

# Weekday Homilies of Pope Francis



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## 1. Jesus, the Lamb of God has the strength to take away our sins

**“It is good to have this human trust among us. But we forget the trust in the Lord:** this is the key to success in life. Trust in the Lord, let us entrust ourselves to the Lord!” *said Pope Francis in his Homily during the Mass celebrated in the Sacred Heart Parish in Rome on Sunday January 19, afternoon.* [\(Video\)](#)

“It is nice, this passage from the Gospel. John the Baptist, and Jesus, who had been baptized earlier - a few days earlier – was coming and was passing in front of John. And John felt within himself the power of the Holy Spirit to bear witness to Jesus. He was observing, and looking at the people who were around him, he says: “Behold the Lamb of God, who takes away the sin of the world”. He gives testimony to Jesus: This is Jesus, this is the one who comes to save us: this is the one that will give us the power of hope.

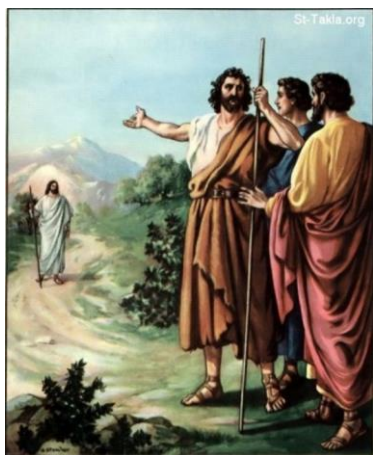
Jesus is called the Lamb. He is the Lamb who takes away the sin of the world. One may think, but how is it... a lamb.. **so weak, a weak lamb... How can it take many sins, so many evils? ..With love. ...**With his meekness. Jesus never ceased to be a lamb: gentle, kind, so full of love, close to the little ones, close to the poor. It was there, among the people, He healed them all, He taught, He prayed. Jesus so weak as a lamb. But he had the



strength to take upon himself all our sins, all of them. "But, Father, you do not know my life: I have one that ... I can not even carry it with a truck.... " . Many times, when we examine our conscience, we find some that are big! But He takes them away. He has come for this: to forgive, to make peace in the world, but first in my heart. Perhaps everyone has a torment in his heart, perhaps has darkness in the heart, maybe you feel a bit sad about a fault ... **He came to take away all of this, He gives us peace, He forgives everything.** "Behold the Lamb of God who takes away the sin" ...takes away the sin along with the root and everything! This is the salvation of Jesus, with his love and his gentleness. And hearing what John the Baptist tells you, who bears witness to Jesus as Saviour, we must grow in the faith in Jesus.



**So many times we have confidence in a doctor. It is good, because the doctor is there to heal us,** and we have confidence in a person: brothers, sisters who can help. It is good to have this human trust among us. **But we forget the trust in the Lord: this is the key to success in life.** Trust in the Lord, let us entrust ourselves to the Lord! "Lord, look at my life I am in the dark, I have this problem, I have this sin ... "all that we have, "Look at this: I trust in you." And this is a challenge that we have to do: trust in Him, and He never disappoints. Never, never! Listen carefully, you ...young boys and ...girls, who have now begun life: **Jesus never disappoints. Never.** This is the testimony of John: Jesus, the good, the meek, who will end up as a slain lamb, not protesting. He came to save us, to take away sin. Mine, yours and that of the world: everything, everything...



And now I invite you to do one thing: Let us close our eyes, imagine that scene there, on the bank of the river, while John baptizes and Jesus passing by. And we hear the voice of John: "Behold the Lamb of God who takes away the sin of the world." Let's look at Jesus and in silence, each of us, to say something to Jesus from our heart. In silence... (Pause for silence.)

The Lord Jesus, who is mild, is good - He is a lamb - who came to take away sins, guide us on the way of life. And so be it."

## 2. Docility towards the newness of God's Word and His surprises

Pope Francis on **Monday, January 20** said **"Christian freedom is to be found in being docile to God's Word."** Speaking during his homily at morning Mass, the Pope said "we must always be ready to welcome the message of the 'newness' of the Gospel and the 'surprises' that God has in store for us." [\(Video\)](#)



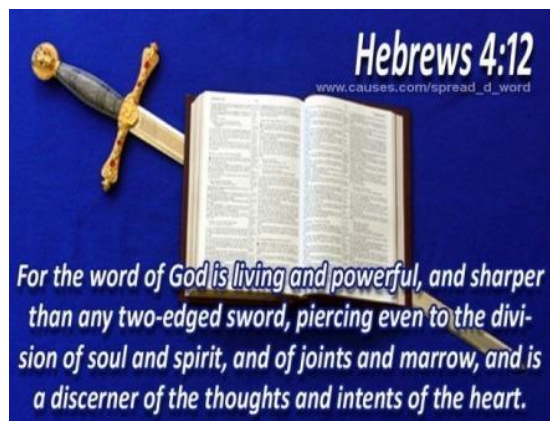
"The Word of God is alive, and so it comes and says what it wants to say, not what I expect it to say or what I hope it will say. It is a 'free' word and it also surprises, because our God is a God of surprises and of newness. The gospel is 'newness'. The revelation is 'newness.' **Our God is a God who is always doing new things and asks of us this docility to accept its newness.**

In the Gospel, Jesus is clear on this, ...very clear...: new wine in new wineskins. The wine signifies God, but it must be received with the openness to the newness. And this is called docility. We can ask ourselves: I am



docile to the Word of God or do I always do what I believe to be the Word of God? Or do I go treat the Word of God as an alembic and at the end it is something else other than what God wants me to do? If

I do this, I will end up as the piece of new cloth on an old garment, and the tear will get worse. To conform to the Word of God in order to receive it, requires a total ascetic attitude.



