

PERSISTENT WIDOW

Lk 18:1-8

The necessity of persisting in prayer



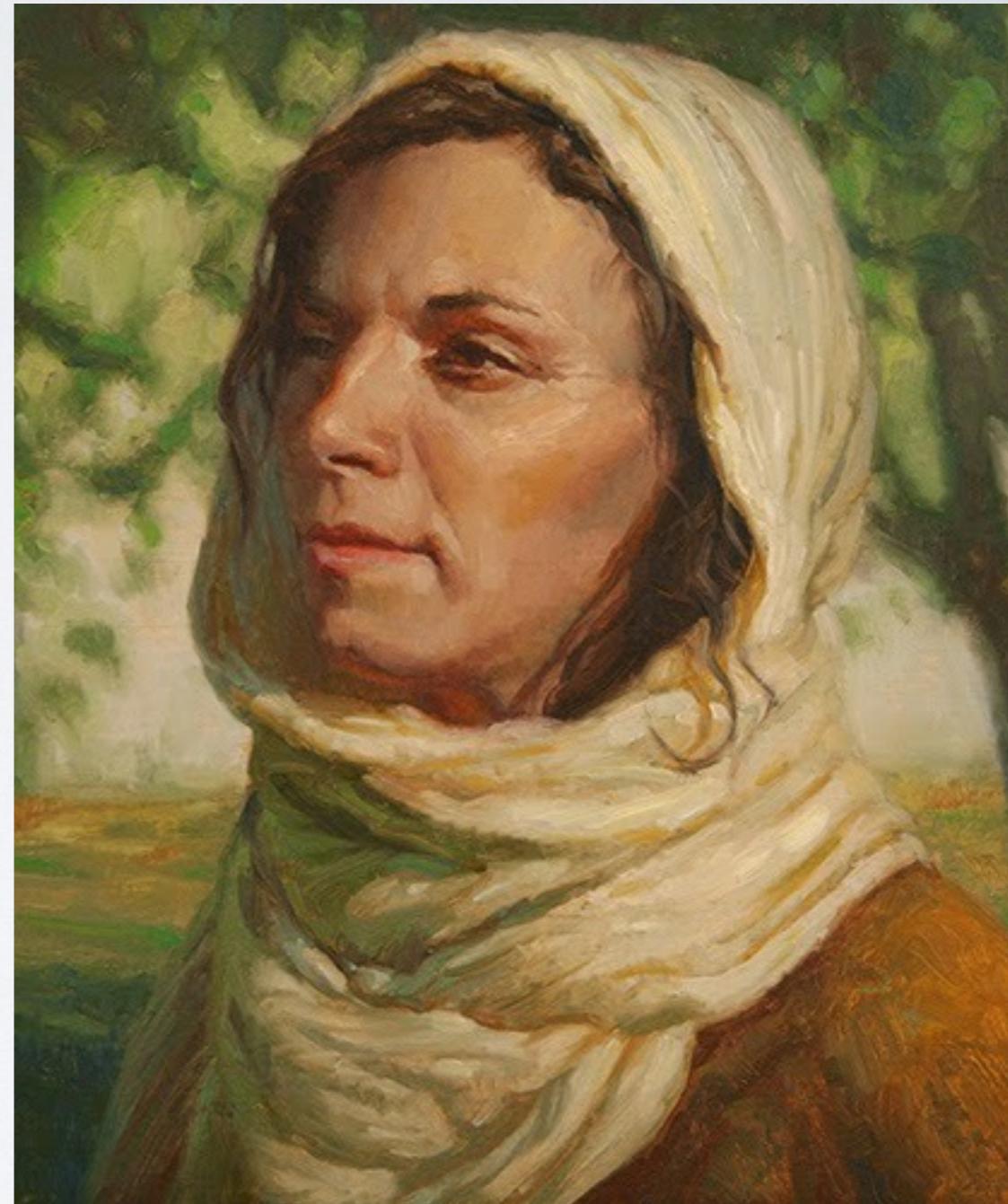
- The culture of a widow at the time of Jesus
- Undaunted Judge who yields - bothered by persistence
 - *Why persist?*
Can't God can hear the first time!

CULTURE

- **James 1:27** - “Religion that is pure and undefiled before God and the Father, is this: to care for orphans and widows in their affliction, and to keep oneself unstained from the world.”
 - Interesting that many people like to say they are not ‘religious.’ *Perhaps, they are unaware of the biblical definition.*
- **St Paul** also speaks approvingly about the proper care of widows, especially if relatives. **cf 1 Tim 5:3-16**

CULTURE

- Israel was a **Patriarchal** society.
- **Women** did not have legal rights independent of their father or husband.
 - Even her covenantal status as a **daughter of Abraham** flowed from her father.
- **Children**, likewise, while esteemed also had no legal rights independent of a father or adult brother. *Adoptions were common for this reason.*



CULTURE

- Women **could not own property** in their own name.
 - Any **personal or real property** she might otherwise have some right to, was **assigned to her new Husband upon marriage** for his management and control.
- Women **could not represent their interests in court** without a husband or male child, asserting their rights for them.



CULTURE

- The **commandment to honor Mother and Father**, included the requirement to *provide for them financially*. 
- Thus a **widow**, who had children was entitled to be supported from them - as part of the Mosaic Law.
- **The first born son**, inherited a *double portion of the estate*, precisely because it fell to him the absolute duty to support his Mother. The extra money provided the means.



CULTURE

- The **second born male child** would provide for his mother, *if the first born died or was otherwise unable and so on.*
 - This assured continuity of assistance for the widow mother and for any of the young minor siblings.
- If she remarried, then the new husband assumed the duty to support, and the estate of the deceased prior husband would remain with the children.



CULTURE

- If a **Husband died**, not leaving any male children - and if her **father had also died**, then the widow had no means to sustain herself. The deceased Husband's property would escheat to the Husband's brother.
- **Levirate marriage** - It then fell to that brother the duty to marry the widow, to produce a male son to take the dead Husband's property. **Dt 25:5-10***
 - Abuse of rite - **Gen 38:9-10***



CULTURE

- A **Bill of Divorce** would terminate the marriage, but not the ex-Husband's duty to support his ex-wife.
- **2 Sam 20:3** - *When Absalom slept with his 10 concubines, King David upon his return to Jerusalem, followed Dt 24:2-4* but honored his obligation to support them, even though they were not legally wives - thus extending support even to concubines*
- **Spousal Support is not a modern invention.**



CULTURE

- Then there was **Qorban -Mark 7: 9-13***
 - Property given as a **gift to the Temple**, **but retained as a life estate**, was condemned by Jesus precisely because it **avoided the duty to support Parents**, and also one's widow and even children.
 - The *mitigation*, was the **Temple then supported the widow**, but *probably not in the manner she had been accustomed as a wife* - hence an awful deed.



CULTURE

- What about the widow who had:
 1. No Husband,
 2. No Father, and,
 3. Her husband had no brother?
 - * What is she to do for herself and her minor children?
 - ◆ She has to **beg** from anyone who can help her!
- *St Paul will later enlarge the duty of relatives to support older widows in his letters*



UNDAUNTED JUDGE

- Did not fear God
- Did not respect any human being

Hopefully,
NOT someone you
know!



UNDAUNTED JUDGE

- Note that if this judge did not fear God or Man, he was not subscribing to **love God and Neighbor.**
- Also note the **contrast to God - Jesus is the final judge, it is He who will judge the living and the dead.**
How will He judge?



