

**Chinese Martyrs Catholic Church
Bible Sharing Program 2012-13
Gospel of Luke #7: Christians / Discipleship (Part II)**

NJBC = New Jerome Biblical Commentary
CSB = Ignatius Catholic Study Bible
SN = Special notes
SK = Chin. Bible (中文思高聖經)
JNaz = BXVI, Jesus of Nazareth
RM = JP II, Redemptoris Mater
CCC = Catechism of the Catholic Church

A	<p><u>She ... pondered what sort of greeting this might be (Lk 1:9); Intro of Scripture</u></p> <p>“In contrast to the masculine, activistic-sociological people of God approach, Church is feminine...Church is more than ‘people’, more than structure and action: the Church contains the living mystery of maternity and of the bridal love that makes maternity possible” (J. Ratzinger, <i>Mary, the Church at the Source</i>, p.25).</p>	Lk 13:22-17:10
B	<p><u>Salvation Comes from Entering through the Narrow Door / Herod’s Intention of Harming Jesus</u></p> <ul style="list-style-type: none"> • Imagery of the ancient fort entrance and that of the Holy City • Do not follow the world but insists on God’s truth, teaching, and values. • “We ate and drank in your presence, and you taught in our streets” – referring to the Jews who are supposed to be the first-born of all nations (Ex 4:22) but end up being the last. • “for it cannot be that a prophet should perish away from Jerusalem” – Jesus is the prophet foretold by Moses in the OT. He realizes that his mission must end in Jerusalem, therefore, he ignores Herod’s threat. • “killing the prophets and stoning those who are sent to you!” – they want to kill Jesus even though he is the one being foretold in OT; however, only when the seed dies will it bear fruit. The protective image of the “wings” is also frequently used in OT. • “Behold, your house is forsaken” – foreshadowing the destruction of Jerusalem in 70AD. The Lord’s glory has departed the holy city but will return from the east in the future. 	<p>Lk 13:22-35</p> <p>Lk 13:22-30, CSB Mt.7:13-14 Jn 5:18-20</p> <p>Lk 13:26</p> <p>Lk 13:31-35 Deu 18:18, BXVI, JNaz I, p. 4</p> <p>Jn 12:24, Deu 32:10 Ps 91:4</p> <p>SN1</p>
C	<p><u>Humility, The Parable of the Great Banquet, The Cost of Discipleship</u></p> <ul style="list-style-type: none"> • “For every one who exalts himself will be humbled, and he who humbles himself will be exalted” – Leo the Great: The Church established by Jesus is hierarchical; however, hierarchy does not imply inequality. The Church’s authority is given by God to those in service. • The Parable of the Great Banquet – The Israelites have refused God’s invitation to enter the Kingdom of God, therefore, God invites the lowly and the gentiles. This is foreshadowed by the theme of the two brothers in Scripture. • The Cost of Discipleship – “hate” is an idiomatic term in the Hebrew culture, meaning “to love less”. One’s relationship with family and God is supposed to be in harmony; however, one must choice between the two. The latter is more important than the former. “For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?” – One must consider God’s call carefully. 	<p>Lk 14:1-35</p> <p>Lk 14:7-14, W. Henn, The Honour of My Brother, p. 73</p> <p>Lk 14:15-24 CSB, SN2</p> <p>Lk 14:25-35, CSB Malachi 1:2-3</p>
D	<p><u>The Parables of the Lost Sheep and the Prodigal Son</u></p> <ul style="list-style-type: none"> • The Parable of the Lost Sheep – God and the Messiah are often portrayed as a shepherd in scripture. This Shepherd will judge His sheep at the end of time. 	<p>Lk 15:1-32</p> <p>Lk 15: 1-7, CSB Ps 23:1, Is 40:11 Ezk 34:11, Zc</p>