**When I want to obtain electricity from the power source, if the apparatus that I have does not work, I will try an adapter.** We must always try to adapt, to adapt to this newness of the Word of God, to be open to newness. Saul, the very elect of God, God's anointed, had forgotten that God is a God of surprise and newness. He had forgotten, and he was locked up in his thoughts, in his schemes, and so he reasoned out like a human being.

At the time of Saul, when someone won a battle, he took the loot and part of it was consummated at the sacrifice. These animals are so beautiful - therefore Saul states – “they will be for the Lord.” **But, he reasoned with his mind, with his heart, locked in old in habits, while our God is not a God of ‘habits’, but is a God of surprises.** Saul did not obey the Word of God, was not docile to the Word of God. And Samuel rebukes this, makes him realize that he has not obeyed, he was no longer a servant, but he was the ‘lord’. He behaved as the master of the Word of God. The rebellion, does not obey the Word of God – **it is a sin of witchcraft.** The lack of docility and an obstinacy to do what you want and not what God wants is the sin of idolatry. And this, makes us think about what is Christian freedom, what is the Christian obedience.

**Christian freedom and Christian obedience is docility towards the Word of God.** It is to have the courage to become new wineskins for that new wine which comes continuously. **This courage to discern always... discern, I say, not to relativize.** Always discern what does the Spirit do in my heart? What does the Spirit in my heart, want? Where is the Spirit in my heart leading me? And then obey. Discern and obey. Today we ask the grace of docility toward God's Word, this Word which is living and active, which discerns the thoughts and intentions of the heart”



### 3. Safeguarding our ‘littleness’ in order to communicate with God

“Let us safeguard our ‘littleness’ in order to communicate with the ‘greatness’ of the Lord.” *The Pope stressed*



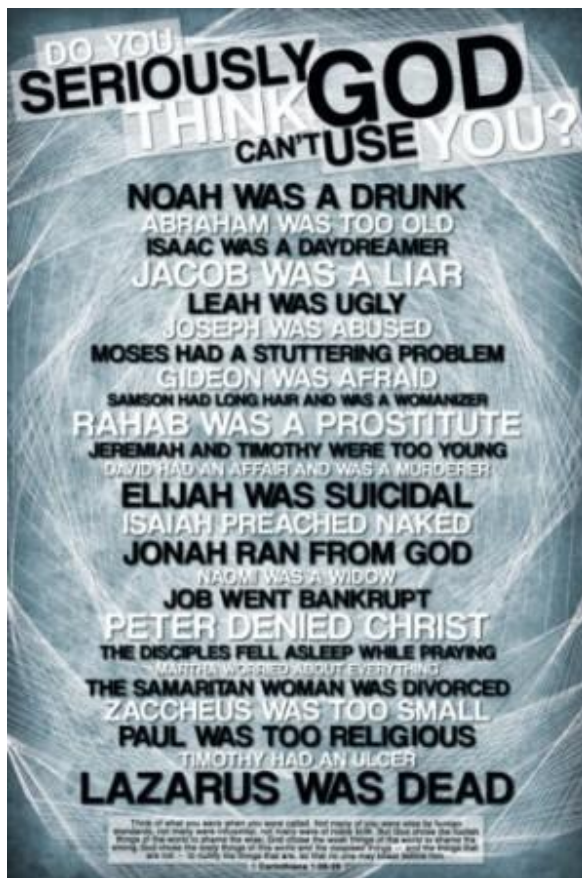
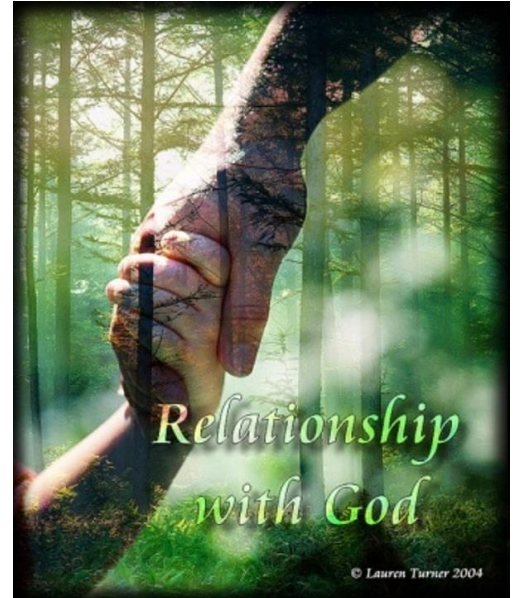
*that the Lord has a personal relationship with us, and it is never a dialogue with the crowd. The Lord always chooses the little ones, those who are powerless because He sees our humility. This was the core message of the Pope's homily at Mass **Tuesday, January 21. (Video)***

**The Lord's relationship with his people is a personal relationship.** It is always, person to person. He is the Lord

and his people who have a name. It is not a dialogue between someone powerful and the crowd. It is a personal dialogue. And among people, everyone has his place. **Lord never speaks to people like that, to a crowd, never. He always speaks personally, using names.** And He chooses personally. This can be seen as outlined in the

story of creation. The Lord himself with His own hands fashions man and gives him a name: 'Your name is Adam'. And so begins the relationship between God and the person. And another thing.., there is a relationship between God and us children: God, the great, and we little ones. God, when he has to choose the persons, even his own people, always chooses the little ones.