THE PARABLE'S INSIGHT

- We have spoken previously that sometimes the key to a parable is the unexpected surprise.
cf. *Shepherd who leaves the 99 behind. (Lk 15:1-7)*
- **St Augustine** adds that Our Lord either uses a parable to **contrast** conduct or **compare** situations.
For instance **contrast** might be the lilies of the field clothe by God compared to lack of faith of the listener.
Comparison, might be the person who is put in jail by the judge because of his debt and the Father in Heaven who will do likewise until last penny paid - both are forms of an **allegory** where one learns more about GOD through the story.

UNDAUNTED JUDGE

- **The context connection** - Context is very important. This parable **follows Lk 17:22-37** which describes the end of the age. This passage too, is **eschatological regarding the end after the final and terrible tribulation.**
- Comparing God to a judge, like the one described in the parable, makes Jesus' point very clear.
 - **IF a judge like this will answer persistent prayer** - how much more will our GOD do so for those who **maintain faith** in the end times.
 - But **will the Son of Man find faith** when He returns?

UNDAUNTED JUDGE



- How does **this parable apply to each of us**, even if the “end times” are not for 100 yrs?
 - **When is each of our end times?**
 - **When will the Son of Man return in my lifetime?**
 - **The need to persevere?**
See **Mt 24:13*** for context

THE END

- Note verse 18:7 “Will not God secure the rights of His chosen ones who call out to Him, day and night?”
Will He be slow to answer them?
- The context is not primarily a prayer for a job, or a good car, or finding a nice house - The context is deliverance at “the end.”
- For you and I, this is likely the hour of our death.
He will not be slow to give you peace, or certainty of delivery - *provided you pray to the end*.
While you are at it - get some help
“Holy Mary, mother of God ...”

JUSTICE

- “Render a just decision against my adversary.” Lk 18:3
- Her prayer is for *Satan* not to triumph at the end of her life, so that she receives Justice.
 - Recall the end of the Our Father
— “and do not subject us to the final test, but deliver us for the evil one!”
- The just decision for her perseverance to the end - is nothing short of Heaven. Her perseverance in faith against the evil one will save her.
Mt 5:10-12* (cf. Mt 24:13)

THE WIDOW'S PRAYER

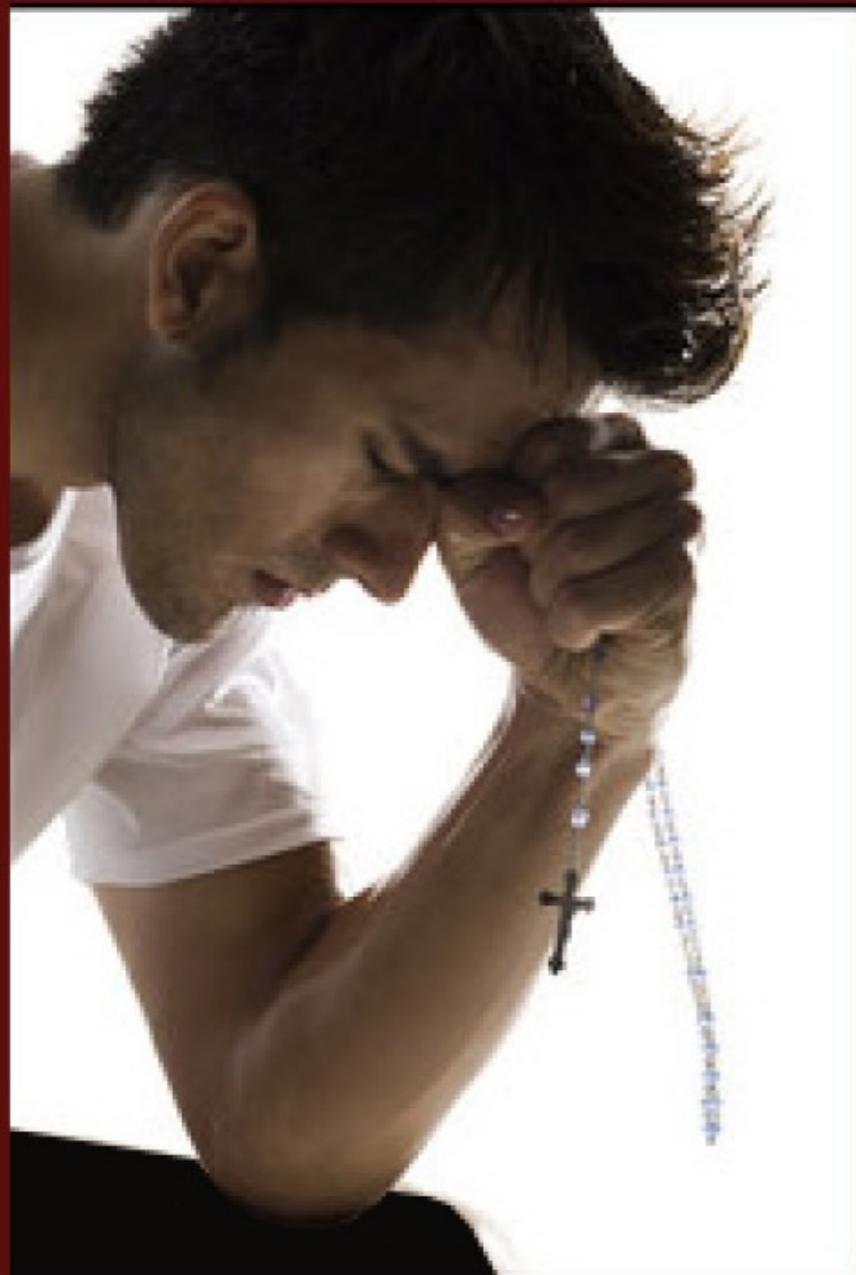
- What is the reason we pray?
- Does God hear us the first time we ask? If so, why repeat



WHY PRAY

- **Why must we pray?**
 - We must pray first and foremost because **we are believers.**
 - Prayer is in fact the **recognition of our limitation and our dependence:** we come from God, we belong to God and we return to God!
 - We cannot, therefore, but abandon ourselves to him, our Creator and Lord, with full and complete confidence. **Logic demands it**

