

**Chinese Martyrs Catholic Church  
Bible Sharing Program 2012-13  
Gospel of Luke #5: Parables and Miracles, the  
Transfiguration, Humility and Forbearance**

*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*

<b>A</b>	<p><b><u>She ... pondered what sort of greeting this might be (Lk 1:9); Intro of Scripture</u></b></p> <p>“Marian piety is Advent piety; it is filled with the joy of the expectation of the Lord’s imminent coming...Luke depicts Mary as twice heralding Advent – at the beginning of the Gospel, when she awaits the birth of her Son, and at the beginning of Acts, when she awaits the birth of the Church” (Ratzinger and von Balthasar, <i>Mary – The Church at the Source</i>, p.34.)</p>	Lk 8:1-9:62
<b>B</b>	<p><b><u>The Army for Evangelization</u></b></p> <ul style="list-style-type: none"> <li>• The army spreading the Good News of the Kingdom consists of some lowly fishermen, tax collectors, women “from whom seven demons had gone out”, and the “wife of Chuza”.</li> </ul>	Lk 8:1-3  Jn 18:36
<b>C</b>	<p><b><u>Parables and Miracles</u></b></p> <ul style="list-style-type: none"> <li>• Jesus has used 30 different parables in the Gospels (see Chart in CSB Lk 8 “The Parables of Jesus”). His 2 reasons for teaching in parables are: <ul style="list-style-type: none"> <li>a. The truth is revealed to the humble of heart but the proud will receive nothing: “for to him who has will more be given, and from him who has not, even what he thinks that he has will be taken away”.</li> <li>b. This is to reveal that Jesus is the Promised One by God; a prophet with the likes of Moses. See E. Lo article: <a href="http://elodocuments.blogspot.ca/2011/07/does-jesus-speak-in-parables-because-he.html">http://elodocuments.blogspot.ca/2011/07/does-jesus-speak-in-parables-because-he.html</a></li> </ul> </li> <li>• The Parable of the Sower – the Sower is Jesus who sows seeds for the Kingdom of God. The seeds being sown is also Jesus that must die in order to yield fruits of a hundredfold. (Jn 12:24).</li> <li>• The Parable of the Lamp – “For nothing is hidden that shall not be made manifest” =&gt; OT is the lighted lamp to be revealed in NT.</li> <li>• “My mother and my brethren are those who hear the word of God and do it.” – Is Jesus disrespectful to His mother?</li> <li>• Jesus Calms a Storm on the Sea – Jesus’ sleeping = death, which frightens the disciples; storm and wind = evil power; Jesus waking up = resurrection; calming of the storm = defeating evil and death, which also represents the stormy challenges faced by the pilgrim Church.</li> <li>• The healing of the woman with a “flow of blood for twelve years” and Jairus’ daughter – Jesus is the sole mediator between Heaven and humanity; the division between the two seems irreconcilable (the law, the uncleanness of bleeding and death). Not only is Jesus free from such division and not be tainted, but has also eradicated the barrier to cleanse the unclean. God listens to the prayer of the faithful.</li> </ul>	Lk 8:4-56  CSB Mt 13:3 Word Study Lk 8:18  See also BSP 4 Note E1 Lk 9:35 => Deu 18:15  Lk 8:4-15, BXVI, J. of Naz I, p 190  LK 8:16-18 CSB  Lk 8:19-21,SN1  Lk 8:22-25 CSB  Lk 8:40-56 CSB Jn 14:6, 2Cor 3:12, Mt 27:50
<b>D</b>	<p><b><u>The Mission of the Twelve</u></b></p> <ul style="list-style-type: none"> <li>• “Take nothing for your journey” – to prepare the disciples that they must be content with poverty and rely on God when they lead the Church in the future.</li> </ul>	Lk 9:1-27  Lk 9:1-6, CSB

