

Lesson 1[†]

Luke 1

Question 1

What parallels might we draw from the two accounts in Luke 1:1-38, and how are Zechariah's and Mary's responses to the announcement of the angel similar or different? Secondly (II), what words does the angel use in greeting Mary (cf. Lk 1:28), and what do these words reveal about the one in whom God finds a pleasing dwelling place?

Readings: Gn 18:9-15; Jg 13:2-25; 1Sm 1:4-20; Ps 128; Si 2:13-14; Is 7:10-15; Mt 1:18-25, 19:25-26; Jn 20:29; Rm 4:19-22; CCC 148-49, 154, 273, 484-86, 494, 968.

Readings (II): Jg 5:24-27; Ps 132:13-18; Zp 3:14-15; Zc 2:14-17; CCC 487, 490-92, 502, 506, 721-26, 2617.

Question 2

What does Mary do immediately upon receiving the good news brought to her by the angel (cf. Lk 1:39), and what do we learn from the encounter between Mary and Elizabeth (cf. Lk 1:40-56)?

Readings: 1Sm 1:27-28, 2:1-11; Jt 13:17-26 [NAB 13:17-20]; Pss 65, 92; Jr 1:4-12; CCC 448, 495, 523-24, 716-18, 743, 2097, 2619, 2675-79, 2682.

Question 3

At what point is Zechariah's tongue loosed, and what does he say when given back his power of speech (cf. Lk 1:59-79)? What is God saying to us through these mysterious events?

Readings: Ps 111; Mk 7:37; Lk 2:20, 7:16-17; Jn 1:6-8; Ac 2:4; 1Co 12:3.

[†] Jesus conceived in the Virgin Mary by the power of the Holy Spirit (Lk 1:26-38) is also discussed in lesson 1 of the Matthew series.

Lesson 2[†]

Luke 2

Question 1

We are so familiar with the account of the birth of Jesus that we sometimes tend to pass over the details of the Infancy Narratives. God could have chosen to enter the world under any circumstances or in any setting, yet He chose to come into the world the way divine Revelation tells us He did. What are we to learn from the events surrounding Christ's birth (cf. Lk 2:1-20)?

Readings: 1Sm 16:1,4-5,11-13; 2Sm 7:8-14a; Ps 19; Is 1:3, 9:1-6, 11:1-10; Ez 3:12-13; Mi 5:1-3; Mt 1:21-25; Jn 7:40-44; 2Co 8:9; Ph 2:7-8; Col 1:15; Hb 1:6-7; 1Jn 1:1-3; CCC 333, 437, 512-13, 515, 517, 525-27, 559, 563, 580, 725.

Question 2

Why do Mary and Joseph take Jesus to the Temple shortly after He is born (cf. Lk 2:22-24)? What do Simeon and Anna say about the Child (cf. Lk 2:25-38)?

Readings: Ex 13:1-2,11-16; Lv 12:1-8; Ps 47; Is 40:1-5, 42:1-9, 46:13, 49:6-7, 52:7-12; Lk 7:23, 12:51-53; Jn 3:19, 8:12, 9:39, 15:19; 1Tm 5:5; CCC 529, 583.

Question 3

How many years of Jesus' life do the first two chapters of this Gospel cover (cf. Lk 2:42) and approximately how many years do the remaining chapters cover? Are we to assume that the unrecorded events about Jesus' life are not that important? Secondly (II), what is the final event recorded concerning Jesus' early years on earth (cf. Lk 2:41-52), and what can we learn from this passage? Also, how is it possible for Christ to "increase in wisdom and in stature, and in favor with God and man" (cf. Lk 2:52)?

Readings: Jn 20:30-31, 21:25; CCC 514, 531-34, 564, 606, 774, 1114-16, 2014.

Readings (II): Mt 13:53-58; Jn 3:8-12, 7:14-19, 8:47-51; Ga 4:19-20; Ph 2:5-11; CCC 472, 521, 2599.

[†] The Infancy Narratives of Jesus (Lk 2) are also discussed in lesson 1 of Matthew.

Lesson 3[†]
Luke 3 – 4

Question 1

What precedes John the Baptist's public preaching (cf. Lk 3:2b)? What is the message he preaches, and what does Scripture say about how people respond to the proclamation of the Word (cf. Lk 3:3-20)?