God chooses his people because they are 'smaller', and 'less powerful' than other peoples. There is real dialogue between God and human littleness. Even Our Lady says, "The Lord has looked upon my humility." The Lord has chosen the little ones. In the first reading today we clearly see this attitude of the Lord. **Samuel the prophet stands before the eldest son of Jesse and thinks it is His consecrated one, because he was a tall, big man. But the Lord tells him "do not look at his appearance or his stature"**, and he adds: "I have rejected him because it does not matter what man sees." In fact, man sees the appearance but the Lord looks at the heart. The Lord chooses according to His criteria . He chooses the weak and the meek, to confound the mighty of the earth. In the end, therefore, the Lord chooses David, the youngest, who was not reckoned by his father. He was not at home, but was guarding the sheep. Yet, David was elected.



All of us in Baptism are the Lord's elect. We are all chosen. We are chosen one by one. He has given us a name and looks after us. There is a dialogue, because the Lord loves us so. Even then, after David became king, he went wrong. Perhaps he committed many more wrongs. But the Bible mentions two grave sins...two rather serious ones. **What did David do? He was humiliated. He returned to his 'littleness' and said: 'I am a sinner'.** And he asked for forgiveness and did penance. And after the second sin, David said to the Lord, "Punish me, not the people. The people are not to blame, I am guilty." **David safeguarded his littleness with contrition, prayer and grief.** Reflecting on these things, this dialogue between the Lord and our littleness, I wonder ... where is our Christian fidelity?

**Christian faithfulness, our fidelity, is simply safeguarding our littleness, because it can dialogue with the Lord. ...Preserve our smallness. For this reason, humility, gentleness, meekness are so important in Christian life, because it is a safeguarding of our smallness, which our Lord likes to see. It will always be a dialogue between our smallness and the greatness of the Lord. We implore the Lord, through the intercession of Saint David - also through the intercession of the Virgin Mary who sang a joyful song to God, because he had watched her humility – May the Lord grant us the grace to safeguard our littleness before Him."**



#### 4. Jealousy, envy and gossip divide and destroy Christian communities

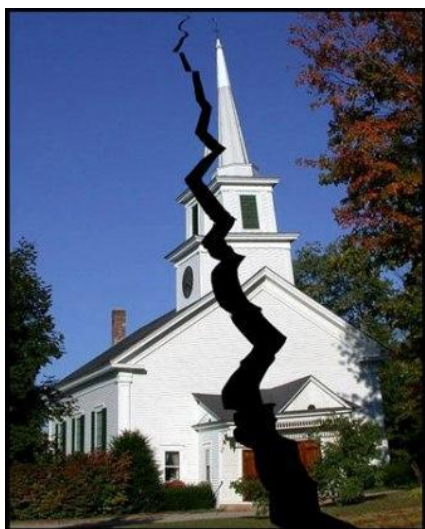
“Christians ought to close the doors to jealousy, envy and gossip that divide and destroy our communities: *was the exhortation of Pope Francis, Thursday January 23, the sixth day of prayer for Christian unity.* [\(Video\)](#)

*The Pope's reflection based on the first reading of the day that speaks of the victory of the Israelites over the Philistines thanks to the courage of the young David.* “The joy of victory soon turned to sadness and jealousy of King Saul who had to face the women who praised David for killing Goliath. So, the great victory begins to transform into a defeat in the heart of the King. As was the case with Cain, the ‘worm of jealousy and envy’ insinuates itself. And like Cain with Abel, the king decides to kill David. This is what jealousy does in our hearts. **It is an evil anxiety, which can not tolerate that a brother or sister has something that I do not have.** Saul, instead of praising God for this victory, as the women of Israel did, prefers to withdraw into himself, be disappointed and ‘stew’ his feelings in a ‘broth’ of bitterness.

Jealousy leads to murder. Envy leads to murder. This was the very door, the door of envy, through which the devil entered the world. The Bible says: 'Evil came into this world through the devil's envy'. Jealousy and envy open the door to all sorts of evil. They also divide the community. **When a Christian community suffers - some of its members - from envy, jealousy it becomes divided: one against the other. This is a powerful poison.** It is the poison that we find on the first page of the Bible with Cain".



In the heart of a person affected by jealousy and envy two things happen which are very clear. First, bitterness. The envious person, the jealous person is a bitter person: they can not sing, they can not praise, they do not know what joy is, they are always looking at what the other person has that I have not'. And this leads to bitterness, bitterness that spreads over the whole community. These are sowers of bitterness. Secondly jealousy and envy lead to gossip. Because this person cannot stand that the other has something, the solution to the problem is to drag them down, so that I can be a little higher up. And the tool to do this is gossip. **If you look closely you will always find that behind every rumor lies jealousy and envy. Gossip divides the community, destroys the community. They are the devil's weapons.**



**How many beautiful Christian communities were doing quite well when, suddenly the worm of jealousy and envy insinuated itself into one of the members and, with this came sadness, resentment of hearts and gossip.** A person who is under the influence of envy and jealousy kills, as the apostle John says: "Whoever hates his brother is a murderer." And "the envious, the jealous, begins to hate his brother.

