

Introduction to the Gospel according to Luke

THE AUTHOR

1. In the ancient world, it was common for works to be published by one party who would name the work after someone else, either in an attempt to honor that person or to use that person's reputation to add credibility to the work in question. For example, there is some question as to whether some of the writings attributed to St. Paul were actually written by him or by his followers. That being said, to whom does Tradition ascribe the Gospel of St. Luke?

2. What are some details about St. Luke that were recorded and preserved for us by St. Jerome?

3. What are the four pieces of evidence from the Gospel itself that indicate to us that St. Luke was the author?

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4. In the final analysis, what two aspects of St. Luke's Gospel has the Magisterium of the Church constantly upheld?

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THE APOSTOLIC FIGURE OF ST. LUKE

5. Where does Tradition tell us that St. Luke was born?

6. What two observations lead us to believe that St. Luke was of Gentile and not Jewish origin?

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7. How do we know that St. Luke was not a direct eyewitness to the events he recorded in his Gospel?

8. How do we know from the Acts of the Apostles that St. Luke was a companion of St. Paul who accompanied the Apostle to the Gentiles on many of his travels?

CANONICITY

9. For what two reasons has the Gospel of St. Luke always been considered by the Church to be sacred?

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10. What are the 5 ancient references that name not only St. Luke but also the Gospels of Sts. Matthew, Mark, and John as the Inspired Word of God?

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DATE OF COMPOSITION

11. When does it appear most likely that St. Luke composed his Gospel?

HISTORICAL ACCURACY

12. How does St. Luke himself indicate to us that he intends to write an historically accurate document?

13. What word does St. Luke use to describe the kind of writing he is doing?

14. How does St. Luke reinforce the truth of what he is reporting to us in his Gospel?

15. In addition to writing an historically accurate document, what other higher purpose does St. Luke have for his Gospel?

16. From what point of view is St. Luke presenting his history of the life, death, and resurrection of Jesus as well as the life of the early Church as found in the Acts of the Apostles?

17. What are the 6 direct citations from St. Luke's Gospel that attest to the specific kind of history that he wants to present to us?

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18. St. Luke presents to us a comprehensive vista of salvation. In addition to the cross, what other events and aspects of Jesus' life combine to bring us salvation?

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CONTENT

19. What are some features that are exclusive to St. Luke's Gospel?

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20. What are the parables that we find only in St. Luke's Gospel?

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21. While St. Mark alludes to it in 16:12, what post resurrection story is recounted to us only by St. Luke?

22. How do the infancy narratives of Jesus from the Gospels of Sts. Matthew and Luke relate to one another?

23. What three things does Jesus do to prepare for His public ministry?

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24. Into what two general parts does St. Luke divide Jesus' public ministry?

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25. What are some details of Our Lord's passion, death, and resurrection that only St. Luke records for us?

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② (See Luke 22:50-51)

③(See Luke 23:34)

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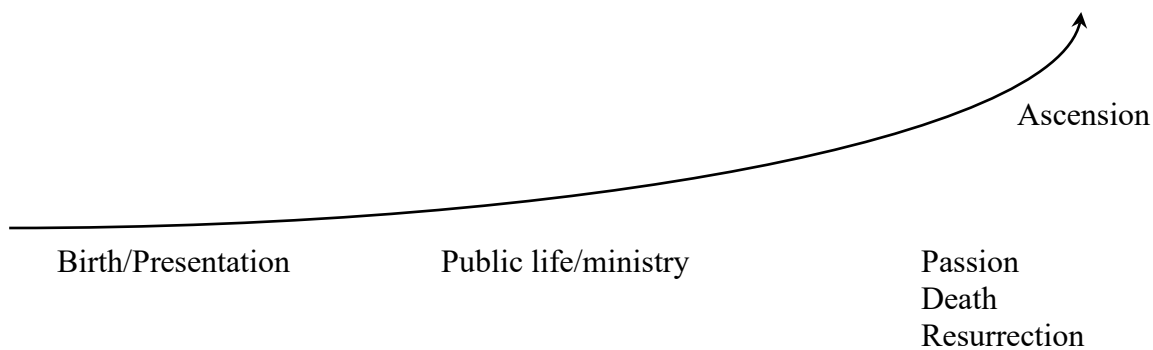
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THEOLOGICAL AND LITERARY FEATURES

26. *Dei Verbum* from Vatican II teaches us that the Evangelists all selected from among the many things that Jesus did and said to assemble their Gospels. How are we to understand that some Evangelists include some stories or details from Jesus' life that others ignore? Are the Gospels somehow inconsistent?

27. What are some aspects of St. Luke's *literary style* that are manifest in his writing?

28. How does the following graphic illustrate the way St. Luke portrays Jesus' life here on earth?



29. What are other aspects of St. Luke's Gospel that stand out?

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JESUS MAKING HIS WAY TO JERUSALEM

30. List some of the ways that St. Luke centers the events of his Gospel around Jerusalem and the Temple:

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THE IMPORTANCE OF THE ASCENSION

31. How do the accounts of the Ascension differ between St. Mark and St. Luke, the only Evangelists who include this story in their Gospels?

32. How is the Gospel of St. Luke oriented regarding the Ascension?

CATHOLICITY OF THE GOSPEL AND OF THE CHURCH

33. How does St. Luke demonstrate that the Messiahship of Jesus and the offer of eternal salvation are intended for all people?

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JESUS, PROPHET AND SAVIOR

34. How is Jesus like and yet unlike the Prophets of the Old Testament?

35. Where in Jesus' ministry does our commentary tell us that St. Luke emphasizes the presence of the Holy Spirit and the prophetic ministry of Jesus?

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36. St. Luke begins his Gospel with three songs or canticles spoken by three key persons. What are they and who says them?

_____ is spoken by_____.

_____ is spoken by_____.

The *Nunc Dimittus* or _____ is spoken by_____.

37. In the general context of the Gospel of St. Luke, what 4 elements make up "being saved?"

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THE BLESSED VIRGIN MARY

38. In what two ways, one concrete and the other perhaps speculative, did St. Luke hand on to us the true image of the Blessed Virgin Mary?

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39. What are the graces that St. Luke tells us that were singularly apportioned by God to Mary?

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40. How does Mary respond to these gifts?

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ENCOURAGEMENT OF CHRISTIAN LIVING

41. The word *eschatology* is simply the study of the last things and of the things leading us to eternity. How in the Gospel do eschatology and the “here and now” merge in the Gospel?

42. What do exhortations from Jesus to daily pick up our cross, practice patience and poverty, and detaching ourselves with wealth accumulated for its own sake indicate about the relationship between the Gospel and the Messianic Era?

43. Once one understands the magnitude of the Gospel proclamation and really takes it to heart, what is the natural response? Or put another way, how can we know if we, or anyone else for that matter, have truly internalized the meaning of the Good News? (St. Francis of Assisi once said, “Preach the Gospel at all times. Use words only when necessary.” In addition to “Go forth, the Mass has ended,” other options for the priest or the deacon for the final dismissal at Mass is: “Go and announce the Gospel of the Lord,” and “Go in peace, glorifying the Lord by your life.”)

The Gospel According to Luke

Chapter 1

1:1-4

1. What is the fundamental difference between the Prologue of the Gospel of St. John (1:1-18) and St. Luke's Prologue?
2. Christian author C.S. Lewis once commented that teaching does not necessarily involve bringing forth new things but reminding us of what we already knew or are supposed to know. How does St. Luke's Prologue compare with Lewis' observation as St. Bede describes it to us?

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3. Who are the primary "eyewitnesses" to whom St. Luke refers here?

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4. Who is "Theophilus?"

1. THE INFANCY OF JOHN THE BAPTIST AND OF JESUS

1:5-ff

5. What are the “twos” what we find in St. Luke’s infancy narratives of Jesus and St. John the Baptizer?

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6. What are other details of Jesus infancy and childhood that only St. Luke hands on to us?

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7. What are the four prophecies that St. Luke includes at the beginning of his Gospel?

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8. How would the first readers of St. Luke’s Gospels have received and understood these canticles?

9. There is a popular trend among scripture scholars to ascribe certain parts of the Bible to additions or editing jobs by later writers who inserted them to help the text flow better or as their own commentaries on the more ancient original texts. How should the faithful understand these canticles and why?

1:6

10. Based on what we saw in the Introductions (questions 14 & 15), why does St. Luke frame up the beginning of his Gospel by making reference to the reign of King Herod?

11. Zechariah is a descendant of _____ and his wife Elizabeth is a daughter of _____.

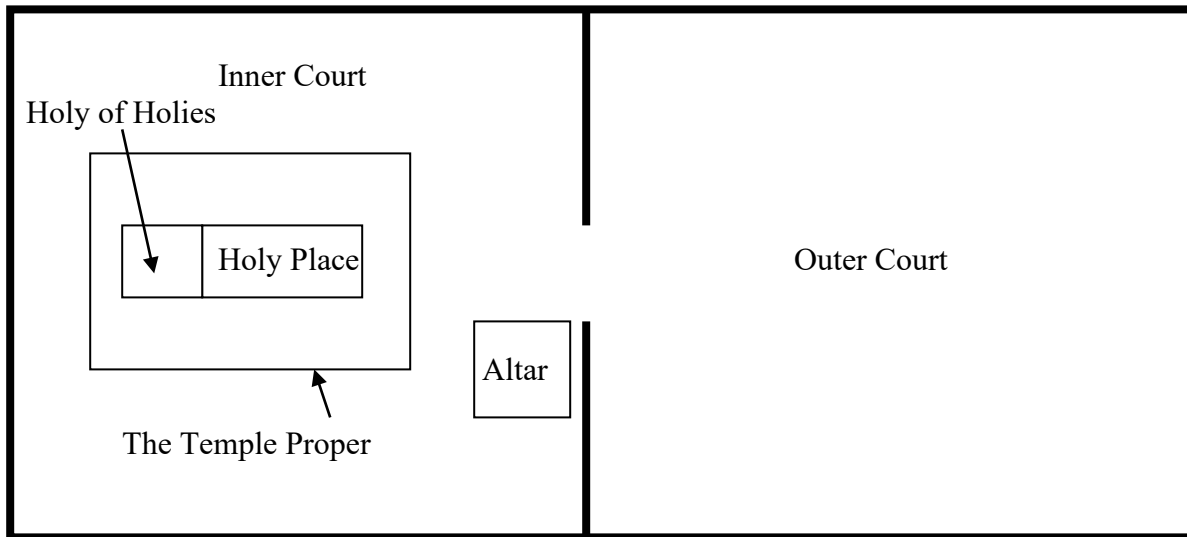
12. St. Luke is showing us that Zechariah and Elizabeth are both of priestly ancestry. This is important because later, when their son John baptizes Jesus, this will be the priestly anointing that all the successors of King David were to undergo to legitimize their reign as king (2 Samuel 5:6, 1 Kings 1:32-40). Yet as noble as their earthly ancestry is, what does St. Luke tell us is even more righteous?

1:8

13. What does it mean for St. Luke to tell us that Zechariah was of the division of Abijah?

1:9-10

14. Below is a greatly simplified floor plan for Herod's Temple:



•Where would the Veil or Great Curtain be located?

•Herod's Temple was accidentally destroyed by the Romans in 70 AD. Although it was more magnificent than Solomon's Temple that was destroyed in 587 BC by the Babylonians, and were it (Herod's Temple) still standing would probably be considered a Wonder of the Ancient World, what was missing from the Holy of Holies in Herod's Temple?

1:10

15. What was Zechariah doing in the Temple when the Archangel Gabriel appeared to him?

- How did the people benefit and participate in this action that took place out of their view?

1:11

16. Since angels have no bodies, how are they able to appear to people?

17. What two purposes to angels serve?

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18. Why was Zechariah afraid of the angel (and why would any one of us be afraid as well!)?

1:13

19. As evidenced by God's answer to the prayers of Zechariah and Elizabeth, how does God sometimes respond to our prayers?

- What response does this action on God's part call for on our part?

1:14-17

20. What three reasons does the Archangel Gabriel give Zechariah for rejoicing over the birth of John the Baptizer?

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21. What does the prophet Malachi predict twice in the book that bears his name?

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22. What is Zechariah's sin and how do we commit it ourselves?

1:19-20

23. The Hebrew word for "God" is **אל** or "El." Many Hebrew names contain this as their root. For example:

Mi = Who, Cha = Like, El = God, so the name Michael means:

Dan = Justice, El = God, so Daniel means:

Raph = healing, El = God, so Raphael* means:

Gab = Strength, El = God, so Gabriel means:

*For a delightful read, turn to the Book of Tobit and see how the Archangel Raphael helps Tobias in his quest for a salve to heal his father's blindness.

24. The encounters with Zechariah and later Mary are not the first times that the Archangel Gabriel has brought tidings of the Messiah's coming. When did he first do so?

1:21-23

25. What happened to Zechariah due to his unwillingness to acknowledge the omnipotence of God?

1:24

26. Why did Elizabeth go into hiding for the first 5 months of her pregnancy?

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27. What do both Pope St. John Paul the Great and St. Josemaría Escrivá counsel couples who want children but are unable to have them?

1:26-38

28. Over the millennia, the contrast between Eve and Mary has been painfully clear and frequently commented upon. How does Eve's response to God's vocation for her life differ so radically from Mary's vocation as described for us from *Lumen gentium* from Vatican II?

29. What is the supreme irony or paradox of the Incarnation; of the very event when the Second Person of the Blessed Trinity assumed our human form in the Blessed Mother's womb?

30. What two pious devotions does the Church offer for us to contemplate the Incarnation frequently throughout the day?

1:27

31. What unique gift of God, acknowledged by the Christian faithful even before the writings of the New Testament were compiled and canonized, does the Blessed Virgin Mary enjoy as it has been described for us by Pope St. Pius V and Pope Paul VI?

32. Insufficient as it is, what seems to be the simplest meaning for the name "Mary?"

1:28

33. Scripture is renowned for saying a lot with very few words.

- What does "Hail" or "Rejoice" tell us about the Archangel Gabriel's tidings?

- What is especially momentous about the words, "full of grace" especially in regards to the Doctrine of the Immaculate Conception?*

- What is the difference between the greeting "The Lord *be* with you," and "The Lord *is* with you?"

*The doctrine of the Immaculate Conception, although believed by the Church for centuries before, was not officially canonized until December 8, 1854 by Pope Pius IX in his Apostolic Constitution, *Ineffabilis Deus*.

1:29-30

34. Humility is an often misunderstood virtue as its opposing vice of pride. Simply put, a humble person recognizes that all (s)he has and is comes from God. The prideful person tragically believes that all (s)he has and is was gained by his/her own efforts and enterprise. If a person is, for example a good musician and receives a compliment for having played well, the proper humble response is "Thank you." To say, "Oh, I'm not really that good..." is an affront to God who gave the ability and is false humility. Likewise, it is not prideful to relish a sense of accomplishment for a job well done, as long as it is accompanied by a prayer of thanks to God. This said, why is Mary, who is truly humble, troubled by the presence of the angel?

1:30

35. How did each of the following respond to God's vocation for their lives?

- Adam and Eve (Genesis 2 & 3):

- Moses (Exodus 3 & 4, esp. 4:13.)

- Jonah (Jonah 1-4 [the whole book], esp. 1:1-3.)

- Jeremiah (Jeremiah 1:6)

In the cases of Moses, Jeremiah, and Jonah, while they may have initially resisted God's will, they ultimately conformed their lives to it, however reluctantly and even grudgingly. How many other countless souls hear God calling them and reject Him outright, or even more sadly, live such that they can never even hear His call in the first place?

36. It is painfully obvious that whenever God taps people on the shoulder to do His bidding, He meets with resistance and excuses. How is the case with the Blessed Mother any different and how does the Archangel Gabriel help her through it?

1:31-33

37. What X factors of the Messiah does the Archangel Gabriel's greeting convey to Mary and to us as the readers of St. Luke's Gospel?

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38. As totally unbelievable as it might seem to propose that God would join Himself physically with humanity, why is Mary able to believe what is being told her and what should we learn from this?

1:34-38

39. How does Pope St. John Paul the Great explain to us what Mary's fidelity means to us (four dimensions)?

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1:34

40. Both Zechariah and Mary question what is about to happen in their lives. Why is Zechariah punished but Mary not?

41. There appear to be competing values placed before us in the Bible regarding marriage. On the one hand, it is seen as a most noble of vocations as men and women cooperate with God in bringing forth new life and new souls for heaven. At the same time, there are many examples from Scripture of people who have voluntarily renounced marriage for the sake of doing God's will in a more direct and undistracted way.