Readings: Is 66:1-2,5; Jr 7:1-11, 16:10-13; Mt 3:1-12; Mk 1:1-8; Jn 1:19-34, 3:22-28, 4:1-3; Rm 10:16-21; CCC 543, 2443, 2447.

Question 2

Briefly state when, where, and how Jesus begins His public ministry (cf. Lk 3:1,23, 4:1-14). Secondly (II), with what words does Jesus begin His proclamation of the Good News in Nazareth (cf. Lk 4:18), and why are these words so significant? What do we learn from the sequence of events recorded in Lk 4:14-30?

Readings: 2Sm 5:4-5; Mt 2:23, 3:13; Mk 1:9; CCC 538, 541.

Readings (II): 1Kg 17:7-16; 2Kg 5:1-15; Is 11:1-5, 61:1-11; Mt 13:57-58; Lk 2:34-35; Jn 4:44, 8:56-59; CCC 152, 683, 687, 689, 695, 711-12, 714-15, 764, 1168.

Question 3

Describe the series of events St. Luke records at the start of Jesus' public ministry in Galilee (cf. Lk 4:31-44). What is being revealed in these incidents and how is this reality fulfilled for us through our life in the Church?

Readings: Mk 1:21-28,32-39; CCC 395, 434, 547, 550, 1673.

† The baptism of Jesus (Lk 3:21-22) is addressed in lesson 1 of Mark; the genealogy of Jesus (Lk 3:23-38) in lesson 1 of Matthew; and the temptations of Jesus (Lk 4:1-13) in lesson 2 of Matthew. John the Baptist's preaching (Lk 3:1-9) is also discussed in lesson 1 of Mark; the early miracles of Jesus (Lk 4:31-44) in lesson 1 of Mark; and the Infancy Narratives (Lk 1-2) in lesson 1 of Matthew.

Lesson 4[†]
Luke 5 – 7:35

Question 1

What is St. Luke careful to point out in 5:15-16 and 6:12 (a point he emphasizes throughout his Gospel account)? What is God revealing to us through His Son?

Readings: Ps 25; Lk 3:21, 4:42, 9:18,28-29, 11:1, 22:32,41-44;
 CCC 520, 2598, 2600, 2602, 2607-11, 2825-26.

Question 2

Summarize the teachings of Jesus' first public sermon as recorded by St. Luke (cf. Lk 6:17-49).

Readings: Tb 4:5-11,14-19; Ps 37; Prv 25:21-22; Mt 5:38-48, 7:12,21-27; Lk 12:33-34; Rm 12:14-21, 13:8-10; 1Pt 3:8-12;
 CCC 544, 1098, 1430, 1717, 1722, 1724, 1789, 1827, 1970, 2546-47.

Question 3

Describe the sequence of events recorded in chapter 7:1-35. Why does John the Baptist send two of his disciples to Jesus, and what does Jesus do and say in response?

Readings: Pss 145, 146; Is 35:1-10; Mt 11:2-27, 21:31-32; Jn 3:22-27; CCC 156, 547-48, 1503-04.

† The cure of the paralytic (Lk 5:17-26) is discussed in lesson 1 of Mark; the call of Levi (Lk 5:27-28) in lesson 5 of Matthew; the discussion on fasting (Lk 5:33-39) in lesson 2 of Mark; the call and appointment of the twelve apostles (Lk 5:1-11, 6:12-16) in lesson 2 of Mark; and the Sermon on the Mount and the Beatitudes in lesson 3 of Matthew.

Lesson 5[†]
Luke 7:36 – 9:17

Question 1

What is the point of the parable Jesus tells the Pharisee in Luke 7:40-43? Would it be better for us to be the first or second debtor in this parable? Explain your answer.

Readings: Lk 22:60-62; Jn 20:10-18; Rm 5:20b-21, 6:1-4, 11:25-32; 1Pt 4:8; CCC 1452, 1468, 1490, 1492.

Question 2

Following the incident of the woman who weeps at Jesus' feet, what does St. Luke proceed to tell us (cf. Lk 8:1-3)? There are several other passages in Scripture that are similar. How is this truth connected to the mystery of Christ's bride the Church?

Readings: Mt 27:55-56; Mk 15:40-41; Lk 23:49,55-56, 24:1-11; Jn 19:25; CCC 64, 489, 641, 773, 789, 796, 808, 918, 926, 1089, 1368, (1577,) 1616, 2103, 2335, 2827.

