**MONDAY AUGUST 30 – XXII WEEK O.T. [B]**

**"The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord."**

**Jesus comes to Nazareth. Here He has grown up. As his habit, on the Sabbath day, he enters the synagogue and he stands up to read. He was handed a scroll of the prophet Isaiah. He unrolled it to find a very specific passage where a particular prophecy was written: "The Spirit of the Lord is upon me, for this he has anointed me.” The anointing is in the Holy Spirit. The anointing is prophetic. The Spirit of the prophecy consecrates for the Word. In fact, the anointed in the Spirit of the Lord is sent to bring glad tidings to the poor, to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free. The mission is that of proclamation. The anointed in the Holy Spirit must live the mission with the Word of God always on his mouth. The Word that proclaims gives the sight, it recovers, it lets the oppressed go free. God did everything with his Word. So the Anointed will. Holy Spirit, Anointed, Mission, Omnipotent Word, Word of God on his mouth are one only thing. They should nevermore become distinct and separate things. Never the one without the other ones.**

**Today this is the obscure evil of catholicity. Holy Spirit, consecration, mission, Word are separate and distinct things. The anointed is without the Spirit and the Spirit is without the Word. The Word is without the Anointed. The anointed is without the Word. The separation does not let the Spirit of the Lord be able to operate. The anointed operates but in vain. He lacks in the Holy Spirit and, consequently, he will always lack in the Omnipotent Word of God. The proclamation the Anointed brings on earth attests and reveals that God wants to build his kingdom that is kingdom of truth, justice, love, freedom. It is the kingdom in which God the Lord is worshipped as the unique and only Lord. The acceptable year is the great jubilee, the year of the universal amnesty. The Anointed of the Lord is sent to proclaim that the Lord decided to give the entire world his forgiveness, his reconciliation, his peace.**

**Jesus immediately reveals himself as a Master. He sits down since He has something to communicate to the people present. All eyes are on Him. Everyone waits for a new Word. If Jesus reads this particular passage of the prophet Isaiah, it is sign that it has some importance for Him. What is the importance Jesus wants to give it? Here is what He solemnly reveals: "Today this scripture passage is fulfilled in your hearing." Today, in this moment, this Scripture is fulfilled. Jesus intentionally avoids affirming that it is fulfilled in Him. But people think so. Why does Jesus proclaim the fact omitting to indicate on whom this Word is fulfilled? Why does He not say that He is the Anointed one? Because no one can make testimony upon himself. It is law of his Father. Today it serves to announce, proclaim, say that the heard Word is fulfilled. Every other thing will be revealed at its time.**

**Let us read the text of Lk 4,16-30**

**He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord." Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, "Today this scripture passage is fulfilled in your hearing." And all spoke highly of him and were amazed at the gracious words that came from his mouth. They also asked, "Isn't this the son of Joseph?" He said to them, "Surely you will quote me this proverb, 'Physician, cure yourself,' and say, 'Do here in your native place the things that we heard were done in Capernaum.'" And he said, "Amen, I say to you, no prophet is accepted in his own native place. Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed for three and a half years and a severe famine spread over the entire land. It was to none of these that Elijah was sent, but only to a widow in Zarephath in the land of Sidon. Again, there were many lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naaman the Syrian." When the people in the synagogue heard this, they were all filled with fury. They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong. But he passed through the midst of them and went away.**

**Those of Nazareth recognize that what Jesus said are words of most pure grace. They are true Word of God. In the fields of the biblical revelation, it is difficult to understand their words: "Isn't this the son of Joseph?" Why is it difficult to understand these words? Because the prophet does not come from a school, from a family. The priest came from the family of Aron. The Levites from the family of Levi. The King in Judah from the family of David. Instead the prophets were directly called by God. There is no dynasty of prophets. They came up by direct call. If they are called up by direct call, they could come up from no family. A scriptural or doctrinal or cultural formation was not even necessary. The prophet is only instrument in the hands of the Lord.**

**The prophet is not sent to perform miracles, sign, prodigies. He is only sent to say the Word of God. His sign is the Word. Jesus replies to their thoughts: "Surely you will quote me this proverb, 'Physician, cure yourself,' A physician is valid if he is able to cure himself. If he is not able to cure himself, might he ever cure some other one? His health is sign of his skill. If Jesus is good as he says, he should attest it in his native place. 'Do here in your native place the things that we heard were done in Capernaum.' Show us your skill and we will believe in you. The prophet does not have to prove his truth. His truth is the Word he says. The Word he says is Word that is always fulfilled, since it is true Word of God.**

**Now Jesus adds: “No prophet is accepted in his own native place.” Why is he not accepted? Because one knows everything about him. One sees him in his humanity and not in his vocation. One sees him as one has always seen him. One cannot see the prophet as the Lord who called him sees him. The eyes of the Spirit are missing. One just sees by flesh. There is a divine, eternal, infinite difference in seeing a person with the eyes of the Holy Spirit and seeing him according to flesh, by flesh.**

**The disdain is so great to turn into will of death. “They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong.” It is true sentence of death. The Father allows that Jesus is led to the brow of the death. Why does He allow it? So that Jesus knows that his mission is not at all easy. It can be lived only at the cost of his life. His life for the mission. Jesus might live it only in the shadow of the Cross, walking with it on the shoulder, waiting for being nailed upon it. There are no other modalities of living the mission. The life of the body and of the spirit for the souls. One gives body and will, desires and thoughts to the Father, one immolates them on the cross, the Father gives souls saved. One does not give the body and everything that is of man and not even the Father might give souls. The mission is gift for a gift. Today the Father intervenes, it makes those men stone and Jesus, passing through them, goes on. One goes somewhere else. Tomorrow, on another mount, the Father will not intervene and He will be crucified and lifted up for the redemption. Now the citizens of Nazareth know that Jesus is true prophet. If He were not true man of God, they would have killed Him. Instead, being He true prophet, his life is not in the hands of men, but in those of his Lord and God. The Lord always watches over the prophet. Virgin Mary, Mother of Jesus, help us to live in the purest, holiest truth of your Son. Thank you for your help.**