Today, in this Mass we pray for our Christian communities, so that the seed of jealousy is not sown among us, so that envy does not take root in our heart, in the heart of our communities, and so we can move ahead with the praise of the Lord, praising the Lord with joy. This is a great grace, the grace not to fall into sadness, resentment, jealousy and envy."

## 5. Build Bridges, not Walls

It's not a problem if "plates fly at times" in the "family, communities, neighborhoods." The important thing is to "seek peace as soon as possible", not build walls, but seek dialogue with meekness and humility, as Jesus did, said the Pope in his homily on **Friday, January 24**. As a sequel to the previous day's homily the Pope once again highlighted the struggle between King Saul and David who were the centre of the liturgical readings, and the Pope's reflections. [\(Video\)](#)

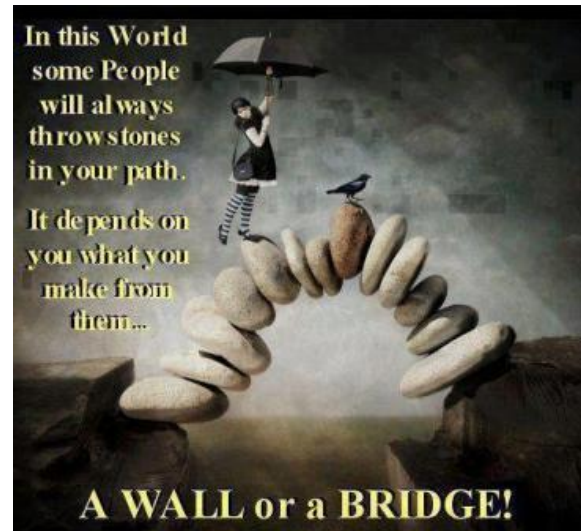


By HikingArtist.com

There is a popular saying: 'I may break but I do not bend'. Christian wisdom suggests 'I bend rather than break'. Two ways of looking at life: the first, with its hardness, easy to build walls with a lack of communication between people until it degenerates into hatred. The second is inclined to build bridges of understanding, even after an argument, a quarrel. Provided one seeks and practices 'humility'. David, suddenly, has the opportunity to kill King Saul, but choose another path: **the road of approach, to clarify the situation, to explain himself. ...the path of dialogue to make peace.**

**Dialogue needs meekness, not shouting.** We must also think that the other person has something more than me, as did David: 'He is the anointed of the Lord, he is more important than me.' Humility, meekness ... To dialogue, you need to do what we asked for in prayer today, at the beginning of the Mass: to become everything to everybody. Humility, meekness, be all things to all people and - though it is not written in the Bible - we all know that to do this we have to bite our tongue many times. But, we have to do it, because this is how peace is made: with humility, humiliation, always trying to see the image of God in the other.

**Dialogue is difficult.** But what's worse than trying to build a bridge with an opponent is letting resentment toward him take over our hearts. In this way we are isolated in this broth of our bitter resentment. Christians, who overcome hatred with an act of humility however, have David as their model. **To humble oneself, and always build bridges, always. Always.** This is being Christian. It is not easy. It is not easy. Jesus did: he humbled himself to the end, he showed us the way. And we



must not let time pass when there is the problem: when there is a problem, as soon as possible, once the storm has passed, at an appropriate time we must approach the other in dialogue, because **over time the wall grows, like the weeds that strangle grain. And when walls grow reconciliation becomes so difficult, so difficult.**

It's not a problem if 'plates fly a few times' – in families, in communities, neighborhoods... The important thing is to **seek peace as soon as possible**, with a word, a gesture. A bridge rather than a wall, like the one that divided Berlin for so many years. Because even in our heart its possible to become Berlin with a Wall separating us from others. I'm afraid of these walls, these walls that grow every day, and foster resentment. ...Even hatred. We think of this young David: he could have exacted the perfect revenge, he could have banished the king, instead, he chose the path of dialogue, with humility, meekness, gentleness. Today, we ask St. Francis de Sales, Doctor of sweetness, to grant us all the grace to build bridges with others, never walls".

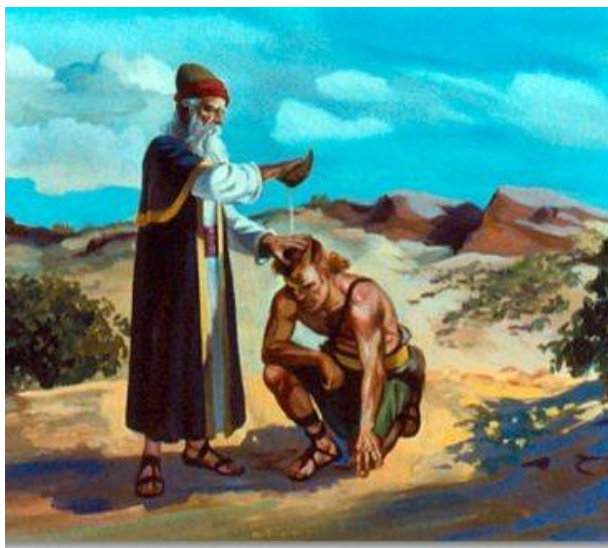
## 6. Bishops, priests ordained to serve