•What does St. Paul say about the married versus the celibate life in 1 Corinthians 7:32-35 and esp. v. 38?

•So, on the one hand, it appears that celibacy for the sake of the Kingdom of God is favored over marriage in the Scriptures. How is does the Church counterbalance this?

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42. Where else in the Old Testament do we see the power of God overshadowing His people?

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43. How is the action of the Holy Spirit at the moment of the Incarnation similar to His action at the creation of the world?

44. How is this moment remembered every time we recite the *Angelus*? (See John 1:14.)

1:38

45. All of our mothers pre-date us. This is painfully obvious. In what sense, then, is it proper to call Mary the “Mother of God” when, in fact, God existed eternally before Mary? (Here we examine what was concluded at the Council of Ephesus. Later in question 51 for v. 43, we will examine this question in the light of Scripture.)

46. Upon becoming the Mother of God, what other motherhood does Mary assume and how do we know from Scripture?

47. According to St. Josemaría Escrivá, what passages from Scripture show Mary to exhibit the qualities of:

Purity	
Humility	
Candor and Simplicity	
Obedience and lively faith	

48. How should Mary’s attitude toward serving God and fulfilling His will shape our own way of thinking?

1:39

49. What personality trait of Mary do we learn from her trek into the hill country to visit her cousin Elizabeth?

1:42

50. Often times Catholic devotions such as the Rosary are criticized for not being based on Scripture. In fact, where do the prayer *The Hail Mary* come from?

1:43

51. Back in question 45, we examined the theological rationale for referring to Mary as “Mother of God.” Here we have the Scriptural basis for that most sublime title. What is it?

1:44

52. How is St. John the Baptist liberated from Original Sin?

53. According to St. John Chrysostom, what did the pre-born St. John the Baptist’s stirring in his mother’s womb signify?

1:45

54. Compare the attitudes of Elizabeth and St. John the Baptist regarding Mary and her Son from Luke 1:42-45 and John 3:22-30, esp. v. 30:

1:46-55

55. We saw back in question 8 that the characters of the New Testament were well versed in the content of the Old Testament. Why does it only make sense that Mary’s *Magnificat* would mirror the words of Hannah from 1 Samuel 2:1-10?

56. Mary’s *Magnificat* is prayed daily at Vespers or Evening Prayer by those who pray the Liturgy of the Hours (a.k.a. The Divine Office). Into what three sections can it be divided?

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1:46-47

57. Why do we often fail to overflow with joy and gratitude with God’s gifts as Mary did?

1:48-49

58. Review what we learned about pride and humility back in question 34.

- What exactly is the pride of our first parents, Adam and Eve?
- By comparison, then, what is the humility of Mary?

59. According to St. Bede:

- What is the consequence of the pride of Adam and Eve?
- What is the consequence of Mary's humility?

60. Mary says that "*All generations will call me blessed.*" How has this prophecy been fulfilled throughout Christian history?

1:50

61. Why, according to Pope St. John Paul the Great, is Mary rightly called the "Mother of mercy," "Our Lady of mercy," and "Mother of Divine mercy?"

1:51

62. How has the Capital Sin of Pride manifested itself ever since the arrogantly names historical periods of the Renaissance and the Enlightenment?

- What are some concrete examples?

63. If Our Lady's Canticle is to be taken as, well, Gospel, what can we expect from God for this behavior?

64. Why, according to St. Josemaría Escrivá, does pride always drag along with it other sins such as greed, envy, self-indulgence and injustice?

1:53

65. As we have studied previously, Mary would have been very familiar with what we call the Old Testament. What evidence would she have that God “fills the hungry with good things?”

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1:54

66. How does God’s help for His servant Israel reach its pinnacle in the Person of Jesus? (See also Hebrews 1:1-2.)

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67. What does God’s promise of mercy that He made to the Patriarchs of old tell us about His plan for our salvation?

1:59

68. With whom did God establish a covenant that required circumcision as the sign of those who belonged to it?

69. What is the Christian practice that has abrogated circumcision?

1:60-63

70. The Hebrew name “Zechariah” means “God remembers.” John is a derivative of the Hebrew name Johanan which means “God shows favor.” Why did Zechariah and Elizabeth name their son John instead of after his father?

1:64

71. How is the experience of Zechariah similar to that of St. Thomas the Apostle?

1:67

72. Zechariah's *Benedictus* is a canticle of prophecy that he utters at the birth and naming of his son, John. What are the two facets of prophecy that are contained in it?

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1:68-79

73. Like Mary's *Magnificat*, Zechariah's *Benedictus* is prayed daily by those who pray the Liturgy of the Hours. We begin our day with Morning Prayer and the *Benedictus*. What are the two principle parts of this prayer?

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1:72-75

74. How in the Old Testament did God show special care for His Chosen People?

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75. By the grace of the Holy Spirit, how does Zechariah as a Jewish man and beneficiary of God's kindness come to understand God's past actions as they culminate with the births of St. John and Jesus?

1:78-79

76. What is the great biblical metaphor that is applied here to St. John the Baptist, but that is used frequently in Scripture and applies in a most excellent way to Jesus?

77. How do we as followers of Jesus know when we are, in fact, being instruments of His light in the world?

1:80

78. What was the wilderness like that St. John the Baptist called home?

Chapter 2

2:1-4

1. As we have seen earlier in our study, why does St. Luke mention such names as Caesar and Quirinius? What is significant about this being “the first enrollment?”
2. Why would St. Joseph have to go to his Jewish ancestral home to register for a Roman census?

2:6-7

3. What does St. Josemaría Escrivá teach us is the great lesson we learn from Jesus in the manger before He is even able to speak to us?
4. The very simple line from St. Luke’s Gospel that the Holy Family took refuge in a stable “*because there was no place for them in the inn,*” has captured the imagination of Christians for centuries. The Mexican custom of the *Posadas* comes directly from this little verse and has been built up into a time of great celebration before Christmas. What lesson can all of us take home from this detail of Our Lord’s birth?

2:7

5. Many groups in their efforts to discredit, disparage, and deride Catholic teachings will use the scriptural reference to Mary giving birth to “her first born son” as a distorted proof that since Jesus was the “first born” there must have necessarily been a “second” and “third” born sons as well, thus the Catholic teaching on the perpetual virginity of Mary would be debunked using Scripture. How are we to understand this, based on what we read in the rest of the Bible?
6. In what other more profound sense from St. Bede do we understand Jesus as a “first born son?”
7. Why do we fittingly refer to Jesus as...
 - ...our brother?
 - ...our Lord?
8. If the Lateran Council of 649 taught that Christian *Tradition* maintained a belief in the perpetual virginity of Mary, then how old is this belief?

9. Why does the Lateran Council insist that the Perpetual Virginity of Mary is a reasonable thing to believe, based on Sacred Scripture?

2:8-20

10. Jesus manifests Himself at His birth to the shepherds and the Magi. Who do these represent?

- Shepherds:

- Magi:

2:8-9

11. What do people like the shepherds, the Apostles, St. Juan Diego Cuauhtlatoatzin, St. Bernadette Soubirous, and the Children of Fatima all have in common?

2:10-14

12. Due to the commercialization of Christmas, we have heard the words of the Angels many times before. Many a Christmas card has inscribed within the words, “...for to you this day is born in the City of David a Savior, who is Christ the Lord...” We can all too easily read through these words and have their profound meaning slip right past us. What does it mean that the Angels give the following titles to Jesus?:

- Savior:

- Christ:

- Lord:

13. The Hebrews name Beth-lehem is a compound word. Beth means *house* and lehem means *bread*. So the place where Jesus, who refers to Himself as _____ in John 6:35 & 48, is born is called _____ and for His first crib or bed, he is laid in a _____ which is used as a feeding trough. Comment on the Eucharistic symbolism reported to us here by St. Luke:

14. What are two other important aspects of Jesus being born in Bethlehem?

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15. Why do the Angels rejoice at Jesus' birth?

16. Why does St. Thomas Aquinas say that it would be necessary for the Angels to announce Jesus' birth?

2:14

17. In essence, what do the variant translations of v. 14 mean?

18. What does it mean to be a "man of goodwill" according to St. Josemaría Escrivá?

2:15-18

19. What do the shepherds and Abraham our Father in Faith have in common?

2:16

20. The shepherds went "in haste" to find the infant Jesus in Bethlehem. Mary went "in haste" to the hill country of Judea to visit Elizabeth after the Annunciation. In the Gospel of St. Mark, we find the word "immediately" is used some 35 times to indicate Jesus constantly on the move and people reacting quickly to what He says and does. What does all of this mean?

2:19

21. What do the few words of this verse tell us about Mary's person?

22. Building on this revelation as to the nature of Mary, how does the Church deal with revelation from God? Vatican II teaches that Tradition makes progress in the Church. How is this so? Does the Church change doctrines over time to answer current trends?

23. *Dei Verbum* or *The Dogmatic Constitution on Divine Revelation* is the teaching from the Second Vatican Council that outlines how the Church authentically interprets Sacred Scripture. According to this document, what are the three ways that the Church grows in insight into the realities that have been passed on through the ages?

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2:21

24. Back in chapter 1, question 23 we saw how Hebrew names are more than just labels to identify people. They are full of meaning. What does Jesus' name (Yeshua) mean and why, according to Pope St. Pius V, is it a fitting name for Him?

2:22-24

25. For what two purposes do Mary and Joseph go up to Jerusalem after the birth of Jesus?

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26. How is Mary's purification like Jesus' baptism in the Jordan river by St. John the Baptist? (See Matthew 4:14-15.)

27. What does St. Luke tell us about the Holy Family by the fact that they offer for Jesus' redemption "*a pair of turtle doves or two young pigeons?*"

2:25-32

28. In chapter 1, question 73, we saw how the Canticle of Zechariah was divided into two principle parts. We find the same with the Canticle of Simeon. What are they?

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29. Why is Simeon understandably overcome with joy?

2:33

30. Why do St. Joseph and the Blessed Mother marvel at what they are hearing?

2:34-35

31. What does Simeon prophesy about the lives of Jesus and Mary?

32. Why do we have a duty to atone to God for our sins?

- Why would we have a duty to atone to the Blessed Virgin Mary for our sins?

2:26-38

33. St. Luke give us three kinds of witnesses who testify to Jesus' birth in three ways. They are:

- _____ who learn about Jesus by _____ .
- _____ who are guided to Jesus by _____ .
- _____ who are inspired by _____ .

34. What do we learn about God's plan for our lives through the example and witness of Anna and Simeon?

2:39

35. What detail does St. Matthew add to the story of Jesus' birth at this point?

2:40

36. As St. Bede teaches us...

- ...in what sense was it necessary for Jesus to grow and become strong?
- ...in what sense is it not necessary for Jesus to grow and become strong?

2:41

37. Why would the Child Jesus have been in Jerusalem in the first place?

2:43-44

38. How is it likely that Mary and St. Joseph both missed Jesus not being with them on the return journey to Nazareth from Jerusalem?

2:45

39. What do we learn from Mary and St. Joseph's diligence in seeking Jesus?

2:46-47

40. In chapter 1, question 14 we saw a basic floor plan of Herod's Temple. Where would the Child Jesus have been when He was found by Mary and St. Joseph and why would He have been there?

41. How would Jesus have stood out from the other people gathered in this place?

2:48

42. Mary knew Who and What Jesus was and what He was about. Yet in v. 48, St. Luke makes no effort to hide the fact that, like any parents who lost a child, Mary and St. Joseph were quite anxious about Jesus being lost. Why could Mary simply not trust in God and save herself the grief? Remember, losing Jesus in the Temple is one of the Seven Sorrows of Mary.

2:49

43. What is of particular importance of the words of Jesus that we find in this verse?

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②

44. What does Jesus teach us here about the primary authority in our lives and our responsibility to it?

2:50

45. Mary and St. Joseph appear to be dumbfounded by Jesus' response to them in v. 49. How do they respond to Him?

2:51

46. What is the irony or paradox of the statement that Jesus was obedient to Mary and St. Joseph?

47. The Prelature of the Holy Cross and Opus Dei was founded by St. Josemaría Escrivá. It is more commonly known simply as *Opus Dei* which means "The Work of God." It seeks to help all the Christian faithful to live their lives fully in accordance with their faith in life's ordinary circumstances such as family life in the home and most especially to sanctify their daily work. Why would the "hidden years" of Jesus' life—essentially the 18 years from the time He was 12 years old until He began His public ministry at the age of 30 (Luke 3:23)—be of such interest to St. Josemaría Escrivá?

2:52

48. As God, Jesus would be all knowing. How did He or could He increase in wisdom?

49. What are the three kinds of knowledge Jesus would have as a human being>

①

②

③

50. In what sense is Jesus incapable of growing in grace?

- In what sense could Jesus of Nazareth grow in grace?

Chapter 3

2. PRELUDE TO THE PUBLIC MINISTRY OF JESUS

3:1

1. Who are the major players in the Jewish and Roman world that St. Luke identifies for us in order to situate us in the time of the appearance of St. John the Baptist?

- ①
- ②
- ③
- ④
- ⑤
- ⑥

3:2

2. At the time of Jesus' trial and crucifixion, Caiaphas was the high priest. Why, then, was He first taken to and interrogated by Annas, Caiaphas' father-in-law?

3:2-3

3. Where in the life of St. John the Baptist do we see the following character traits given to us in our commentary lived out by him?

- Humility (John 3:30)
- Austerity (Mark 1:4 & 6)
- Courage (Mark 6:18, Luke 3:7-8)
- Spirit of Prayer (Matthew 11:2-3, John 1:29-34)

4. What is St. John the Baptist's only mission?

3:4-6

5. What is the "new exodus" which Isaiah prophesies to which St. Luke refers?

6. Citing the Prophet Isaiah, what does St. John the Baptist mean by leveling the mountains and making the way straight?

3:7

7. What does St. John the Baptist hope to accomplish by calling those who come out to him a "brood of vipers?"

3:8

8. What does St. John the Baptist mean by telling the crowds that God can raise up children to Abraham from mere stones?

3:12-13

9. Our commentary tells us that with courage and honesty, St. John the Baptist lays bare each person's fault. What was the fault of...

- ...the multitudes?

- ...the tax collectors?

- ...the soldiers?

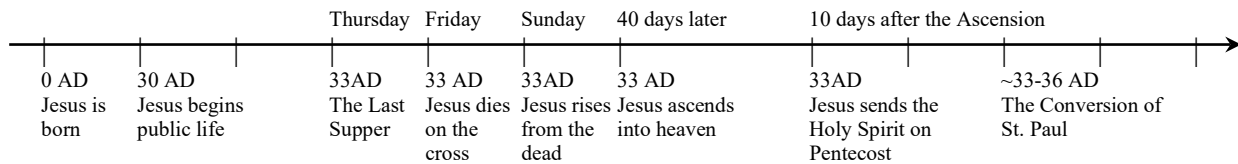
10. What can we learn to this day from St. John the Baptist about the nature of the power afforded public officials and how that power should be used?

3:14

11. What do both St. John the Baptist and St. Josemaría Escrivá tell us about our work and labor?

3:15-17

12. St. John the Baptist makes it very clear that he is *not* the Messiah and that his baptism is *not* a Sacrament. Where on the following timeline does the Sacrament of Baptism come into existence?



3:19-20

13. Many of us claim to admire “straight shooters” who “tell it like it is.” Yet when do we, as evidenced by Herod, Herodias, and St. John the Baptist, suddenly become uncomfortable with those who are soldiers and not diplomats?

3:21-22

14. What are the three solemn manifestations of Our Lord’s divinity that the Church recalls in her liturgies and how is His divinity revealed in each Gospel story?

Manifestation	How Jesus’ divinity is revealed
①	
②	
③	

3:21

15. We have established that the baptism of St. John the Baptist was not the Sacrament of Baptism. Yet it does foreshadow the Sacrament in a number of ways.

- How is the Mystery of the Trinity revealed at Jesus' baptism in the Jordan River by St. John the Baptist?

- What is foreshadowed with the heavens opening as the Father pronounces His love for the Son?

16. St. Thomas Aquinas rightly teaches us that after receiving the Sacrament of Baptism, we must constantly pray for though sins are washed away in the sacramental bath, the inclination to sin assails us from within and the devil attacks us from the outside. By what name is the inclination to sin after Baptism known?

3:23

17. What do Vatican II (*Lumen gentium*) and St. Josemaría Escrivá both teach us about the significance of the "hidden life" of Jesus? (Review chapter 2, question 47.)