WHY PRAY



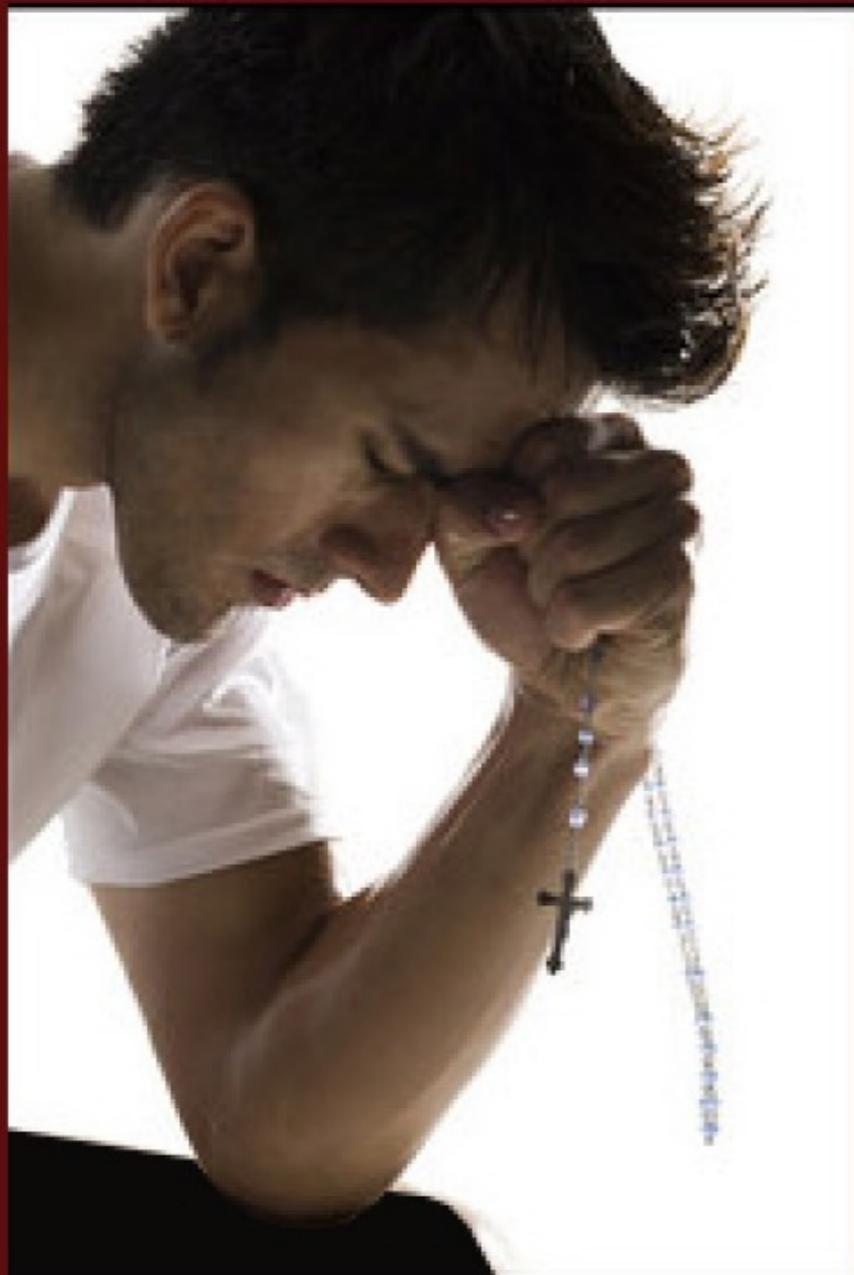
- Prayer - is **first of all an act of intelligence**, also an expression of **humility and gratitude, an attitude of trust and abandonment** - directed to Him who gave us life out of love.
- Prayer is a **mysterious but real dialogue with God**, a dialogue of confidence and love.

WHY PRAY

- Faith and prayer go hand in hand.
cf Mt 17: 19-20 and Mk 9:29
- **St Augustine** comments,
“In order to pray, let us believe;
and for our faith not to weaken,
let us pray. Faith causes prayer
to grow, and when prayer grows
our faith is strengthened.”

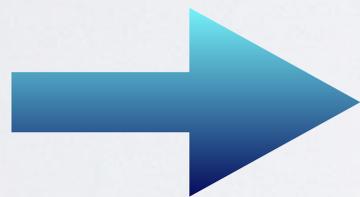
(Sermon, 115).

Saint Luke's Gospel. (2005). (p. 153). Dublin;
NY: Four Courts Press; Scepter Publishers.



PERSISTENCE

- **Persistence** in prayer demonstrates the virtues of **Faith** (*continued reliance*) **Hope** (*trust that God actively participates in our lives*) and **Love** (*knowing God answers all prayer for our greater good*).
 - **He always answers prayer.**
Never says NO.
- **Instead:** Yes,
Not now, *or*
I have a better plan.



WHY PERSIST

- Why might we have to wait and persist?
 - His answer may be delayed because **He wishes more people to join in the requested petition**, so that He can demonstrate His desire to promote communal prayer.
 - **Communal prayer, is stronger** - because where two or more are gathered in His name, there He also is.
 - That is also **why we ask the Saints in Heaven** to join us in interceding for us - since intercessory prayer triggers God's mercy **(cf Js 5:16)**

- Interesting comment by the Judge as a result of the Widows persistence: “Lest continually coming, she weary me.”

How hard did the widow persist?

- The Greek word for “weary,” **υπωπιαζη**, (*hypōpiazō*) means, literally, to bruise one under the eyes, and leave livid marks—**υπωπλοβ**—to render them black and blue from hard fists and severe blows.

MacEvilly, J. (1887). An Exposition of the Gospel of St. Luke (p. 199). Dublin: Gill & Son.



WHY PERSIST



WHY PERSIST



- Our Lord has promised his Church that it will remain true to its mission until the end of time (**cf. Mt 28:20**); the Church, therefore, cannot go off the path of the true faith.
- **But not everyone will remain faithful: some will turn their backs on the faith of their own accord.**

WHY PERSIST



- This is the mystery which St Paul describes as “**the rebellion**” (2 Thess 2:3) and which Jesus Christ announces on other occasions (cf. Mt 24:11–13).
- In this way our Lord warns us, to help us **stay watchful and persevere in the faith and in prayer** even though people around us fall away.

Saint Luke’s Gospel. (2005). (p. 153). Dublin; NY: Four Courts Press; Scepter Publishers.



PHARISEE AND THE PUBLICAN

Luke 18:9-14

THE PHARISEE

There are those
who are pure in
their own eyes, but
are not cleansed of
their filth.

Proverbs 30:12



THE PHARISEE



- In this chapter of St Luke, we have two parables that give us three examples of prayer:
 1. one of the persevering Widow;
 2. another, of the proud Pharisee, who only goes to the temple to pronounce his own praise, and enter upon an accusation of his humble neighbor, whose heart is unknown to him; and,
 3. the third, of the poor Publican, who solicits the divine mercy by the acknowledging his sins.

THE PHARISEE



- The parable presents two opposite types:
 - the **Pharisee**, who is meticulous about external fulfilment of the Law - and perhaps the admiration of others the fruit of which was **pride**; and
 - the **Tax Collector**, who in fact is looked on as a public sinner, truly despised probably by others for his great sin, the fruit of which -rather than personal resentment was **humility** (cf. Lk 19:7).