Pope Francis celebrated Mass on **Monday, January 27** and spoke of the Church as a divinely ordained institution in which some individuals – the men who answer the call to become priests and bishops – are specially anointed to serve the people of God. The Pope thanked the many holy priests who give their lives in the anonymity of their daily service. [\(Video\)](#)

Commenting on the first reading of the day, which speaks of the tribes of Israel that anoint David as their king, the Pope explained the significance of spiritual anointing, saying, “Without this anointing, David would have been only the ‘head of the company of a political society’, which was the Kingdom of Israel. He would have been a mere, ‘political organizer.’ Instead, after the anointing, the Spirit of the Lord descends upon David and stays with him. Scripture says that David continued to grow in power, and that the Lord was with him. This is precisely the difference anointing makes. The anointed one is a person chosen by the Lord. So it is in the Church for bishops and priests.



The bishops are elected not only to conduct an organization, which is called the particular Church. They are anointed: they have the anointing and the Spirit of the Lord is with them. All the bishops are sinners, every one. Still, we are anointed. We all want to be more holy every day, more faithful to this anointing. The person of the bishop is the thing that [constitutes] a Church [as such], in the name of Jesus Christ – because he is anointed, not because he was voted by the majority. It is in this anointing that a particular Church has its strength. Because they take part in the bishop’s mission of service, priests are anointed, as well.



Anointing brings bishops and priests closer to the Lord and gives them the joy and strength, to carry their people forward, to help their people, to live in the service of their people. Anointing gives the joy of feeling oneself ‘chosen’ by the Lord, watched by the Lord, with that love with which the Lord looks upon all of us. Thus, when we think of bishops and priests, we must think of them in this way: ..as anointed ones.

On the contrary, it is impossible to understand – not only – it is impossible to explain how the Church could continue under merely human strength. This diocese goes forward because it has a holy people, many things, and also an anointed one who leads, who helps it to grow. This parish progresses because it has many organizations, many things, but it also has a priest, who carries the parish forward. **We in history know but a small part - though how many holy bishops, how many priests, how many holy priests have given their lives in the service of the diocese, the parish** – how many people have received the power of faith, the power of love, hope itself from these anonymous pastors? We do not know: there are so many.



They are many..., the parish priests of the country or the city, who, with their anointing have given strength the people, who have passed on the teaching of the faith, have given the sacraments: [in a word], holiness.”

“...But, Father, I have read in a newspaper that a bishop has done such a thing, or a priest who has done this thing....” Oh yes, I read it, too. Tell me, though: **do the papers carry news of what great charity so many priests, so many priests in so many parishes of the city and the countryside, perform? Of the great work they do in carrying their people forward? No? This is not news. It is the same as always: a single falling tree makes more noise than a forest that grows.** Today, thinking about this anointing of David, it will do us good to think of our brave, holy, good, faithful bishops and priests, and pray for them. We are here today thanks to them.”



## 7. The fruitfulness of praise



Pope Francis celebrated Mass on **Tuesday January 28**. Following the readings of the day, the Holy Father spoke about the proper attitude of the Christian at prayer. Reflecting on the episode from the Second Book of Samuel, which was read at Mass, in which “David danced with all his might before the Lord,” Pope Francis recalled that the whole people of Israel were celebrating because the Ark of the Covenant was returning home. He went on to say that David’s prayer of praise, “led him to move beyond all composure,” adding, “this was precisely a prayer of praise.”

[\(Video\)](#)

Explaining that the passage caused his thoughts to turn to Sarah. “Sarah, Abraham’s wife, after giving birth to her son, Isaac, said, “The Lord made me dance with joy.” It is easy to understand a prayer of petition – asking something of the Lord – and Even prayer of adoration is not of praise, however, we leave easily, spontaneously..

“But, Father!...This is for the for all Christians!” No: prayer of of us. In the Mass, every day, Holy ... This is a prayer of praise: because He is great. We say we are happy for His greatness.



‘Renewal in the Spirit’ folks, not praise is a Christian prayer, for all when we sing the Holy, Holy, we praise God for his greatness, beautiful things to Him, because

“But, Father! I am not able...I have to...” Well, **you’re able to shout when your team scores a goal, and you are not able to sing praises to the Lord?** To come out of your shell ever so slightly to sing His praise? **Praising God is completely gratis. In it, we do not ask Him (to give us) anything: we do not express gratitude for anything (He has given); we praise Him!** **We need to pray ‘whole-heartedly,’** It is also an act of justice, because He is



great! He is our God. David was so happy, because the ark was returning, the Lord was returning: his body too prayed, with that dance.

“Here is a good question for us to pose to ourselves today: ‘But how am I doing vis à vis prayer of praise? Do I know how to praise the Lord? Do I know how to praise the Lord when I pray the Gloria or the Sanctus? Is my whole heart really in it, or do I merely mouth [the words]. What does David dancing here say to me, and Sarah, dancing for joy? When David enters the city there begins another thing: a party!



