**FRIDAY OCTOBER 29 – XXX WEEK O.T. [B]**

**"Is it lawful to cure on the sabbath or not?" But they kept silent; so he took the man and, after he had healed him, dismissed him. Then he said to them, "Who among you, if your son or ox falls into a cistern, would not immediately pull him out on the sabbath day?"**

**Always on his journey toward Jerusalem, “On a sabbath he went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully.” Jesus is always observed in each of his word, gesture, work, but also non-word, non-work. Jesus speaks without speaking and teaches without operating. This truth is his life. The Pharisees, if He speaks, examine each of his words. If He performs, they wonder the reason why the work was done. If the work is not done, the wonder anyway. It is the same for the life of his body that is the Church. Even his disciples speak without speaking. However, they often attest their non-faith. They speak without performing. They show their little obedience to the Word of their God and Lord. The body is word.**

**We are on a sabbath day. For the Pharisees no work was allowed, of any kind. In front of him there was a man suffering from dropsy. We know that the work for Jesus consisted in saying only one word. One only word, not two. Now, let us think that on a feast one says millions of vain words and no one says that it is a work, why, if one says a good word, must one consider it a work? A word is this one and words are the other ones. There is no difference. The Word of Jesus is Word of salvation, while their words are sinful. On a Sabbath day, sin is allowed and it is not declared sin. Virtue is prohibited; mercy is prohibited since it is true work. How strange is man!**

**Before performing the miracle Jesus speaks to the scholars of the law and Pharisees in reply, asking, "Is it lawful to cure on the sabbath or not?" Jesus wants them to comment. It is not a rhetorical question, it is a true question, true request of light. The Pharisees can even avoid replying. The Scholars of the Law must answer by duty, not by ministry. They are the ministries of the Law. They are the ones who teach it, read it, explain it. They are the teachers of the people. Whoever exercises a ministry is always obliged to obey his ministry. In the ministry, emptiness must not exist. Jesus is always Jesus. In Him, there is never an emptiness of mission, truth, light, justice, gift of the Word. When the one exercising the ministry of the Law creates moments of emptiness, only one of these moments is enough and the soul may find itself in an abyss with no return.**

**The scholars of the Law and the Pharisees are silent. They do not speak. With their non-answer or their silence, it is as if they authorised Jesus to perform the miracle. The one who did not speak earlier cannot speak later. The one who spoke earlier can speak later. Since they do not speak, Jesus takes the man and, after he had healed him, dismissed him. Wishing to reason about it, we must say that taking the bread or other food and bringing them to the mouth is harder or that it is true work. One does not bring it once, but many, many times. Why is working to eat not a work and is working to heal a work? A wise, intelligent man, comparing the two things will have to confess that eating is a work.**

**Let us read the text of Lk 14,1-6**

**On a sabbath he went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully. In front of him there was a man suffering from dropsy. Jesus spoke to the scholars of the law and Pharisees in reply, asking, "Is it lawful to cure on the sabbath or not?" But they kept silent; so he took the man and, after he had healed him, dismissed him. Then he said to them, "Who among you, if your son or ox falls into a cistern, would not immediately pull him out on the sabbath day?" But they were unable to answer his question.**

**The Scholars of the Law and the Pharisees, if they have to use the hands to bring the food to their mouth on a sabbath day, they do it gladly. If then they have to give their hand to a man suffering from dropsy to heal him and give him fullness of life, then this is not a work. What is not rational might never be true faith. Truth is most pure rationality and truth faith can only be founded on truth. It is true that faith contains in itself the confession of a very high mystery, but it is not irrational. The mystery is unintelligible because of the limitedness of the human mind. But if the human mind is enlightened by the Holy Spirit and by his eternal science, everything becomes clear and in clarity nothing is irrational and nothing is arational.**

**However, Jesus does not make such abstract arguments. He always uses images of real life. He takes things men carry out every day. This choice produces a double fruit: the first fruit justifies the work. The second fruit gives a perennial memory. Every time one sees the image, one reminds the announced truth. When a son or an ox falls in a cistern and one pulls them up, one will always remind that every sick person must be pulled up. What one does for the ox or for one’s own son, one must do the same for all those who suffer in the body or in the spirit. Jesus has given this Law as supreme rule of love. The good you want for yourself, it is the good you must want for the other.**

**Let us read in the Gospel according to Matthew: "Stop judging, that you may not be judged. For as you judge, so will you be judged, and the measure with which you measure will be measured out to you. Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own eye?** **How can you say to your brother, 'Let me remove that splinter from your eye,' while the wooden beam is in your eye? You hypocrite, remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother's eye. "Do not give what is holy to dogs, or throw your pearls before swine, lest they trample them underfoot, and turn and tear you to pieces. "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. Which one of you would hand his son a stone when he asks for a loaf of bread, or a snake when he asks for a fish? If you then, who are wicked, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him. "Do to others whatever you would have them do to you. This is the law and the prophets. (Mt 7,1-12) Why is the heart not able to understand that if a thing can be made for the life of an animal, the same thing must be done, it has to be done for the salvation of a man, as well? Sin is what deprives the mind of every intelligence.**

**The arguments of Jesus are so wise, intelligent, evident, logical, sound, true that one could not contradict them. The Scholars of the Law and the Pharisees cannot answer anything to these words. These are words whose truth is evident. Faith always lives of visibility and invisibility. The mystery has its roots in eternity, the fruits are produced both in time and in eternity. Everything entering the history is also subject to human rationality and irrationality. This is the great mistake. Proceeding for precepts and not for principles, for works and not for truth, for laws and not for wisdom. It is sign that our mind is not in God, it does not dwell in the Holy Spirit, it is separated from the heart of Christ Jesus. It is than that our precept, that is not the precept of God and it is also against the precept of God, is more valid than the love toward God and toward the neighbour. One absolutizes a human norm, but one transgresses the divine commandments.**

**Against the norms of man abolishing the divine norms Jesus has a Word of eternal light:** **He responded, "Well did Isaiah prophesy about you hypocrites, as it is written: 'This people honors me with their lips, but their hearts are far from me; In vain do they worship me, teaching as doctrines human precepts.' You disregard God's commandment but cling to human tradition." He went on to say, "How well you have set aside the commandment of God in order to uphold your tradition! For Moses said, 'Honor your father and your mother,' and 'Whoever curses father or mother shall die.' Yet you say, 'If a person says to father or mother, "Any support you might have had from me is qorban"' (meaning, dedicated to God), you allow him to do nothing more for his father or mother. You nullify the word of God in favor of your tradition that you have handed on. And you do many such things." Mother of God, ensure that we never elude the commandments of your Son.**