

July 14, 2019 Luke 10: 25-37 & Dt. 30: 10-14

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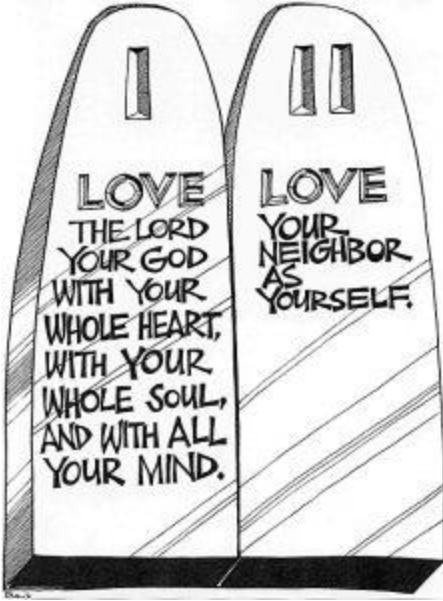
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ENTERING THE SCENE:

The parable is an odd one because its end is, unless we are not attentive, a reversal of the beginning. As the story unfolds, the neighbor seems to be the wounded man on the road. But by the end, the scribe tells us that the neighbor is the one traveling on that road, the Good Samaritan, the one who shows mercy. In a way, Jesus is telling us not to look for a neighbor to love but rather to *be* a neighbor who loves. Pg. 58. The assumption is that if you as a listener were to identify yourself with the injured man by the roadside, you would not refuse help from any quarter, even from a Samaritan. People in desperate situations quickly shed their prejudices and are willing to regard as their neighbor anyone who is willing to offer help. Thus, Jesus forces the lawyer to broaden his definition of “neighbor”

to include persons outside his narrow ethnic and social parameters. Indeed, the compassion that the Samaritan displays towards the Jewish stranger is presented to the lawyer as an example to be imitated: Go and do likewise”. Harrington, Daniel –Keenan, James [Jesus and Virtue Ethics](#) NY. Sheed & Ward Book. 2002. Pg. 80.

Luke 10: 25-37

²⁵ Just then a **lawyer** stood up to test Jesus. “**Teacher,**” he said, “what must I do to **inherit eternal life?**” ²⁶ He said to him, “What is written in the law? **What do you read there?**” ²⁷ He answered, “You shall **love** the Lord your God with all your **heart**, and with all your **soul**, and with all your **strength**, and with all your **mind**; and your **neighbor** as yourself.” ²⁸ And he said to him, “You have given the right answer; do this, and you will live.” ²⁹ But wanting to **justify himself**, he asked Jesus, “And who is my **neighbor?**” ³⁰ Jesus replied, “A man was going down from Jerusalem to Jericho, and **fell into the hands** of **robbers**, who **stripped him**, beat him, and went away, leaving him half dead. ³¹ Now by chance a **priest** was going down that **road**; and when he saw him, he **passed by** on the **other side**. ³² So likewise a **Levite**, when he came to the place and saw him, **passed by** on the **other side**. ³³ But a **Samaritan** while traveling came near him; and when he saw him, he was **moved with pity**. ³⁴ He **went to him** and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and **took care of him**. ³⁵ The next day he took out two denarii, gave them to the innkeeper, and said, ‘**Take care of him**; and when I come back, I will repay you whatever money you spend.’ ³⁶ Which of these three, do you think, was a **neighbor** to the man who **fell into the hands** of the **robbers?**” ³⁷ He said, “The one who **showed him mercy**.” Jesus said to him, “**Go and do likewise.**”

DISCUSSION QUESTION: The issue is not "who is my neighbor?" but "can we recognize that the enemy might be our neighbor and can we accept this disruption of our stereotypes?"

PRAYER: There are Good Samaritans around today, / though not nearly enough. / In cities big and small, / crime can be forecast more accurately than the weather. / Robbery is rife – and bad enough. / But lately a beating, knife or bullet / go with it – an unwarranted bonus / dealt out for sheer perversity. / Too many walk in fear, / and fear begets hate. / And hate more violence still. / These are our neighbors hardest to love. / Their acts poison the very air / and breed distrust among us. / We can survive only in the comfort of your mercy, / and the supplication of the line in your own prayer: / “Deliver us from evil.” / Amen.