3:23-28

18. What are Sts. Matthew and Luke attempting to teach us through their respective genealogies?

- St. Matthew:

- St. Luke:

19. What is a key difference in the genealogies of these two Gospels as described for us by St. Thomas Aquinas?

Chapter 4

4:1-13

1. Consider the three temptations that the devil set before Our Lord. Later in life, on His terms and not Satan's when did Jesus in fact do the very things that the devil tempted Him to do, but not on the devil's terms?

Temptation	When did Jesus do this, but on His terms?
•Change stones into bread (i.e. miraculously make food).	
•Receive human adulation and exaltation.	
•“Put on a show” for the people	

How is Jesus ultimately therefore proven to be right in rejecting these temptations?

4:13

2. Under what headings can all of humanity's temptations be summed up as evidenced by the devils effort to tempt Our Lord?

①

②

③

3. We might be convinced to think of the temptations of Our Lord as kind of a fool's errand for the devil. How does one tempt God? Yet how were these real temptations that Jesus had to overcome?

4. According to St. Ambrose, how did Jesus resist the devil's lies?

5. What will be the “opportune time” when the devil will reappear to tempt Our Lord?

PART ONE

Jesus' ministry in Galilee

3. THE START OF HIS MINISTRY IN GALILEE

4:16-30

6. Review the description of the Jewish Synagogue service in the commentary. Does anything similar exist in our Catholic faith?

4:18-21

7. How specifically does Jesus...

- ...bring good news to the poor?

- ...proclaim release to captives?

4:18-19

8. It is clear that Jesus has the power to wipe out all suffering, hunger, injustice, etc., by simply desiring to do so. Yet He only cures a few people and liberates a few from demons, etc. If He was not going to eliminate all distress, for what two reasons did Jesus perform his miracles?

①

②

9. Many people will grudgingly accept the fact that the Catholic Church does a lot of good in the world through ministries of health care, providing food and clothing for the poor as well as disaster relief. Yet what, according to Jesus Himself, is to be the primary care and concern of the Church?

4:18

10. Where do we find a reference to the Trinity in this Old Testament verse?

11. What exactly is the anointing that Jesus receives and how is it different from the anointings of the Old Testament priests, prophets, and kings as well as the Sacramental anointings Christians receive at Baptism, Confirmation, the Anointing of the Sick, and Holy Orders?

4:19

12. The Old Testament Jubilee year takes its name from the Hebrew word *yovel* which is the word for “ram’s horn” which was blown on Yom Kippur to inaugurate the year. Every 50 years, Israelites who were essentially indentured servants due to debt were to be freed. How is this event changed into an era by Jesus?

4:20-22

13. “*Today this scripture has been fulfilled in your hearing...*” Since all of the Old Testament prophecies of the Messiah are fulfilled in Jesus, what does this tell us about the relationship between the Old and the New Testaments?

14. During Jesus’ time on earth, the Gospels make no attempt to hide the fact that the Apostles really do not understand what Jesus is teaching them. At what point in Christian history do they finally understand the Jesus as the fulfillment of all that the Scriptures had prophesied about Him?

4:22-29

15. Why does Jesus not perform any miracles while in His hometown of Nazareth?

4:30

16. There are a number of occasions in the Gospels where the crowds manifest hostility to Jesus and want to kill Him. (See also John 7:30 and 8:20.) Why are they unable to do so?

4:33-37

17. What does Jesus’ action with the possessed man in the Synagogue at Capernaum show us?

4:34

18. It is indeed ironic that in the Gospels various demons identify Jesus for exactly Who and What He is, while the people to whom He was sent remain clueless. Why does Jesus not accept the title of “Holy One of God”—who He truly is—from the demon that is inside the possessed man?

19. As the father of lies, what is the devil’s usual tactic in getting us to believe his untruths?

4:38-39

20. What are the take-home lessons of Jesus curing Simon’s mother-in-law’s fever according to...

- ...St. Jerome:

- ...St. John Chrysostom:

- St. Ambrose:

- ...St. Cyril:

4:43

21. In vv. 42-44, the people to whom Jesus proclaims the Gospel want Him to stay with them, but He reminds them that He must bring the News of the Kingdom to other cities and villages. According to St. Thomas Aquinas, for what three purposes does Jesus come?

①

②

③

Chapter 5

5:1

1. We certainly live in a time where Satan's lies seem to be carrying the day. It was probably no different in Jesus' time. The difference between now and then was before Jesus came the only real truth about God came through the Jewish faith which Jesus would complete. We have the truth available to us, but people seem to prefer Satan's lies (see John 3:19-21). How does St. Josemaría Escrivá tell us that this ultimately ends up, and hence, where is our hope?

5:3

2. One of the terms of endearment for the Church that has endured through the years is "The Barque of St. Peter." "Barque" is a derivative of the word "Barkentine" which is type of sailing ship. St. Peter's fishing boat has been adopted as a symbol for the Church. What is the meaning therefore behind...

- ...St. Peter's boat almost sinking when they were caught in a storm?

- ...the great catch of fish?

3. What image is evoked for us when Jesus gets into St. Peter's boat and uses it essentially as a pulpit from where He teaches the crowds?

5:4

4. What, according to St. Josemaría Escrivá, is the meaning behind Jesus' command to St. Peter (and to us!) to "*Put out into the deep?*"

5:5

5. Why does St. Peter initially resist the idea of lowering the nets?

6. This being the case, why does St. Peter go ahead and lower the nets?

5:8

7. How are we to understand St. Peter's words, "*Depart from me, for I am a sinful man, O Lord*" or the Centurion's statement which we repeat before receiving Holy Communion at every Mass, "*Lord, I am not worthy to have you enter under my roof...?*"

8. St. Peter acknowledges that he is a sinner and unworthy of Jesus' presence. At the time of His Passion, St. Peter denies the Lord three times. How does Jesus respond to St. Peter's self-acknowledged sinfulness in this passage as well as to his threefold denial in John 21:15-19?

5:11

9. What is the "clothing" that Pope St. Gregory the Great warns us that the devil will grab hold of when we battle him?

5:12

10. How are the words of the leper a model of prayer for us?

①

②

③

5:13

11. What lesson can we take from the leper as we approach Jesus for healing of our spiritual diseases?

5:16

12. Frequently the Gospels tell us that Jesus goes off by Himself to pray. What beneficial behavior is Our Lord modeling for us here?

5:17

13. What does this story tell us of Jesus' desire for all people, and what, as evidenced by the scribes and Pharisees, impedes this desire from manifesting itself in our world?

5:19-20

14. What aspect of sin is illustrated by...

- ...the paralytic himself?
- ...the paralytic's friends who carry him to Jesus?

5:24

15. What, according to Jesus Himself, is the purpose behind performing this miracle?

5:27-29

16. How does St. Matthew (Levi) respond to his vocation from Jesus?

•How does this compare with the way that many people, especially parents (sadly!) in our own times respond to their own son or daughter announcing they are pursuing a religious vocation as a priest or sister?

5:32

17. What is the key that unlocks the floodgates of God's mercy through His Son Jesus?

5:33-35

18. Why does Jesus defend His disciples not fasting as the disciples of St. John the Baptist and those of the Pharisees?

19. Pope St. Leo the Great correctly reminds us that, on the surface, there is really no benefit to be gained by denying ourselves nourishment. What, then, is the value of fasting?

Chapter 6

6:1-5

1. The Pharisees are sometimes held up as being out of touch and unreasonable. But consider, by the time Jesus was born, the Jewish people had first hand experience of what happened when they would forsake the covenant with God. There was the disaster of the Golden Calf in the wilderness from Exodus 32. The Assyrians destroyed 10 of the Tribes of Israel in 721 BC and the Babylonians destroyed the city of Jerusalem and Solomon's Temple in 587 BC because the Israelites refused to obey the covenant. Now, the Jewish leadership is faced with the Roman Empire that really did have the ability to obliterate the Jewish nation if they so desired. The religious leadership of Jesus' day was taking no chances. In effect they were saying, "We have learned from our history what happens when we forsake the covenant. Now the stakes are higher than ever. We will obey every last letter of the law to avoid these dire consequences." So in a sense, who

can blame the scribes and Pharisees? If they stand by while Jesus' followers pluck a few heads of grain and munch on the seeds for a little snack, human nature being what it is, before too long there would be wholesale harvesting happening on the Sabbath. What balance is Jesus trying to restore to the view of the scribes and Pharisees?

2. By calling Himself "Lord of the Sabbath" what is Jesus saying about Himself?

6:10

3. Other than simply extending one's hand, how does St. Ambrose tell us that we can understand Jesus' command to the man to "*Stretch out your hand?*"

6:11

4. In Moses' interactions with Pharaoh, there are many references to Pharaoh's heart being hardened. Sometimes it is God who hardens the king's heart (Exodus 4:21, 7:3, 9:12, etc.) and other times it is an act of Pharaoh himself (Exodus 8:15, 9:34, etc.). But Pharaoh and his officials have a free will. God does not enter into peoples' minds and make them do things against this will. It is similar with the Pharisees.

- Why is Pharaoh's heart hardened? (Hint: Remember that the Ancient Pharaohs were thought of and thought of themselves as gods.)

- Why, according to St. Cyril, are the Pharisees so opposed to Jesus?

- What, therefore, do the Pharisees and Pharaoh have in common?

- Where is this same dynamic visible in our own times?

4. JESUS' MIRACLES AND PREACHING IN GALILEE

6:12-13

5. Regarding Jesus choosing 12 of His disciples to be His Apostles, what does *Lumen gentium* from Vatican II tell us regarding...

- ...the nature of the 12 especially in regards to St. Peter?

- ...the mission of the 12?

- ...the duration of their mission?

- ...when their mission began?

6. What venerable practice in the Church did Jesus model and establish by spending the night in prayer before selecting His Apostles?

- How is this practice continued to this day?

6:12

7. It might seem odd that Jesus would pray. Why does He?

8. According to St. Ambrose, for what two reasons does Jesus pray?

①

②

6:14-16

9. The Gospels make no attempt to whitewash the faults and shortcomings of the Apostles and Jesus' frustration with them. (See Mark 6:51-52, 8:17-21; John 14:8-10.) What consolation should we take from the example of the lives of the Apostles?

6:19

10. What do the healings and exorcisms that Jesus performed prove to us about His mission and purpose?

6:20-49

11. To what are these final verses of chapter 6 similar?
12. St. Matthew directed his Gospel primarily toward _____ while St. Luke was interested in evangelizing _____.
13. Into what three sections might this discourse be divided up?
 - ①
 - ②
 - ③
14. What teaching do we extract from this discourse of Jesus that is central to the ministry of St. Josemaría Escrivá and a principle tenet of Vatican II?
15. The teachings of Jesus are indeed lofty and difficult to live out. Why should the Christian not despair of the ability to live Jesus teachings and put them into action?

6:20-26

16. How does St. Ambrose explain the connection between St. Matthew 8 Beatitudes and the four found in St. Luke's Gospel?

6:20

17. What does it mean...
 - ...to be poor?
 - ...to be poor in spirit?
 - Which do you think is more difficult to live out?

6:24-26

18. What four common vices does Jesus condemn in these verses?

①

②

③

④

6:24

19. After reading this section of the commentary...

- ...how can a person blessed with much material wealth be considered poor?

- ...how can a poor person be just as wretched in the eyes of God as an avaricious rich person?

6:27

20. Why, according to Jesus, should we love our enemies? (See also Romans 5:6-8 and 12:17-21.)

6:28

21. Jesus admonishes us to pray for our persecutors.

- When does He model this behavior for us?

- Who else follows Jesus' lead in this regard?

*(It is worth noting that both of these examples appear **only** in the writings of St. Luke.)*

6:29

22. How, according to St. Thomas Aquinas, is the Christian to understand Jesus' admonition to "turn the other cheek?"

6:36

23. According to Fray Luis de Granada, what is one of the greatest ways in which we, the created, can imitate our Creator?

24. For the benefit of review, the Spiritual and Corporal Works of Mercy are as follows:

The Spiritual Works of Mercy

- To instruct the ignorant
- To counsel the doubtful
- To comfort the sorrowful
- To reprove the sinner
- To forgive injuries
- To bear wrongs patiently
- To pray for the living and the dead

The Corporal Works of Mercy

(Matthew 25:31-46)

- To feed the hungry
- To give drink to the thirsty
- To cloth the naked
- To give shelter to those in need
- To visit the sick
- To bury the dead
- To visit the imprisoned

What principle of right living does Jesus illustrate for us through these acts of goodness and kindness according to Pope St. Pius X?

25. Many times we feel like we cannot say or do anything about someone else's bad behavior. After all, none of us are perfect, so who are we to call out anyone else's faults? What vital distinction does *Gaudium et spes* from Vatican II give us to help us fulfill our Christian obligations to, among other things, counsel the doubtful and admonish the sinner?

6:38

26. It is normal for any of us to have a sense of insignificance in the face of the problems that we face as individuals and as a world. What can any one of us do about world hunger, human trafficking, the collapse of the institution of marriage, and the shortage of priests, to name but a few? What do stories like the Widow of Zarephath and the boy with the five loaves and two fish teach us about this?

6:43-44

27. What is the fruit to which Jesus refers here?

- What is the foliage?

28. St. Josemaría Escrivá, rightly tells us that many people are looking to us to help satisfy their hunger for God. We may back away from their needs due to our own sinfulness and imperfections. Yet what does he tell us that we have to meet these needs in spite of our own wretchedness?

6:45

29. What does St. Bede tell us is the treasure of a man's heart?

6:46-49

30. How does St. Theresa of Avila explain these words of Our Lord to us?

Chapter 7

7:1-10

1. With so many prayers that appear to go unanswered, the issue of prayer of petition can certainly vex the believer. According to St. Bernard, of what three things do petitions of the heart consist?

These are concerned with what? $\left\{ \begin{array}{l} \textcircled{1} \\ \textcircled{2} \\ \textcircled{3} \end{array} \right.$

2. In order to obtain from God what we need for eternal life, what should characterize our petitionary prayer?

3. What characterized the Centurion's request of Jesus and what, according to St. Augustine, ought we to learn from it?

7:6-7

4. When do we as Catholics regularly repeat the Centurion's words to Jesus?

7:11-17

5. Why does St. Josemaría Escrivá tell us that Jesus raises the son of the widow at Nain?
6. When else does Jesus enter into the sorrow of those who had lost a loved one?
7. St. Luke is clear to point out to us that the young man who had died was the ①only son of ②a widowed mother. Why might Jesus have been particularly moved with pity in this situation?

7:15

8. Recall the story of the life of St. Augustine. In his younger years, he lived a life of dissipation and debauchery. All the while his mother, St. Monica, offered prayers with her tears that her son would see the evil way he was living and repent (review question #'s 2 & 3 above). Given his own past, how does he interpret this story for us?

7:18-23

9. *“Are you he who is to come, or should we look for another?”* St. Thomas Aquinas tells us that St. John the Baptist does not ask this question out of either ignorance or of being unaware of Jesus’ mission.

- How do we know that St. John the Baptist is not ignorant of Who and What Jesus is?
- How do we know that St. John the Baptist was totally aware of Jesus’ destiny?

10. So why, according to St. John Chrysostom, does St. John the Baptist send his disciples to ask Jesus if He is Who He appears to be?

7:22

11. By citing the signs He has worked among the people (the blind see, the lame walk, lepers are cleansed, etc.) what is Jesus telling the disciples of St. John the Baptist about Himself?

12. According to Pope Paul VI, who are the “new poor” and what is the cause of their poverty?

7:23

13. Who are those who “take offense” at Jesus?

7:24-27

14. What is the modern equivalent of “*a reed shaken by the wind*” and how does St. John the Baptist show that he is definitely not such a person?

15. Jesus is reproaching the people for looking for “a reed shake by the wind” or “a man clothed in soft raiment.” What does He mean by this and why is he rebuking the people for seeking such qualities in St. John the Baptist?

7:28

16. For what two reasons is St. John the Baptist the greatest of all the Prophets?

①

②

17. What is the difference between people of the Old Testament who actively sought to do the will of God and those of New Testament times who seek the same? Why are New Testament people more blessed?

7:31-34

18. Suppose your parish has two priests:

- One spends hours each day in prayer before the Tabernacle in the Church. How might the parishioners react to this?

- Suppose the other does his priestly duties of saying Mass, hearing confessions, etc., and is often seen at social gatherings, or playing a round of golf with a group of people. How might the parishioners react to this?

How are Jesus' words validated by our own experience in our own times?

7:35

19. "*Yet wisdom is justified by her children.*" Who or what is the wisdom to which Jesus refers here?