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	<ul style="list-style-type: none"> The Parable of the Prodigal Son – focuses on the loss of human dignity; God's compassion over justice; true repentance; the elder son = Israelites who are still discontent even though they are the Chosen People; one's spiritual journey; the elder son = Pharisees. 	<p>13:7, Mt 25:31ff Lk 15:11-32, JP11, The Mercy of God, p. 5-6 SN3, JNaz II p. 209, CCC 1439, CSB</p>
E	<p><u>The Parable of the Dishonest Steward, The Law and the Kingdom of God, The Rich Man and Lazarus</u></p> <ul style="list-style-type: none"> The dishonest steward seems blameless when he tries to prepare for his own future in times of danger; however, his ruthlessness reflects the greed and hypocrisy of the Pharisees. The question of remarriage – one may not participate in sacraments. The Church denies the conscience argument. The challenges in the catechetical classes. The Rich Man and Lazarus – this is the same Lazarus saved by Jesus in Jn 11:25. The condition of the rich man in Hades is based on early Judaism; = Purgatory 	<p>Lk 16:1-31</p> <p>Lk 16:1-12, CSB</p> <p>Lk 16:18, 1995 Cath Almanac, pp.234-5 Lk 16:19-31, SN4</p>
F	<p><u>The Sin of Tempting Others to Sin, One's Responsibility to do God's Will</u></p> <ul style="list-style-type: none"> Tempting others to sin is a serious sin. Responsibility of doing God's will 	<p>Lk 17:1-10</p> <p>Lk 17:1-4, 1Cor 8:9-13 Lk 17:7-10, CSB</p>

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Special Notes

1. Here I shall limit my comments to one [sign] that bears a strange resemblance to the somber words of Jesus [in Luke 13:35]. The event took place at Pentecost in A.D. 66 “At the Feast of Pentecost, when the priests had gone into the inner court of the Temple at night to perform the usual ceremonies, they declared that they were aware, first of a violent movement and a loud crash, then of a concerted cry: ‘Let us go hence’” (*The Jewish War*, p.361). Whatever exactly may have happened, one thing is clear: in the final years before the dramatic events of the year 70, the Temple was enveloped in a mysterious premonition that its end was approaching (BXVI, *Jesus of Nazareth II*, p. 26). Ref: Eze 22-23, 43:2.
2. Two-brother theory of Genesis:

Elder Son	Younger Brother
Cain	Abel(Seth)
Ishmael	Isaac
Esau	Jacob
Reuben	Judah
Manasseh	Ephraim
Adam	New Adam – Jesus
Israel (Exodus 4:22)	New Israel - Church

Ex 4:22, *Catholic for a Reason*, p.82

3. “To fight for truth by dishonest, violent, inhuman, or unreasonable means would simply betray the truth one is trying to vindicate. The absolute refusal of evil or suspect means is a necessary element in the witness of nonviolence. As Pope Paul said before the United Nations Assembly in 1965...the attempts to establish peace on the basis of violence were in fact a manifestation of human pride” (C. Bochen, *Thomas Merton Essential Writings*, p. 131).

“Here is the trial of the Christian’s faith, who, if the fact is so, must not resist it, lest haply he be found fighting against God, nor must he quarrel with it after the manner of the elder brother in the Prodigal Son. But he must take everything as God’s gift, hold fast his principles, not give them up because appearances are for the moment against them, but believe all things will come round at length” (John Henry Newman, *Life’s Purpose*, p.28-29).

4. “We must note that in this parable Jesus is not referring to the final destiny after the Last Judgment, but is taking up a notion found in early Judaism, namely that of an intermediate state between death and resurrection, a state in which the final sentence is yet to be pronounced. This early Jewish idea of an intermediate state includes the view that these souls are not simply in a sort of temporary custody but, as the parable of the rich man illustrates, are already being punished or are experiencing a provisional form of bliss. There is also the idea that this state can involve purification and healing which mature the soul for communion with God” (BXVI, *Spe Salvi – On Christian Hope – 44-45*).

Note: For further details and scriptural references on Purgatory, see CRP 13 notes.