Question 3

Following St. Luke's account of Jesus' teaching on the sower and the seed, His exorcism of the Gerasene demoniac, and His miracles of healing and raising the dead to life (cf. Lk 8:4-56), we read of Jesus' sending out "the Twelve" (Lk 9:1-6) and then later "seventy-two others" (Lk 10:1-20; some ancient translations read "seventy"). What are Jesus' instructions to these groups? In what way must every disciple of Christ follow what He says and does in their midst (cf. Lk 9:1-6,10-17, 10:1-20; note, especially, Lk 9:13)?

Readings: Nb 11:16-17,24-30; Mt 10:1-16; Mk 6:7-13; CCC 551, 669, 763, 765, 768, 787, 858, 860, 863-65, 1541-42, 1565, 1591, 1595.

† The sower and the seed (Lk 8:4-15) is discussed in lesson 3 of Mark; the lamp and lampstand (Lk 8:16-18) in lesson 3 of Matthew; the true family of Jesus (Lk 8:19-21) in lesson 2 of Mark; the calming of the storm (Lk 8:22-25) in lesson 3 of Mark; the Gerasene demoniac (Lk 8:26-39) in lesson 3 of Mark; and the woman with the hemorrhage and Jairus' daughter (Lk 8:40-56) in lesson 3 of Mark. The commissioning of the Twelve (Lk 9:1-6) is also discussed in lesson 6 of Matthew; the miracles of the loaves and fish (Lk 9:10-17) in lesson 4 of Mark and lesson 9 of Matthew; Peter's profession of faith (Lk 9:18-21) in lesson 9 of Matthew; and Jesus' prophecies of the Passion (Lk 9:22,44-45) in lesson 5 of Mark.

Lesson 6[†]
Luke 9:18 – 10

Question 1

Read Luke 9:18-62. In what way do the passages immediately before and after the Transfiguration point to this event? Why are Jesus' words in Luke 9:20 and 9:44—as well as what He declares in 10:21-24—especially significant in light of this mystery?

Readings: Lk 18:31-34, 24:25-27; Ac 3:17-18,24-26; 1Pt 1:10-12; CCC 424, 554-57, 568-69, 2603.

Question 2

Why does Jesus tell the parable of the good Samaritan (cf. Lk 10:25-29), and how must this parable have surprised the lawyer in his understanding of the Law?

Readings: Lv 19:15-16,18; Mt 5:41-48, 25:31-46; Lk 6:31-36; Rm 12:20; Col 3:12; 1Jn 2:9-11, 3:16-18, 4:20; CCC 361, 1039, 1825, 2083, 2212, 2822.

Question 3

In the account of Mary and Martha, Jesus says that Mary “has chosen the better part” (Lk 10:42). What is He referring to? In the tradition of the Church, the spiritual writers draw on this passage in teaching us about prayer. What might we learn from Mary and Martha in light of the following readings?

Readings: Ps 63; CCC 2559, 2564, 2705-19, 2724, 2726.

† The Transfiguration (Lk 9:28-36) is also discussed in lesson 5 of Mark.

Lesson 7[†]
Luke 11

Question 1

1a. What precedes Jesus' teaching of the Lord's Prayer (cf. Lk 11:1)? Scripture records two slightly different versions of this prayer. Which text has been embraced by the Church from her earliest days, and what importance does this prayer have in the liturgies of the Church? (Why do Catholics conclude the Lord's Prayer after the phrase "deliver us from evil," whereas non-Catholic Christians recite the doxology referring to the kingdom, the power and the glory as part of the Lord's Prayer itself?)

Readings: Mt 6:9-13; CCC 520, 2601, 2607, 2759-60, 2765-76, 2855-56, 2865.

1b. What are we saying by calling God our Father whenever we begin this prayer (cf. Lk 11:2; Mt 6:9)?

Readings: Jn 20:17; Hb 2:11-13; CCC 443, 782, 2783-93, 2801.

1c. When we pray for God's kingdom to come, (cf. Lk 11:2), what are we asking? What does Jesus tell us we will receive if we unceasingly ask, seek and knock on the door of God's Heart through prayer (cf. Lk 11:5-13)?

Readings: CCC 541, 671, 1107, 1942, 2046, 2632, 2816-21, 2859.

1d. When we petition God to "give us each day our daily bread" (Lk 11:3), what are we asking?