The joy of praise leads us to the joy of the feast - the feast of the family. When David returned to the palace, Michal, the daughter of King Saul, scolded him and asked him if he did not feel ashamed for having danced like that in front of everyone, he, who is the king. Michal despised David. **I wonder sometimes how many times we despise good people in our hearts, good people who praise the Lord as it comes to them, so spontaneously,** because they are not cultured, because they do not follow the formalities? [I mean really] despise [them]? The Bible says that, because of this, Michal remained sterile for the rest of her life. What does the Word of God mean, here? It means that joy of that the prayer of praise makes us fruitful! Sarah danced in the great

moment of her fecundity – at the age of ninety! The fruitfulness that praise of the Lord gives us, the gratuity of praising the Lord: that man or that woman who praises the Lord, who prays praising the Lord, who, when praying the Gloria is filled with joy at doing so, and who, when singing the Sanctus in the Mass rejoices in singing it, is a fruitful person.

On the other hand, **those who are closed in the formality of a prayer that is cold, stingy, might end up as Michal, in the sterility of her formality.** Let us imagine David dancing, ‘with all his might before the Lord,’ and we imagine how beautiful it is to make the prayer of praise. It will do us good to repeat the words of Psalm 23, which we prayed today: “Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. Who is this King of Glory? The Lord of hosts, He is the King of Glory.”

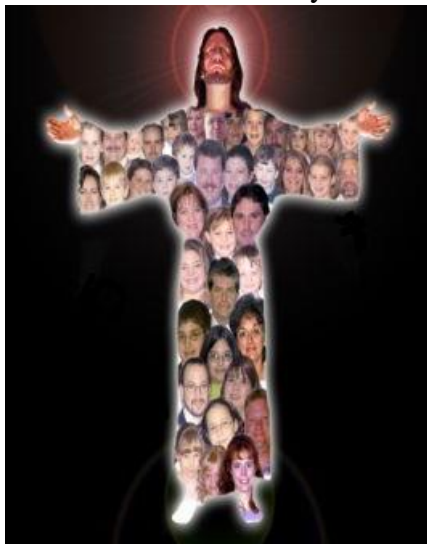
## 8. It is absurd to love Christ without the Church

“It's absurd to love Christ without the Church, to listen to Christ but not the Church, because the first fruit of Baptism is to make you belong to the Church and that ‘membership’ has three pillars: humility, faithfulness and prayer for the Church.” *This is what Pope Francis said today during his homily at Mass, **Thursday, January 30.*** [\(Video\)](#)

*The Pope was speaking about King David, as presented by the readings of the day: “a man who speaks with the Lord as a son speaks with his father and even if his requests meet with a "no", he accepts it with joy. David had a strong feeling of belonging to the people of God. And this makes us wonder about our sense of belonging to the Church, our feeling with the Church and in the Church.*

**The Christian is not a baptized one, who receives baptism and then goes on his way.** The first fruit of Baptism is to make you belong to the Church, the People of God. You cannot understand a Christian without the Church. **This is why the great Paul VI said that it is an absurd dichotomy to love Christ without the Church,** to listen to Christ but not the Church, to be with Christ at the margins of the Church. It's not possible. It is an absurd dichotomy. We receive the Gospel message in the Church and we carry out our holiness in the Church, our path in the Church. The other is a fantasy, or, as he said, an absurd dichotomy".

**The 'sensus ecclesiae' is precisely to feel, think, want, within the Church.** There are three pillars of this belonging, this feeling with the Church. The first is humility in the awareness of the great grace of being 'inserted in a community'



A person who is not humble, can not hear the Church, they can only hear what they like. We see this humility in David, 'Who am I, O Lord God, and what is my home?' ..That realization, that the story of salvation did not begin with me and will not end with me when I die. No, it's a whole history of salvation: I come, the Lord will take you, will help go onwards and then calls you and the story continues. The history of the Church began before us and will continue after us. Humility: we are a small part of a great people, that walks the path of the Lord.

The second pillar is fidelity, that is linked to obedience. ..Fidelity to the Church, fidelity to its teaching; fidelity to the Creed; fidelity to the doctrine, safeguarding this doctrine. Humility and fidelity. Even Paul VI reminded us that we receive the message of the **Gospel as a gift and we need to transmit it as a gift, but not as something of ours:** it is a gift that we received. And be faithful in this transmission. Because we have received and we have to gift a Gospel that is not ours, that is Jesus', and we must not - he would say - become masters of the Gospel, masters of the doctrine we have received, to use it as we please.

The third pillar is a special service 'to pray for the Church.' How is our prayer for the Church? Do we pray for the Church? ...Every day at Mass, but at home? When do we say our prayers? Do we pray for the entire Church, all over the world? **May the Lord help us to go down this path to deepen our belonging to the Church and our feeling with the Church".**

## 9. Losing the sense of God's kingdom, is losing the sense of sin

"The greatest sin today is that people have lost the sense of sin and therefore the meaning of the kingdom of God and in its place a 'supernatural anthropological vision' has emerged, according to which "I can do anything." *This was the lesson that Pope Francis drew in his homily at Mass **Friday, January 31,** from the biblical episode in which King David falls in love with Bathsheba and sends her husband, general Uriah, to fight in the front line and thus to certain death.* "It is in fact a murder. David is faced with a great sin, but he does not see it as a sin. He doesn't even think of asking for forgiveness. Instead all he thinks about is: 'How can I resolve this?' [\(Video\)](#)

This can happen to us all. **We are all sinners and we are all tempted and the temptation is our daily bread. If anyone ever said: 'I've never been tempted', either you are an angel or a bit stupid, right?** It's understandable ...its part of life's normal struggle, and the devil is never quiet, he wants his victory. But the problem - the most



serious problem in this passage - is not so much temptation and sin against the ninth commandment, but David's behaviour. Here, David does not speak about sin, but about a problem that needs solving. This is a sign! **When the Kingdom of God is forgotten, when the Kingdom of God diminishes, one of the signs is a loss of the sense of sin.**

Every day, reciting the 'Our Father', we ask God, "Thy kingdom come ...", which means that 'your Kingdom may grow'. But when you lose the sense of sin, you also lose the sense of the Kingdom of God, and in its place there emerges an 'anthropological vision' according to which "I can do anything"....'The power of man instead of God's glory!' This is the daily bread. This is why we pray every day to God ' Thy kingdom come, Thy kingdom grow ', because salvation will not come from our cunning, our cleverness, our intelligence in doing business. Salvation comes from God's grace and how we train everyday of our Christian life for this grace.