7:36-40

20. St. Luke does not tell us explicitly, but why does it appear likely that the woman sought out Jesus?

7:41-50

21. In the short parable of the two debtors, what three things is Jesus trying to convey to His host, Simon?

①

②

③

22. According to Pope St. Gregory the Great, what is the sign of true righteousness and why must it be as such?

23. It might confuse us to see that such things as perfumes and other social niceties seem to matter to Jesus enough that He would reprimand someone like Simon for failing to render them to Jesus. In fact, what is important of these things to Jesus?

7:47

24. We often look at our sins (and those of others!) and try to scale them according to their gravity. We might think, for example, that telling a white lie to make ourselves look better is a lesser offense than adultery, fornication, or murder. And this is certainly true. But instead of trying to evaluate the magnitude of the sin, to what should we be looking as we examine our own conscience?

25. Given our answer to the above question, what is the only way out of our sins?

26. Why are we pardoned little if we love little? Or, as our commentary puts it, why are we pardoned to the extent that we love?

27. What two great things does St. Augustine tell us that falling more deeply in love with Our Lord will do for our souls?

①

②

7:50

28. What does Jesus say is the key that the woman has that unlocks His mercy?

Chapter 8

8:1-3

1. Who are the three women who accompanied Jesus and supported Him in His work?

① _____

② _____

③ _____

2. People of our times are obsessed with a demand for equality without really knowing what equality is.

•In the culture-at-large, when people think of equality, what do they mean? How do they understand it?

- What does Church teaching mean when it states that men and women have an equal *dignity*?

8:4-8

3. In this parable...

- ...who or what is the “seed?”
- ...who or what are the various kinds of ground on which the seed falls?
- How does Jesus continue to sow the seeds of life and grace to this day?

8:10-12

4. How is it that the same Jesus, the same teachings, and the same parables can lead some to salvation and cause others to reject grace?

8:12

5. To what kind of person is Jesus referring to in this verse, according to St. Bede?

8:13

6. How does Pope St. Gregory the Great apply the teaching in this verse to our human condition? (See also Romans 7:15-25.)

8:14

7. Who are those described by the seed that falls among the thorns? Or perhaps a better question is, when in our life are *we* the seed that falls among the thorns?

8:15

8. What are the three features of the good soil, or of the fertile soul that receives God's word?

①

②

③

8:19-21

9. What deep truth does Jesus reveal about His relationship with His Mother in these verses?

8:23

10. What do this and other references to Jesus being tired and thirsty remind us about Him?

8:26-39

11. Regarding the various parties present in this story,

- What does the possessed man want from Jesus?

- How do the demons react to Jesus' presence?

- How do the townspeople respond, and how does this prove what Jesus said back in vv. 12 & 14?

8:40-56

12. What is the take-home message we can glean from the story of the woman with the hemorrhage and the blind man Bartimeaus?

8:43-48

13. Church Fathers such as Sts. Ambrose, Augustine, and Bede all see the woman with the hemorrhage as an allegorical reference to what?

14. As is the case with many of His healings, to what does Jesus attribute the cure received by the woman?

8:50

15. Why does St. John Chrysostom say that Jesus wanted Jairus to witness the cure of the woman with the hemorrhage?

16. Why does St. Athanasius say that the Lord requires faith of those who would receive the benefit of His miracles?

8:53

17. Why did the people laugh at Jesus when He said that the child was not dead, but sleeping?

•How is the same dynamic sadly alive today and where do we find it?

5. JESUS TRAVELS WITH HIS APOSTLES

Chapter 9

9:1-4

1. What are the two charges Jesus gives to the disciples as He sends them on mission?

①

②

9:7-9

2. What were two of the beliefs of the ancient Jews that were coming into focus with the actions of Jesus and St. John the Baptist?

①

②

3. According to Scripture, which of the Prophets of Old might appear to indicate that the Messiah was near or had already come?

- (Malachi 4:5)

- (Deuteronomy 18:15-18)

4. Why did the reports came to Herod about Jesus confuse him?

9:10-17

5. By leading them into the situation with the hungry crowd and with the challenging statement, “*You give them something to eat,*” what is Jesus trying to do with His disciples?

9:20

6. In the Old Law, why were *priests* and *kings* anointed before undertaking their duties?

- Why were *prophets* anointed?

7. Why, then, is it only reasonable that Jesus would be called *Christ* or anointed?

9:22

8. For what two reasons does Jesus prophesy about His Passion and Death to His disciples?

①

②

9:23

9. According to the likes of St. John Vianney and St. Josemaría Escrivá, how where are we to take up our cross daily?

9:25

10. While the world claws and scrapes its way to achieve some modicum of worldly success, Jesus asks the one question that cuts right to the bone: “*For what does it profit a man if he gains the whole world and loses or forfeits himself?*” There is indeed a tension between this world and the next. But how, according to *Gaudium et spes* from Vatican II, does our focusing on the next world help us in this world?

9:26

11. Jesus knows human nature well. He knows that when we are put on the spot because of what we claim to believe, it will be all too easy for us to shrink back and be ashamed of Him and His words. What great help does He give us to stand up for our faith?

12. Read carefully the statement by St. Josemaría Escrivá at the end of this section of our commentary. Many media and academic elites would read this statement and in the shrillest of cries denounce it as a call to change our society into a theocracy of some kind. Yet what is St. Josemaría Escrivá calling us as Catholics to do?

9:27

13. In what two senses can we understand Jesus prophecy that some of His Own contemporaries would not taste death before they saw the Kingdom of God?

①

②

9:28-36

14. Why does Jesus want Sts. Peter, James, and John to witness His Transfiguration? (This question is answered directly in the Prefaces to the Eucharistic Prayer for the Masses on the Second Sunday of Lent and for the Feast of the Transfiguration on August 6.)

15. To what does the dazzling brightness of Jesus’ transfigured state point?

9:31

16. When Moses and Elijah speak with Jesus about His “departure” to what are they referring?

9:35

17. What does St. John of the Cross tell us is profoundly significant about the demand from God that we listen to His Son?

9:39

18. What limits the effects that demons can have on people?

19. What was particularly momentous about Jesus exorcising demons in His time?

20. Referring to the demons and other evil spirits, St. Paul writes, “*When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.*” (Colossians 2:15) The “public display” to which St. Paul refers was the ancient practice of parading conquered peoples and their military and civil authorities through the streets of the victor’s capital to “put them on display” as having been defeated. St. Paul is claiming that Jesus did the same to the demons and evil spirits by His death and resurrection. Why, then, does the Church still provide the pastoral service of exorcisms to those who are possessed by demons?

9:41

21. Here we see Jesus’ frustration with the disciples and the people. We see the same thing in John 14:5-9 in Jesus’ discourse with Sts. Thomas and Philip. What does it seem likely was Jesus emotional state when He made such comments as, “*O faithless and perverse generation, how long am I to be with you and bear with you?*” or “*Have I been with you so long, and yet you do not know Me, Philip? He who has seen Me has seen the Father; how can you say ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in Me?*” (John 14:9-10)

9:44

22. Regarding Jesus’ prediction of His Passion and referring back to the above question, why do the Apostles fail to understand what Jesus is trying to tell them?

23 What, according to St. John Chrysostom, will be necessary before the disciples “get it?”

9:46-48

24. Jesus tells us in a number of places that the Kingdom of God belongs to the childlike. How does St. Josemaría Escrivá explain this truth to us?

9:49-50

25. How do Our Lord and St. Paul both react to “outsiders” proclaiming the Gospel?

PART TWO

Jesus’ Ministry on the way to Jerusalem

6. THE JOURNEY BEGINS

9:51

26. The statement made by St. Luke that Jesus “*set his face to go to Jerusalem*” indicates a great degree of resolve on Jesus’ part. What does this indicate to us about Jesus knowledge of and cooperation with the Father’s will?

9:52-53

27. Regarding the Samaritans,

- What was their origin? Where did they come from?

- How did their beliefs compare with those of the Jews of their day?

9:54-56

28. When the Samaritans refuse to welcome Jesus into their town, how do Sts. James and John react and what is Jesus' response?

9:57-62

29. It may sound like Jesus is overly demanding on the people who come to Him as would-be disciples. After all, what would be wrong with a man taking care of his elderly parents (see 1 Timothy 5:3-4) until they are dead and then dedicating himself to the Gospel? What is Jesus' point here? What has St. Josemaría Escrivá been telling us throughout this study regarding our faith and our lived out experience?

Chapter 10

10:1-12

1. The followers of Jesus can be classified as His most inner circle, the Twelve Apostles, and the much larger group of disciples. Our commentary tells us that it is reasonable to believe that some of the disciples, although not part of the Apostolic College, were probably with Jesus from the beginning of His public life. Who were these?
2. What does Jesus demand of the seventy disciples who He sends on mission and why does He demand it? (For a clue, review Judges 7:1-2)

10:3-4

3. What is the significance of Jesus telling the 70 disciples to greet or salute no one on the road as they are going out to proclaim the Kingdom? Wouldn't simple courtesy be a way to open a conversation with people about the Gospel?

10:6

4. We have here another self-perpetuating cycle.
 - How do we know that God is with us?
 - What brings peace to our souls?

10:7

5. St. Paul reminds his readers that while he has the right to be supported by them, he does not make use of this right so that no one can accuse him of benefiting materially from his proclamation of the Gospel (1 Corinthians 9:1-18). Instead, he worked at his trade as a tentmaker to feed and support himself while he proclaimed the Gospel. Jesus insists that as His disciples go out on mission, they deserve to be fed and have other needs met by those who are benefiting from their teaching and preaching (“...*the laborer deserves his wages...*”).

- What does Vatican II teach on this topic?

- What do you think? Would it be better if our priests had “regular jobs” that they would work in order to earn their living and then spend the rest of their time proclaiming the Gospel, administering the Sacraments, etc.?

10:13-15

6. Compare the woes that Jesus utters in these verses to Luke 11:29-32 and the Parable of Lazarus and the Rich Man in Luke 16:19-31, esp. vv. 27-31. How does all of this apply especially to us?

10:16

7. The most solemn form of papal teaching is when the Pope issues a proclamation *ex cathedra* which means “from the chair.” It is then that the Pope is teaching with his charism of *papal infallibility*. Popes have exercised this aspect of their apostolic ministry only twice in the history of the Church. The first was December 8, 1854 when Pope Pius IX released his papal bull *Ineffabilis Deus* and defined the dogma of the Immaculate Conception of the Blessed Virgin Mary. The second time was when Pope Pius XII defined the dogma of the Assumption of Mary on November 1, 1950 in the Apostolic Constitution *Munificentissimus Deus*. So we see that *ex cathedra* papal teachings that rest on the charism of papal infallibility are quite rare. Nonetheless, based on the teaching of Jesus found in this verse, and taken with other Scripture that single out St. Peter, the Apostles, and their successors as those entrusted to shepherd the Church until the Second Coming, what is to be the attitude of the faithful to the normal teachings of the Magisterium?

10:20

8. What is the correction that Jesus gives to His disciples as they return from their mission excited about the power they are able to exercise in Jesus’ Name?

10:21

9. What is it that Jesus is rejoicing about in this verse?
10. What does St. Josemaría Escrivá teach us as the essential nature of “spiritual childhood?”

10:22

11. What does Jesus reveal to us about His nature and His relationship to the Father in this verse? (See also John 14:8-11.)

10:23-24

12. One of the greatest pitfalls to be avoided as a Christian is our human capacity to become familiar and complacent with just about anything, including the most profound mysteries of our faith. We are born into a world where salvation is but a Baptism away and the road to eternity is well-lit by the Sacraments, the Scriptures, and the teachings of the Church. Imagine what it must have been like for God fearing people before the Life, Death, and Resurrection of Jesus?! (See Hebrews 11:1-16, esp. vv. 13-16) How do these verses speak directly to us?

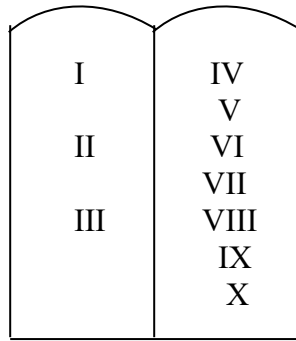
7. FURTHER PREACHING

10:25-28

13. One of the great errors of Marty Luther and his Shipwreck of Christianity (sometimes referred to as the Protestant Reformation) was his pithy slogan *sola fide* or “faith alone.” He believed, based on a bogus reading and interpretation of Scripture that if anyone simply believed in Jesus, their salvation would be assured. Yet there are a number of instances in the Gospels when people ask Jesus point blank: “What must I do to get to heaven?” It is worth noting that Jesus never tells them, “Just believe in Me as your personal Lord and Savior and everything will work out fine!” Instead, what does Jesus tell the lawyer who asks Him what is necessary to secure his salvation?

14. How does the man answer Jesus’ question as to what is written in the Law regarding what is necessary for a man to be righteous in the sight of God?

15. Often times in Christian iconography (paintings, stained glass windows, statues, etc.) the Ten Commandments are depicted as inscribed on Moses' stone tablets as follows:

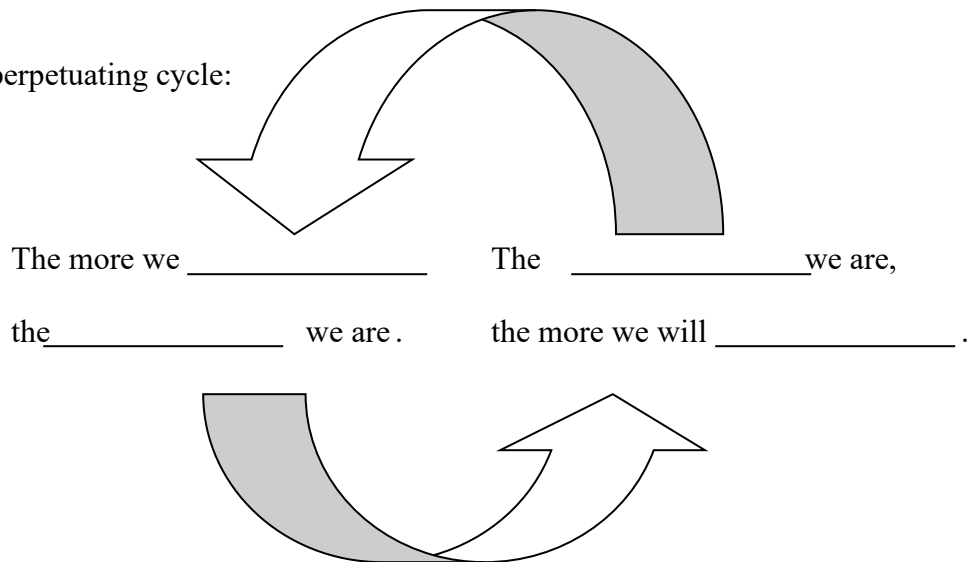


Why is this? Why not balance the image with 5 commandments per tablet?

16. How does the wording of the Two Great Commandments color our living them out?

10:27

17. Another perpetuating cycle:



18. What argument from experience does St. John Vianney use to prove the above diagram is true?

19. Next to the Parable of the Prodigal Son (which we will get to in Luke 15), the Parable of the Good Samaritan is probably the best known and most loved of Jesus' teaching stories.

- Allegorically, St. Augustine likens the Good Samaritan with _____ and the man who fell in with the robbers to _____.

- Without a doubt, Jesus clarifies to the lawyer that our neighbor is whom?

- While not listed in detail in Scripture, we do find in the Bible, and particularly in the Parable of the Good Samaritan, the basis for what tenets of the Christian life? (Review question 24 in chapter 6 if you need to.)

10:31-32

20. It is easy to look with scorn on the priest and the Levite for passing by the injured man in Jesus' parable. But, as always, Jesus' parables are very complex, probing the depths of the human heart and human experience. What reason would the priest and Levite have for passing by the injured man rather than helping him?

Before we judge the priest or Levite prematurely, imagine the following: A Catholic priest is on his way to do your own or your daughter's wedding and comes upon a little old lady whose car has blown a radiator hose. He can pass her by and get to your wedding on time, hoping someone else will stop, or he can stop himself and help her, knowing it will make him late for your wedding. He stops and calls a tow-truck and waits with her until the truck arrives and accompanies her to the repair shop to make sure she gets in, gets her repair, and gets back on the road. The priest is 45 minutes late for the wedding which has a domino effect on the reception, dinner, dance, etc. Would you rejoice in the fact that the priest helped the woman or be angry that your wedding plans were compromised? Suddenly, the priest and the Levite do not look quite so sinister and hypocritical, do they?

10:38-42

21. In the Christian life, Martha has come to represent _____ where as Mary has come to represent _____.

22. Few Christians have the luxury of being able to separate these two aspects of their lives as they must balance prayer, work, family obligations, and a host of other things. As we have seen before, the main theme of *Opus Dei* as envisioned by its founder St. Josemaría Escrivá, that addresses this tension?