Readings: CCC 2613-15, 2630, 2633, 2659, 2670-72, 2828-37, 2861.

Question 2

How does the remainder of this chapter reflect what Jesus declares in verses 23, 28 and 34-36?

Readings: Mt 6:22-23, 12:30; Lk 1:38,42,45, 7:23, 8:16-21, 9:50; Jn 14:23-24; Rv 1:3; CCC 587.

† The Lord's Prayer (Lk 11:1-4) is also discussed in lesson 4 of Matthew; and calling God our Father (Lk 11:2) in lesson 12 of Matthew. Accusing Jesus of acting through Beelzebul (Lk 11:14-22) is discussed in lesson 3 of Mark and lesson 7 of Matthew; the return of the un-

clean spirit (Lk 11:24-26) and the sign of Jonah (Lk 11:29-32) in lesson 7 of Matthew; the image of lamp or light (Lk 11:33-37) in lesson 3 of Matthew; and ritual cleanliness and Jesus' indictment of the Pharisees' and scribes' hypocrisy (Lk 11:37-54) in lesson 4 of Mark and lesson 12 of Matthew.

Lesson 8[†] Luke 12 – 13

Question 1

1a. What are the key points of Jesus' teachings in Luke 12:13-34?

Readings: Prv 13:7; Ec 2:18-23; Mt 6:19-21; Lk 3:9-11, 6:30, 11:41; Rv 3:17-18; CCC 222, 226, 321-23, 1434-35, 1969, 2536, 2546-47, 2554-57, 2797.

1b. How are Jesus' words in Luke 12:35-48 a kind of summary of the preceding teachings on our personal obligation to be good stewards of God's providence? (What impact do Jesus' words in Luke 17:7-10 have on these teachings?)

Readings: Lk 22:24-27; Jn 13:4-5; Ac 4:32-35; 1Co 4:1-2; Ep 6:14-17; 1Pt 1:13-15; Rv 3:20-22; CCC 306-08, 373, 678, 952, 1039, 1938, 1940-41, 2402-06.

Question 2

Jesus tells us that He has “come to bring fire to the earth” and also “division” (cf. Lk 12:49-53), words which we might find perplexing. What does He mean, and what is the “fire” He brings? How do Jesus' words in the next passage (Lk 12:54-59) help explain why we are sometimes perplexed by Christ's teachings (cf. CCC 1101)?

Readings: Mt 3:11, 10:34-36; Mk 10:35-38; Lk 2:34; 9:22,51; Jn 14:27, 18:36; 2Co 1:19-20; CCC 409, 607, 696, 764, 1127, 1250, 1287-88, 1336.

Question 3

What does Jesus say in response to those who arrive telling Him about the punishment certain Jews suffered at the hands of Pilate (cf. Lk 13:1-5)? What is the point He is making?

Readings: Rm 2:1-16, 5:12; Ja 4:11-12; 2Pt 3:8-10; CCC 402.

† The yeast of the Pharisees (cf. Lk 12:1-3) is discussed in lesson 7 of Matthew; holy fear of God (cf. Lk 12:4-9) in lesson 3 of Mark; sin against the Holy Spirit (cf. Lk 12:10) in lesson 7 of Matthew; detachment from riches (cf. Lk 12:11-21) in lesson 10 of Matthew; the parable of the fig tree (cf. Lk 13:6-9) in lesson 6 of Mark; Jesus' healing miracles (cf. Lk 13:10-17) in lesson 5 of Matthew and lesson 5 of Mark; the parables of the mustard seed and yeast (cf. Lk 13:18-21) in lesson 7 of Matthew; Herod's scheming (cf. Lk 13:31-33) in lesson 1 of Matthew and lesson 4 of Mark; and Jesus' lament over Jerusalem (cf. Lk 13:34-35) in lesson 12 of Matthew.

Lesson 9[†] Luke 14 – 15

Question 1

St. Luke tells us that “on a Sabbath day [Jesus] had gone to share a meal in the house of one of the leading Pharisees” (Lk 14:1). Chapter 14 deals with the events of this meal, at which Jesus is once again criticized for breaking God’s Law by working on the Sabbath. What do we learn from Jesus’ actions and His response to His accusers (cf. Lk 14:1-6)?