Pope Pius XII said "The greatest sin today is that men have lost the sense of sin". Uriah the innocent man was put to death because of his king's guilt. Uriah becomes the emblem of all the victims of our inadmissible pride. I confess to you, **when I see these injustices, this human pride, even when I see the danger that this will happen to me, the danger of losing the sense of sin, it makes me think of the many good Uriahs down through history, of the many Uriahs who today suffer our Christian mediocrity, when we lose the sense of sin, when we diminish God's kingdom ... These are the unrecognized martyrs of our sins.**

It would do us well to pray for ourselves today, that the Lord give us the grace to never lose the sense of sin, that His Kingdom is not diminished in us. We should also bring a spiritual flower to the graves of these contemporary Uriahs, who pay the bill for the feast of the secure, of those Christians who feel secure".

## 10. Do not use God or His people to defend yourself

"One should not use God or his people to defend himself in difficulty." *This was Pope Francis' lesson in his homily on **Monday, February 3**, focusing on the biblical episode in which "King David, betrayed by his son Absalom, decides not to fight, and instead chooses penance and does not try to do justice with his own hands, but trusts in the Lord. [\(Video\)](#)*

David is sad because even the people were with his son against the king. He feels as if this child was dead. But what is David's reaction when faced with his son's betrayal? There are three attitudes. **First of all, David, 'a man of government accepts reality as it is and knows that this war will be bitter**, and that there will be many dead. Thus, he makes the choice not to kill his people. He could fight in Jerusalem against his son's armies, but chooses instead to save Jerusalem from destruction.

This is David's first attitude, he uses neither God nor his people to defend himself, and that is the meaning of a king's love for his God and his people. A king who is a sinner - we know the story - but a king capable of great love: he was so attached to his God and so attached to his people and will not use either God or his people to

defend himself. In the difficult moments of life, it can sometimes happen that in our despair we would use any possible means to defend ourselves, even by using God and his people. Not him, his first attitude is: not using God or his people.

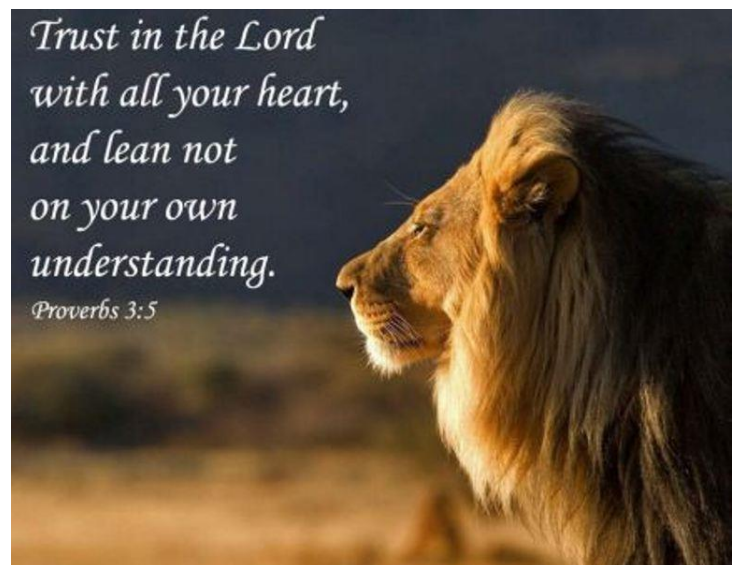


David therefore chooses to flee. His second attitude is 'repentance'. He climbs the mountain 'crying', walking with his head covered and barefoot. And all the people who were with him covered their heads and cried as thy climbed. It really is a penitential journey. Maybe he had had so many bad thoughts in his heart; he had committed so many sins, that he did not think himself 'innocent'. He also thinks that it is not right for his son to betray him, but recognizes that neither is he a saint and so 'chooses penance'.

"This climbing up the mountain makes us think of that other ascent of Jesus, He also grieved, barefoot, with his cross he climbed the mountain. This penitential attitude. David accepts his mourning and crying. We, when such a thing happens in our lives always try - it is an instinct that we have - to justify ourselves. David does not justify himself, he is realistic, he tries to save the ark of God, his people, and does penance on that road. He is great, a great sinner and a great saint. How these two things go together ... God knows.

And on the way, another character appears: Simei, who throws stones at David, and all his servants. He is an 'enemy' who curses David. One of the king's friends claims he would kill this 'unfortunate', this 'dead dog'. But David stops him, and instead of choosing revenge against so many insults, he chooses to trust in God. Indeed, he says to let Shimei curse him because the Lord has told him to". He always knows what is happening, the Lord allows it. Maybe - David thinks - the Lord will look on my affliction and do me good in exchange for his cursing today.

