

Jubilee

Why do we start Lent with a rainbow? To understand we first need to appreciate the plight of the Jews in Jesus= day.

In Jesus day, many felt like they were drowning in a new flood. The basis of Jewish society was the family farm. However most farming families, had barely enough land to make a living in a good year. In a bad year, the small farmer and his family would have to eat their seed corn to make it through the winter and then would have to borrow seed the next spring to sow his next crop. The only thing a farmer had for collateral for the loan would be the farm itself. Thus two bad years in a row meant he would have lost everything. And I mean everything. It was not uncommon that the farmer himself together with his wife and children to all be sold into debt-bondage if not slavery to pay back what was owed. The best our poor farmer could hope for would be to be allowed to remain working on the farm, but now as a tenant, his land no longer his own.

The result was something that we are still talking about today, growing income inequality B in Jesus day, the accumulation of land and its wealth into the hands of the few, especially Herod and his friends. On top of this, there was also of course the Romans who occupied the land with an iron fist and squeezed as much money out of the population as they could without whipping up a revolt. Which happened thirty years after Jesus crucifixion. During that insurrection the second building to be set ablaze, after the house of the high priest, perceived to be a Roman collaborator, was the public archives to destroy the debt records.

It was to people flailing in such heavy waters that Jesus begins his ministry today by proclaiming a Jubilee: AThe time is ripe. The Kingdom of God is at hand. Repent and believe the good news@

What was a Jubilee? It was the mother of all Sabbaths. The Sabbath came around every seventh day. After seven seven year cycles, the Scriptures called for the fiftieth year to be a great Sabbath, a Jubilee Year, in which debts which had accumulated over all those years, ancestral debt whose borrowers were long dead, but whose debt remained a burden on their descendants, all these old debts were to be forgiven, all debt-slaves were to be set free and the land would be returned to its original owners. In fact the land itself to be given a year of rest, it was to lie fallow the whole year, allowing it to replenish itself, while the poor were permitted to harvest whatever

the land would produce spontaneously of its own accord. Everyone and everything was to be given a fresh start.

Now as you might suspect, the Jubilee was always more symbol than reality. Like our belief in freedom and equality despite the reality of severe income inequality and ongoing racism and other forms of discrimination. In Jesus day, lawyers had found ways around the letter of the law. Creditors could turn debts over to the courts for the year which could then collect the money without the creditors breaking the Sabbath. And so the parables of Jesus abound not only in debtors, tenant farmers and rich absentee landowners but also in lawyers, judges and courts.

Nevertheless Jesus will appeal to the dream of a jubilee year. Whatever the landowners might do, God remains true to his Word. It's not an economic or political jubilee, but Jesus announces a religious jubilee. That the Father has forgiven our debts to him, that God has freed us from our bondage to past sin, and has put us back on our feet. Now then is the time for a fresh start afresh, time to turn back to God, and the covenant he established with Moses at Sinai, and with Noah after the great flood.

In today's second reading Peter tells us that the waters of the great flood also prefigure the waters of baptism. No longer a flood to destroy all mortal beings, Peter teaches that water is now a symbol of new life, washing away our old sin and bringing us to new birth. The old world of sin and suffering is to make way for a new world of peace and justice. Christ, through his own suffering and death, has put to death our own sins, and offers to raise up our weary souls to new life with him.

The time is always ripe for a change of heart. May we take this time of Lent to renew our lives, to forgive those who owe us, and harder yet, to forgive ourselves and release ourselves from whatever has us enshackled in its shackles and rise again from death to life.