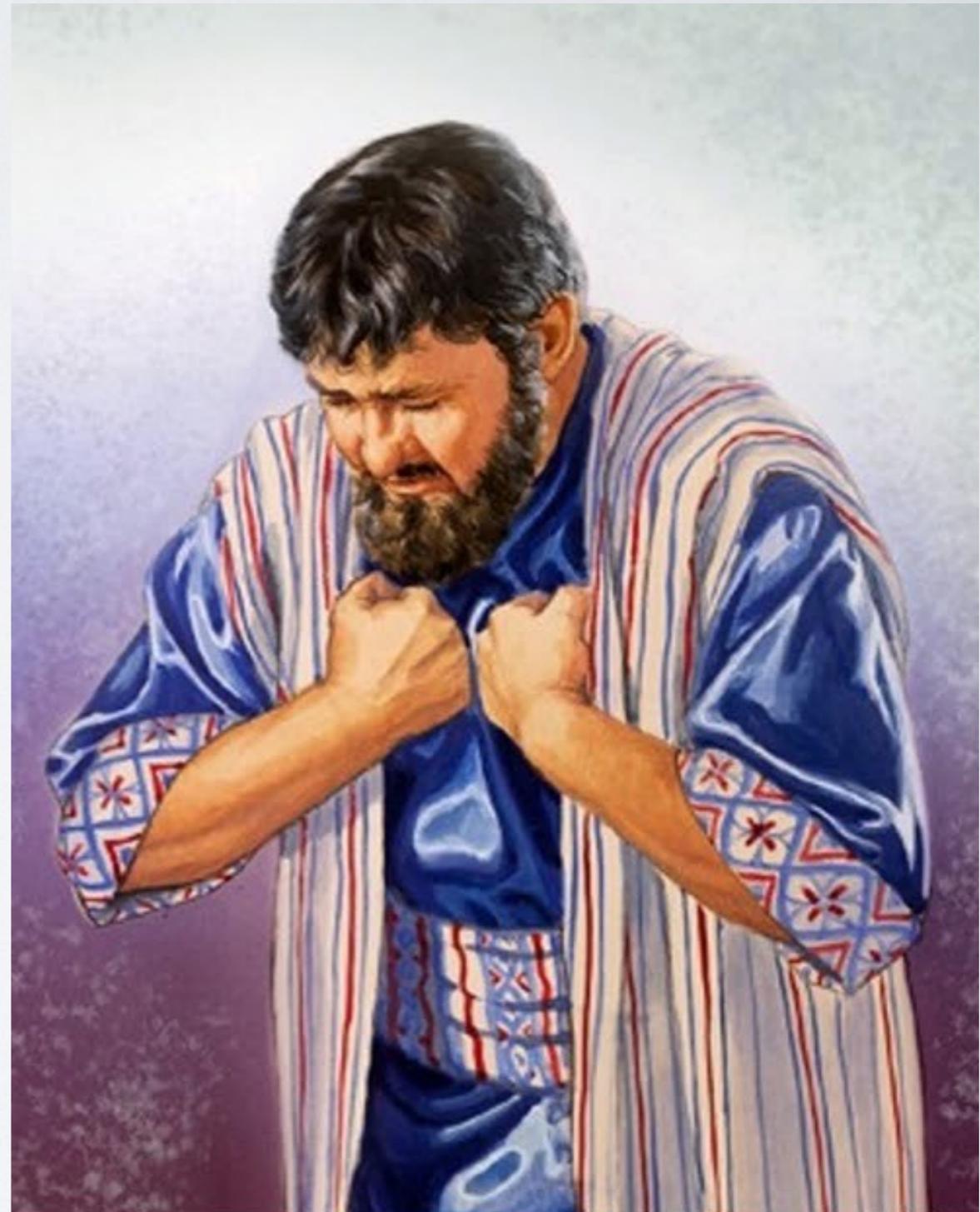
THE PHARISEE



- The Pharisee's prayer is not pleasing to God, because his pride causes him to be self-centred and to despise others.
- He begins by giving thanks to God, but obviously it is not true gratitude, because he boasts about all the good he has done and he fails to recognize his sins;
- since he regards himself as righteous, he has no need of pardon, he thinks; and by not asking for forgiveness - he remains in his sinful state.

THE PUBLICAN

- Cor contritum et humiliatum, Deus, non despicias (Psalm 51)
 - A humble (broken) and contrite heart, God will not despise.



THE PUBLICAN



- **Prov 3:34** - “When (God) is dealing with the arrogant He is stern, but to the humble he shows kindness.”
- **I Ptr 5:5** - “Likewise you younger members, be subject to the presbyters, and all of you, clothe yourselves with humility in your dealings with one another for: ‘God opposes the proud but bestows favor on the humble.’”
- **James 4:6-7** - “‘God resists the proud but gives grace to the humble.’ So, *submit yourselves to God.* **Resist the devil, and he will flee from you.**”

THE PUBLICAN



- The Beating of his breast while praying.
 - This is one mode of **expressing great grief** in some nations, especially in mourning the dead.
 - Its insertion in the parable is **very expressive of the deep sorrow of the penitent tax collector.** His grief on account of his sins was **like the grief of those who mourn the dead.**

Freeman, J. M., & Chadwick, H. J. (1998). Manners & customs of the Bible (pp. 510–511). North Brunswick, NJ: Bridge-Logos Publishers.

THE PUBLICAN



- The tax collector recognizes his **personal unworthiness** and is **sincerely sorry** for his sins:
 - he has the **necessary disposition** for God to pardon him.
 - His invocation prayer wins God's forgiveness

THE JUDGMENT

- “Thus thou hast heard the cases of the Pharisee and the Publican; thou hast heard the proud accuser, thou hast heard the humble criminal;
now hear the sentence; hear now the Judge.



- “Verily I say unto you.” The Truth saith, God saith, the Judge saith it. “Verily I say unto you: That Publican went down from the temple justified rather than that Pharisee.”

St Augustine of Hippo (~420AD)



GUILT BY PRIDE

FOUR WAYS

GUILT BY PRIDE

- There are **four ways** by which men are **guilty of pride**:
 1. **By thinking they have any good from themselves, apart from God;**
 - It was God who created man, and saw it was very good. (Gen 1:26-31)
 2. **By thinking that, though they have received gifts from above, it was given them as due to their own merits;**
 - All gifts are due to God's grace and prerogative.

GUILT BY PRIDE

3. By boasting of a good they do not possess;
 - Inability to admit the reality of their shortcomings - exaggeration or just plain lying.
4. By desiring to be thought as, the few or only one, that possesses the good quality of which they are proud.
 - Arrogance, a corrupted self-esteem that makes one feel indispensable.



PUBLICLY SPEAKING AGAINST YOUR NEIGHBOR

FOUR INJURIES
PER ST JOHN CHRYSOSTOM

GUILT BY SPEAKING

- There are ***four ways*** by which men are **guilty by reason of speaking against a neighbor**:
 - I. **He injures the hearer**;
 - because if the hearer is a sinner, he rejoices to find an accomplice; if the hearer be just, he is tempted to vanity, seeing himself exempt from the crimes with which others are charged.

GUILT BY SPEAKING

2. He injures the Church,

- by exposing it to be insulted for the defects of its members.

- *(Italics words are my view not St Chrysostom)*

We see a lot of this today - sometimes from people who are intending to point out unrighteous conduct by other Catholics.

- *Solution? - perhaps criticize the conduct rather than the person by name.*

(I have been guilty of this on Facebook)

GUILT BY SPEAKING

3. He causes the name of God to be blasphemed;

- For as God is glorified by our good actions, so is He is also dishonored by all sin. (*Ps 51:6*)

4. He renders himself guilty,

- by disclosing that which might have been his duty not to have mentioned, even if done privately.
- *Publicly speaking about someone in a bad light, even if true, is an offense against the command to love your neighbor.*