Readings: Gn 2:1-3; Ex 20:8-11, 31:14-17; Dt 5:12-15; Mt 12:9-13; Mk 1:21-28, 2:27-28; Lk 6:1-11, 13:10-17; Jn 7:16-17, 19-24, 9:13-17; CCC 582, 2168-73, 2184-88, 2192-95.

Question 2

What does Jesus go on to teach concerning the kingdom of God while He is still at table (cf. Lk 14:7-24)? If we wish to be Christ’s disciple, what kind of attitude and preparation of heart does Jesus say is required of us (cf. Lk 14:25-35)?

Readings: Prv 25:6-7; Mt 8:5-13; Mk 10:28-31; Lk 6:32-35, 11:43, 20:45-47; 1Co 7:29-31; CCC 2015, 2029, 2544, 2548-49.

Question 3

Why are the Pharisees and scribes complaining about Jesus (cf. Lk 15:1-3), and what does He say in response (cf. Lk 15:4-32)? What does Jesus reveal to us about the Father in these parables? Secondly (II), how is this truth made manifest in the sacrament of Confession, which reconciles the lost son with God and His household?

Readings: Is 40:10-11, 55:6-8; Jr 3:12, 31:17-20; Ez 34:11-16; Zc 3:1-7, 9; Lk 6:36-37, 19:10; CCC 545-46, 576, 588-89, 1846.

Readings (II): CCC 982, 1422-23, 1439-40, 1443, 1464-68, 1487-93, 1496-97, 2795, 2839.

† Accusations against Jesus breaking the Sabbath laws (cf. Lk 13:10-17, 14:1-6) is also discussed in lesson 2 of Mark; and our relationship with God taking precedence over all other bonds familial or social (cf. Lk 14:25-27) in lesson 2 of Mark.

Lesson 10[†]

Luke 16 – 17

Question 1

Explain the seemingly odd parable Jesus tells of the enterprising steward (cf. Lk 16:1-8). What does Jesus go on to say about how we are to use “money, that tainted thing” (cf. Lk 16:9-15)? Explain how Jesus’ teaching is foundational to the social doctrines of the Church. (What do we mean by the phrase *social doctrine*?)

Readings: CCC 1888, 1928-29, 1931-32, 1934-35, 1938-42, 2421-24, 2426, 2429, 2450-54.

Question 2

In Luke 16:19-31, we encounter yet another of Jesus’ parables about the rich. What can we learn from the narrative of the rich man and Lazarus?

Readings: Dt 15:7-8; Mt 25:41-46; Lk 6:20-21,24-26; Ga 5:5-6; CCC 160, 633, 682, 1021-22, 1731-32, 1859-60.

Question 3

In the account of the lepers (cf. Lk 17:11-19), how do the ten respond to what Jesus does for them? In what way is the Samaritan’s response different, and how is this response fundamentally tied to our worship and adoration of God, as well as to our healing and salvation?

Readings: Is 52:3, 55:1; Ph 4:4-8; Col 4:2; 1Th 5:16-18; Rv 7:11-12; CCC 222, 224, 1078, 2007, 2097, 2626, 2628, 2637-38.

† Taking the kingdom of God by force (cf. Lk 16:16) is discussed in lesson 6 of Matthew; the indissolubility of marriage (cf. Lk 16:18) in lesson 6 of Mark; scandal and leading others astray (cf. Lk 17:1-3) in lesson 10 of Matthew; brotherly correction and forgiveness (cf. Lk 17:3-4) in lessons 3, 4 and 10 of Matthew; the power of faith (cf. Lk 17:5-6) in lesson 6 of Mark; and the end times (cf. Lk 17:20-37) in lesson 7 of Mark and lesson 13 of Matthew.

Lesson 11[†]
Luke 18 – 19:10

Question 1

What lesson are we to learn from Jesus' parable about the widow and the judge to whom she has recourse (cf. Lk 18:1-8)? What point is Jesus making by saying that the judge in this story is a corrupt one, and what are the chief difficulties before us in trying to be like the widow? How might we overcome these difficulties?

Readings: Pss 13, 28; Si 35:17-19; Mt 24:12; Rm 12:12; 2Co 4:16; Ga 6:9; Ep 3:12-13; 1Th 5:17; 2Th 1:11-12; CCC 2098, 2629, 2728-37, 2742-45.

Question 2

Why does Jesus say that the tax collector praying in the Temple went home justified while the Pharisee, who fasted regularly and paid tithes in obedience to the Law, did not (cf. Lk 18:9-14)? In what way do we sometimes act like the Pharisee? What 'tools' do we possess to help us enter prayer in Spirit and in truth?

