

my course. ³³Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet should perish away from Jerusalem.'

Mt 23:37–39v
Lk 19:41–44

Jerusalem admonished

Jer 12:7; 22:5

Ps 69:25; 117:26

³⁴“O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! ³⁵Behold, your house is forsaken. And I tell you, you will not see me until you say, ‘Blessed is he who comes in the name of the Lord.’”

Jesus cures a dropsical man on the sabbath

Lk 6:6–11; 13:10–17
Lk 7:36

Mk 3:4

Mt 12:11

14 ¹One sabbath when he went to dine at the house of a ruler who belonged to the Pharisees, they were watching him. ²And behold, there was a man before him who had dropsy. ³And Jesus spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the sabbath, or not?” ⁴But they were silent. Then he took him and healed him, and let him go. ⁵And he said to them, “Which of you, having an ass^s or an ox that has fallen into a well, will not immediately pull him out on a sabbath day?” ⁶And they could not reply to this.

«Exi et vade hinc, quia Herodes vult te occidere». ³²Et ait illis: «Ite, dicite vulpi illi: “Ecce eicio daemonia et sanitates perficio hodie et cras et tertia consummor. ³³Verumtamen oportet me hodie et cras et sequenti ambulare, quia non capit prophetam perire extra Ierusalem”. ³⁴Ierusalem, Ierusalem, quae occidis prophetas et lapidas eos, qui missi sunt ad te, quotiens volui congregare filios tuos, quemadmodum avis nidum suum sub pinnis, et noluistis. ³⁵Ecce relinquitur vobis domus vestra. Dico autem vobis: Non videbitis me, donec veniat cum dicetis: “Benedictus, qui venit in nomine Domini”». [14] ¹Et factum est, cum intraret in domum cuiusdam principis pharisaeorum sabbato manducare panem, et ipsi observabant eum. ²Et ecce homo quidam hydropicus erat ante illum. ³Et respondens Iesus dixit ad legis peritos et pharisaeos dicens: «Licet sabbato curare an non?». ⁴At illi tacuerunt. Ipse vero apprehensum sanavit eum ac dimisit. ⁵Et ad illos dixit: «Cuius vestrum filius aut bos in puteum cadet, et non continuo extrahet illum die sabbati?». ⁶Et non poterant ad haec respondere illi. ⁷Dicebat autem ad invitatos parabolam, intendens quomodo

chism of the Catholic Church, 609). Jesus is aware, moreover, that the failure of his mission to the Jews is only a temporary one, for the time will come when they will acknowledge him as the Messiah (v. 35).

The warning given by the Pharisees (v. 31) allows us to see (as happens elsewhere: see 7:36; 11:37) that Jesus had a lot of contact with them, and that even though he criticized their behaviour, he did so only to expose their faults so that they could correct them.

In vv. 34–35, Jesus lets us see how profoundly saddened he is by Jerusalem’s resistance to the love of God—a love of which there was much evidence. By using the simile of the hen and her chicks, he shows that his actions are those of God (cf. Mt 23:37–39 and note). St Augustine explores the meaning of this touching simile, saying: “You see, brethren, how a hen becomes weak with her chickens. No other bird, when it is a mother, shows its maternity so clearly. [...] But the hen is so enfeebled over her brood that even if the chickens are not following her, even if you do not see the young ones, you

still know her at once to be a mother. With her wings drooping, her feathers ruffled, her note hoarse, in all her limbs she becomes so sunken and abject that, as I have said, even though you cannot see her young, you can see she is a mother. That is the way Jesus feels” (*In Ioannis Evangelium*, 15, 7).

14:1–6 This account suggests that the scenario was carefully planned: the Pharisees invite Jesus to dinner, bring in a man suffering from dropsy, and wait to see what happens. In Jesus’ time it was commonly thought that this particular disease (also called edema, it involved the retention of a lot of liquid, usually in the stomach or lungs area) was contracted due to some sin, and therefore (among other reasons) could not lawfully be cured on a sabbath. Our Lord’s line of argument also shows how he conceived his mission towards men: just as someone would not fail to rescue *his* child or *his* ox on a sabbath, Jesus cures this man because he sees each of us as precious to him, and all our needs as being his own.

Our Lord’s attitude stands in sharp contrast

^s Other ancient authorities read *a son*