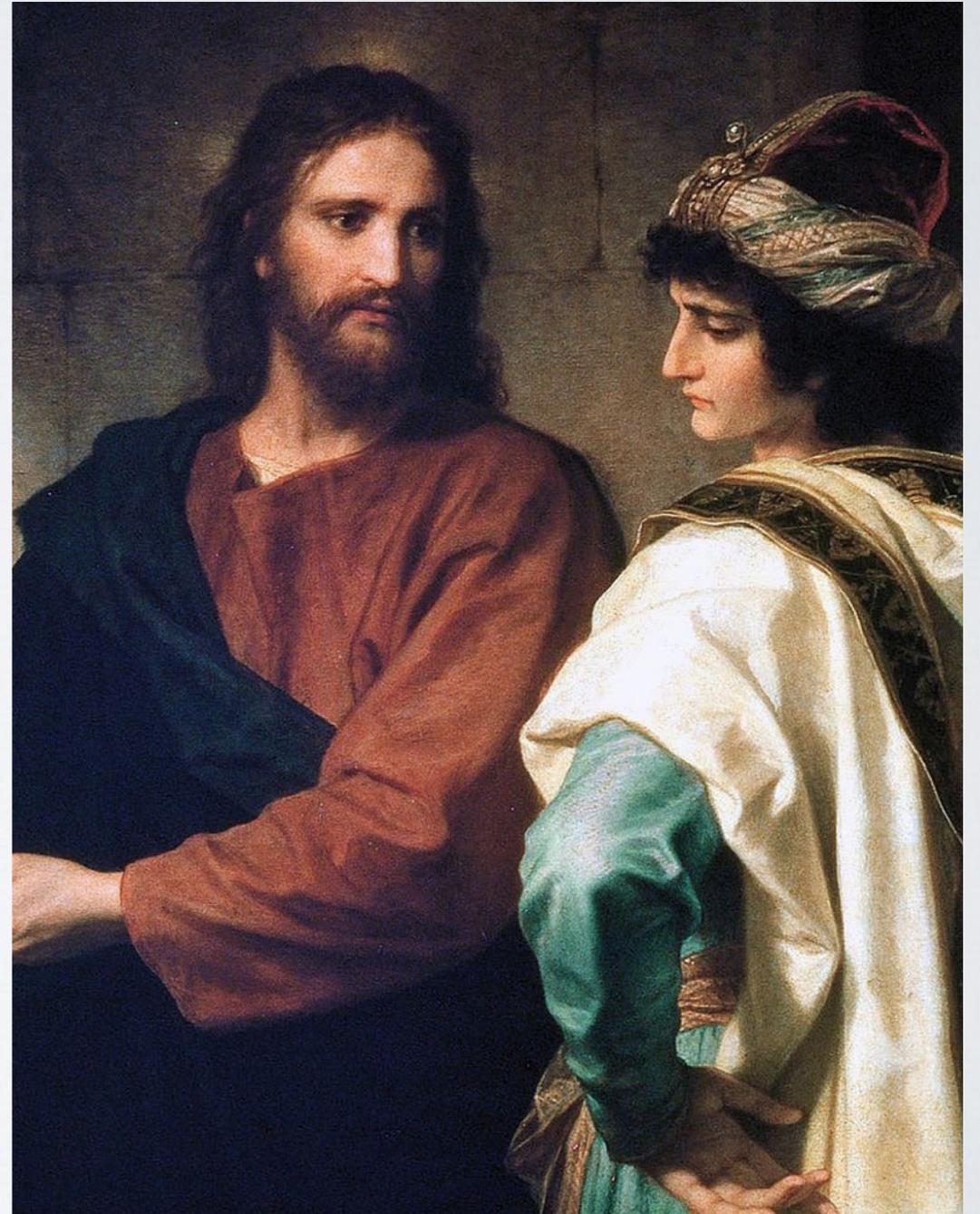


RICH YOUNG MAN

Mt 19:16-30; Mk 10:17-31; Lk 18:18-23

RICH YOUNG MAN

- We will be studying this event primarily as described in **Mt 19: 16-30***
- “good”
- Gaining eternal life
- **Being perfect** - recalling Indulgence teaching and Mt 5:48
 - and more ...



RICH YOUNG MAN



- The first thing we note is **the presence of this encounter in all three synoptic Gospels.**
- Few accounts are told in all three Gospels.
 - ... even fewer in all four gospels.
- **What is so unique about this encounter to be described - with some variations - **thrice?****

RICH YOUNG MAN



- Mt 19:16 - Teacher, **what good must I do** to gain eternal life?
- Mk 10:17 - **Good teacher**, what must I do to inherit eternal life?
- Lk 18: 18 - An official asked ... “**Good teacher**, what must I do to inherit eternal life?
 - Luke also addresses **“what must I do”** question at Lk 10: 25 in the context of the Parable of the *Good Samaritan*.

RICH YOUNG MAN



- Mt 19:16 - Teacher, **what good must I do?**
- Jesus instead asks the rich man, why ask Him about good deeds - and declares instead there is only One who is good.
(cf Ps 118:1)
- Only God is “good.” *So good is a person not a thing!*
- Acts 10:38. One can only do good if God is with him.
- Note in Jn 14:6 Jesus also states that ‘**He**’ is the **Way**, **the Truth and the Life**, thus truth is *also* a person and life is *also* a person, and the way is *also* a person.

RICH YOUNG MAN



- Lk 18: 18 - “**Good teacher**, what must I do to inherit eternal life?”
- “Why do you call **me good**? No one is good but God alone.
- The clear import here (and in Mark) is that Jesus is in essence asking back “**Do you think I am God?**”
- Some commentators think the rich young man was **testing Jesus** after his marital discourse in Mt & Mk.
 - I think - Jesus was posing the question to get them to think about who He was.

RICH YOUNG MAN



- Mt 19: 17-19 - NOTE the often overlooked question by the Rich young man.
- “IF you wish to enter into life, keep the commandments.” Jesus says
- Then the question!
 - “Which ones?” *Indicating that there might be options. Might this good Teacher have new ones? or might the Pharisaic laws also pertain?*
- What is the response? **Thou shalt not ...** The Mosaic law given at Sinai was not displaced by Jesus.

RICH YOUNG MAN

- While I think the young man was truly trying to understand Jesus - I take some satisfaction in being supported by St John Chrysostom,
but also some trepidation at being opposed by St Jerome - who says:
 - “He that asks this question is both young, rich, and proud, and he asks not as one that desires to learn, but as tempting Him. This we can prove by this, that when the Lord had said unto him, “**If thou wilt enter into life, keep the commandments,**” he further insidiously asks, Which are the commandments? as *if he could not read them for himself, or as if the Lord could command any thing contrary to them.*”

RICH YOUNG MAN



St John **Chrysostom** notes from Mark
He approached Jesus and **knel**t before Him, then **left sad**.
These not the actions of a tempter, but those of one who
wished to be taught.

RICH YOUNG MAN

- Why might it be significant that all three synoptic gospels include this story of the Rich Young Man? **Salvation is important**
 - Who was the **Gospel of Matthew** primarily written to?
 - How about **Mark and Luke**?
 - When were the **Gospels** written?
 - **Did the need to keep the commandments continue after the Apostolic age?**



RICH YOUNG MAN

- In our teaching on Indulgences, how did the Church define **perfection**?
 - Detachment from **all** sin!
- How does Jesus define “**perfection**” for a young rich man, who went away sad because he had many possessions?
 - **Also Detachment** - It wasn't that the man owned possessions, it is that **his possessions owned him**, so much so - that **he could NOT follow Jesus** because of them. *So, He went away sad.*



RICH YOUNG MAN

- As we learn in a careful reading of Scripture there is a **difference** between:
 - Being saved. (entering into eternal life) and
 - Being perfect. (entering into heaven - see God)
- To be saved, Jesus tells us in Matthew we must keep the commandments and “you shall love your neighbor as yourself.” In addition your sin must be forgiven (Jn 20:23, Js 5:15)
- To be perfect you must be detached from sin. (Mt 5:8 + Heb 12:14, Rev 21:27 — I Cor 3:10-17)

RICH YOUNG MAN

- Regarding the command to “Keep the Commandments.”
 - Some are fond of saying that no one can keep the commandments, and *because of this*, Christ had to come.
 - Note that the Rich Young Man in all three gospels states “**All these I have observed (from my youth.)**”
- Jesus does not contradict the young man — “**No you haven’t!**” “**Jesus, looking at him, loved him and said: ‘You are lacking one thing. Go, sell what you have, and give to the poor... then come follow me.’” (Mk 10:21)**

RICH YOUNG MAN

- Regarding the requirement to “Detach from an improper Attachment to Wealth”
 - It is here that the disciples see difficulty, when Jesus describes the **dilemma of the Rich Young Man**.
- It is here that Jesus reminds them — “It is impossible for human beings, but for God all things are possible.”
 - Essentially Jesus repeats the same words uttered by the Archangel Gabriel on the occasion of the Annunciation.