Chapter 11

11:1-4

1. How does Jesus Himself begin His prayers?

11:2

2. What does the petition, “*hallowed be thy name*” mean?

3. What are the three aspects of God’s Kingdom to which we refer when we pray “*thy kingdom come?*”

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11:3

4. How has Tradition typically interpreted the meaning of “bread” in the Lord’s Prayer?

5. What two ideas are stressed by Christian doctrine regarding the petition that God would “*Give us each our daily bread...?*”

①

②

11:4

6. According to Pope St. Pius V, (as well as Jesus!) what is the relationship between our forgiving others and our being forgiven? (See also Matthew 6:14-15 and Sirach 28:1-7.)

7. Explain the perspective that St. Theresa of Avila uses to explain our being forgiven by God and our forgiving one another: (See also the Parable of the Unforgiving Servant in Matthew 18:23-35.)

11:5-10

8. Every Christian has had the experience of prayers that appear to be ignored and unanswered. Sometimes we simply have to admit that our prayers were thoughtless or even stupid. Asking God to let us win the lottery or for Him to act against His nature simply makes no sense. Other times, however, we are praying for noble things and causes, such as someone else's spiritual or physical well-being, a job for someone who is unemployed, a religious vocation, etc., and even these prayers appear to go unheeded. Yet Jesus encourages us to remain constant in asking God for what we need. St. Josemaría Escrivá tells us that "Prayer is always fruitful." How can this be if, as our experience so often shows, that for which we are praying never materializes? (See also Romans 8:26-27.)

11:9-10

9. Referring again to Romans 8:26-27 and James 4:1-10, what does St. John Mary Vianney mean when he refers to praying properly and with sufficient faith and a pure heart? (Hint: Consider a master pianist and the student or the coach and the athlete. What do **both** the pianist and the coach and the student and the athlete all want?)

11:11-13

10. In light of our answers to questions 8 & 9, explain Jesus' comparison of God answering our prayers and a parent giving what is necessary to a child:

11:13

11. In the Great Farewell Discourse in chapters 13-17 of the Gospel of St. John, Jesus makes many references to the coming of the Holy Spirit. He tells the disciples in 16:7, "*Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you.*" It is tempting to think it would have been better for the resurrected Jesus to remain on earth and rule His Church in Person until the end of time. What is the proof, other than the fact that Jesus said it, that the Church is best left to the guidance of the Holy Spirit, despite the presence of sinful people in the Church?

11:14-23

12. How do Jesus' opponents react when He casts out a demon?

13. Explain the logic of Jesus' argument to His critics:

- If Jesus is casting out demons with the help of the Beelzebul, then...

- If it is by the finger of God that Jesus casts out demons, then...

14. Who is the "strong man" to whom Jesus refers?

- Who is the "stronger man?"

- What is the only possible response to Jesus as the One Who has conquered evil?

11:18

15. What is the greatest threat to the Church that Jesus prophesies here?

11:24-26

16. Imagine a person recovering from an adulterous affair, dependence on drugs or drink, or addiction to pornography to name but a few of possible examples. What is Jesus warning us about in these verses regarding such situations?

11:27-28

17. It may seem on the surface that Jesus is de-emphasizing the vital role of His mother in His life. What, in fact, is He saying about her?

11:29-32

18. Why will the Queen of Sheba and Jonah judge the generation that heard Jesus so harshly? (See also 1 Corinthians 13:11-12.)

11:33-36

19. We certainly live in a visual society. In times past, it might take a week to get a roll of film developed so that we could enjoy the photos we took. Now pictures are snapped with our telephones and the images immediately shared around the world in seconds. While at one time we might have to take someone's word that a certain event took place, now it has been captured on video and everyone knows what happened. How is Jesus' observation/warning that our eye is the lamp of our body particularly relevant today, and probably even more so than when He first stated this teaching?

11:39-52

20. What is the great vice of the scribes and Pharisees that Jesus lays bare in the last part of chapter 11?

21. Our commentary tells us the sad truth that the scribes and Pharisees were worse than the Romans, for example. With the true enemies of the faith, it is clear where the battle is to be fought. But when the enemies are within, the battle is much more difficult. How is this present in our own Catholic faith to this day?

11:40-41

22. What is the true meaning of almsgiving, according to Pope St. John Paul the Great?

23. Our commentary tells us that if we are not careful, our almsgiving can be an empty and cold gesture of giving a little bit of money as a kind of mere formality. Yet the Scriptures tell us of the richness of this act. Review the following. What do they tell us about almsgiving?

- Tobit 4:5-11

- Tobit 12:8-10 (These words come directly from the Archangel Raphael.)

- Sirach 3:30; 29:12

24. Given the rich Old Testament tradition regarding alms, why does Jesus say that giving alms will rectify the Pharisee's practice of cleaning the outside but not the inside of the cup and dish?

11:42

25. We have to be careful not to judge the Pharisees too harshly. Remember that Jesus and St. Paul were both of the pharisaic branch of Judaism. Part of the relationship that God had with His Chosen People was defined by their observing certain practices and ordinances as put forward by Moses. Let us carefully dissect v. 42:

“But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God; these you should have done without neglecting the others.”

- According to our commentary, what is significant about the Pharisees paying a tithe on their harvest of the herb rue?

- Jesus says, “...**these** you should have done without neglecting the **others**.” (Emphasis added.)

- +What are “these?”

- +What are “the others?”

- So what is Jesus' point?

11:44

26. What is the significance of walking on someone's grave in the context of this teaching of Jesus?

27. In our own times, when someone such as a politician, celebrity, or other public figure speaks a truth in public that offends others, what do they typically do?

- In v. 45, one of the masters of the Law of Moses complains to Jesus that by His reproaching the Pharisees, He offends the lawyers as well. How does Jesus respond to this?

- Review John 6:22-71. It is the Bread of Life discourse. Jesus starts with thousands in His audience and by the time we get to v. 66, most of the disciples have left Him. What does He then tell the 12 Apostles in v. 67?

- Review Mark 10:17-26. How does Jesus react when the rich young man simply walks away? What about when the disciples express dismay about His teaching on renouncing our possessions?

- What should we learn from Jesus in regards to how our Christian life plays out in the public forum?

28. *“Woe to you lawyers also! for you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.”* The Jewish religion, like the Catholic religion had hard and fast rules that those who professed the faith were expected to live by. These are the “burdens hard to bear.” In our own times there has been much attention paid to the fact that a Catholic who is divorced and re-married outside the Church cannot receive Holy Communion.

- How does the media-culture propose solving this issue? (Review Mark 10:2-12 and 1 Corinthians 7:10-11; 39-40.)

- Would Jesus be opposed to the current practice in the Church regarding the divorced and re-married not being allowed to partake of the Eucharist? In v. 46, what is He upset about, the heavy burdens or the fact that the religious leadership will not help the people to live out the demands of the faith? Does the Church offer any help to the divorced and remarried?

11:51

29. What is the symbolic meaning of Jesus citing the murders of Abel to Zechariah?

11:52

30. What is the twofold sin of the “lawyers” that Jesus decries in this verse?

①

②

11:53-54

31. What do the scribes and Pharisees hope to accomplish by pressing Jesus and asking Him more questions?

8. ANNOUNCEMENT OF THE END

Chapter 12

12:3

1. It may appear that the opening verses of this chapter are somewhat disconnected. But what is the relationship between Jesus warning of the “leaven of the Pharisees” and things whispered in silence being proclaimed from the rooftops?

12:4-7

2. Who is the one who can kill the body but can do no more?

•Who is the one who after killing the body can cast the soul into hell?

3. Verse 4 is the only place in the Synoptic Gospels of Sts. Matthew, Mark, and Luke where Jesus uses the term “my friends” to refer to His listeners. How does this term of endearment help to bridge the comfort we should take in God’s providence as we are taught in vv. 6-7 with the admonition we find in v. 5?

12:8-9

4. These verses describe a kind of *quid pro quo* that seems uncharacteristic of Jesus. He is the One Who is always ready to forgive, to seek out the lost, and bring peace to troubled hearts. Now He says if we deny Him, He will deny us. What is really going on here? How are we to understand this admonition in the context of the rest of the teachings of Jesus?

12:10

5. The “sin against the Holy Spirit” or the “unforgivable sin” is a concept that really grabs people’s attention.

- In the context of this story from St. Luke, to what is Jesus referring when He talks about blaspheming the Holy Spirit?

6. In connection with this, review *The Catechism of the Catholic Church*, paragraphs 1864 & 2091-2092.

- What are the two forms of *presumption*?

①

②

- How can presumption lead to a hardness of heart that can lead to final impenitence and eternal loss?

- What is *despair* and how can it lead to a hardness of heart that can lead to final impenitence and eternal loss?

- So therefore, what exactly is blasphemy against the Holy Spirit and the unforgivable sin?

12:13-14

7. Why does Jesus dodge the request of the man seeking justice regarding his inheritance?
8. It is not uncommon for religion and religious people to be disparaged for “being out of touch with real people and their real problems.” But what is the proper role of religious formation in a person’s life? How should it have solved the problem of the squabble between the man, his brother, and their inheritance?

12:15-21

9. Does seeing to our physical needs necessarily exclude seeing to our spiritual needs? How does the relationship between the two often play out?

12:19

10. Jesus presents us with a paradox in these verses. Remember that a paradox is not a contradiction. It is rather like stereo vision. It presents the same thing to us from different perspectives so that taken together, we have a fuller view than we would have from one perspective alone. So, on the one hand, we must plan for our future. Parents have to make plans for their family’s future needs. At the same time, like the rich man, and as Jesus warns us repeatedly, “We know not the day or the hour.” (v. 40) How would a true believer answer Jesus’ rhetorical question, “*This night your soul is required of you; and the things you have prepared, whose will they be?*”

11. Explain the dynamic that Pope Paul VI sets forth for us regarding the unbridled desire to acquire more wealth simply for the sake of having it and our relationship with our neighbor. (It is also helpful to review James 4:1-3 and 5:1-6.)

12:27-28

12. God is not promising to make us as beautiful as the lily or as splendid as Solomon. What is He promising?

12:29-31

13. Jesus tells us not to worry about our food and clothing, but that if we seek God's Kingdom and its righteousness, we will find the Kingdom and be given all else that we need besides. There is a bogus manifestation of Christianity that preaches what is called the "prosperity Gospel" that is based on these words of Jesus. In other words, if we believe in Jesus, then "all these things" will be given to us as well. By this way of thinking, a new car, a nice house, and well-paying job are all proofs of one's faith and favor with God. Yet what is Jesus really teaching about the relationship between our faith and material goods?

12:33-34

14. What is the critical difference between the goods (wealth, power, social status, etc.) that we try to amass for ourselves on earth as opposed to the treasure that we lay up in heaven?

15. Confusion often arises when we use the same word to describe different realities. The word we need to discern is *heart*. In some contexts, the word *heart* refers to the center of emotion, feelings, instincts, etc. In the context in which it is used in v.34, *heart* refers to the core of one's being; the place where the mind, intellect, emotions, and desires all come together and make us who and what we are. With this in mind, what does Jesus mean by saying, "*For where your treasure is, there will your heart be also.*"

12:35-39

16. This passage is often read at funeral vigils or wake services. At this point, the deceased person is just that, dead. Why is it beneficial to hear these words when mourning the death of a loved one?

12:35

17. To what common aspects of Jewish life is Jesus referring to when He tells His hearers to "gird their loins and light their lamps?"

12:40

18. At the end of our life we experience _____ . At the end of the world we all undergo _____ .

12:41-48

19. Read vv. 47-48 carefully. It is out of these verses that we extract the idea of objective evil and subjective culpability. These ideas are vigorously opposed by those who have espoused the moral relativism that Pope St. John Paul the Great effectively discredited in his encyclical *Veritatis splendor*. Consider the following cases:

Case in point	Is the person objectively guilty of having done evil?	Is the person subjectively culpable?
A 17 year old girl gets an abortion because her boyfriend pressures her into it and the nurse at her public high school facilitates it.		
An educated 38 year old nurse works at a public high school where she routinely directs high school girls to obtain and use contraceptives and advises pregnant teenage girls to solve their problems through abortion.		
A man living in the Deep South in the 1890's holds deeply convicted racist ideas.		

See the connection? *“The servant who knew the master’s will (objective truth) but did not make ready or act according to his will (committing objective evil) shall receive a severe beating (moral culpability). But he who did not know (invincible ignorance) and deserved a beating (for committing objective evil) shall receive a light beating (not totally morally responsible for the act).*

20. *“For everyone to whom much is given, of him much will be required; and of him to whom men commit much they will demand more.”* How does your participating in this study of St. Luke’s Gospel affect how this teaching of Jesus concerns you?

12:49-50

20. To what is Jesus using fire to indicate?

21. We established back in chapter 3, questions 12 & 15, that Jesus never received the Sacrament of Baptism. What is the baptism to which He refers in v. 50?
22. How should the fire that Jesus speaks of here also be present in us as His followers?

12:51-53

23. It is sadly not uncommon for Catholic young people to experience tremendous resistance and even scorn and contempt from their own supposedly Catholic parents and family members when they express an interest or desire to explore a priestly or religious vocation. Young college age adults are ridiculed for devoting a year or two of their lives to missionary work on college campuses or in foreign countries. On the one hand, this can be quite disheartening and discouraging. But from what Our Lord tells us here, why should such young people be encouraged by rejection from family and peers?

12:54-56

24. What is the comparison that Jesus is drawing between reading the signs of the weather and His own presence in the world?

Chapter 13

13:1-5

1. Based on what we have already studied under the section, Historical Accuracy in the Introduction, how should we understand the two examples from the current events of His times Jesus uses and that St. Luke records for us in this passage?
2. What is Jesus' point in bringing up these two events?
3. We all fret over injustices, real and perceived, that we undergo in this life. How does St. Josemaría Escrivá put this in a proper context and summarize the attitude we should have?

13:3

4. Ridiculing religions, especially the Catholic Faith, for the mere suggestion that we should not indulge every physical impulse that presents itself is a mainstay of academic elites, cable TV comedians, and other secularists. How does St. John Vianney explain the *necessity* of penance and mortification if we are to lead human lives, much less Christian lives?

13:6-9

5. What is the paradox of God's relationship with us that Jesus illustrates with this parable?

13:10-17

6. An easy way for us to understand the almost comical irony of this story is this: Consider a person of deep faith in your community upon whom God has decided to bestow His gift of healing. Over the course of a week, this person goes to the hospital and, in the Name of Jesus, cures a woman dying from stage four cancer and heals a teenage boy who was mangled to the point of death in a motorcycle accident. Not much imagination is needed to speculate as to how the families of these people would react to the miracles. In response, the hospital administrator files a lawsuit against the healer for practicing medicine without a license and because there is no insurance billing code for "miraculous healings." With this in mind,

- Why are the administrator and synagogue ruler upset?

- St. Luke tells us that the people rejoice at the glorious things Jesus is doing. And we can imagine how the families of the woman with cancer and the fatally injured boy would react. It is easy for us to become indignant with the officials. But where were the old woman and the people who rejoiced at the glorious things that Jesus did when everyone was yelling, "Crucify him!" What does this tell us about our human nature?

13:18-21

7. How are the mustard seed and the leaven appropriate symbols for the Church...

- ...at her beginning?

- ...in our own days? (Hint: Think about Pope St. John Paul the Great's role in bringing down the Soviet Union. What about power as the world sees it and power as it is exercised in the Church?)

13:23-24

8. What, according to *Lumen gentium* from Vatican II, is the great hope that Jesus’ teaching about “the narrow gate” holds out to all humanity? (See also *The Catechism of the Catholic Church* 1260.)

9. If what you wrote in the previous question is true, then of what value is our Catholic faith and belief in Jesus?

13:25-28

10. What is the simple warning Jesus gives us in this passage? (Refer back to the preaching of St. John the Baptist in Luke 3:7-9.)

13:29-30

11. We can understand the Bible as a series of covenants that God makes with His people. Look at the following and notice the trend with each succeeding covenant:

Covenant made with:	Adam & Eve	Noah	Abraham	Moses	David	Jesus
Societal group represented:						

What does Jesus mean by saying that people “...will come from east and west, and from north and south and sit at table in the kingdom of God?”

13:31-33

12. Why might the Pharisees come to warn Jesus about Herod’s desire to kill Him?

13. What does Jesus tell us about Himself and His mission in His response to the Pharisees? (See especially John 10:18.)

13:34-35

14. In requesting that First Friday's be singularly devoted to Him, Our Lord said to St. Margaret Mary Alacoque on Jun 16, 1675:

“Behold this Heart which has so loved men that it has spared nothing, even to exhausting and consuming itself, in order to testify to its love; and in return, I receive from the greater part [of people] only ingratitude by their irreverence and sacrilege, and by the coldness and contempt they have for Me in this Sacrament of Love.”

