

Chinese Martyrs Catholic Church
Bible Sharing Program 2011-12
Gospel of Luke #4: Preaching in Nazareth; Calling of
Disciples; Healing of the Sick; Sermon on the Mount;
John the Baptist

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
RM = JPPI, Redemptoris Mater
CCC = Catechism of the Catholic Church

| | | |
|-----------------|--|---|
| <p>A</p> | <p><u>She ... pondered what sort of greeting this might be (Lk 1:9); Intro of Scripture</u></p> <p>“[The gospel of] John mentions Mary, not by name, or even as Mother, but under the title ‘woman’. The text itself thus sets up the connection with Genesis 3 and Revelation 12, with the sign of the ‘woman’, and there is no doubt that John uses this name with the unspoken intention of raising Mary as ‘the woman’ in general to the level of a universal sign” (Ratzinger and von Balthasar, <i>Mary – The Church at the Source</i>, p.58.)</p> | <p>Lk 4:14-7:50</p> |
| <p>B</p> | <p><u>Preaching in Galilee and Performance of Miracles in Judea</u></p> <ul style="list-style-type: none"> • “And Jesus returned in the power of the Spirit into Galilee” and preached in the synagogues – this reveals the centrality of the Holy Spirit in evangelical work (Lk 2:18, Acts 2:17, 4:8, 7:55, 9:17). • Jesus alludes to the prophet Isaiah when explaining his own mission to reveal that He is indeed the Messiah; the one who will release the oppressed in the Jubilee Year of God’s mercy. People in Nazareth scrutinize the mission of the Messiah through political lens, therefore, express doubts about Jesus’ ability: “Is not this Joseph’s son?” (Lk 4:22) In addition, the allusion to the work of Eliza and Elisha implies that salvation in the NT time will be spread to Gentiles and all humanity. This evokes violent opposition from the people who then decide to chase Jesus out of town. • “And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth” – The proclamation of God’s Word is sacramental; it can convert and enlighten one’s heart. One experiences the presence and healing of God in the hearing of the Word. • Simon’s mother-in-law “immediately” rises and serves them after healing. This is real healing and an attitude after which we must model. • “I must preach the good news of the kingdom of God to the other cities” – The mystery the “Kingdom of God”. | <p>Lk 4:14-44</p> <p>Lk 4:14-15, Paul VI, <i>Evangelii Nuntiandi</i>, #75</p> <p>Lk 4:16-30, CSB, SK Note 2</p> <p>Lk 24:32, H.Nouwen, <i>With Burning Hearts</i>, pp.45-47</p> <p>Lk 4:39</p> <p>Lk 4:43 CSB</p> |
| <p>C</p> | <p><u>Calling of Disciples; Healing of Illnesses</u></p> <ul style="list-style-type: none"> • The conversion of Peter • Peter’s boat represents Christ’s Church; Jesus teaches from the boat. The catch has “filled both the boats” – the Church has the power of sanctification and salvation; this power is also present in other faith communities. Sanctification and salvation are the assets of the Church of Christ. • “... they left everything and followed him” – True followers of Christ are free from their worldly possessions; however, there are different means of expression of faith, depending on God’s calling. • Not only is Jesus prevented from becoming unclean after touching the Lepers, He has cleansed the unclean because the mediator between Heaven and Humanity has eradicated the barrier between God (holy) and humanity (sin). | <p>Lk 5:1-39</p> <p>Lk 5:1-11, Is 6:1-7</p> <p>LG8, UR3, JPPI <i>That They May Be One</i> 9-10</p> <p>5:11, 28; 14:33; 18:22</p> <p>CSB, Mt 27:51 · Eph 2:18 · Heb 10:19-20</p> |

**Chinese Martyrs Catholic Church
Bible Sharing Program 2011-12
Gospel of Luke #4: Preaching in Nazareth; Calling of
Disciples; Healing of the Sick; Sermon on the Mount;
John the Baptist**

| | | |
|---|--|--|
| D | <p><u>Sermon on the Mount</u></p> <ul style="list-style-type: none"> • Following the examples of David, the Disciples eat grains on Sabbath. This is acceptable in emergency or in honour of the king (both David and Jesus are kings). Jesus is the “lord of Sabbath” who prefers love and compassion to burnt offerings. • The allegorical meaning of healing of the man with a withered hand. • Luke portrays Jesus makes every important decision in prayer, particularly, the choosing of the 12 Disciples (9:18, 28; 11:1; 23:46). The establishment of Israel; choosing of the 12 Disciples; appointment of the 10 Elders (Lk 10:1). • Poverty, hunger, weeping, and hatred reflect the four Cardinal Virtues: temperance, justice, prudence, fortitude. The spirit of the Beattitudes: one must fall down in order to be elevated with Christ to face God. This opposes the true curses of wealth, gluttony, laughter, compliments). The quest for wealth in the secular world may easily lead us away from God. • “And as you wish that men would do to you, do so to them” epitomizes the law taught in the Gospel. The teachings of the Gospel can be summarized by Jesus’ “new commandment” (Jn 13:34); that we should love one another as God has loved us. | <p>Lk 6:1-49</p> <p>Lk 6:1-5, CSB Mt 12:7</p> <p>Lk 6:6-11, CSB</p> <p>Lk 6:12-16, CSB, CCC 2600, Deu 11:24</p> <p>6:17-49, CSB 6:20 · SN1, CSB 6:20-26</p> <p>6:31 CSB, CCC1970</p> |
| E | <p><u>John the Baptist</u></p> <ul style="list-style-type: none"> • “A great prophet has risen among us!” – Jesus is the long awaited “great prophet” in the salvific history. Ref: “Why Does Jesus Speak in Parables? By E. Lo (http://elodocuments.blogspot.ca/2011/07/does-jesus-speak-in-parables-because-he.html) • Why is John the Baptist unsure about Jesus being “the one who is to come”? • The children who “piped” and “wailed” represent Jesus’ good news and John’s accusations respectively; however, the generation remains unmoved. | <p>Lk 7:1-50</p> <p>7:16, CSB 4:24, BXVI, J of Naz I, pp.188- 191)</p> <p>Lk 7:18-23 CSB</p> <p>Lk 7:24-35 CSB</p> |

Special Note

1. “The ascent to God occurs precisely in the descent of humble service, in the descent of love, for love...In Jesus Christ, God has revealed himself in his descending...We ascend to God by accompanying him on his descending path” (BXVI, Jesus of Nazareth Part I, p.95 on the Beatitudes).