

A	<p><u>She ... pondered what sort of greeting this might be (Lk 1:9); Intro of Scripture</u></p> <p>"[Mary's] virginity guarantees a Christological fact: Jesus acknowledges only one Father, the one in heaven, as his own...No man can have two fathers, therefore, the Mother has to be a virgin" Hans Urs von Balthasar, Mary, <i>The Church at the Source</i>, p. 105.</p>	Lk 22:39-24:53
B	<p><u>Jesus Prays on the Mount of Olives; His Arrest; and Standing Before the Council</u></p> <ul style="list-style-type: none"> • "Judas, would you betray the Son of man with a kiss?" – deception of body language. JP11: sexual acts must be prophetic in proclaiming God's truth; any acts that do not affirm the truth are deceptive. Thus, the actor becomes a false prophet. • "But this is your hour, and the power of darkness." – The philosophy of relativism represents the "power of darkness" in contemporary age. • Jesus is brought to the high priest's house in the middle of the night. This reveals the council is giving this case a special consideration. • When Jesus turned and looked at Peter, Peter "went out and wept bitterly" – Water and tears are the Church's two symbols of conversion; the water of baptism and tears of repentance. • "If I tell you, you will not believe; and if I ask you, you will not answer. But from now on the Son of man shall be seated at the right hand of the power of God." – Jesus quoted Jeremiah's response to Zedekiah's questioning at the Council (Jer 38:15) to reveal the similar circumstances into which both are thrown: they are questioned and persecuted because of their prophecy of the destruction of Jerusalem. Jesus also quoted Ps 110:1 and Dan 7:13 to foretell His Kingship and His place at the right hand of God. The typological rendering of Jesus' arguments makes them even more convincing. 	<p>Lk 22:39-71</p> <p>Lk 22:48, SN1</p> <p>Lk 22:53, SN2</p> <p>Lk 22:54 CSB</p> <p>Lk 22:62, CCC1429</p> <p>Lk 22:67-69 CSB</p>
C	<p><u>Jesus Before Pilate and Herod</u></p> <ul style="list-style-type: none"> • Jesus' power to heal the ear of the high priest's servant and transform Pilate and Herod's antagonism into friendship despite His suffering => The crucified Christ has reconciled all opposing forces: " For he is our peace: in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace" (Eph 2:14-15). We must follow Christ and willingly bear the two opposing forces represented by the cross. In other words, when dealing with conflicts, we need to welcome our cross and give up our "self" in order to bring peace. 	Lk 23:1-56

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	<ul style="list-style-type: none"> • The weakest and most humble moment on the cross reveals God's power and glory. • Barabas is a revolutionary leader who uses violence and armed forces to fulfill his personal will; he wants to direct his own fate. On the other hand, Jesus wants to fulfill the truth. He is our Saviour who uses peaceful means to achieve his goal. He relies on God's revolution. The release of Barabas represents the tension between these two perspectives. Most people would choose Barabas' ways of violence, that is, choosing one's "self" and controlling one's own destiny instead of relying on God. • "Truly I say to you, today you will be with me in Paradise." – "Paradise" represents Adam's paradise where humans and God live in harmony. Adam is banished from the Garden of Eden due to sin; the New Adam will restore the punishment of Old Adam's disobedience so that humans may return to "paradise". New Adam's Paradise is the Church (James 5:1) and the beginning of God's Kingdom. God accepts our genuine confession and repentance before our death. This reveals that salvation does not rely on human works but one's faith. 	<p>Lk 23:33 CSB, 1Cor 1:18-25, 2Cor 12:9-10 Lk 23:17-25, BXVI, JNaz II, p 197</p> <p>Lk 23:43, CSB 2Cor 12:3, JNaz II, pp 212-3</p> <p>Rm 3:28</p>
<p>D</p>	<p><u>Jesus' Resurrection; Apparition; and Ascension</u></p> <ul style="list-style-type: none"> • "The first day of the week" – Sabbath Day; Sunday: The new creation is the fulfillment of the old. • The empty tomb does not prove Jesus' resurrection but his apparition (1Cor 15:4-8) and Thomas' request to touch Jesus' wound (Jn 20:27) provide strong evidence. • Meditation on Jesus' appearance to the disciples on the road to Emmaus. • Did Jesus' ascension take place in Bethany (Lk 24:51) or Galilee (Mt 28:16)? Luke's redaction expresses the Temple motif. 	<p>Lk 24:1-53</p> <p>CCC 1166, 2174, 349, 2Cor 5:17 Lk 24:1-12, CSB</p> <p>Fr. Henri Nouwen, <i>With Burning Hearts</i></p> <p>NJBC 43:198</p>

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SPECIAL NOTES

1. "The body speaks the truth through conjugal love, fidelity and integrity, just as non-truth, that is, falsity, is expressed by all that is the negation of conjugal love, fidelity and integrity. It can then be said that in the moment of pronouncing the words of matrimonial consent, the newly-weds set themselves on the line of the same "prophetism of the body," of which the ancient prophets were the mouthpiece....A prophet is one who express in human words the truth coming from God, who speaks this truth in the place of God, in his name and in a certain sense with his authority" (JPII, TOB, General audience of January 19, 1983.)
2. Two cases in the news this month:
 - ➔ Grade 7/8 teacher putting up in his classroom a poster meant for gay bars and bathhouses with graphic pictures and explicit instructions; dismissed and then reinstated because many parents petitioned for his return.
 - ➔ Gay mother worked for a Cincinnati Catholic school had signed a work agreement to abide by Church ethics. Now she sued the Archdiocese for dismissing her because she conceived by dissemination which violated Church ethics. Her claim against the Archdiocese: "pregnancy discrimination".