How does this compare with that Jesus sighs in these verses and the comparison St. Augustine makes to the way a mother hen takes care of her chicks?

Chapter 14

14:1-6

1. This is almost a replay of 13:10-17. The Pharisees have become fanatical about applying the Law of Moses. What, according to our commentary, is the great threat of fanaticism?

14:7-11

2. In question 34 back in chapter 1, we studied the true nature of humility. There are some things that just naturally follow from others. If we work hard, we typically prosper. If we love, we are usually loved in return. How is it that if one exalts himself he is humbled and if he humbles himself, he is exalted?

14:12-14

3. It is all too easy for us to become focused on our immediate wants and needs and the chaos of the here-and-now. What does this passage teach us about recovering wider and more encompassing view of our place in the universe?

14:15

4. What does it mean “to eat bread in the Kingdom of God?”

14:16-24

5. Back in chapter 8, we had the Parable of the Sower. Jesus explains that fear of persecution, the lure of riches, and the action of the devil prevent the seed from taking root and bearing fruit. What are the pretexts people use for refusing to engage the Gospel that Jesus illustrates in this parable?

14:26

5. Our commentary rightly tells us that the word “hate” can cloud the meaning that Jesus is trying to get across to us in this passage. It is actually easy to understand. If it matters to us to be the best son, daughter, husband, wife, brother or sister; if we want to be the best in whatever of these roles that we find ourselves, what ought we to do?

14:27

6. How does the cross bring meaning to suffering and death and thus give us reason to embrace them both?

14:28-35

7. In our times it is believed to be great wisdom for someone to “play the field” and “leave their options open.” This might be good advice for shopping for a car or choosing a career path, but what does Jesus say about it regarding our salvation? (See also Matthew 6:24 and Revelation 3:14-19.)

9. PARABLES OF GOD’S MERCY

Chapter 15

15:1-2

1. Name the three Parables of Mercy that we find in this chapter”

① _____ ② _____ ③ _____

2. Who are the three key players in this chapter to whom we are introduced in v. 1?

① _____ ② _____ ③ _____

3. So in each parable, what or who corresponds to whom?

Corresponds to:

The Lost Sheep The Shepherd → _____

 The 99 “good sheep” → _____

 The lost sheep → _____

The Lost Coin The Woman → _____

 The 9 coins in her possession → _____

 The Lost Coin → _____

The Prodigal Son The Father → _____

 The Elder Son → _____

 The Younger Son → _____

4. To whom are the parables addressed?

15:1-2

5. To what aspect of God had the scribes and Pharisees become blinded?

15:5-6

6. How does Pope St. Gregory the Great explain the image of the shepherd putting the lost sheep on his shoulders and carrying it home?

15:7

7. There appear to be two groups that Jesus has identified: those who remain faithful and those who repent. How does God view each group?

15:11

8. What does the son who demands his share of the inheritance symbolize?

15:12

9. According to Pope St. John Paul the Great, who is the younger son?

15:14-15

10. What are the effects of sin that are illustrated by the dire circumstances in which the younger son's sin has placed him?

①

②

③

④

11. What motivates the younger son to return home to his father?

12. What means do we have to achieve the same thing?

15:20-24

13. In the Ancient Near East, the father, or patriarch of the clan, held a position of great respect and honor. If the father and/or family was wronged by one of his children, the child would approach him with the utmost humility, hoping for a modicum of mercy. How would this scene, then, be so shocking to the scribes and Pharisees to whom Jesus was addressing it?

15:20

14. What motivates the father's actions toward the younger son?

15:25-30

15. Remember, to whom is the parable addressed? _____
16. Who represents them in the parable? _____
17. Therefore, who is really the central figure of the parable? _____
18. It is tempting to view the Pharisees with scorn. Yet how does Jesus address them in v. 31? What does this indicate about Jesus' attitude towards them? (Review question 7.)
19. According to St. Theresa of Avila, why should we, who at least think we are "always with Him" rejoice that God is ready and willing to receive back even the most vile sinner?

15:32

20. What are the two great hopes that Pope St. John Paul the Great invites us to find in God through this parable?

①

②

21. Many good hearted Christians will read and hear the Parable of the Prodigal Son and focus exclusively on the aspect of the forgiving father to the expense of the richness held in the totality of the parable. The Book of the Prophet Jonah is similar. It is only four brief chapters long. Yet ask most anyone what they know about this piece of Scripture and most will only be able to call to mind the detail of the great fish. After reading it in its entirety, note that there is a "punch line" at the end of it as well. What do the Book of the Prophet Jonah and the Parable of the Prodigal Son have in common?

Chapter 16

16:1-8

1. Referring back to the Parable of the Prodigal Son, it is clear that it can be interpreted on many levels. That is part of the genius and beauty of all Jesus' parables. In one sense, the parable is directed toward the scribes and Pharisees regarding their unwillingness to accept the fact that, due to their relationship with Jesus, the tax collectors and sinners may just repent. We can therefore see that climax of the entire story is the final confrontation between the father and the elder son who does not want to see his brother reconciled with the family. We see the same tactic in the Parable of the Unjust Steward. Jesus weaves a tremendous tale to get us to the final punch line: "...for the sons of this world are wiser in their own generation than the sons of light." What does He mean by this as is explained by St. Josemaría Escrivá?

16:9-11

2. When Jesus says "*He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much.*" What is the "little" and "much" to which Jesus refers? (Review Luke 9:23-25)

16:12

3. In a similar vein to question 2, what does Jesus mean by "that which is another's" and "that which is your own?"

16:13-14

4. To what cultural norm was Jesus appealing when He stated, "*No servant can serve two masters?*"

5. There is a terrible cynicism in our times that is reflected in the Pharisees scoffing at Jesus' teaching. How is their attitude reflected in the politics and entertainment of our own time?

16:15

6. Why does Jesus associate the Pharisees with an "abomination?"

16:16-17

7. What is Jesus' belief regarding the Law of Moses? Has He come to replace it with something else?

16:18

8. Many people and groups (including not a few Catholics) routinely criticize the Church for not recognizing the marriage of a person who was previously married and the divorced as if the teaching on the indissolubility of marriage were some kind of Catholic invention. Who, in fact, decreed that "*what God has joined, let no man put asunder?*" With whom do such people and groups have their argument?

16:19-31

9. What two errors does the Parable of the Rich Man and Lazarus correct?

①

②

10. What two truths of the faith does the parable illustrate?

①

②

11. Upon what does the Church base her teaching that we have an obligation to help neighbor in need?

12. To what group of people did Pope Paul VI specifically extend the status of innate human dignity?

16:21

13. We might be inclined to think that a dog licking Lazarus' sores might be a primitive form of healing or alleviation of suffering. In fact, what does it mean?

16:22-26

14. What things does death bring to an end?
15. What does the term “Abraham’s bosom” mean? (See 1 Peter 3:19; 4:6.)

16:22

16. We are somewhat schizophrenic when it comes to wealth. We all want it. We sometime begrudge others who have more than we. But when we get it, we deny that we have “that much.” We become very uncomfortable mixing money with religion. Yet this tension does not exist in Scripture. Why, according to Pope St. John Paul the Great, is the rich man in hell? Because he was rich?

17. What lesson does Pope St. John Paul the Great tell us that we should take from this parable?

16:24-31

18. What do we learn about the nature of hell from the rich man’s torment?
19. What is meant by the “great chasm” of which Abraham speaks?
20. Like the Parables of the Prodigal Son and the Unjust Steward, the Parable of Lazarus and the Rich Man also comes to a climax at the end with a “punch line” of sorts. After the rich man begs Abraham to send someone from the abode of the dead to warn his five brothers of the reality of hell, Abraham responds that they already have Moses and the Prophets, which is more than enough. The rich man then protests that if someone were to come back from the dead, his brothers would listen to them. To this Abraham responds, *“If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.”* Remember this is a parable. Jesus made it up to prove a point. What is His point?

Chapter 17

17:1-3

1. What is Pope St. Pius X's definition of scandal?

2. What two things does Jesus teach us about scandal?
 - ①
 - ②
3. Why is scandal so serious a sin?

4. In general, who are the most prone people to be causes of scandal?

17:3-4

5. There is a terrible perversion of Scripture in our culture that goes something like this: It says in the Bible not to judge. Therefore, I should not correct the behavior of another for to do so would be to judge them. After all, who am I to cast the first stone? (See John 8:1-11) Furthermore, no one is allowed to correct my behavior, for if they try to do so, they are judging me. What is the true Biblical teaching on judging the actions of another?

6. How are forgiveness on our part and repentance on the part of the offender related?

17:5

7. Remember that the words of Jesus are eternal. They are meant for all people in all times. We can therefore put ourselves in the place of the Apostles who say to Jesus, "Increase our faith!" How does Jesus' reply to the Apostles also apply to us? (Recall Hebrews 11:1 "*Now faith is the assurance of things hoped for and the conviction of things not seen.*")

8. St. Thomas Aquinas once said, “For the man with faith, no explanation is necessary; for the man without faith, no explanation is possible.” This jewel of wisdom has been paraphrased as, “For the man with faith, no miracle is necessary; for the man without faith, no miracle is sufficient.” In a similar vein, what does St. Josemaría Escrivá tell us about miracles?

17:7-10

9. Sometimes returning to the basics of a relationship can go very far in helping us to live more contently in that relationship. For example, sometimes a parent needs to remind the child, “I am the parent, you are the child.” Or a boss might have to reclaim his authority with an employee, “Remember, I sign the front of your paycheck, you sign the back!” St. Augustine says, “God has put Himself in our debt. Not because of anything we have done for Him, but because He has promised us so much!” People in our times shake their fists at the heavens accusing God of being some kind of cold tyrant because He does not stoop down from heaven and make all of the suffering and injustice in the world (most of which we have brought upon ourselves!) all just magically go away. How does this parable help us to regain a proper perspective of our relationship with God?

10. Who is our primary exemplar of someone who truly understood what it is to be in a right relationship with God?

17:11-19

11. This story is found only in St. Luke’s Gospel. Given the antipathy between Samaritans and Jews, why would they be associating with one another as lepers?

12. Why do the lepers shout at Jesus from a distance rather than just approach Him?

13. Why did the other nine not come back to give Jesus thanks. It would be an oversimplification to simply call them all ungrateful. Perhaps one was simply dumbfounded by what had happened to him. Another may have been totally distracted for being in such a hurry to get back to his family. Perhaps yet another was too scared or intimidated to back to Jesus. We do not know. What might this tell us about our own attitude of gratitude before Almighty God?

14. What is the outward sign that the lepers had at least some faith in Jesus?

15. Remember in chapter 5:17-26, when Jesus heals a paralytic, St. Luke tells us that Jesus is able to effect the healing because of the faith of the man and his companions. He is able to heal the centurion's servant because of the Centurion's faith (7:9). When He forgives the sinful woman, He attributes her being put back into a right relationship with God to her faith (7:50). And He credits the cure of the woman with the hemorrhage to her faith (8:48). He says the same thing to the Samaritan man who had been afflicted with leprosy. What is Jesus telling us about faith vs. physical cures?

17:20-21

16. For many Jewish people of Jesus' day, what did the term, "the Kingdom of God" mean?

17. In what sense...

- ...is the Kingdom of God already among us?

- ...is the Kingdom of God yet to come?

17:22

18. Compare v. 22 with John 21:18-19. What is Jesus' prophetic warning to St. Peter and the Apostles and how has that prophecy rung true for believers throughout the centuries?

17:23-36

19. What is the common thread through all of Jesus' teachings about the end of the world?

20. Review 1 Corinthians 15:51-52. How does St. Paul re-enforce what Jesus teaches us about the end?

17:33

21. Jesus puts forth the paradox, “*Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it.*” Explain how this is not a contradiction but a statement of truth.

17:37

22. When His hearers ask Him when the manifestations of the end will come, Jesus responds with the proverb, “*Where the body (carcass) is there the eagles (vultures) will gather together.*” What does He mean by this cryptic answer?

Chapter 18

18:1-8

1. What is the take-home message of the Parable of the Unjust Judge? (Refer back to Luke 11:13.)

18:1

2. For what three reasons does Pope St. John Paul the Great insist that we must pray and not lose heart?

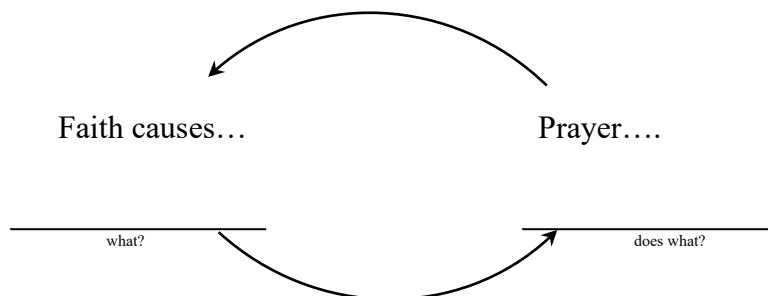
①

②

③

18:8

3. How is St. Augustine’s observation on prayer illustrated by the graphic below?



4. In St. Matthew's Gospel, Jesus promises that the gates of hell will not prevail against His Church (16:18) and that He will be with the Church until the end of time (28:20). Yet, consider the 7 Churches whom Jesus addresses through St. John in chapters 3 and of the Book of Revelation. None of these exist any more as Christian communities. In fact, much of the ancient Christian world that once occupied North Africa, Egypt, and the Near and Middle East is now Muslim. Did Jesus fail to keep His promise?

18:9-14

5. What made the Pharisee's prayer ineffective and the tax collector's prayer received by God? (This aspect of humanity has plagued us from the beginning of time. Review Genesis 4:3-7. Same question. Why was Cain's sacrifice not accepted by God whereas Abel's was?)

18:15

6. Why does it seem likely that the mothers were bringing their children to Jesus so that He might touch them?

18:15-17

7. What is it about children that St. Ambrose tells us makes them so fit for the Kingdom of God?

8. What does St. Josemaría Escrivá tell us that it means to receive the Kingdom of God like a little child?

9. Jesus tells Nicodemus that, "...no one can enter the Kingdom of God without being born of water and the Spirit" (John 3:5). One thing that troubles many believers is the question of what happens to the soul of an infant who dies before Baptism. Review *The Catechism of the Catholic Church* paragraph 1261. How does this passage from Scripture help us to answer this question?

18:18-27

10. It is not news that the Church is facing a dearth of young people willing to dedicate their lives to the Gospel by following Jesus in a vocation to the priesthood or religious life. Often times, vocations are poisoned at home by supposedly Catholic parents who, if they do not explicitly denigrate the priesthood and religious life, make it clear in other ways to their children that they would simply not approve of them pursuing such a vocation. And, of course, many young people are dissuaded by the world away from giving their all for the sake of the Kingdom. What is the single word that summarizes the root of this trend?

18:22

11. What sense does the original Greek give to Jesus admonition to the man, “*Come and follow me.*”

18:24-26

12. In ancient walled cities like Jerusalem, the main gate was tall and wide to allow for large numbers of people, ox carts full of goods, horses and chariots, etc., to enter and exit with relative ease. When the gates were closed, there was a small door, big enough for just a man to walk through for entrance to and egress from the city. The idea was that the door was small enough to prevent a large invading force to enter, but large enough for a few people to get in and out without having to open the main gate at an inconvenient time. And the name of this small door is the eye of the needle. Remember that camels were beasts of burden. They would pass through the main gates of the city usually laden with merchandise to be sold in the markets. With this in mind, what does Jesus mean when He says that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God? (How does St. Josemaría Escrivá further explain this to us?)

13. Why do you think those who heard Jesus’ statement are startled into asking, “*Then who can be saved?*”

18:27

14. St. Luke reminds us of what the Archangel Gabriel told Mary back in Luke 1:37. What is the proper Christian response to apparently dire or hopeless situations?

18:28-30

15. In the case of a young man who has renounced a possibly successful career, wife, and family for the priesthood, how does Jesus’ promise to St. Peter and the other Apostles apply?

18:31-40

16. Why do the Apostles fail to understand what Jesus is telling them when He prophesies about His passion?

- When do they finally figure it out?

18:35-43

17. What are some aspects of the blind man's supplication to Jesus that makes it so effective?

Chapter 19

19:1-10

1. It is an undeniable tenet of our faith that Jesus performed many cures for suffering people. These miracles notwithstanding, what was the real purpose of Jesus' mission (and hence the true mission of the Church)?