Freeman, Sean. The Thomas More Bible Prayer Book, Chicago. Thomas More Press. 1976. Page 115

WORD STUDY AND QUESTIONS FOR REFLECTION:

LAWYER: The experts in the law were people who were educated in interpreting the laws. It was their duty to teach and protect the truth as the law prescribed. This lawyer seems to be asking an honest question. Since Jesus often interpreted the law differently than the official temple explanation, people were often confused.

Have you ever asked a question of someone you considered to be a teacher and received an answer that called into question your traditional belief? If so, how did you deal with the confusion this caused?

TEACHER: This is someone who has learned something and is able to share that information with others. Jesus seems to be able to explain things in such a way that the learned and the simple alike can understand.

How do you recognize a teacher? Who are teachers for you?

INHERIT: We inherit something when someone bequeaths it to us.
Who has bequeathed faith in God as revealed in Jesus to you?

ETERNAL LIFE: Eternal life was a 'new age' idea in Jesus' day.
Are there any 'new age' ideas in your faith life today? If so, what attracted you to them?

WHAT DO YOU READ THERE?: There are many ways to read something, and our personal experience radically affects how we read it.
What determines the way in which you read something? What does this tell others about you?

LOVE: The word love means so many different things to people. Jesus reveals it as something that we value above all else. Love is not blind, but a process of penetrating sight. It knows the heart and helps it toward salvation.
What does the word love mean to you? What goes into deciding what or whom you love? How do you decide what you value above all else?

HEART: People thought the heart was the seat of all emotions, the source of the will, and the very essence of the person. It was the center of thought, courage, and motivation.
What does it mean to love someone/thing with all your heart given this understanding? How do you love God with all your heart?

SOUL: The soul is generally thought of that which is immortal, eternal in a dualistic framework. It is thought that a person is ensouled at birth. The soul is enriched by our experiences, and is not limited by the boundaries of space or time.
How do you imagine your soul? In what ways do you love God with your whole soul? How is this different from how you love God with all your heart?

STRENGTH: Strength is power. Power to move, resist, persuade, enforce, or endure.
Where do you get your strength? How do you tap into the power of God for your strength to move, resist, persuade, enforce, or endure?

MIND / THOUGHTS: We learn, decide, and reflect with our minds. Reflection on our experiences influences our minds, and it is where we assign meaning to experiences. In Dt. 6:5, mind is not included in the commandment Jesus is quoting. Jesus now adds mind to the great commandment.
How will the people who are forbidden to add or change anything in the scriptures respond to this addition? How does adding reflection and free choice affect your ability to decide something?

NEIGHBOR: A neighbor is someone nearby.
What does it mean to love those nearby as you love yourself? Can a stranger be a neighbor?

YOURSELF / OURSELVES: Jesus brings God, self, and other into an oneness never before imagined. He teaches that when we omit any one of this trinity, we fall into error.
Is there any one element of this 'trinity' that you find easier to love than others? More difficult than others? If so, why?

JUSTIFY HIMSELF: Self-justification can often be a source of much difficulty.
What happens when you give someone other than God the power to justify you?

FELL INTO THE HAND OF ROBBERS: A robber overcomes you with surprise and strength. The road to Jericho was a favorite place to ambush travelers.
Were you ever robbed? If so, what do you remember about this experience? Is there any 'roads to Jericho' in your life?

STRIPPED HIM: The victim was deprived of even his garments, just as Jesus would be later on.
Do you think the disciples will make the connection after the Resurrection and then see more deeply into this story?

PRIEST / LEVITE / SAMARITAN: Historically the priest and the Levite would have hated the Samaritan
Who are the 'priests, Levite's and Samaritan's of today?

SAME ROAD / OTHER SIDE: The same road is what we all share if we live in the same space and time.
What prevents us from recognizing our common humanity today?

PASSED BY / WENT TO HIM: These two responses are equally open to each of us.
What makes you pass by? What helps you to go out to the other in need?

TOOK CARE / LOOK AFTER / SHOWED HIM MERCY: Most of Jesus' miracles are prompted by his empathy for another in need or pain.

What does this tell you about God?

GO AND DO LIKEWISE: Jesus challenges the questioner to do the unthinkable.

