**MONDAY SEPTEMBER 06 – XXII WEEK O.T. [B]**

**On another sabbath he went into the synagogue and taught, and there was a man there whose right hand was withered. The scribes and the Pharisees watched him closely to see if he would cure on the sabbath so that they might discover a reason to accuse him.**

**We are on the Sabbath day again. Jesus is in a synagogue and teaches. Among the present people, there is also a man whose right hand was withered. For the Pharisees and the scribes this is an ideal condition to watch Jesus closely, namely to see how He behaves in relation to the observance of the law of the Sabbath.**

**The scribes and the Pharisees are sworn enemies of Jesus. They do not follow Jesus to learn how to love God and the brothers truly. They follow Him to observe Him, to set traps along his journey, to tempt Him. Their aim is only one: making Him fall to be able to accuse Him of transgression of the Law of the Lord. For such accusation, there was the death sentence by immediate stoning.**

**There is bitterness in the heart when one knows that people do not come to seek the truth, but they rather come to set traps in order to make the righteous fall, take him and kill him. The Pharisees and the scribes has set these traps along the journey of Jesus on every corner.**

**Only the wisdom of the Holy Spirit that animated Him and guided Him allowed Jesus to make these traps blow up without never falling in any of these. If you heal this man today, we accuse you of serious transgression of the law of the Sabbath. Today, Jesus, it could be your end, your last teaching, your last miracle. We are here for this reason. We have no other aim, no other intention.**

**We said that the methodology of Jesus is not always the same. Sometimes he follows a way, other times He makes use of different ways, but always efficacious. The way used by Jesus today is really astonishing. Jesus knows what the scribes and the Pharisees present are thinking.**

**He cannot challenge them on the field of the pure argumentation. But He makes use of a simple stratagem that puts everyone before his responsibility of being able to judge and discern what is good and what is evil, what is just and what is unjust. This discernment has been given to man.**

**Starting from his conscience, every man can know what is good and what is, instead, not good. If man had not this ability of discernment, he would not be man. It is right that everyone manifests his true humanity, reveals his ability in being able to discern the good from the evil. For this reason, He calls the man with the withered hand to stand in the middle of the synagogue, so that everyone can see him. The man listens and stands in the middle.**

**Now Jesus asks all the people present: “Is it lawful to do good on the Sabbath rather than to do evil, to save life rather than to destroy it?" It is evident that no one might ever answer that on a Sabbath day one should do the evil or that on a Sabbath day one should destroy life. The right, sound, holy rationality, the right, sound, holy discernment answers that on a Sabbath day one can do the good, one can save life.**

**With this question, Jesus ensures that all those who are in the synagogue are on his side, on the side of the good, namely of the miracle. With this question, He isolates and puts the scribes and the Pharisees out. He leaves them on their own with their resolutions and intentions of evil. He abandons them to the solitude of their wickedness and evilness of heart.**

**Now that He knows – that is why He looks around them all – that those of the synagogue have operated the right discernment and namely that one can and must save life, Jesus says to the man with the withered hand to stretch out his hand. He stretches it out and it is immediately healed. We must affirm that the wisdom and knowledge of Jesus are divinely great. Thus acting Jesus teaches each of his disciple that finding the right methodology for every event is an indispensable thing. The enemies of the righteous are many.**

**The sound and holy methodology ensures that every trap set by them on his journey will be avoided with his great benefit and also for those who came to receive the good from Him. Finding the right, opportune methodology is proper to the man of God.**

**But it will always have to be suggested by the Holy Spirit living in us. It is a fact neither of study nor of experience. It is most pure gift of the Spirit of the Lord. The man of God puts himself in prayer and asks the Spirit of the Lord that He lets him avoid all the traps the wicked men set on his journey. The prayer to the Holy Spirit is the salvation of the man of God.**

**Let us read the text of Lk 6,6-11**

**On another sabbath he went into the synagogue and taught, and there was a man there whose right hand was withered. The scribes and the Pharisees watched him closely to see if he would cure on the sabbath so that they might discover a reason to accuse him. But he realized their intentions and said to the man with the withered hand, "Come up and stand before us." And he rose and stood there. Then Jesus said to them, "I ask you, is it lawful to do good on the sabbath rather than to do evil, to save life rather than to destroy it?" Looking around at them all, he then said to him, "Stretch out your hand." He did so and his hand was restored. But they became enraged and discussed together what they might do to Jesus.**

**The first result has been reached: these wicked men can no longer accuse Jesus of transgression of the law of the Sabbath day. Jesus has defeated them with his methodology suggested to Him by the Holy Spirit of God. They do not surrender, though. They lost a battle.**

**The war against Jesus is still to be played. Now they discuss together about how to continue the war, which new traps to devise and which new tricks to invent to make Jesus fall. They want one only thing: the death of Jesus. They will not rest until Jesus is placed in the tomb.**

**Today Jesus says to men, and in a particular way to the Pharisees, that everyone must be capable of a sound and holy discernment about what is right. It is true: we can be capable of discernment. To be capable, we must be free, though. To be free we must put love at the centre of our thoughts.**

**Whoever lives to love can always discern what the greatest love to pour out on his brothers is. Instead, whoever does not live to love – and the Pharisees did not live to love – might never discern what is right. He cannot since he lacks in the measure of the true discernment that only love is. The entire Law of God is given to love God and his brothers more and better, in perfect justice. The purpose of the Law is love and the one who loves is always capable to know what is right, as only love is right.**

**When the love of God, poured by the Holy Spirit in our heart, disappears from it, it is then that man becomes incapable of discernment. He lacks in the principle, the foundation, the truth, the substance so that one can discern according to truth and justice. Without the true discernment, one makes the Law of the Lord an instrument of torture and no longer of freedom. The Law that is given to free man from every slavery is used by man without the love of God in his heart, as instrument to create every slavery. The first slavery is the falsity of love. One should never forget it: Jesus was crucified because of this law of falsity of love. For the love of people, one decided that Jesus had to die. This is also valid for the Gospel, from way of true freedom one makes an instrument of great slavery. May the Mother of God free us from this false law of love.**