The third attitude of David is therefore 'trust' in the Lord. The Pope noted that David's attitude can help us too, because in a lifetime we all have moments of darkness and trial. Here are the three attitudes of David: 'Do not bargain with God' and our belonging to His people; accept our penance and cry over our mistakes, and finally, do not try to do justice with our own hands, but trust in God.



It is beautiful to hear of and see these three attitudes: a man who loves God, loves his people and does not negotiate, a man who knows he is a sinner and does penance, a man who is sure of his God and trusts in Him. David is saint and we venerate him as a saint. We ask him to teach us these attitudes in the life's bad moments".



## 11. God too like a father weeps, even for his rebellious children

“God too weeps, just like a loving father who never disowns his children even if they are rebellious.” *This was the message of Pope Francis during his homily on **Tuesday February 4.*** [\(Video\)](#)

Pope Francis based his homily on the readings of the day which portray the figure of two fathers, King David who mourns the death of his rebel son Absalom and Jairus, the head of the Synagogue, who implores Jesus to heal his daughter. “David weeps on hearing of the killing of his son, even though this son was fighting against him to conquer his kingdom. David’s army had won but he wasn’t interested in the victory, he was waiting for his son. He was only interested in his son! **David was a king, the head of a nation but he was also a father.** And therefore, when he heard the news about the death of his son, he shuddered, and went to an upper room and wept.



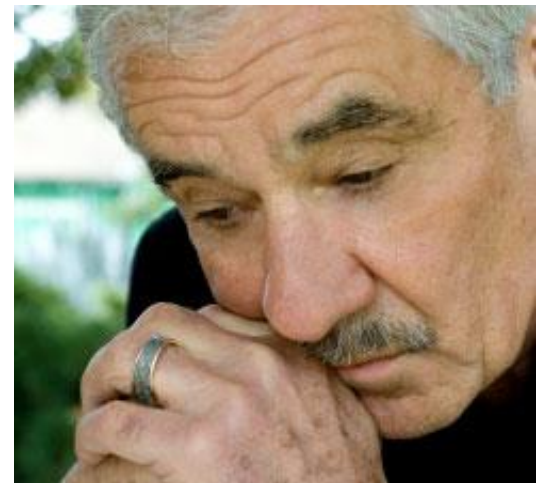
Whilst he was walking away, he was saying: ‘My son, Absalom. My son! My son, Absalom! If only I had died instead of you! Absalom, my son! My son!’ This is the heart of a father, who never disowns his own son. ‘He’s a bandit, he’s an enemy. But he is my son!’ and **David does not disown his fatherhood: he weeps..** David weeps twice for his children: On this occasion and another time when the son from his adultery was about to die. On that occasion too, he fasted and did penance in order to save the life of the son. He was a father!

The other father is the head of the Synagogue. Jairus is an important person but faced with the illness of his daughter, he is not ashamed to throw himself at Jesus’ feet: “My little daughter is dying, please come and lay your hands on her so she can be saved and live.” **He is not ashamed and doesn’t care what the others may say,** because he is a father. David and Jairus are two fathers.

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For them, the most important thing is their son, their daughter! There is nothing else. This is the only important thing! This makes us think about the first thing that we say to God in the Creed: “I believe in God the Father..” This makes us think about the fatherhood of God. But God is like this. God is like this with us! **‘But, Father, God doesn’t weep!’ But yes, he does! Remember Jesus how he wept when looking at Jerusalem.** ‘Jerusalem, Jerusalem! How many times have I wished to gather your children, like the hen who gathers her chicks under her wings’. God weeps! Jesus has wept for us! And that weeping of Jesus is exactly that of a Father who weeps, who wants everybody with him.

**In moments of difficulty, Our Father responds.** We remember Isaac, when he goes with Abraham to do the sacrifice: Isaac was not stupid; he realized that he was carrying the wood, the fire, but not the sheep for the sacrifice. He was stricken with anguish in his heart! And what does he say? ‘Father!’ And immediately the father replies “Here I am my son!’.



In the same way, Jesus in the Garden of Olives said with that anguish in his heart: ‘My Father, if it is possible, let this cup pass me by!’ And the angels came to give him strength. That’s how our Father is: He is a Father and a Father like this!”



A Father like the one who was waiting for the prodigal son who left with all his money, all his inheritance. But the father was waiting for him every day and he saw him ‘from far away’. **This is our God! ...and ‘our fatherhood’ - that of fathers of families as well as the spiritual fatherhood of bishops and priests – must be like this.** The Father has like an anointing that comes from the son: he can’t understand himself without his child! And for this reason he needs his child, he is waiting for him, he loves him, he looks for him, he forgives him, he wants him close to him, just as close as the hen who wants her chicks”:

Let’s go home today with these two icons: David who mourns and the other, Jairus, the head of the Synagogue, who throws himself in front of Jesus, without being afraid or ashamed to become the laughing stock of others. It was their children, the son and the daughter who mattered. And with these two icons let’s say: ‘I believe in God the Father...’. And let’s ask the Holy Spirit – because it’s only He, the Holy Spirit – who teaches us to say ‘Abba, Father!’ It’s a grace! - to be able to say to God ‘Father’ with our hearts is a grace of the Holy Spirit. Let’s ask him for this”.

