Monday of the Thirtieth Week in Ordinary Time

Gospel text (*Lk* 13:10-17): Jesus was teaching in a synagogue on the sabbath. And a woman was there who for eighteen years had been crippled by a spirit (…). When Jesus saw her, he called to her and said, “Woman, you are set free of your infirmity.” He laid his hands on her, and she at once stood up straight and glorified God.

But the leader of the synagogue, indignant that Jesus had cured on the sabbath, said to the crowd in reply, “There are six days when work should be done. Come on those days to be cured, not on the sabbath day.” The Lord said to him in reply, “Hypocrites! Does not each one of you on the Sabbath untie his ox or his ass from the manger and lead it out for watering? This daughter of Abraham, whom Satan has bound for eighteen years now, ought she not to have been set free on the sabbath day from this bondage?” (…).

The creation is oriented to the "Sabbath"

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Today, the Pharisees appear —once more— lost in the ritualistic casuistry of the "Sabbath rest", without capturing its wonderful background: the "Bible" —the Old Testament— should be read in a new way. God created the universe to enter into a story of love with mankind. The creation is intended as a sign for the Covenant.

Not surprisingly, therefore, the creation is oriented to the "Sabbath", towards the day when man and the whole creation share in God’s freedom. In His rest and in His peace. The Sabbath is a vision of freedom: slave and master are the same on that day, because all relationships of subordination must "rest". On that day God and man are situated in the same level and they speak “thy” to “thy”.

—O my Lord, every week I look forward to the rest day to celebrate our Covenant, remembering God "giving Himself away" to man and renewing the "answering" of man to God.