

Sabbath Rest Twenty-third Week in Ordinary Time Monday, September 10, 2018 1
Cor 5:1-8; **Lk 6:6-11** (It's beyond books. It's beyond rules and regulations. It's a matter of the heart, and you have to figure it out.)

My first impression reading this gospel is it must be some sort of exaggeration. How could anyone be enraged by this miraculous healing? We do have to keep in mind **the evangelists could exaggerate at times, especially when they want to contrast Jesus' teaching or the way Jesus modeled the image of God versus the more orthodox version or versions.**

But I do remember my first trip to Jerusalem in 1984, and coincidentally we arrived on a Friday. Well the sabbath begins at **sunset on Friday**. On that particular day the whole city was full of quite a few visitors, and none of us knew that at sunset all the public transportation came to a halt. **No trains, buses, cabs**—all shut down. So many of us were stranded. Now I was stranded, but it wasn't too bad because I could walk back to my hotel. But there were people who were stranded who couldn't walk back to where they came from. So these entrepreneurs came around in taxis—they were not official taxis, but they were taxis—and they picked up these stranded visitors to take them back to their hotels, which sounded like a good business deal and it sounded like a very charitable thing. Well I remember this man, and it was to me rather shocking. He ran into the street and **he shook his fist at the taxi drivers and he yelled** something, which I didn't understand. It was in Hebrew, but I did understand one word, "**Shabbat.**" You are violating the sabbath is what he was saying.

So this question is a real question. "**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?**" **The orthodox answer is it is not right to do good on the sabbath.** That's actually what the answer is. It is not right to save life on the sabbath. **You are not supposed to do anything.** Now where did this come from? It came from the story of **God resting on the seventh day of creation**, which is a lovely story. And the law is a

good law because **actually we work too much and we need rest**. But you see how the **tendency is to carry it to such an extreme** that they could actually be upset by someone being healed or someone being transported to their destination. So that's a problem, and **it is a problem of the religious mind**.

Jesus embodies something very different, **a different approach to the honor and worship of God**. It's something we need to reflect upon and embody ourselves, and don't think there will be any kind of book or rules that will clearly tell you what this is. **It's beyond books. It's beyond rules and regulations. It's a matter of the heart, and you have to figure it out.**