2. What is the real gift that Jesus brings to Zacchaeus, and to all others who approach Him the way Zacchaeus did?

3. For what two reasons were the tax collectors of Jesus' day so despised by the Jews?

①

②

4. When the people grumble that Jesus is paying attention to Zacchaeus, how does Jesus respond to them and to the fact that everyone knows that Zacchaeus is a sinner?

5. In what previous great parable of Jesus have we seen Him address the issue of the righteous being indignant with His reaching out to sinners?

19:4

6. What is significant of Zacchaeus climbing the sycamore tree in order to see Jesus?

19:5-6

7. How does Jesus approaches Zacchaeus, and why should it matter to us?

19:8

8. Why would Zacchaeus offer to restore any ill-gotten gain four fold matter to the early hearers of this Gospel?

9. What does St. Ambrose tell us about the proper use of wealth, and in which previous parable have we seen this illustrated?

19:10

10. Why should Jesus predilection for showing favors to sinners like Zaccheaus edify and encourage us?

19:11

11. Why does Jesus tell the disciples the Parable of the Pounds?

12. The Catholic Church does many ministries around the world like education, health care, feeding the hungry, disaster relief, AIDS hospices, and helping orphans and refugees, to name a few. These are all praiseworthy endeavors, but according to *Gaudium et spes* from Vatican II, what is the sole purpose of the Church?

19:14

13. Jesus uses very strong language to describe in the parable how people will reject Him. *The Catechism of the Catholic Church* 2094 tells us: “hatred of God comes from pride. It is contrary to the love of God, whose goodness it denies, and whom it presumes to curse as the one who forbids sin and inflicts punishments.” Where in our world do we see this manifest hatred of God?

9:17

14. What does St. Josemaría Escrivá tell us we can learn from the man who received the one coin?

9:24-26

15. What suggestions does St. Josemaría Escrivá give us as to how to obey Jesus’ command to “*Trade with these till I come?*”

16. These verses may seem quite harsh. Normally we would not think of Jesus taking from one who has little and giving it to the one who already has the most. Yet, how Jesus is simply explaining a reality of life? (Hint: How does a person who has faithfully practiced the faith react in a crisis? How does one who has not darkened the doors of the church in years respond to the same crisis? How then does the one who has get more, while the one who has not loses the little he thought he had?)

PART THREE

The Jerusalem Ministry

11. CLEANSING OF THE TEMPLE, CONTROVERSIES

19:28

16. For what two reasons do the Scriptures refer to going to Jerusalem as going “up” or “ascending?” (See Psalm 24, esp. vv. 3-6.)

①

②

19:30-35

17. Explain the irony of Jesus riding into Jerusalem on a donkey:

19:38

18. Where else in Scripture do we encounter:

- *“Blessed is he who comes in the name of the Lord!”?*
- *“Peace in heaven and glory in the highest!”?*

19:40

19. What is Jesus telling the Pharisees with this proverbial statement?

19:41-44

20. What is the terrible tragedy that Jesus prophesies as He weeps over Jerusalem?

21. In what three ways were the Jews particularly favored by Jesus?

①

②

③

22. How are we similarly favored by our Lord?

①

②

③

19:45-48

23. It is easy to hurl the term “hypocrite” at the Temple leadership for their selling of animals and currency exchange services they offered to pilgrims to the Temple. Yet, as our commentary tells us, many of these vendors were simply providing services needed by the pilgrims. What was their sin? (Hint: If you have ever purchased a hot dog at a major league sports venue or popcorn at a movie theater, you already have a very good idea!)

Chapter 20

20:1-40

1. As Jesus deftly eludes the efforts of the chief priests, elders, and scribes to trap Him in His speech, what three responses does He give them?

①

②

③

20:1-8

2. It may appear that Jesus is just trying to avoid a “gotcha” question from the chief priests and scribes by trying to trap them with a question of His own. Let’s break it down:

- If Jesus had responded to their question, “I do these things on my own authority, as the Second Person of the Blessed Trinity; as the Lord God Almighty Who I AM!” what would have been the response of His adversaries?

- By asking them by whose authority St. John the Baptist baptized, into what position does He put His adversaries?

- So, at this point, what would there to be gained by Jesus by claiming His Divinity?

- How does Jesus’ response to the Sanhedrin about Who He is answer the questions of His authority and the motivations of the Temple leadership?

20:9-19

3. For the Parable of the Tenants, who are represented by the cast of characters that Jesus lays out before us?

Character in the Parable	Group/Individual Represented
The Vineyard	
The Tenants	
The Servants	
The Son	
The Vineyard Owner	

4. Why does Jesus choose the image of a grapevine to symbolize the People of Israel?

5. What haunting litany from the Sacred Triduum is reflected in Isaiah's prophecy from 5:1-7 (esp. v. 4): "*What more was there to do for my vineyard that I had not done?*"

6. How does the response of the tenants, "*This is the heir; let us kill him, and the inheritance shall be ours.*" reflect the response of humanity to God as Sovereign ever since Adam and Eve in Genesis 3:1-6?

- How do the contemporary efforts to re-define marriage, determine who lives and who dies through abortion, capital punishment, and euthanasia, and reduce morality to individual feelings manifest the actions of Adam and Eve and those of the religious leadership of Jesus' day as illustrated by the actions of the tenants?

7. What does Jesus prophesy with the detail of the son being killed and cast out of the vineyard?

8. What does Jesus prophesy that the chief priests, scribes, and elders are so shaken that they respond "*God forbid!*"?

9. Before we allow ourselves to become too hard on the chief priests, scribes, and elders, what is the take-home message for any one of us?

20:20-26

10. How is the question of paying taxes to Caesar a trap for Jesus?

- If He says yes, the people should pay their taxes, then what happens?

- If He says no, that the people do not owe Rome taxes, then what happens?

11. Jesus response is repeated to this day: Render unto Caesar what is Caesar's and to God what is God's. How does the New Testament further develop the teaching regarding the obligations of the believer as a citizen in the following passages from the writings of Sts. Peter and Paul?

- Romans 13:1-7

- 1 Peter 2:13-17

12. Based on what we read in Scripture, how are we to interpret this relationship between the Church and the State? Are Christians obligated to obey and cooperate with all laws and court decisions?

13. How does Vatican II (*Gaudium et spes*) define the relationship between the Church and the State? Does the Church want a theocracy where Church laws and beliefs are imposed upon all people?

20:27-40

14. The Sadducees are using what is called the *reductio ad absurdum* or the “reduction to the absurd” in which they try to show, using the Law of Moses, how the Pharisaic belief in the resurrection from the dead is untenable. Explain their logic:

15. How does Jesus refute their argument and their reasoning for it?

16. We have tried to note previously in this study that we cannot paint all of the priests, scribes, Pharisees, etc., with the same brush. We know, for example that the likes of Nicodemus and Joseph of Arimathea were influential members of the Sanhedrin and were also sympathetic to Jesus. How do some of the scribes respond to Jesus answer to the Sadducees (v. 39)?

20:41-44

17. Psalm 110 is cryptic to say the least. To understand how Jesus is interpreting it we need to answer some questions:

- What kind of Messiah were the Jews of Jesus’ expecting and hoping for?

- Who is the Son of David?

•In the line from the Psalm that reads, “*The ①LORD said to my* ②Lord,*”

◆Who is ①LORD?

◆Who is ②Lord?

•So what does the internal reference to “Lord” mean?

*I.e. David’s Lord.

Chapter 21

21:1-4

1. What is Jesus’ point regarding our giving of alms? (C.S. Lewis once wrote that if whatever we are giving to charity does not cause us to give up something that we want, we are not giving enough.)

2. What are the other effects of giving alms according to:

•Sirach (Sirach 3:30)

•The Archangel Raphael (Tobit 12:8-9)

12. THE ESCHATOLOGICAL DISCOURSE

21:5-36

3. What are the three interconnected subjects that Jesus presents in the eschatological discourse?

①

②

③

4. What other historical happening does Jesus prophesy along with these?

5. Why does Jesus use images from the Old Testament prophets in this discourse?

6. What is Jesus' intention in giving these teachings about the End?

21:8

7. What are the two events, that in the Jewish mind are interrelated, to which Jesus refers here?

①

②

8. What does Jesus tell His followers about the relationship between these two events?

21:9-11

9. We would do well to make a distinction between the end of *the* world and the end of *a* world. The end of *the* world is just what its name says: the physical universe is consumed at the end of time in an instant by a singular act of judgment by God. The end of *a* world describes the fall of empires, kingdoms, and countries, which has been going on for millennia. What is Jesus' exhortation to us as *worlds* come to an end?

21:19

10. The ancient church father Quintus Septimus Florens Tertullianus, more commonly known as Tertullian (~155 AD ~240 AD), wrote in his treatise *Apologeticus*: "The blood of the martyrs is the seed of the church." Over the centuries many Christians have been imprisoned, persecuted, tortured, and murdered for the faith. Why does God permit this to happen?

21:20-24

11. How do we know that the early Christians took Jesus' prophecy about the destruction of Jerusalem to heart?

12. What is one popular image used by Catholic tradition, and as evidenced in the Book of Revelation, to describe the Church and how does the impending doom of Jerusalem figure into it?

21:24

13. What are “the times of the Gentiles?”

21:25-26

14. What does Jesus intend to portray or illustrate by describing the trembling of creation that signal the end of the world?

21:27-28

15. To which Old Testament Prophet does Jesus defer to in v. 27?

16. What is the event called when, immediately after death, we are individually judged by God for the content of our lives?

•St. Paul tells us “*For we must all appear before the judgment seat of Christ, so that each one may receive recompense for what we have done in the flesh, whether for good or evil.*” (2 Corinthians 5:10) To what judgment does this refer?

17. Is the Second Coming of Jesus a time of great terror or of joy and consolation?

21:31

18. What is the great paradox of the Kingdom of God, and when is the paradox finally resolved?

21:32

19. On what two levels is Jesus’ prophecy in this verse fulfilled?

①

②

21:34-36

20. The constant teaching of the New Testament is that we do not know the day or the hour of the Coming of the Son of Man. We must remain vigilant. Of what two things does this vigilance consist?

①

②

21. What is the difference these two things will make on the day of our judgment?

13. THE PASSION, DEATH AND RESURRECTION OF JESUS

Chapter 22

22:1-38

1. How do the Last Supper stories recounted to us in the Synoptic Gospels of Sts. Matthew, Mark, and Luke relate to each other?

22:1

2. What do all of the details of the Passover ritual as God outlined them for Moses and the ancient Israelites foreshadow or prefigure?

22:3-6

3. What do the betrayal of Jesus by Judas, the frenzied cries of “*Crucify him!*” and the incomprehensible declaration of the chief priests “*We have no king but Caesar!*” (John 19:15b) all indicate to us about the force behind Jesus death?

4. Back in Luke 4:13, after the final temptation of the devil, St. Luke tells us that Satan “*departed from him until an opportune time.*” When is this “opportune time?”

22:7-13

5. In a limited but convenient way, Americans can glimpse into the experience of Passover by comparing it to our own Thanksgiving traditions and celebrations. If someone says, “We are having Thanksgiving this year with my wife’s family at my in-law’s house,” there is really no need to explain anything more. The hearer of this statement will automatically know that someone will be responsible for the turkey, others will bring pies, etc. It would have been the same with Sts. Peter and John. When Jesus told them to “there make ready” at the room that would be shown them, what would they automatically assume?

6. What is the only detail that needs to be spelled out for them?

7. Carrying water from the well to the home was considered to be woman’s work in Jesus’ day. While it is not spelled out either in St. Luke’s Gospel or in the commentary, why do you think Jesus tells Sts. Peter and John to look for a man carrying a water jar when they enter the Holy City in order to make preparations for the Passover?

8. While the Apostles are thinking only in terms of the Passover meal, what two greater things does Jesus have in mind at this point?

①

②

22:14

9. In Catholic Tradition, faith and reason are like two lights that shine on one another. Each illuminates where the other is lacking. The Benediction Hymn, written in the 13th century by St. Thomas Aquinas, puts this reality to verse:

Original Latin

Tantum ergo sacramentum
Veneremur cernui
Et anitquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui

Literal Translation

Hence so great a Sacrament
Let us venerate with heads bowed
And let the old practice
Give way to the new rite
Let faith supplement
The defects of the senses (Emphasis added)

How do faith and reason work together to help us more fully appreciate the mystery of the Presence of Jesus in the Most Holy Eucharist?

22:15

10. What is the natural desire driving Jesus to “earnestly desire to eat this Passover” with His Apostles?

11. St. Josemaría Escrivá tells us that often when people who love each other know they will be separated for a time, what do they do?

- How is Jesus in a unique position to do this in a way that no other person can?

22:16-20

12. What are the three basic truths revealed to us in these verses regarding the Sacrament of the Eucharist?

①

②

③

22:16

13. What does Jesus mean when He states that He will not eat the Passover until it is fulfilled in the Kingdom of God and that He will not drink of the fruit of the vine again until the Kingdom of God comes?

22:17

14. Our commentary gives us a concise summary of the Passover ritual. Given what we learn here, why would it not surprise us that the Apostles fell asleep while Jesus prayed in the Agony in the Garden?

22:19

15. Here we should review the biblical background for our belief in the Real Presence of Jesus in the Holy Sacrament of the Eucharist. We are already familiar with Jesus forceful teaching from the Gospel of St. John:

“I am the bread of life.” (John 6:35)

“I am the living bread that came down from heaven. Whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.” (John 6:51)

“Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day. For my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so who ever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestor ate, and they died. But the one who eats this bread will live for ever.” (John 6:52-58)

The tradition of the Last Supper in the Synoptic Gospels is passed on to us very clearly in the Gospel of St. Mark:

“While they were eating, he took a loaf of bread, and after blessing it, he broke it, gave it to them, and said, ‘Take; this is my body.’ Then he took a cup, and after giving thanks he gave it to them and all of them drank from it. He said to them, ‘This is my blood of the covenant which is poured out for many...’ (Mark 14:22-24)

We find a consistent teaching in the writings of St. Paul:

“For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, ‘This is my body that is for you. Do this in remembrance of me.’ In the same way he took the cup also, after supper saying, ‘This cup is the new covenant in my blood. Do this as often as you drink it in remembrance of me.’ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until he comes. Whoever therefore eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable to the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves.” (1 Corinthians 11:23-29)

Review these Scripture passages carefully. Note well how both Jesus and St. Paul make plentiful use of the verb “to be” as they reiterate phrases such as “I **am** the bread of life.” “My flesh **is** true food and my blood **is** true drink.” “This **is** my body; this **is** my blood.”

St. Paul makes the case perfectly clear when he teaches us that receiving the Eucharist in the state of mortal sin makes us answerable for Jesus’ body and blood.

- Refer back to the commentary for 22:16-20. Why does St. Bonaventure say that many people reduce the mystery of Jesus’ Real Presence in the Eucharist to a symbol or a sign?

•In the current section of the commentary, why does St. Thomas Aquinas insist that to believe that Jesus' Body and Blood are present only as a sign is to be rejected as heretical?

16. What is deeply significant about Jesus' words, "*Do this in remembrance of me*"?

22:24-30

17. Earlier in St. Luke's Gospel (chapter 9), Jesus foretells His passion and death.

•How do the Apostles respond (9:46)?

•How, in turn, does Jesus respond (9:47-48)?

•Now at the Last Supper, Jesus has just transformed the Passover ritual into the Sacrament of His Body and Blood, and He has prophesied about Judas' treachery. How do the Apostles respond?

•How does Jesus respond?

•Keep in mind that Jesus is keenly aware of what the next 24 hours are going to bring. He would no doubt take great comfort in some support and consolation from His closest friends. Instead, they demonstrate that while they may have heard all He has taught them, they have not internalized much of any of it, as evidenced by the fact that they have yet to conform their behavior to His teachings. All of us experience peoples' indifference and insensitivity to our struggles and sufferings. What can we learn from Jesus?

18. What is blinding the Apostles to the true message of Jesus?

19. Review all of 1 Kings 12, esp. vv. 1-11. After the death of King Solomon, why does the kingdom essentially fall into civil war?

20. Why is the servant-leadership of which Jesus speaks not only the morally right thing to do, but also ultimately the only practical way to deal with people?

21. What is the ultimate promise Jesus makes to His Apostles regarding their fidelity to Him?

22:31-34

22. Despite St. Peter's own personal shortcomings and character flaws, why will he simply not fail in fulfilling the charge that Jesus has given to him?

23. Our commentary, citing the likes of St. John Chrysostom and the Byzantine historian Theophylact, makes a rather insightful distinction between St. Peter's fall and his faith. Explain it, and how should this be a consolation for all Christians?

