

A.	<b><u>Area of Study:</u></b> Jn 9-10, reference: B5/1-	
B.	<p><b><u>Jesus' teachings on natural disasters</u></b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Humanity's assumption of natural disasters = punishment given to the sufferer or his/her family by God</li> <li><input type="checkbox"/> This misconception has been rejected in the OT</li> <li><input type="checkbox"/> This concept is also rejected by Jesus</li> <li><input type="checkbox"/> Suffering may not necessarily be God's punishment</li>   <li><input type="checkbox"/> Jesus affirms the value of suffering: as that God's work may be manifested</li> <li><input type="checkbox"/> God is manifested in Jesus' miracles as well as the conversion of the blind man</li> <li><input type="checkbox"/> Christians should face suffering with faith and embrace the challenges of suffering with love and forbearance. Thus, converting suffering into opportunities for glorifying God. Let the radiance of Christ's light shine in the darkness – Fr. Eugene Hamilton</li> <li><input type="checkbox"/> Every innocent sufferer in union with Christ participates in the suffering of Christ and therefore, participates in His redemptive work. In addition, our priestly role reflects the suffering of Mary under that Cross</li> </ul>	<p>Jn 9:1-5, B5/12-13 Jn 9:2</p> <p>Ezek18:20, Is 53, Lk12:1-5 St. Augustine, <b><u>City of God</u></b>, I,8</p> <p>Jn 9:3</p> <p>Jn9:11, 17, 36, 38</p> <p>A5/4-5</p> <p>CCC1521, Col 1:24</p>
C.	<p><b><u>Other Significance of Healing the Blind Man</u></b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> "I am the Light of the world" (Jn 9:5): This links to the Feast of Tabernacles and the image of light ⇒ enlightenment of the soul comes through the Sacrament of Baptism (washing in the Pool of Siloam)</li> <li><input type="checkbox"/> "Clay of the spittle" (Jn 9:6): a visible sign of the invisible grace – John's Gospel's sacramental discourse</li> <li><input type="checkbox"/> "Word made flesh" works through matter such as water, bread, wine, and oil. "Eat His flesh and drink His blood" is the only way to eternal life. The use of visible signs is sacramental which does not involve idolatry</li> </ul>	<p>B5/13</p> <p>CCC2130-2131, 1115</p>
D.	<p><b><u>Jesus, the Good Shepherd</u></b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> The background of the image of the Good Shepherd: sheep tend to be foolish; they stray and get lost easily</li> <li><input type="checkbox"/> The leaders of Judaism are thieves and hireling who do not care about the sheep. God will shepherd His own sheep and lay down His life for them</li> <li><input type="checkbox"/> "They may have life and have it abundantly" (Jn 10:10). Through participation in God's divine nature (2Pet1:4), they may live out the human nature that is glorified and divinized by Jesus</li> <li><input type="checkbox"/> One Sheepfold, One Shepherd ⇒ Elements of holiness and truth exist outside of the Church; but these elements originated from Christ's Church. This Church subsists within God's Church, that is, the Church under all the successors of Peter, and those who are in communion with the Church</li> </ul>	<p>Jn 10:1-21, B5/20-22</p> <p>Jn 10:7-15, Ezk 34:1-31</p> <p>JPII Letter to Families #9</p> <p>LG8, UR3, Mt 16:15-19 02-03 BSP #7G</p>
E.	<b><u>Arianism</u></b>	Felix
F.	<p><b><u>Jesus is God Beyond any Doubt</u></b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> The Jews want to stone Jesus to death because He called himself God.</li> <li><input type="checkbox"/> Jesus cited from Psalm 82 to explain that since those who receive the authority to instruct from God are called "gods", it is more logical the "Word", that is Jesus Himself, is God</li> <li><input type="checkbox"/> Other Biblical references: Col 2:9, Jn 20:28, Jn 1:1, Ph 2:11</li> <li><input type="checkbox"/> "LORD" = KYRIOS (Gk) = YHWH = God</li> </ul>	<p>Jn 10:30-39</p> <p>Jn 10:34-36 B5/23</p> <p>CCC446</p>