RICH YOUNG MAN

- **INTERESTINGLY** - St Augustine makes an observation over the fact the rich young man went away SAD.
 - St Augustine observed that before the young man encountered Jesus he was rich
 - After he encountered Jesus he was still rich
 - Yet, his sorrowful departure reveals the fact that **he knew Jesus was calling him to something greater,** and as such he was no longer satisfied with knowing only that some day he would inherit eternal life.





- **LESSON?**
 - **When God invites** you to a greater call,
 - and in your heart **you know the invitation is real** after discernment -
 - you will **NOT** ever be completely happy and **always have a certain sadness** for not having said **YES** to the call.

RICH YOUNG MAN

- Is this a problem only for the RICH?
- Can Poor people be attached to wealth?
 - **Sure!**
 - They too can have a attachment expressed by stealing to have what is not theirs, **or**
 - by greed or envy seeking to satisfy a disordered appetite for more, through manipulation or injustice. - **No amount is ever enough.**



RICH YOUNG MAN

- St Peter notes that they had “given up” our possessions (Lk 18:28) everything (Mk 10:28) to follow Jesus.
 - What will be there for them?
 - Jesus instructs them that **they or anyone** who has “**given up**” their houses, brothers, sisters, fathers, mothers, and even children **for the sake of His name** — will receive 100x more now & the age to come.
 - ... and not only that, but Mark informs us that such a **detached person will have treasure in heaven.** (Mk 10:21). The **Apostles** for instance will help **judge the twelve tribes** of Israel (Mt 19:28).

EVANGELICAL COUNSELS

If you wish to be
PERFECT

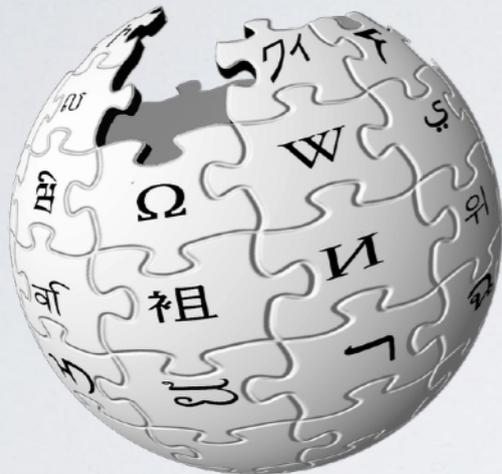


EVANGELICAL COUNSELS

- In this Mt 19, Jesus Christ delivers the evangelical counsels: Chastity, Poverty and Obedience
- In [v. 12] He recommends chastity. — Here He proposes voluntary poverty [v. 21] and immediately adds a third one — obedience: “Follow me.”
 - St. Augustine observes, that the Apostles had bound themselves to the observance of these three counsels, by the very words of St Peter in Mk 10:28.

St Augustine in De civit. Dei. B. xvii. c. 4.

EVANGELICAL COUNSELS



WIKIPEDIA
The Free Encyclopedia

- **WIKIPEDIA** correctly affirms that the evangelical counsels are **Chastity, Poverty and Obedience**, and refers to Jesus of Nazareth having explicitly thought them as to how one becomes “**perfect.**” (*referring to Mt 19:21*)
- WIKIPEDIA then goes on to say: **The Catholic Church interprets this to mean that they are not binding upon all and hence not necessary conditions to attain eternal life (heaven). Rather they are "acts of supererogation" that exceed the minimum stipulated in the Commandments in the Bible.**

EVANGELICAL COUNSELS

- Hopefully the idea of a **PRECEPT** and a **COUNSEL** as articulated by St Ambrose in our study of **INDULGENCES**, has become yet more clear.
 - **FIRST** - Precepts being commands of God, as articulated by Jesus includes the commandments delivered to Moses. Keeping these are required for Eternal Life.
 - **SECOND** - Counsels - those extra callings that allow one to exceed obligations, exercised by one open to more, even as they are understood to be optional - they make one more PERFECT, and build treasure in Heaven.

EVANGELICAL COUNSELS

- **RELIGIOUS ORDERS** - generally **vow** to keep the evangelical counsels:

CHASTITY - generally following the call to be celibate for the sake of the Kingdom (Mt 19:12)

POVERTY - depending on God

OBEDIENCE - to the Rules of the Order and superiors to stay on track in seeking the **Perfection**
Jesus offered to the Rich young man.



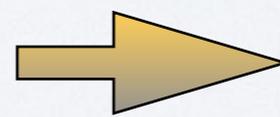
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**CONSECRATED
LIFE**

THIRD PASSION PREDICTION



- Lets READ - Lk 18: 31-34
- First we note that this Prediction is reserved for the Twelve.
- Second we note the detail communicated by Jesus.

THIRD PASSION PREDICTION

- Go up to Jerusalem
- Written by *prophets* will be fulfilled
- handed over to the *Gentiles*
- He will be mocked
- He will be insulted
- He will be spat upon
- He will be scourged
- They will kill Him
- but ... on the Third Day He will rise!

THIRD PASSION PREDICTION

- The apostles simply cannot understand Jesus' words; they have **too human an idea of what the Messiah would be like** and they do not want to accept his being handed over for execution.
- Later on, when they receive the **Holy Spirit**, they will realize very clearly that **“what God foretold by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled” -Acts 3:18**

Saint Luke's Gospel. (2005). (p. 156). Dublin; New York: Four Courts Press; Scepter Publishers.

THIRD PASSION PREDICTION

- **St John Chrysostom** points out that Christ's passion "had been foretold by Isaiah when the prophet said:



- 'I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting' (Is 50:6),
- and the same prophet even foretold the punishment of the Cross with these words: 'He poured out his soul unto death, and was numbered with the transgressors' (Is 53:12).

THIRD PASSION PREDICTION

- *St John Chrysostom* continues and points out that:
 - “**David** had also announced his resurrection when he said in one of his Psalms,
 - ‘**For thou shall not give me up to Sheol, or let thy godly one see the Pit.**’ (Ps 16:10).
 - In fulfillment of this the **Lord adds, ‘And on the third day he will rise.’**” (Hom. on St Matthew, 66).

Saint Luke’s Gospel. (2005). (p. 157). Dublin; New York: Four Courts Press; Scepter Publishers.

