

Wednesday 4th in Ordinary Time

Gospel text (Mk 6,1-6): Jesus re-turned to his own coun-try, and his dis-ciples followed him. When the Sabbath came, He began teaching in the synagogue, and most of those who heard him were as-tonished. They commen-ted, «How did this come to him? What kind of wisdom has been given to him that he also performs such miracles? Who is he but the carpenter, the son of Mary and the brother of James and Joseph and Judas and Simon? His sisters, too, are they not here among us?». So they took offense at him (...).

Jesus does not remove anything from the "Torah", but He "adds": He adds Himself

EDITORIAL TEAM evangeli.net (based on texts by Benedict XVI)

(Città del Vaticano, Vatican)

Today, the “debate” surrounding Jesus of Nazareth stands out. Elsewhere in the Gospels we can see how Pharisees and scribes argue and get “shocked”... Now even His own countrymen and relatives do too: they believe they know Him, but actually they do not. To get to know Him we need faith: miracles do not suffice!

The "I" of Jesus ("I say...") creates a "conflict" in His listeners. His interlocutors understand Jesus is not trying to remove anything from the sacred "Law"; quite on the contrary, He is adding. But He is adding Himself: He is the “Torah”, He is greater than the Temple and Lord of the Sabbath"... This is the central point of the Jews' "alarm": the centrality of Jesus “I” in His message, which gives everything a new direction. Perfection (the state of being holy as God is holy) as demanded by the "Torah", now consists in following Jesus.

—This mysterious identification of Jesus and God that is reflected in His words is, precisely, the center of the Christian faith: Jesus, You are the Son of God!