

## WHAT WE FOUND

At the gates we heard the crowd shout the verse Session 8 planted: blessed is the King who comes in the name of the Lord (Luke 19:38, Luke's royal rendering of Ps 118:26), and heard Jesus answer the silencers: if these were silent, the very stones would cry out. Then Luke alone showed us the King in tears over the city: because you did not know the time of your visitation, the Benedictus's own word (1:68) in tragic reverse. Inside the temple we discovered his one-sentence sermon splices Isaiah 56:7 (a house of prayer for all peoples) with Jeremiah 7:11, whose den of robbers carries Jeremiah's whole warning of the house's destruction.

We heard the God of the living argued from the burning bush's present tense, and watched heaven re-price the treasury: the widow's two coins out-gave everyone, because heaven audits by what remains after. And we faced the skeptic's sharpest attack at full strength: this generation (21:32) stands after the cosmic signs, so the challenge is that the whole discourse, even the coming of the Son of Man, sounds bound to the first century. We saw Luke's own answer: the temple prophecy was kept, datably, in AD 70; Jerusalem is trodden down until the times of the Gentiles are fulfilled (21:24); and the final day is left undated, with one standing order: watch at all times, and pray.

## VOICES OF THE CHURCH

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**St. Ambrose of Milan** (*Exposition of Luke, Book IX*)

The Lord weeps over Jerusalem because Jerusalem would not weep for herself, and he weeps still wherever the day of visitation passes a barred gate: what he foresaw in her he forewarns in us.

### VOICES OF THE CHURCH

**St. Bede the Venerable** (*Commentary on Luke, on the widow's coins*)

God measures the hand by the heart and the offering by what it leaves behind. In her two coins are the two loves, of God and of neighbor: whoever offers God his entire living has out-given the wealthy.

### VOICES OF THE CHURCH

**St. Cyril of Alexandria** (*Commentary on Luke, on the discourse*)

The doom of the temple was spoken plainly and history performed it; but of the final day the Master gave watchfulness instead of a calendar, for he would have his servants found working, not calculating.

## LIVE IT THIS WEEK

- Make one widow's-mite gift this week: sized by what remains after, not by what goes in.
- Pray Psalm 118 once through, stopping at verses 22 and 26.
- Before next session, reread Exodus 12:1–14 and Luke 12:35–37, and come hungry. Session 13 is the upper room.

#### SCRIPTURE MEMORY

**Luke 21:33** *Heaven and earth will pass away, but my words will not pass away.* (RSV2CE)

**Before next session:** read Luke 22:1–38, and reread Exodus 12:1–14 and Luke 12:35–37 on the way in.

**Catechism this week:** CCC 557–560, 583–586, 671–675, 992–996, 2612.