THIRD PASSION PREDICTION

- **Cyril of Alexandria** states simply that Jesus foretells his Passion to the Apostles three times ...:
- “... to **convince them** that He foreknew His Passion, and of His own accord came to it, so that others or they might not say, “**How has He fallen into the hands of the enemy, He who promised us salvation?**”
- Jesus relates in order the successive events of the Passion; He shall be delivered unto the Gentiles, and shall be mocked, and scourged, and spitted on, so they will know He lays His life down willingly when His hour comes.”



JERICHO



- **Lowest** City on Earth
- **Oldest** City on Earth
- An ancient **Oasis** in the desert
- Famous still for **Palm tree dates** - the honey of the desert.

Jericho

Samaria

Jordan River

• Apollonia

• Antipatris

Jabbok River

• Joppa

Jericho

• Jerusalem

• Mount Nebo

• Bethlehem

Judea

Dead Sea

• Gaza

• Hebron

Arnon River

• Masada

• Raphia

• Beersheba



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Dead Sea

Arnon River

Jericho is 15.9 miles from Jerusalem as the crow flies

Jericho is 846 feet below sea level, while Jerusalem is 2,474 feet above sea level.

There is a 3,320 foot drop on the descent to Jericho in only 15 miles.

JERICHO



- Jericho is understood to be over 10,000 years old.
- The **tower** pictured was of military use and dates from **8000 BC**. It still has the internal staircase that allowed access to its top.
- As a point of reference the Israelites did not enter Jericho after wandering in the desert until about 1160 BC

SURROUNDING AREA

- **Dead Sea** - 10 miles from Jericho
 - Oldest Bar on Earth
- **Baptismal Site of Jesus** - around 5 miles from Jericho
- **St George Monastery** from 300s (4th Century)
- **Temptation Mountain** - 1 mile from town center
- **The Zacchaeus tree** - center of town
- **Temptation Mountain Restaurant** - fun place