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	<ul style="list-style-type: none"> <li>• .Herod the tetrarch = Herod Antipas ruled Galilee during 4/1 BC – 39 AD and killed John the Baptist (Mk 6:14-29). Jesus’ wish has been fulfilled on the day of his Calvary (23:8-12).</li> <li>• Only the miracles of the multiplication of bread and Jesus’ resurrection are recorded in all four Gospels; both of which reflect the miracles of the OT prophets. The multiplication of bread brings out the Sacrament of Eucharist; Luke talks about the Kingdom of God as a banquet.</li> <li>• One must deny oneself, take up his/her cross and follow Jesus. “... will not taste death before they see the kingdom of God.” This implies that Jesus’ departure marks the end of OT and the beginning of the NT Church (beginning of God’s Kingdom). This also means the destruction of Jerusalem in 70 AD.</li> </ul>	<p>Lk 9:10-17CSB 13:29-30, 14:7-14, 15-24</p> <p>Lk 9:23-27 CSB</p>
E	<p><b><u>The Transfiguration, Humility and Forbearance</u></b></p> <ul style="list-style-type: none"> <li>• “... spoke of his exodus” – Jesus’ death. Moses’ exodus leads the Israelites from the slavery of Egypt; the exodus of Jesus (the new Moses) leads the New Israelites (the Church) from the slavery of sins. The transfiguration represents the glory of resurrection.</li> <li>• Humility and Forbearance: “he who is least among you all is the one who is great” – this epitomizes the teachings in Scripture that targets the original sin of humanity – pride. This is also the most difficult one to teach.</li> <li>• “No one who puts his hand to the plow and looks back is fit for the kingdom of God.” – similar to the Beatitudes, this brings the spirit of the OT law to its climax. The value and demands of Christ’s disciples far outweigh the value and demand of OT.</li> </ul>	<p>Lk 9:28-62</p> <p>S.Hahn, <i>Finding Jesus in O.T. tapes #4. Eph 4:9, CCC 556, SN2 Lk 9:46-56</i></p> <p>Lk 9:57-62 CSB Deu5:16;1kings 19:19-21</p>

**Special Notes**

1. Scriptural Evidence of Jesus’ Alleged Disrespect for His Mother:

Scripture	Ref.	Content and Meaning
O Woman, what have you to do with me? My hour has not yet come.”	Jn 2:4	<ul style="list-style-type: none"> <li>• Mary asks Jesus on behalf of the hosts as they have run out of wine during the wedding banquet.</li> <li>• The “woman” who begins and ends salvific history.</li> <li>• The first thing Adam said to Eve.</li> <li>• “Do whatever he tells you” =&gt; M’s meditative character as a prophetess. “Is this not her inner readiness to let Jesus act, her intuitive sensitivity to the hidden mystery of the hour?”(J.Ratzinger, <i>Mary, the Church at the Source</i>, p.73)</li> </ul>
How is it that you sought me? Did you not know that I must be in my Father’s house?	Lk 2:49	<ul style="list-style-type: none"> <li>• Jesus is found in the Temple after three days of searching by Mary and Joseph.</li> <li>• “They did not understand the saying which he</li> </ul>

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		spoke to them ... and his mother kept all these things in her heart.” => keeping God’s words in the heart: such reflection leads to her to grow in the mystery of the Son of God.
My mother and brethren are those who hear the word of God and do it.	Lk 8:21	<ul style="list-style-type: none"> <li>• Jesus’ mother and brothers are standing outside, waiting to see him.</li> <li>• Jesus: The greatness of Mary lies in her faith and obedience in God’s words (the Annunciation) “Over and above Christ’s once-only physical birth, (Mary’s real) motherhood, which brings Christ to birth again and again, rests upon the hearing, keeping, and doing of Jesus’ word” (J. Ratzinger, the <i>Source</i>, p.56)</li> </ul>
Bless rather are those who hear the word of God and keep it!	Lk 11:28	<ul style="list-style-type: none"> <li>• A woman in the crowd cries out, “Blessed is the womb that bore you, and the breasts that you sucked!”</li> <li>• Jesus: Mary is indeed, blessed by her caring for Jesus; however, she is more blessed for her obedience and faith.</li> </ul>

All of these words and events reveal Jesus’ deliberate preparation of Mary to help her understand the mission and mystery of the Son of God, so that she will be strengthened to withstand the test of grieving under the cross.

“The Son educates the Mother for the greatness of his task, cultivating in her the maturity she needs to stand under the Cross...The purpose of this constant training in the naked faith Mary will need under the Cross is often insufficiently understood; people are astonished and embarrassed by the way in which Jesus treats his Mother...” (Hans urs von Balthasar, *the Source*, pp.107, 109).

2. The OT background for Jesus’ Transfiguration is God’s self-revelation to Moses on Mt. Sinai:

- Both take place on the 7<sup>th</sup> day (Luke 17:1; Ex 24:16)
- Both occur on a mountain (17:1; Ex 24:13, 15)
- Both Jesus and Moses take three companions with them (17:1; Ex 24:1)
- The faces of both Jesus and Moses shine with God’s glory (17:2; Ex 34:29)
- Both involve the glory-cloud of God’s presence
- And both events involve God speaking through a heavenly voice (17:5; Ex 24:16)

*Source: CSB Matthew 17:1-8.*