Readings: Pss 51, 130; CCC 1428, 1430, 2019, 2092, 2559, 2609, 2613, 2631, 2656-58, 2667, 2839.

Question 3

How do the blind man of Jericho (cf. Lk 18:35-43) and the tax collector Zacchaeus (cf. Lk 19:1-10) meet Jesus, and what is Jesus revealing about Himself through His words and actions in these moments? What is Zacchaeus' response when Jesus bestows the privilege of a visit to his house and others complain that Zacchaeus is a sinner? How does Jesus answer Zacchaeus' willingness to repair for past injustices, and how is this concept tied to the penance we are called to do in reparation for our sins?

Readings: Jn 1:48-51, 4:7-10; Rm 8:28-33; 2Co 5:14-15; 1Jn 4:9-10, 18-19; CCC 1443, 1459-60, 1472-73, 1490-94, 2022-23, 2412, 2487.

† The kingdom of God as belonging to children (cf. Lk 18:15-17) is discussed in lesson 6 of Matthew; and the blind man of Jericho (cf. Lk 18:35-43) in lesson 6 of Mark.

Lesson 12[†]
Luke 19:11 – 21

Question 1

Scripture tells us that once Jesus makes His final entry into Jerusalem, He is heard everyday teaching in the Temple (cf. Lk 19:47, 21:37). With what question do the chief priests, scribes and elders confront Jesus (cf. Lk 20:2), and why is this question ultimately the critical one? What do we learn from the events recorded in chapter 20? Secondly (II), how is Christ's Church sometimes challenged in much the same way as Jesus is in Lk 20:2? (On what kinds of matters do some challenge the Church?)

Readings: Ps 129; Is 9:5-6; Lk 4:32,35-37; 5:22-26, 9:1-2, 10:16; Ac 2:32-38; CCC 581, 651, 668.

Readings (II): 1Th 5:12-13; Ti 2:14-15; Rv 2:26-29; CCC 85, 119, 553, 669, 859, 874, 895, 1023, 1578, 1673, 1792, 2037, 2420.

Question 2

In Luke 21, we read of the upheavals, suffering and persecution that will mark the end times. What instructions and warnings does Jesus give us, and what must His followers do when “manhandled and persecuted” and brought before courts for their beliefs (cf. Lk 21:8-19,28)? (What does Jesus say about the fig tree?)

Readings: Pss 3, 12, 144; Mt 10:17-25; Lk 12:1-12,51-53; Jn 15:18-22, 16:1-4, 18:36-38; Ac 6:8-15; 2Tm 1:6-14; Hb 10:32-39; CCC 672, 758, 852, 904-05, 1808, 1816, 2044-46, 2471-74, 2504-06.

Question 3

In Luke 19:11, we are told that as Jesus is nearing Jerusalem He tells the parable of the pounds (cf. Lk 19:11-27). Why is this parable a prophetic introduction to what is recorded in chapters 19-21, and how are Jesus' words yet to be fulfilled at the end of time?

Readings: Pss 14, 94; Dn 7:13-14; Mt 24:29-31; 2Th 1:6-12; CCC (review 668), 671, 674, 678.

Question 4

The psalms are often listed in the readings for the lessons. What is their usefulness to the work of a Bible Study program and the spiritual life in general?

Readings: CCC 2585-89, 2596-97, 2625, 2640-42.

† The parable of the pounds (cf. Lk 19:11-27) is discussed in lesson 13 of Matthew; Jesus' entry into Jerusalem on a donkey (cf. Lk 19:28-38) in lesson 11 of Matthew; the cleansing of the Temple (cf. Lk 19:45-46) in lesson 11 of Matthew; the parable of the vineyard laborers (cf. Lk 20:9-19) in lesson 11 of Matthew; paying tribute to Caesar (cf. Lk 20:20-26) in lesson 7 of Mark; the Sadducees' question on the resurrection (cf. Lk 20:27-40) in lesson 7 of Mark; Jesus as son and Lord of David (cf. Lk 20:41-44) in lesson 12 of Matthew; the widow's mite (cf. Lk 21:1-4) in lesson 7 of Mark; and Jesus' discourse on the destruction of Jerusalem and the Second Coming (cf. Lk 21:5-38) in lesson 13 of Matthew.

