

SUNDAY GOSPEL BIBLE SHARING



Wednesday Jan 22 for the Third Sunday in Ordinary time

OPENING PRAYER: “Gracious God, you have revealed your word to us. Your word is always near to us. Open our minds to hear your word, our mouths to speak your word and our hearts to cherish your word. Amen.”

- In the words of Saint Benedict, “Listen with the ears of your heart.”
- Please note a word, phrase, or verse that seemed to really catch your notice.
- A volunteer slowly read aloud today’s passage Afterwards, we have a few minutes of silent reflection.

READING OF THE ASSIGNED GOSPEL ACCORDING TO LUKE Luke 1:1-4; 4:14-21

1 Since many have undertaken to compile a narrative of the events that have been fulfilled among us,^a

2 just as those who were eyewitnesses from the beginning and ministers of the word have handed them down to us,^b

3 I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus,

4 so that you may realize the certainty of the teachings you have received.

The Beginning of the Galilean Ministry.

14ⁱ Jesus returned to Galilee in the power of the Spirit, and news of him spread* throughout the whole region.^k

15 He taught in their synagogues and was praised by all.

The Rejection at Nazareth.¹

16 He came to Nazareth, where he had grown up, and went according to his custom* into the synagogue on the sabbath day. He stood up to read

17 and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:

18 “The Spirit of the Lord is upon me,* because he has anointed me to bring glad tidings to the poor.^m He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free,

19 and to proclaim a year acceptable to the Lord.”

20 Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him.

21 He said to them, “Today this scripture passage is fulfilled in your hearing.”*

Notes:

* [1:1–4] The Gospel according to Luke is the only one of the synoptic gospels to begin with a literary prologue. Making use of a formal, literary construction and vocabulary, the author writes the prologue in imitation of Hellenistic Greek writers and, in so doing, relates his story about Jesus to contemporaneous Greek and Roman literature. Luke is not only interested in the words and deeds of Jesus, but also in the larger context of the birth, ministry, death, and resurrection of Jesus as the fulfillment of the promises of God in the Old Testament. As a second- or third-generation Christian, Luke acknowledges his debt to earlier eyewitnesses and ministers of the word, but claims that his contribution to this developing tradition is a complete and accurate account, told in an orderly manner, and intended to provide Theophilus (“friend of God,” literally) and other readers with certainty about earlier teachings they have received.

* [4:14] News of him spread: a Lucan theme; see Lk 4:37; 5:15; 7:17.

* [4:16–30] Luke has transposed to the beginning of Jesus’ ministry an incident from his Marcan source, which situated it near the end of the

Galilean ministry (Mk 6:1–6a). In doing so, Luke turns the initial admiration (Lk 4:22) and subsequent rejection of Jesus (Lk 4:28–29) into a foreshadowing of the whole future ministry of Jesus. Moreover, the rejection of Jesus in his own hometown hints at the greater rejection of him by Israel (Acts 13:46).

* [4:16] According to his custom: Jesus’ practice of regularly attending synagogue is carried on by the early Christians’ practice of meeting in the temple (Acts 2:46; 3:1; 5:12).

* [4:18] The Spirit of the Lord is upon me, because he has anointed me: see note on Lk 3:21–22. As this incident develops, Jesus is portrayed as a prophet whose ministry is compared to that of the prophets Elijah and Elisha. Prophetic anointings are known in first-century Palestinian Judaism from the Qumran literature that speaks of prophets as God’s anointed ones. To bring glad tidings to the poor: more than any other gospel writer Luke is concerned with Jesus’ attitude toward the economically and socially poor (see Lk 6:20, 24; 12:16–21; 14:12–14; 16:19–26; 19:8). At times, the poor in Luke’s gospel are associated with the downtrodden, the oppressed and afflicted, the forgotten and the neglected (Lk 4:18; 6:20–22; 7:22; 14:12–14), and it is they who accept Jesus’ message of salvation.

* [4:21] Today this scripture passage is fulfilled in your hearing: this sermon inaugurates the time of fulfillment of Old Testament prophecy. Luke presents the ministry of Jesus as fulfilling Old Testament hopes and expectations (Lk 7:22); for Luke, even Jesus’ suffering, death, and resurrection are done in fulfillment of the scriptures (Lk 24:25–27, 44–46; Acts 3:18).

Questions for sharing

1. “Jesus returned to Galilee in the power of the Spirit . . .” Can you name one time when you felt the power of the Spirit at work in you?

2. In the Gospel, Jesus says that he has come to “bring glad tidings to the poor.” How does your parish seek to continue this mission of Jesus today? How can you participate in this central part of Jesus’ mission?
3. Each week we listen to scripture to hear and share what God is speaking to us. Share a time that you too have experienced. “Today this scripture is fulfilled in your hearing.”
4. What is the one thing Jesus is saying to us in this Sunday’s Gospel about how a disciple should speak or act?

Commentary

This gospel joins together the prologue or opening verses of Luke’s Gospel and a visit of Jesus to a synagogue in his home town of Nazareth. In the opening verses, Luke addresses Theophilus (“friend or lover of God”), who may have been a wealthy patron of Luke. Luke tells us that his gospel is not an eyewitness account but one drawn from a tradition that is authoritative and can be relied on. Then Luke tells us that Jesus’ preaching in Galilee has been anointed and well received in all of the synagogues. In the final part of today’s gospel (4:14-21), Jesus reads in his home synagogue a passage from Isaiah 61. The verses are often called Jesus’ “Inaugural Address” or “Mission Statement”. When he finishes reading, he makes a bold proclamation. He says: Today this scripture is fulfilled in your hearing. Jesus is saying that he is the one filled with the Spirit as spoken by the prophet. He is the one who will inaugurate a new era of deliverance especially for the poor and oppressed. Clearly, Jesus was not going to be a political or military Messiah as the people expected.

IS THERE A CAUSE FOR GRATITUDE THIS WEEK?

IS THERE A PRAYER REQUEST YOU HAVE?

CLOSING PRAYER - The Lord’s Prayer

Bible Sharing Parish Hall and Zoom
Wednesday, Jan 22 6:30 – 7:30pm
Weekly on Wednesday
Zoom Meeting

Description: Blessed Sacrament is inviting you to a scheduled Zoom meeting.

Topic: Blessed Sacrament's Zoom Meeting

Time: Jan 22, 2025 06:30 PM Eastern Time (US and Canada)

Please download and import the following iCalendar (.ics) files to your calendar system.

Weekly: https://us02web.zoom.us/meeting/tZolduisqDosE923wHRoszXqNBSkCL57ORPg/ics?icsToken=98tyKuGhpjorHtKTthCORpx5Goj4d-jwpiFdj_oPzwjNMS9AeDvnGMBxOZFTRY

Blessed Sacrament is inviting you to a scheduled Zoom meeting.

Join Zoom Meeting

<https://us02web.zoom.us/j/85136740699?pwd=Q2pXLzdzZFdNNU1NajVpeEtKUohJQTo9>

Meeting ID: 811 6265 5618

Passcode: 280607