Does your faith sometimes ask you to do the same thing?

PARALLEL TEXTS: Lk. 10: 25-38 // Mt. 19: 16; 22: 34-9; Mk. 12: 28-31; Lk. 10:28 // Lev. 19:18;Dt. 6:5; Lk. 10:28 // Lev. 18:5; Prov. 19:16;

OTHER TEXTS OF THE WEEK: Dt. 30: 10-14; [Ps. 69:14, 27-37](#); Col. 1: 15-20; Lk. 10: 25-37;

Revised Common Lectionary: Amos 7: 7-17; [Ps. 82](#); Col. 1: 1-14; Lk. 10:25-37;

SUPPORTIVE INFORMATION:

A married deacon who was driving home one day saw a man lying next to a grate on the city sidewalk. People were walking around him. He stopped the car, dialed 911, jumped out, and knelt down next to the prostrate man saying, *"Help is on the way. We'll take care of you. You're going to be okay."* The man looked up and said, *"I'm from the gas company, I'm listening for a leak. But thanks, you really are a good Samaritan."*

CONCEALMENT OF UNINTENTIONAL FAILURE

Sometimes people fail despite their best efforts, but even this must be covered with a deception because one's honor is at stake. The lawyer who asked Jesus about eternal life (Luke 10:25-29) expected to trick Jesus. In the Mediterranean world, every question is viewed as a challenge. It must be answered even if one does not know the correct answer. (Contemporary natives prefer to give tourists erroneous directions rather than admit that they don't know where a place or monument is located. Ignorance is shameful; the appearance of knowing is honorable.)

Jesus resorted to one of his favorite strategies and responded with a counter-question and an insult. "How do you *read*?" Surely an expert in the law can read! And the lawyer fell into Jesus' trap, because he showed that he knew the answer to his question. He correctly cited Leviticus 19:18. His pretense and deception were unmasked; Jesus had publicly shamed him.

But since the lawyer did not intend to fail, he quickly countered with another challenging question whose answer he already indicated that he knew when he cited Leviticus 19:18 about the identity of a true neighbor. This second question therefore was another deception, a lie, a pretense of ignorance, intended to cover his unintended failure to trap Jesus with the first question. Pg. 47.

Pilch, John J. [The Cultural Dictionary of the Bible](#). Collegeville, MN. The Liturgical Press. 1999.

After all this, Jesus's final question does a switch on the original question. Where the lawyer asked, "And who is my neighbor?" Jesus asks who **acted** as neighbor (10:30, 36). The first talks about the receiver of the action; the second about the actor performing the action. In a moral reading of this story this question replaces the impulse to close down the possible recipients of neighborly help by opening it up again, showing how to **be** a neighbor, not how **to find** one. But what the conflict reading reveals is that Jesus is showing that being a neighbor is something involving compassion, good in itself, and that the purity law is interfering with it in certain circumstances. In the parable, being a neighbor is a good thing, and the Samaritan is applauded for that. The listeners understand that the law is getting in the way of doing the good thing, in the way of compassion, and that there is a conflict that may not have been perceived till now. Once again, it is about the law, not the morality of the persons. It is about the law that prevents the moral action from occurring.

The contrast between the priest and Levite, representing Jewish leadership, on the one hand, and the Samaritan, on the other, is still important. But taken in relationship with the law topic at the center of the story, the contrast is between those who keep the law, and are therefore prevented from doing works of compassion, and the one without the law, who is therefore freed to respond to his compassionate impulses. The central issue is the law, and how one reads it. The perspective offered by the sense of the conflict at the heart of the Gospel allows a reading of the story that puts the dilemma of the law at the center. It serves Luke's purpose as a proper way to begin the debates about the law, at the start of traveling the road to Jerusalem. Pg. 147.

Beck, Robert. [Jesus and His Enemies](#). Orbis Books. Maryknoll, NY. 2017.