24. What charism does the Pope enjoy as a result of his being the successor of St. Peter and how is the properly understood?

22:36-38

25. Review question #18. What does Jesus mean when Jesus tells the Apostles in v. 36, "*But now, let him who has a purse take it, and likewise a bag. And let him who has not sword sell his mantle and buy one*"?

26. What do the Apostles mean when they say, "*Look, Lord, here are two swords*"?

27. What does Jesus mean when He says, “*It is enough*”?

22:39-71

28. St. Josemaría Escrivá tells us not to just read the account of the Lord’s passion, but to live it. What is the difference, and how does the Church invite us to live the Lord’s Passion?

22:39-40

29. Up until this point (and indeed until Pentecost), the Apostles appear to be totally clueless. For what two reasons does Jesus exhort the Apostles to watch and pray?

①

②

30. What is the only way to remain faithful to Jesus during times of difficulty and tribulation?

22:41

31. Why does Jesus pray on His knees and therefore, why would this be a good practice for us to adopt?

22:42

32. What 3 factors caused Our Lord’s intense pain beginning in the Garden of Gethsemene and throughout His passion?

①

②

③

33. What does Jesus’ final statement, “*Not my will, but thine be done*” tell us?

34. As Christians, we often throw words around and have no real idea what they mean. Words like “praise,” “worship,” “salvation,” “redemption,” etc., are used by many of us with no real reflection as to what we mean. Let’s look at the word “worship.” For some Christians, sitting around in a circle singing church hymns is called “praise and worship.” In fact, it is a campfire sing-along. It may be uplifting, but it is not

worship. Below are three acts of worship found in the Bible listed from least to greatest. After looking them up, explain what worship is.

- Jeremiah 20:7-18, esp. v. 9

- Luke 1:38

- Luke 22:42-44

22:43

35. When in Jesus' life do we encounter angels acting in history?

①

②

③

④

36. What is the irony of Jesus accepting help from angels?

22:47-48

37. What is the profound meaning we find behind the way that Jesus dealt with Judas at the moment of His betrayal?

22:51

38. As hearers of the Gospels, we tend to conflate the four into one. Yet each Gospel gives us little details not found in the others. For example, in which Gospel...

- ...do we learn the name of the high priest's slave (Malchus)?

- ...is it specifically stated that it is St. Peter who cuts off Malchus' ear? (In the other three, we are told, "one of those" with Jesus did it.)

- ...does Jesus heal the man's ear?

- ...does Jesus *not* rebuke the Apostles and tell them not to react with violence?

39. Why does it make sense that only St. Luke would report on Jesus healing Malchus' ear?

40. Why does Jesus offer no violent response to those who treat Him so unjustly?

22:52-53

41. Who were the "captains of the temple?"

42. Back in Luke 4:30, 13:31 and 20:19 as well as in John 7:30 and 8:20 we read that there were times when Jesus' adversaries were angry enough to want to kill Him, but they were unable to do so. Why?

43. What does the statement, "*This is your hour*" mean? (See also John 12:23.)

22:55-62

44. St. Luke is the only Evangelist who tells us that after his third and most vehement denial of Jesus that Jesus makes eye contact with St. Peter. What two things does this tender gesture drive home to St. Peter?

①

②

45. In our own times, the mere suggestion that we might sin or that sin even exists strikes many as simply too harsh. Instead of acknowledging our guilt, our culture tells us to get counseling to restore the self-esteem we lose when we do wrong. Catholic writer and apologist G.K. Chesterton once wrote that psychology is confession without the absolution. What is the great hope that we have, especially if our sin drives us to tears?

22:66-71

46. Why did Jesus have two "trials" (if they can be called that!) before Jewish authorities?

47. What is the first crime that the Sanhedrin tries to charge Jesus with, and how does it turn out?
48. Who provides the evidence that the Sanhedrin needs to condemn Jesus?
49. While in theory anything is possible, why is it completely unlikely that any of the Sanhedrin would, at this point, recognize Jesus as the Messiah?

Chapter 23

23:1-2

1. Jesus underwent two trials. The first one was a _____ before _____ in which He was accused of _____. The second was a _____ before _____ where He was accused of _____.
2. Why did the Sanhedrin arrange for a different trial for Jesus before Pilate?
3. Why would it be necessary for the Sanhedrin to trump up different charges against Jesus in His trial before Pilate than the charges they leveled against Him at the religious trial the night before?

23:2

4. In order to turn Roman Law against Him, the Sanhedrin charges Jesus with misleading or “perverting” the people in what two ways?
- ①
- ②
5. In fact, what did Jesus teach regarding ①, and how did He respond when people tried to do to Him what He is charged with in ②?

23:3-4

6. In the Gospels, when Jesus confesses to being a king—of sorts—why is Pilate ready to release Him?
7. Why is Pilate unable to deliver Roman justice in Jesus' case?

23:7

8. What two ends does Pilate hope to achieve by sending Jesus to Herod?

①

②

23:8-11

9. We read in the writings of Josephus that Herod was a hedonistic narcissist. Why is Jesus simply silent in his presence?

23:12

10. What is the strange outcome of Jesus' audience with Herod?

23:24-25

11. Only St. John tells us that Jesus carried His Own cross (19:17). Why do you think Sts. Matthew, Mark, and Luke omit this detail?

23:26

12. Why did the soldiers most likely press Simon of Cyrene into service to help Jesus carry His cross?

13. Our commentary tells us that Jesus allowed Simon (who represents all of us) to help Him with His cross to show us that we have become co-redeemers with Him. One of the titles of our Blessed Mother is Mary Co-Redemptrix (“Redemptrix” is Latin for the feminine version of “redeemer.”) This might strike some people as odd and even heretical. How can Jesus have co-redeemers? (Review Colossians 1:24 as well as Romans 16:19-21, 2 Corinthians 8:23, Philippians 2:25 & 4:3 and Philemon 1:1.)

23:27-31

14. What is remarkable about the women bewailing Jesus’ sufferings?

15. What, according to St. Josemaría Escrivá, does Jesus exhort the women to do regarding their feelings of pity toward Him?

16. In the pious devotion of the Stations of the Cross, we find ancient traditions five of the Stations that are not found in the Gospel accounts of Jesus’ passion. What are they?

17. What does Jesus mean by the cryptic statement, “*For if they do this when the wood is green, what will happen when it is dry?*”

23:33

18. Based on 1 John 5:16-17, Catholic teaching holds that there are sins that are mortal; that kill sanctifying grace in the soul, and condemn us to hell for all eternity if we do not repent of them and have grace restored in our soul through sacramental confession. Then there are sins that are “not mortal” (i.e., venial) that, while they weaken grace and sicken the soul, do not completely cut us off from God. Yet Pope Paul VI puts this all into a new perspective. Instead of focusing on the gravity of the *offense*, what happens when we focus on the magnitude of the *Offended* (i.e., God)?

19. Why is it therefore necessary that Jesus, as God, should sacrifice Himself for humanity's sin?

23:34

20. What are the two parts of Jesus' supplication to the Father regarding His torturers?

①

②

21. What great teachings that He left us is Jesus living up to at this moment?

22. What aspect of God's mercy does Jesus declaration, "*they know not what they do*" illustrate for us?

23. What does Jesus declaration, "*they know not what they do*" then demand of us?

23:35-37

24. Every year on Palm Sunday we read the Passion of Our Lord from the Synoptic Gospel that we are reading for that year of the lectionary cycle. On Good Friday, we read from the Gospel of St. John. In many misalettes and other worship aids, we are reminded by the Church that while the Jews of Jesus' day certainly had a direct hand in His being treated so brutally and unjustly, the Jewish people are by no means to be held as exclusively responsible for Our Lord's death. In fact, who is directly responsible for Jesus' horrible passion and death?

23:39-43

25. How is the experience of the two thieves similar to what we see in the world to this day? That is, there is one Jesus Who never changes. Yet how do various individuals and groups of people respond to this same Jesus?

26. What is the difference we see in what the repentant thief* asks of Jesus and what Jesus promises Him, according to St. Ambrose?

*Neither of the thieves is named in the Gospels. Tradition ascribes the name of Dismas to the repentant thief and the unrepentant thief is known as Gestas. Dismas is known as a saint in Catholic tradition because he was effectively canonized by Jesus Himself, since the definition of a saint is someone we know to be in heaven.

27. What is the difference between our being judged by one of our own as opposed to being judged by God, according to St. John Chrysostom?

28. The Council of Trent sets before us a kind of paradox. On the one hand, we need to have total faith and hope in God's power and desire to forgive us. At the same time, we cannot take God's mercy for granted. Over the centuries, people have erred on one side or the other of this paradox. Some despair of salvation thinking that our sins are so vile that hell is our only possible destiny. Others believe that "once saved, always saved;" that Jesus loves everyone and cannot consign those whom He loves to hell. Why does God allow us to live with the paradox of absolute certainty of His mercy while still leaving room to doubt our eternal salvation?

23:42

29. St. Josemaría Escrivá here is referring to a Eucharistic hymn written by St. Thomas Aquinas. The whole verse referenced is:

On the cross only Your Divinity was hidden,
But here also Your humanity was hidden.
I believe and confess them both.
And ask for what the repentant thief asked. (Peto quod petivit latro pœnitens.)

What do Sts. Josemaría Escrivá and Thomas Aquinas both see as coming from a humble heart that approaches Jesus with full knowledge of the punishment that such a soul deserves?

23:43

30. Some protestants use the experience of the repentant thief to attack the Catholic teaching on Purgatory. They erroneously reason that since Jesus promised paradise to the repentant thief *this day* then Purgatory must be a false belief; that those who die believing in Jesus and repenting in their heart of their sins (no sacramental confession is necessary) they will go immediately to heaven. What does Pope Paul VI say about this in his *Credo of the People of God*?

23:44-45

31. What is the meaning behind...

- ...the darkening of the sun?
- ...the curtain of the Temple being torn in two?

23:46

32. Our commentary takes a little detour into the Gospel of St. John. What aspect of Jesus' death does St. John emphasize as we find in 10:17-ff?

23:47

33. What theme from the Synoptics does the scene with the Roman Centurion carry forward regarding those who recognized Jesus for Who and What He is?

23:48

34. So far, as Jesus has endured His passion, who are the souls He has brought to salvation as He fulfills His own prophecy "*When I am lifted up from the earth, I will draw all men to myself?*"

- ①
- ②
- ③
- ④
- ⑤

23:49

35. Why were the Holy Women "waiting at a distance?"

23:50-54

36. In the Letter to the Hebrews, our author connects Jesus to the priesthood of Melchizedek in Genesis, bypassing the priesthood of Aaron from the Book of Exodus. We are told that Melchizedek had neither forefathers or descendants, which is why Jesus' priesthood is linked to his instead of Aaron who had both ancestors and progeny. With this in mind, why are the Gospels so clear and consistent that the tomb into which Jesus is laid is a new tomb, in which no one had yet been laid?

37. Joseph of Arimathea and Nicodemus both take charge of arranging for Jesus' burial. What were some possible repercussions of their bold actions?

23:55-56

38. What does it mean to "endow Eucharistic worship?"

Chapter 24

24:1-4

1. The nature of the union of the two natures of Jesus—human and divine—is ultimately a mystery of our faith. How does Pope St. Pius V explain the action of the two natures of Jesus after His death on the cross?

We would do well to examine Pope St. Pius V's use of the term "limbo." For many people "limbo" is the place where the souls of babies who die (through abortion, miscarriage, etc.) go. The logic is as follows: Anyone tainted by sin cannot enter into heaven (see Revelation 21:27). Since unbaptized babies die tainted by sin, they can therefore not go to Heaven. But it seems unjust to condemn a baby to hell for circumstances out of his/her control. Therefore, they go to limbo, which is a place of perfect happiness but they cannot see the face of God. This is a theological speculation that has never been held by the Church as a definitive teaching. The word "limbo" is not found either in Scripture or the Catechism of the Catholic Church.

Before he became Pope Benedict XVI, Cardinal Josef Ratzinger said the following:

"The question of what it means to say that baptism is necessary for salvation has become ever more hotly debated in modern times. The Second Vatican Council said on this point that men who are seeking for God and who are inwardly striving toward that which constitutes baptism will also receive salvation. That is to say that a seeking after God already represents an inward participation in baptism, in the Church, in Christ. [Regarding children who die from abortion or who die unbaptized], earlier ages had devised a teaching that seems to me rather unenlightened. They said that baptism endows us, by means of sanctifying grace, with the

capacity to gaze upon God. Now, certainly, the state of original sin, from which we are freed by baptism, consists in a lack of sanctifying grace. Children who die in this way are indeed without any personal sin, so they cannot be sent to hell, but, on the other hand, they lack sanctifying grace and the potential for beholding God that this bestows. They will simply enjoy a state of natural blessedness, in which they will be happy. This state people called *limbo*. In our century, this has gradually come to seem problematic to us. This was one way in which people sought to justify the necessity of baptizing infants as early as possible, but the solution is itself questionable. Finally, the Pope [St. John Paul the Great] made a decisive turn in the encyclical *Evangelium Vitae*, when he **expressed *the simple hope that God is powerful enough to draw to himself all those who were unable to receive the sacrament.***” (See also, *The Catechism of the Catholic Church* 1261.)

24:5-8

2. If anyone would want to completely discredit Christianity, all they would have to do is prove that the Resurrection was a hoax, or worse, should be understood in purely symbolic terms. As St. Paul tells us in 1 Corinthians 15:13-14: “*If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain.*” And, in fact, we see that in the early Christian experience, that is exactly what some people tried to do (see Matthew 28:11-15). What, in fact, does Pope St. Pius V tell us happened to Jesus after He died?

3. While the death and resurrection of Jesus are mysteries, what elements are found here that we can identify through the experience of our senses?

① _____ ③ _____

② _____ ④ _____

4. How do these aspects of the Resurrection that can be experienced relate to the mysterious aspect that cannot be experienced?

5. How do we as Christians directly participate in the redemptive mystery of Jesus?

24:9-12

6. Why does God prefer to work with those for whom the world has little or no regard?

24:13-35

7. While we might feel consoled and encouraged by the encounter that Cleopas and his traveling companion have with Jesus, this should be just the beginning. According to St. Josemaría Escrivá, where should it lead us?

24:13-27

8. What three aspects of Jesus' saving mission does Cleopas concisely repeat to us?

①

②

③

9. What Gospel theme does Jesus repeat in v. 26?

10. What is the ultimate irony of the cross?

24:28-35

11. What is significant about Jesus appearing to be going further after arriving at Emmaus with the two disciples?

24:32

12. Talk about a Bible Study!! Here we have the only instance of the Sacred Author of the Scriptures systematically explaining them to mere men. But by their own description, how did Cleopas and his traveling companion react to Jesus opening the Scriptures to them? Did reflecting on the Word Of God, *even with Jesus Himself as the teacher* enable the pair to come to know Who Jesus is?

24:33-35

13. What were some of the particular events that God had ordained would take place in Jerusalem?

①

②

③

④

14. What does Pope Paul VI remind us as to the role of the primacy of St. Peter and of the Papacy in the structure of the Church?

15. Back in question 12, we saw how reflecting on the Scriptures, even with Jesus as the facilitator, resulted only in an emotional response (burning heart) being evoked from Cleopas and his companion. When do they come to **know** Who Jesus is?

- One of the failed slogans from the Luther's Shipwreck of Christianity (the so-called Protestant Reformation) was that of *sola Scriptura* or Scripture alone. In other words, Luther believed and taught that the only thing necessary for our salvation was to read and accept the teachings of the Bible. What does the Bible itself say about this idea in the story of the Walk to Emmaus?

24:36-43

16. What is the contrast between the accounts of the first appearance of Jesus to His Apostles after His Resurrection as we find them in the Gospels of Sts. Luke and John?

24:41-43

17. What two proofs does Jesus supply for the Apostles to help them believe that He is truly risen and with them?

①

②

24:44-49

18. What does St. Matthew emphasize in his Gospel account of the Resurrection and why does he stress what he does?

- What does St. Luke accentuate in his Gospel account of the Resurrection and why does he stress what he does?

24:46

19. How does St. Josemaría Escrivá put the experience of Christians suffering into its proper perspective?

24:49

20. What (or more properly speaking *Who*) is the promise of Jesus Father and when is the promise fulfilled?

24:50-53

21. Why, according to St. Thomas Aquinas, is it more appropriate that Jesus should ascend into heaven after His Resurrection than for Him to remain on earth?

22. What is the great consolation we receive from Jesus' Ascension according to St. Josemaría Escrivá?

The End