DEAD SEA



DEAD SEA



DEAD SEA



Fr Michael Andrade

DEAD SEA

Deacon Henry Medina



DEAD SEA



DEAD SEA



DEAD SEA



BAPTISMAL SITE OF JESUS



BAPTISMAL SITE OF JESUS





BAPTISMAL SITE OF JESUS

ST GEORGE MONASTERY



ST GEORGE MONASTERY



ST GEORGE MONASTERY



ROAD JERICHO-JERUSALEM



TEMPTATION MOUNTAIN



TEMPTATION MOUNTAIN

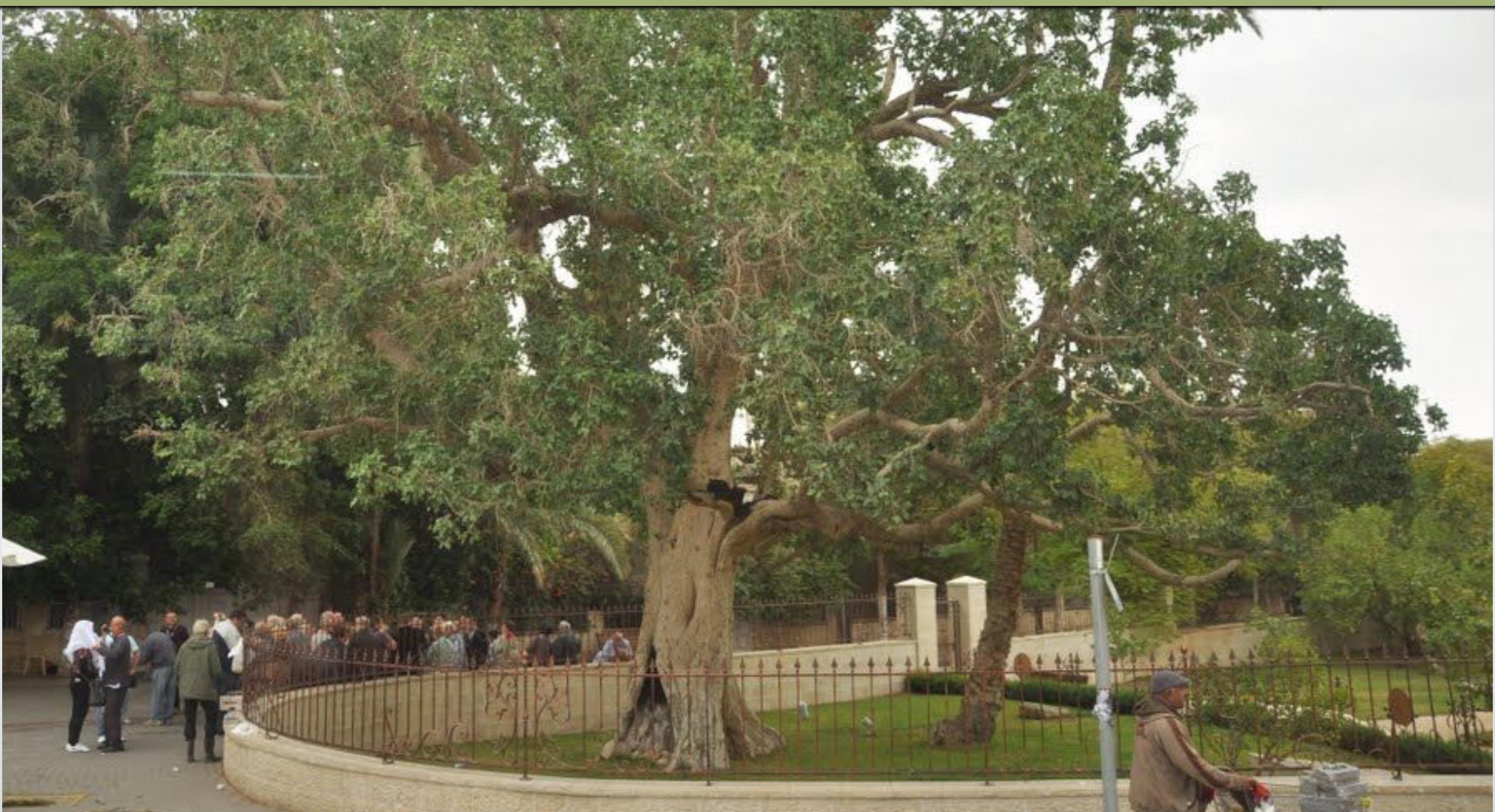


TEMPTATION MOUNTAIN



ZACCHAEUS TREE

Sycamore Fig



RESTAURANT



RESTAURANT



RESTAURANT



JERICHO BLIND BEGGAR

Lk 18: 35-43

Lord, please I want to see

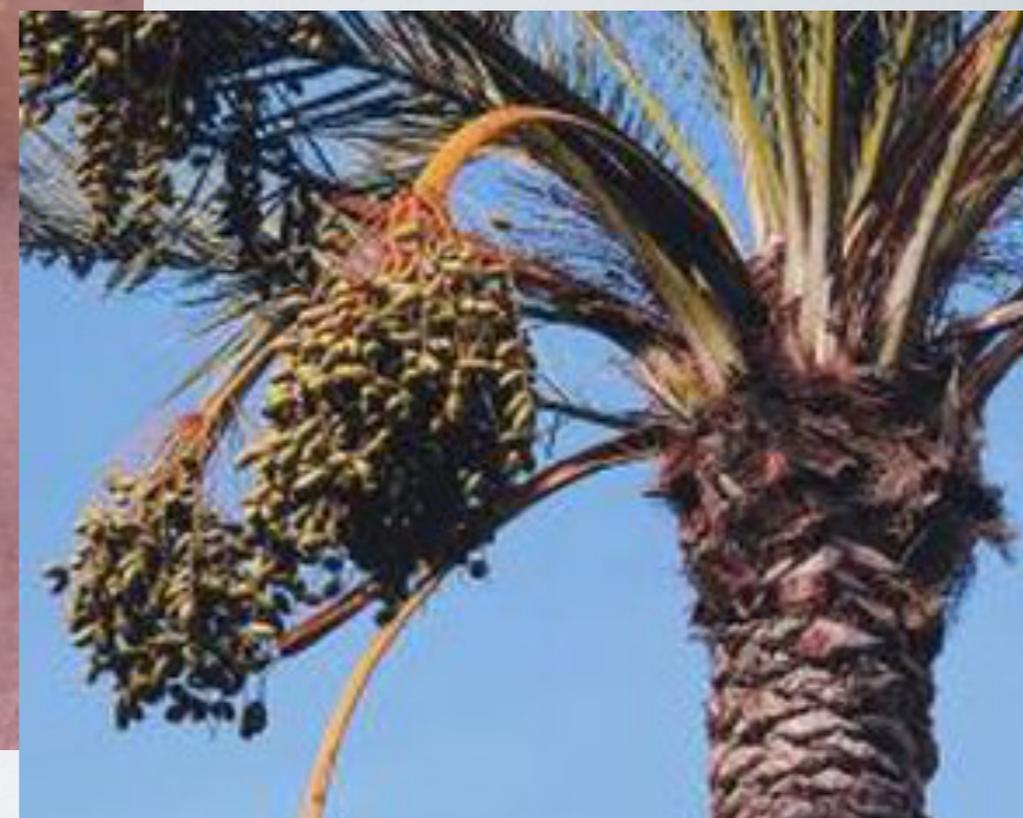


- A blind man in Jericho?
- Eyes of faith cure
- Parallel passages in Mt 20:29 and Mk 10:46.

JERICHO BLIND BEGGAR



- **Jericho** has many Palm trees. Their fruit is dates.
- We have all tasted dates. They are extremely sweet.
- As such, **sugary dates attract flies.**
- **You will notice their presence immediately when entering Jericho,**
 - *though* in the winter and spring, the flies are less plentiful.
- **Even today many residents have eye diseases or are blind due to infestations carried by flies.**



- **Trachoma** is the leading cause of infectious blindness in humans, and an estimated 1.8 million people are visually impaired from this disease worldwide. Trachoma is caused by intracellular bacterium *Chlamydia trachomatis* (Ct). Flies are the usual agents that spread the bacteria.
- Trachoma is endemic in 41 countries across Africa, the Americas, Asia, the **Middle East** and Australia.

A native of Jericho



JERICHO BLIND MAN

- Jesus cured many blind people. Their blindness is meant to be an allegory to the blindness of the times, to God in general, and to Jesus in Particular.

— — “and so it is, that those who are blind are the ones who can see.”

- The blind man gives Jesus the Messianic title of Son of David - and asks the King to meet his need. He shouts it out and persists, and thus manages to get Jesus to hear his call.

JERICHO BLIND MAN

- **St Augustine** reflecting in this passage wrote:
 - *“Timeo Jesum praetereuntem et non redeuntem.”*
I fear Jesus will pass by and not return.
- St Augustine was aware that at this point in the Gospel, **Jesus was going to Jerusalem and would not pass by this way again.**
- This was **the** moment for the blind man. **If he was ever going to go to Jesus —this was the moment.**

JERICHO BLIND MAN



- How might St Augustine's reflection apply to a person today living in Visalia?
 - Has He passed by such a person already and what assurance does one have that He might pass by again?
- We should not neglect God's graces, for we do know if we will have another opportunity again.

JERICHO BLIND MAN

- PRAYER THEME

The blind man has an active faith;



Saint Luke's Gospel. (2005).
(p. 157). Dublin; New York:
Four Courts Press;
Scepter Publishers.

- He shouts out, he persists, despite the people getting in his way. And he manages to get Jesus to hear him and call him.
- God wanted this episode to be recorded in the Gospel, to teach us how we should believe and how we should pray— with conviction, with urgency, with constancy, in spite of the obstacles, with simplicity, until we manage to get Jesus to listen to us.

JERICHO BLIND MAN

- PRAYER THEME

“Lord, Please let me see.”



- Recall from our study of Indulgences, that simple prayers of dependence on God when faced with the trials of life are moments of increased holiness and Reparation for prior sin.

First General Concession - A partial indulgence is granted to the Christian faithful who, while performing their duties and enduring the difficulties of life, raise their minds in humble trust to God and make, at least mentally, some pious invocation.” The Handbook of Indulgences page 27

BARTIMAEUS



- In Mark - we learn the Blind man's name. He is **Bartimaeus** - **son of Timaeus**, as is rendered in Aramaic.
- **Lets read Mk 10: 46-52** so we can contemplate **St John Chrysostom's** homily on the Blind Man's supplication.
(from his treatise on Matthew found in a Markan commentary)

BARTIMAEUS

St John Chrysostom

- “Hearing the commotion the crowd was making, the blind man asks, ‘What is happening?’
 - They told him, ‘It is Jesus of Nazareth.’
- At this his soul was so fired with faith in Christ that he cried out
 - ‘Jesus, Son of David, have mercy on me!’

BARTIMAEUS

- “Don’t you feel the same urge to cry out?
 - You who also are **waiting** at the side of the way, of this highway of life that is so very short?
 - You who need **more light**, you who need **more grace** to make up your mind to seek holiness?

BARTIMAEUS

- - Don't you feel an urgent need to cry out, 'Jesus, Son of David, have mercy on me'?
- What a beautiful aspiration for you to repeat again and again!...
- “ ‘Many rebuked him, telling him to be silent.’ As people have done to you, when you sensed that Jesus was passing your way.

BARTIMAEUS

- - Your heart beat faster and you too began to cry out, prompted by an intimate longing.
- Then your friends, the need to do the done thing, the easy life, your surroundings, all conspired to tell you:
- ‘Keep quiet, don’t cry out. Who are you to be calling Jesus?’
 - Don’t bother Him.’

BARTIMAEUS

- “But poor Bartimaeus would not listen to them. He cried out all the more:
 - ‘Son of David, have mercy on me.’
- Our Lord, who had heard him right from the beginning, let him persevere in his prayer.

BARTIMAEUS

- He does the same with you. **Jesus hears our cries from the very first, but he waits.** He wants us to be **convinced** that we need him. He wants us to **beseech** him, to **persist**, like the blind man waiting by the road from Jericho.
 - **‘Let us imitate Bartimaeus.**
 - - **Even if** God does not immediately give us what we ask, even if many people try to put us off our prayers, **let us still go on praying.’**

BARTIMAEUS

- “ ‘And Jesus stopped, and told them to call him.’
Some of the better people in the crowd turned to the blind man and said,
 - ‘Take heart; rise, he is calling you.’
- - Here you have the Christian vocation!
 - But God does not call only once.

BARTIMAEUS

- Bear in mind that **our Lord is seeking us at every moment:** get up, he tells us, put aside your indolence, your **easy life**, your **petty selfishness**, your **silly little problems**.
- **Get up** from the ground, where you are lying prostrate and shapeless. **Acquire** height, weight and volume, and a **supernatural outlook.**”

Saint Mark's Gospel. (2005). (pp. 110–111). Dublin; New York: Four Courts Press; Scepter Publishers.

