

**Chinese Martyrs Catholic Church
Bible Sharing Program 2012-13
Gospel of Luke #6: Christians (Part I)**

*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 = JP II, 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>Mary's mediation is intimately linked with her motherhood. It possesses a specifically maternal character, which distinguishes it from the mediation of the other creatures...the unique mediation of the Redeemer does not exclude but rather give rise among creatures to a manifold cooperation which is but a sharing in this unique source...Since by virtue of divine election Mary is the earthly Mother of the Son in the work of redemption, she is a mother to us in the order of grace" (JP II, Redemptoris Mater, 38).</p>	<p>Lk 10:1-13:21</p>
<p>B</p>	<p><u>The Mission of the Seventy</u></p> <ul style="list-style-type: none"> • Jesus chose the Seventy according to Moses' method of choosing his seventy Elders, therefore, Moses' establishment of the structure of Israel (Moses, Aaron, the princes of the twelve tribes, the seventy Elders, the Levitan priesthood, the twelve tribes, clans, and families) prefigures the "New Moses" who will establish the "New Israel", that is the structure of the Church. Such is a structure of mediation; centrally governed instead of a democracy; vertical instead of horizontal. Democracy may please the majority within the secular and political context; however, it is definitely an inferior way to teach the truth. • The challenges to catechists: 1) "the harvest is plentiful, but the laborers are few"; 2) "as lambs in the midst of wolves"; 3) complete trust in God; and 4) must hurry. Jesus is similar to Elisha as Elisha prefigures Jesus. • "Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven." Catechists should not indulge in their own successes nor be upset by their failures. They must remain peaceful at heart and always fill with gratefulness for God as their "names are written in heaven". 	<p>Lk 10:1-20 10:1, Num 11:24, S.Hahn, <i>A Father Who Keeps His Promises</i>, p. 169; <i>Calf-Hearted Response</i>, tape 3; Ratzinger, <i>Pilgrim Fellowship of Faith</i>, pp. 79, 100, 130, 257</p> <p>Lk 10:2-12, 2Kings 4:8, 29, 42</p> <p>Lk 10:20, CSB</p>
<p>C</p>	<p><u>Rejoice, Charity, Labouring for God</u></p> <ul style="list-style-type: none"> • Christians should rejoice because no one has truly seen or heard God before Jesus' time. God does not only dwell in human history but more so in the Sacrament of Eucharist and Jesus' revelation of the mystery of the Holy Trinity. • The parable of the Good Samaritan (Who is my neighbour?): 1) The charity requires by NT far surpasses that of OT; 2) Those "coming down from Jerusalem = humanity who falls under robbery; beaten and stripped of his clothes = Adam and Eve's lost of goodness and innocence due to the devil's temptation; 3) the priest and Levite who pass by = human history, culture, religion's original beauty is lost; 4) the Samaritan = Jesus; 5) Oil and wine = Sacraments; and 6) Innkeeper's care = the Church (=>Rahab's inn). The theme of this parable is love: just as Christ has loved us as his neighbours, so should we love our neighbours. • Martha = those who show their love for God through works; Mary = contemplative lifestyle; reflecting on the mystery of the truth. Both are important aspects of Christian life; however, the latter takes priority. 	<p>Lk 10:21-41</p> <p>10:23-24 · Y2K Eucharist, p.16 · Heb 1-2</p> <p>Lk 10:25-37 · CSB · BXVI, J. of Naz. I, pp.200-201</p> <p>Lk 10:38-41, CSB, Si 38:25, SN1</p>
<p>D</p>	<p><u>The Mother of Jesus</u></p> <ul style="list-style-type: none"> • Not only does Jesus refuse to show his gratitude for Mary's love, but he said, 	<p>Lk 11:27-29</p> <p>JP II, <i>Remptoris Mater</i>, 20, J.</p>

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	“Blessed are those who hear the word of God and keep it!” Is he disrespectful of his mother? No, this is Jesus’ affirmation of Mary’s faith and obedience.	Joseph, <i>Mary – The church at the Source</i> , p.56.
E	<p><u>Preparation for Entering the Kingdom of God</u></p> <ul style="list-style-type: none"> • What is the meaning of blasphemy against the Holy Spirit? Why is this sin unpardonable? This teaching supports the teaching about purgatory. • “Every one to whom much is given, of him will much be required” – God judges according to each person’s circumstances. • Jesus is to “cast fire upon the earth; and would that I were already kindled!” This means the Holy Spirit will ignite our hearts so that the Spirit may lead the Church. One’s passion for the truth will lead to true wisdom. • Are natural disasters (material things are evil) God’s punishment? The sin of Adam and Eve results in humanity’s loss of the original grace which destroys the harmony between God’s creation and humans. “For creation was subjected to futility ... bondage to decay.” Jesus offers salvation to humanity, restoring grace as well as the harmony between creation and humans and bringing up the new heaven and new earth. 	<p>Lk 12:1-13-21</p> <p>Lk 12:10, SN2 Mt 12:31-32 Lk 12:59 CCC 1031 Lk 12:48</p> <p>Lk 12:49 , CCC696 , Jn16:7-8 , Pr 2:4</p> <p>Lk 13:1-5 , Jn 9:1-3 CCC400,Rm 8:20, Rev 21:1</p>

Special Notes

1. *Those who are negligent in contemplation, deprive themselves of the vision of God’s light; then those who let themselves be indiscreetly invaded by worries and allow their thoughts to be overwhelmed by the tumult of worldly thing condemn themselves to the absolute impossibility of penetrating the secrets of the invisible God.*

Quoting Rabanus Maurus, a Church Father born in about 780, BXVI made the following comments in the General Audience of June 3, 2009:

“I think Rabanus Maurus is also addressing these words to us today: in periods of work, with its frenetic pace, and in holiday periods we must reserve moments for God, We must open our lives to him, addressing to him a thought, a reflection, a brief prayer, and above all we must not forget Sunday as the Lord’s Day, the day of the Liturgy, in order to perceive God’s beauty itself in the beauty of our churches, in our sacred music and in the word of God, letting him enter our being. Only in this way does our life become great, become true life.

(Source: BXVI, *The Fathers*, vol II, p.122.)

2. “If any prophet speaks in the Spirit, you shall not try or judge him; for every sin will be forgiven, but this sin cannot be forgiven” (*Didache* 11:7).

“[Blasphemy against the Holy Spirit] consists in the refusal to accept the salvation that God offers through the Holy Spirit. Such a refusal excludes: the elements through which the forgiveness of sin takes place...One closes oneself up in sin, which means spiritual ruin. In such a person the action of the Holy Spirit meets an interior resistance - the hardness of heart” (JP11, *Dominum et Vivificantem*, 46-47).