chair of the Law, of the Prophets, of the Psalms. It is the chair of the teaching of the Word of the Lord, of his divine will, of the covenant not only taught, but shown with life in its goodness. We know that scribes and Pharisees has substituted the Commandment of the Father with their human tradition, with their habits. When the thought of man takes the place of the thought of God, there is no hope for man. Before a teaching made up of human thoughts, what do the faithful of that religion do? In the deviated religion, devastated by the thought of man, what do the worshippers of the true and unique God do? Jesus asks for the obedience of the teaching. But he does not ask for the imitation. One does what is taught by the scribes and the Pharisees. One does not do according to their works. Jesus does not want the insubordination, the fight, the questioning of the teachers in the religion of his Father. They teach and you obey. However, he frees the faithful from the imitation of the teachers.**

**Now Jesus stops to highlight some malformation, bad interpretation, erroneous modalities of living the Word of his Father. The first wrongness of the religion of the Father happens when one adds to the Word. The Lord has always asked every child of his people to add nothing to his Word and to take nothing away. The Word must be lived as it is: pure, simple, linear, true, holy. What is says, it says. But also what it does not say, it does not say. The Pharisees tie up heavy burdens to bear and lay them on people’s shoulders. But they do not want to lift a finger to move them. The obligation of the teacher is double. The first obligation is not adding and not taking away from the Word of the Lord. The second obligation is teaching how the Word must be lived. The sound discernment obliges the teacher of the Word to separate the Word from the many historical forms of living the Word. Everyone can give the Word its particular form. Better, the form is always of the person and it is unique. The true religion is only obedience to the Word. Everything coming out of the obedience does not belong to the true religion. One does not do works to be admired by men. To other people, one must show the obedience. The ostentation is not obedience, but vainglory, arrogance, lust of the mind. Whoever obeys the Word knows that the obedience is always imperfect, specially the obedience to the charity.**

**Whoever obeys the Lord knows that every man is entitled by God with his special, particular, persona dignity. The dignity of the other must be respected. The equality is not of God. In God, there is the nature that is one and it is equal. Before God, people are substantially different. The Father is the Father and He shall have the place of Father. The Holy Spirit is the Holy Spirit and it shall have the place of the Holy Spirit. The Son is the Son and He shall have the place of Son. Today there is that devilish temptation that infected the mind and the heart of everyone and that wants to abolish every difference, every distinction, every difference. The diversity is of the creation. A creation without diversity is not of God. A humanity with no diversity, with no personal and natural differences is not of God. Creating a humanity with no difference and with no diversity is devilish. The respect of the difference and of diversities belongs to the true worshipper of God. It is sin before God to use the ministry for a personal earning. The ministry is service to the person of others. One must not overturn it to make it become a service for our person. The ministry of the Word is ministry of God to serve the Word.**

**Let us read the text of Mt 23,1-12**

**Then Jesus spoke to the crowds and to his disciples, saying, "The scribes and the Pharisees have taken their seat on the chair of Moses. Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice. They tie up heavy burdens (hard to carry) and lay them on people's shoulders, but they will not lift a finger to move them. All their works are performed to be seen. They widen their phylacteries and lengthen their tassels. They love places of honor at banquets, seats of honor in synagogues, greetings in marketplaces, and the salutation 'Rabbi.' As for you, do not be called 'Rabbi.' You have but one teacher, and you are all brothers. Call no one on earth your father; you have but one Father in heaven. Do not be called 'Master'; you have but one master, the Messiah. The greatest among you must be your servant. Whoever exalts himself will be humbled; but whoever humbles himself will be exalted.**

**Jesus does not want a religion in which everything is in the title. The title itself says nothing. It says if one combines the truth with it. Truth is not made up of the title, but of a sound and perfect doctrine contained in it. If one does not also add the sound doctrine, the title is only deceit and lie. But if one adds the sound doctrine to the title, the title in on the second place. The sound doctrine becomes such powerful light to have no need of the tile. However, some titles are necessary, but always combined with their truth and light. Jesus wants every “titled” person not to use the title as point of honour for the glorification of his person. Instead, he wants one to use the title as true brothers for one another. One uses it as true brothers, if one uses it to love. Only Christ Jesus is the teacher whose school everyone must go to, teachers and disciples. All the others are students. There is the more prepared student and that less prepared. The more prepared must help the less prepared student. The title is a brotherly service to truth, to light, to charity, to love, to hope, to faith. If it is at service, it requires the lowering, never the elevation. One serves from the last place, never from the first one.**

**Who is the Father? The one whom every light, truth, life, holiness, love, joy, charity, mercy come from. The heavenly Father is source of every life. Everything descends from Him. One must draw everything from Him, in the Holy Spirit. Can the title of father be given to a disciple of Jesus? Not in an absolute term. No one is father. Only God is Father. If one gives the title to a disciple of Jesus, one must always give it as a person participating of the paternity of God. He participates it as meaning that his life is so intimately united to that of the Father to become, through this participation, derived source of the grace and of the truth, of the mercy and of the charity of God among men. The Pharisees and the scribes were fathers but without God, with no participation of the holiness and of the truth of God in their hearts. They were fathers without the Father, teachers without the Teacher, word without the Word, life without the Life.**

**Can one guide a person? Yes. On condition that the one who guides is also guided. The one who guides must always let himself be guided by Christ. But if the one who guides is guided by Christ, he will always indicate Christ as unique guide. One can guide on condition that Christ is always our guide. Even if Christ is our guide, one must always send to Christ, so that it is Him to give the truth to our guide. We guide but only toward Christ. If the guide deviates and separates from Christ, he might no longer be guide of other hearts. He cannot be guide, as he might not bring to Christ. It is necessary that this truth is substance of mind and heart of every person meant to the guide of the sheepfold of Christ Jesus.**

**What is the Christian humility? It is submitting oneself to the will of the Father that is by the Word, by the Holy Spirit, by the sacrament, by the mission, by the charisma, by the personal vocation. Humility means denying of one’s own thoughts. The thought of the man leads a man to do what is pleased either to his person or to men. He seeks his own personal glory serving himself and the others by his own heart or by the heart of the others. This is damaging exaltation. When a disciple of Jesus humbles himself, namely he makes himself obedient to the will of God coming to him through the channels set by Him, from this humbling the exaltation always arises, that is not on the earth, but in the eternal heaven. Mother of Jesus, teach us the true humility.**