Lesson 13[†]
Luke 22 – 23:31

Question 1

In recording the Last Supper, the Gospel writers all present the institution of the Eucharist within the context of the Jewish Passover and Feast of Unleavened Bread (cf. Lk 22:7-20). Why is this connection so critical for us to understand? Secondly (II), briefly describe the Holy Spirit's work in the Church's Liturgy of the Eucharist in light of the first question.

Readings: Mt 26:17-29; Mk 14:12-25; Jn 13:1-2a; 1Co 5:7-8, 11:23-26; Hb 11:27-28; CCC 621, 1323, 1334, 1338-41, 1355-56, 1362-64, 1402-04.

Readings (II): CCC 128-30, 1081-82, 1091-97, 1099-1100, 1103, 1110, 1112, 1130-31, 1353.

Question 2

What details are unique to St. Luke's account of Jesus' Agony in the Garden (cf. Lk 22:39-46)?

Readings: Ps 55; Mt 26:36-46; Mk 14:32-42; Jn 12:27-30; CCC 612, 2804, 2824 (also 475).

Question 3

What can we learn from Scripture about how Jesus is handled by Pilate and Herod and why they hand Him over to death (cf. Lk 23:1-25)?

Readings: Ps 59; Jn 18:12-14,19-40, 19:1-16; Ac 3:13, 4:27-28; CCC 423, 574, 591, 595-97, 600, 1851, 2471.

Question 4

Explain what Jesus says to the women He encounters along the Way of the Cross (cf. Lk 23:27-31).

Readings: Ez 21:1-12, Ho 9:10-14, 10:1-4,8; Ml 3:16-19; Lk 11:27-28; Hb 10:29-31, 12:20-29.

† Unleavened bread (Lk 22:1) is also discussed in lesson 7 of Matthew; the betrayals of Judas and Peter (Lk 22:3-6,21-23,33-34,54-62) are discussed in lesson 14 of Matthew; Jesus' Passion and death (Lk 22-23) are also discussed in lesson 8 of Mark and lesson 14 of Matthew; and Jesus' silence before Herod and Pilate and their condemnation of Him (Lk 23:2-25) in lesson 14 of Matthew and lesson 4 of Mark.

Lesson 14[†]
Luke 23:32 – 24

Question 1

1a. What are the first words St. Luke records of Jesus on the Cross (cf. Lk 23:34)? To whom and about whom are these words spoken? (Describe the responses of those who see Jesus on the Cross.)

Readings: Is 53:4-5; Mt 18:21-22,32-35; Lk 17:3-4, 24:45-47; Jn 1:10, 16:8-11; Ac 3:14-15,17-20, 7:60; Ep 4:17-24, 5:10-16; CCC 277, 620, 981, 2010, 2577, 2605-06, 2635-36.

1b. What do we learn from the way the two thieves respond to Jesus (cf. Lk 23:39-43)?

Readings: Mt 27:41-44; Ac 2:20-21; Rm 10:10-13; CCC 679, 1021, 2616.

1c. What are Jesus' last words before He dies (cf. Lk 23:46), and what is He revealing?

Readings: Pss 31, 116; Jn 1:32, 14:26,28, 19:30; Ac 7:59; CCC 245, 248, 363-66, 648-50, 691, 727-30, 1005, 1009.

Question 2

2a. The Gospel accounts all speak of Jesus' burial and His bodily rising from the tomb (cf. Lk 23:50-56, 24:1-12). When or how are we inserted into this mystery of Christ's death and rising?

Readings: Mt 27:57-61, 28:1-15; Mk 15:42-47, 16:1-14; Jn 19:38-42, 20:1-10; CCC 624-30, 640-43, 654, 999-1000 (see also CCC 249-52, 468).

2b. Briefly summarize the happenings recorded in Luke 24:13-53 in light of the following readings. How does this event continue to be realized daily in the life of Christ's Mystical Body the Church? (How long has the Church been celebrating the Mass we celebrate today?)

Readings: Mk 16:12-13; Ac 2:42; 1Co 10:16, 11:23-26; CCC 572, 599, 601, 645-46, 652, 1166-67, 1169, 1171, 1329, 1342, 1345-47, 2624.

† Christ's Passion, death and Resurrection (Lk 23:32 – 24) are also discussed in lesson 14 of Matthew and lesson 8 of Mark.