

**Chinese Martyrs Catholic Church**  
**Bible Sharing Program 2011-12**  
**Gospel of Luke #2: The Birth of Jesus Foretold; Mary Visits Elizabeth; the Birth of John**

*NJBC = New Jerome Biblical Commentary*  
*CSB = Ignatius Catholic Study Bible*  
*SN = Special notes*  
*SK = Chin. Bible (中文思高聖經)*  
*MG = Mary of Galilee*  
*CCC = Catechism of the Catholic Church*

<b>A</b>	<p><b><u>She ... pondered what sort of greeting this might be (Lk 1:9)</u></b></p> <p>"[The Church's Marian profile is] also – even perhaps more so – fundamental and characteristic for the Church as is the apostolic and Petrine profile to which it is profoundly united" (JP II, <i>Mulieris Dignitatem</i> (15 Aug 1988), 27, fn.55:AAS80, 1718)</p>	Lk 1:34-80
<b>B</b>	<p><b><u>The Birth of Jesus Foretold</u></b></p> <ul style="list-style-type: none"> <li>• "How can this be, since I am a virgin?" – Did Mary doubt God's power? How does her reaction compare to that of Zechariah's?</li> <li>• "Overshadow" = "Episkiazein" (Gk) – This has been used on two inanimate objects in OT: tabernacle (Num 9:15) and temple (1Kings 8:10), both images prefigure Mary. Luke applies these images to Mary to reveal what is anticipated long ago has been fulfilled.</li> <li>• "The Holy Spirit will come upon you, and the power of the Most High ..." – Luke is affirming the Holy Trinity. "Vessel of the Holy Spirit" – a unique relationship with the Holy Spirit.</li> <li>• Mary's "Fiat!" <ul style="list-style-type: none"> <li>- Contrary to Eve's "No!" that changes the fate of humanity.</li> <li>- Similar to Eve's "Yes!" (Ex 19:3-8, 24:1ff) =&gt; Mary is the New Israel (Church) who brings about the New Covenant; making up for the shortcomings of Israel's "Yes!" and fulfilling God's promise to David (2Sam 7:16).</li> <li>- Mary is the first Apostle of Christ.</li> <li>- She represents female's receptivity of God: Christ (husband) gives while the Church (wife) receives. =&gt; Marital relationship between Christ/Church.</li> </ul> </li> </ul>	<p>Lk 1:34-38</p> <p>Lk 1:34, CSB</p> <p>MG v2, p 15</p> <p>Lk 1:35 CSB SN1</p> <p>See BSP1-SN1</p> <p>MG v2, pp 9-11</p> <p>SN2</p> <p>SN3</p>
<b>C</b>	<p><b><u>Mary Visits Elizabeth</u></b></p> <ul style="list-style-type: none"> <li>• Mary is the "ark", "God's dwelling place", "seat of wisdom"; Luke's affirmation.</li> <li>• John is also an affirmation.</li> <li>• Why doesn't Luke clarify?</li> <li>• "Blessed are you among women" – Elizabeth uses Jael and Judith's words to give praise to Mary as these two, together with others in OT (including Eve, Sara, Deborah, Jochedbed, Miriam, Bathsheba, etc.), somehow prefigure Mary. Jael and Judith beheaded the leader of their enemies; similarly, Mary also defeats Satan through her Son.</li> <li>• "And why has this happened to me that the mother of my Lord comes to me?" – Theotokos – Council of Ephesus 431 A.D. Mary possesses queenship and has been foretold in the kingly tradition of Israel (Giberah – King Mother).</li> </ul>	<p>Lk 1:39-56</p> <p>SN4</p> <p>Rev 11:15ff</p> <p>SN5</p> <p>Lk 1:45 CSB</p> <p>Gen 3:15</p> <p>1:43 CSB 1:28, <i>Marian Profile</i>, p. 81, <i>Catholic for a Reason</i>, pp. 195-7, 1Kings2:19</p>

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D	<p><b><u>My Soul Magnifies the Lord</u></b></p> <ul style="list-style-type: none"> <li>• Similar to Hanna’s prayer (1Sam2:1-10), a well-preserved and beautiful prayer from the early Church.</li> </ul>	<p>Lk 1:46-56  CSB 1:46-55, p 14</p>
E	<p><b><u>The Birth of John the Baptist</u></b></p> <ul style="list-style-type: none"> <li>• “For you will go before the Lord to prepare the ways” – affirming that Jesus is Lord.</li> <li>• “By the tender mercy of our God, the dawn from on high will break upon us” – reflects OT background: the Messiah is the rising sun at dawn and the star in the dark night (Deu 24:17); he is “Branch” (Jer 23:5, Zech 6:12).</li> </ul>	<p>Lk 1:57-80  Lk1:76  Lk 1:78 CSB</p>

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SPECIAL HANDOUT**

1. “[Hans Urs von Balthasar] comments that through the conception of the Son by the Holy Spirit in the Virgin’s womb, the third Person of the Trinity is himself touched in a way analogous to the incarnation of the Son and gains a particular contact with humanity...” (B. Leahy, *The Marian Profile in the Ecclesiology of Hans Urs von Balthasar*, p. 83.)
2. “Mary was the first to believe. From the moment of the Annunciation she followed Jesus in her maternal pilgrimage of faith...Mary’s heroic faith ‘precedes’ the apostolic witness of the church...All those who accept the church’s witness share in a sense Mary’s faith, fulfilling the prophecy of the Magnificat” (JP11, *Redemptoris Mater*, 26-27).
3. “The purpose of all the sacraments is to unite us with Christ our Bridegroom and ‘impregnate’ our humanity with his divine life’ (Christopher West, *The Good News About Sex and Marriage Workbook*, p.5).

The Groom: Open to me, my sister, my love, my dove, my perfect one; for my head is wet with dew, my locks with the drops of the night.

The Bride: I had put off my garment; how could I put it on again? I had bathed my feet; how could I soil them? I arose to open to my beloved ... (Sg 5:2-5)

4. Luke’s Use of the Ark Imagery

Luke	2 Samuel
1:39 In those days Mary set out and went with haste to a Judean town in the hill country ...	6:3 They carried the ark of God on a new cart, and brought it out of the house of Abinadab, which was on the hill.
1:41 When Elizabeth heard Mary’s greeting, the child leaped in her womb. Elizabeth was filled with the Holy Spirit, and exclaimed with a loud cry, ...	6:14-15 David danced before the Lord with all his might; David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.
1:43 And why has this happened to me, that the mother of my Lord comes to me?	6:9 David was afraid of the Lord that day; he said, “How can the ark of the Lord come into my care?”
1:56 And Mary remained with her about three months and then returned to her home.	6:11 The ark of the Lord remained in the house of Obededom the Gittite three months; and the Lord blessed Obededom and all his household.

Source: Bertrand Buby, *Mary of Galilee*, vol. II, p. 16.

5. “Cardinal Newman addressed this question in an interesting manner: ‘I answer, she was, or may have been alive, when the apostles and evangelists wrote; there was just one book of Scripture certainly written after her death and that book does canonize and crown her’” (S.Hahn, *Hail, Holy Queen*, p.p.64-65.)