

Luke 18:9-14

30th Sunday Ordinary time/ C



- * More than other evangelists, Luke shows Jesus as a person who prays. We see him pray at the most important moments of his life. No wonder his disciples asked him "Lord, teach us how to pray" (Lke 11: 1)
- * This passage continues Jesus' teaching on prayer. It is the last of the parables which are only found in Luke's gospel. It is more about a certain type of prayer than a certain type of person.
- * The Pharisee is a strict Jew who follows God's law in all its details. His prayer is totally self-centred, he does not look up to God, but only focuses on himself. By contrast the tax collector, follows Roman law, collects taxes for the oppressors, often asking for more than was due but recognises before God who he really is.
- * Jesus describes two types of persons which his audience, whom he describes from the outset, would easily recognise and relate to. The body language of the two men is as important as their words.
- * To be at rights with God, love and trust in his mercy is more important than self-righteous claims.

PREGO EXTRA

Gospel notes For October 2010



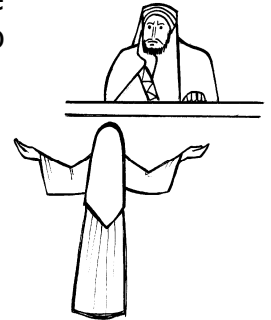


The winged ox is a symbol of St. Luke the Evangelist, anticipated by Ezekiel (Ezek 1). The ox, recognized as an animal of service and strength was applied to St. Luke whose Gospel emphasizes the need to serve all people, particularly the poor and the marginalised.

Luke 18: 1-8

29th Sunday Ordinary time/ C

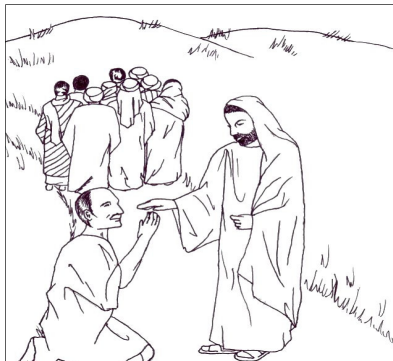
- * We find two of the main themes of Luke's gospel in this passage:
some of Jesus' teaching on prayer, and his compassion for those neglected by society.
- * This time, a woman is at the centre of the parable. Luke alternates men and women as examples of the points he seeks to make. She may be seen as representing all those who are oppressed, hurt by others and who can't defend themselves.
- * The judge's monologue (Lke18 :4-5) is typical of Greek comedies. It creates a bond between the audience and the character. Luke writes for a gentile Greek audience.
- * It was becoming evident that the kingdom of God was not likely to come as quickly as some thought and hoped. As we now know, there was to be some period of delay between the first and second coming of our Lord.
- * The kingdom of God would be established, but not immediately. When Luke wrote this gospel the saints were coming to this conclusion, and Luke's writing was intended to demonstrate that this delay was hinted at, by the Lord's words to His disciples
- * The unrighteous judge is used as a contrast to God. He is everything God is not: selfish, uncaring, lacking in compassion.
If the corrupt judge relented, how much more would our loving God answer our petitions.



Luke 17: 11-19

28th Sunday Ordinary time/ C

- * It is traditionally thought that Luke was a physician. Whether it is the case or not, he is certainly very concerned about the healing of men and women.
- * The diagnosis of leprosy was in many ways a sentence to exile. Clothing affected by leprosy was burned; houses afflicted with leprosy were torn down; people beset by leprosy were avoided, "like the plague."
- * At the time of Jesus, hatred had long existed between Jew and Samaritan, even though they shared the Torah and venerated Moses. Like most deep-seated hatreds, the origin of the differences was not really known by the people .
- * Throughout Luke's Gospel it is the outcasts, like the Samaritan, who recognize Jesus for who he truly is. It is the outcast who sees and who responds freely to the grace he has experienced.
- * For Luke, healing is the restoration of physical and spiritual well-being.



An Introduction to the Gospel according to Luke

The author of the Gospel "according to Luke" is not named in the Gospel itself. A 3rd or 4th century writing summarises a tradition from the end of the 2nd century that identifies him as:

Luke, a Syrian, a native of Antioch, a physician by profession, a disciple of the apostles.

The author does not claim to be an eyewitness, but one who learnt the stories of Jesus from traditions originating in those who were.

Frequent references to Antioch in the Acts of the Apostles, written by the same author, support the tradition that the writer lived there. Antioch was the political and cultural centre of the Roman Empire, with a mixed Greek-speaking population that included Jews.

He was probably an elder and overseer of the Christian community at Antioch, a Syrian who was multicultural in language and outlook. His Greek is the best of the four Gospels and was almost certainly his mother tongue. From the evidence in his gospel, he was an artistic writer, a compassionate pastor, and a prophetic theologian able to inspire readers with his own joy and hope for our human future.

Luke's gospel, with its sequel the Acts of the Apostles (Acts 1:1-2) was written around 85 and tells the story of Jesus, the Son of Adam and of God (3:38), not as a biography but as the continuity of God's word in human history (1:1-4). It includes almost all of Mark's Gospel but has a different purpose. It is written for Gentile and Jewish Christians in and around the affluent city of first century Antioch.

They are separated from the gospel's origins in Galilee and Jerusalem, troubled by persecution from outside and difficulties from inside their communities, and in danger of being drowned in the ocean of secularism and consumerism that surrounds them.

Luke's Gospel calls them to rediscover the missionary dynamism of God's word in the wealthy society where they live.

Luke's Gospel is a Gospel of mission, of universal salvation, highlighted by its journey theme. The journey of Jesus and his disciples to Jerusalem, only one chapter in Mark's gospel, occupies ten chapters in Luke's Gospel (9:51-19:48).

Luke's gospel also gives special attention to the meals of Jesus, culminating in the Eucharist. Other important themes are God's forgiveness, Jesus at prayer, the Holy Spirit, the poor and marginalised, women, and Mary as the first Christian. The recognition of Jesus transformed into the exalted Lord of all is the climax.(24:51-53).



This month's gospel passages are only to be found in Luke.

They look at the themes of faith, gratitude, prayer and humility, all characteristics of true discipleship.

These episodes occur on the way to Jerusalem. Luke is not so much wanting to give us a traveller's guide to Jerusalem as an indication of Jesus' journey to glory through suffering.

Indeed scholars have found occasional geographical inaccuracies in his journey.

Luke 17: 5-10 27th Sunday Ordinary time / C

- * Luke presents discipleship in terms of a life of hardship and sacrifice. Jesus has just reminded his friends that they are to show the kind of love and forgiveness which most people find very difficult, so they ask for an increase in faith.
- * Jesus replies that what matters is not the size of your faith but that you have faith at all.
- * Familiar with Greek drama and its conventions, Luke, recounts Jesus' words using exaggerated and graphic images to memorable effect: the mustard seed, one of the smallest to be found and the mulberry tree whose roots grow very deep. (Lk 17: 6). "Mustard seed" size faith can produce astounding results.

Change is possible.

- * Luke uses the social hierarchy of his time so that his point is readily understood by his readers. (master and servant). In today's world, one might speak of serving God in our everyday activities without hoping for any other reward than the certainty of his love.