Jerusalem and Jericho are located 27 km from each other. It was a very long serpentine road starting at Jerusalem, the highest point, 2,500 feet above sea level, and going straight down to Jericho, nearly 800 feet below Sea Level. The lowest place on the face of the earth not covered by water--the deepest city in the world. It was in Jericho that Herod, the wealthy families of the capital, and many priests of the temple had their villas and winter residences. The Jericho Road was a notoriously thief-infested stretch of rocky mountain road, a long, lonely seventeen miles crowded with caves and danger. Since religious pilgrims and businessmen so often traveled the road and because it was so crooked, robbers frequented the road often. In fact, the route was so ripe for pillage that it had been nicknamed "The Bloody Pass". By the time you rounded a bend the bandits were there and you really had no chance to escape.

The conscious mind determines the actions, the unconscious mind determines the reactions; and the reactions are just as important as the actions. Many Christians are Christians in their actions--they don't lie, steal, commit adultery, or get drunk; but they react badly to

what happens to them--they react in anger, bad temper, self-pity, jealousy, and envy... When the depths are held by the Holy Spirit, then the reaction is Christian. - E. Stanley Jones (1884-1973), "Conversion"

The basic recommendation for the good life is not to love your neighbor *as much* as you love yourself, or even in the *same way* as you love yourself. It is to love your neighbor as *actually being yourself*. The fundamental *perception of selfhood* has to change before we can have the moral world we want. Pg. 141.

Bruteau, Beatrice. *The Grand Option: Personal Transformation and a New Creation*. South Bend, IN: Univ. of Notre Dame Press, 2001.

Surely it is possible for God to symbolically approach and address us in reality as a whole or in any aspect of reality, if God chooses to do so. In any event, reciprocating *hesed* to *Abba* requires a spiritual practice in which there is waiting readiness for God who can freely call to us out of the depth of any aspect of reality and, therefore, in the life of our neighbor. And where the grace of this call meets with our free cooperation, it frees our freedom itself from all that enslaves it, making us so free that we can be unrestrictedly there for the One who can approach us categorically in all reality and transcendently in the interior depths of our own spirit. Pg. 96. Peters, Dr. Carmichael. *A Gadamerian Reading of Karl Rahner's Theology of Grace and Freedom*. NY: Catholic Scholars Press, 2000.

One element of the religious genius of Israel was its joining together religious dedication to God and moral obligation. This was not the case in the pagan world, where social obligation was dissociated from cultic observance. Pg. 107.

Collins, Raymond F. *Sexual Ethics and the New Testament*. NY: Crossroads, 2000.

My friend the poet says: Loving God, [loving our neighbor](#), loving all that is created, creates a rhythmic flow that circumnavigates the globe, the solar system, the galaxies, and everything that exists and creates the power of spin. If belief systems, laws, rules, and names that comprise every religion become exclusive in saying this is the only way to love, and only a certain name or figure can save us, we have a block in the flow of light moving out from our hearts. We cannot love All if we cling to a limited belief. Each can be a step toward a larger love, to help us continue to expand and develop this love. If our love for God is the guide for the light flowing from our hearts, then it will become more and more inclusive as we grow and open to its grace."

In considering Christianity we are faced with a more complex situation. This is the result not of any qualitative difference between Judaic and Christian ethics but of a more fluid and dynamic sense of what constitutes community. Christianity began as a sect within first-century Judaism, but it developed into a cosmopolitan, Hellenized religion. The moral teachings of Christianity reflect the tensions, contradictions, and conflicts that characterized that historical process. For example, in Lk. 10: 25-37, Jesus after declaring "Love thy neighbor" a central moral requirement, is asked "and who is my neighbor?" This question is significant not only because it seeks to establish the boundaries of the moral community but because it expresses confusion about those boundaries. This moral confusion is characteristic of large, complex, and increasingly anonymous societies and would be inconceivable in most tribal societies. Jesus replies with the story of the Good Samaritan in which the hero is a member of reviled out group who stops to aid a stranger in need, while two characters who would have been expected to be moral role models (a priest and a Levite) ignore the suffering of a fellow Jew. The parable indicates that a tribal morality is no longer adequate; the boundaries of the group are being recalibrated. Teehan, John. *The Evolutionary Basis of Religious Ethics*. Zygon. 9/06. Pg. 761.

When Jesus told the parable of the Good Samaritan Lk. 10: 29-37 the characters who "passed by on the other side" and did nothing came out looking immoral. Only the Samaritan who identified a problem in this case a problem of injustice and human suffering took creative action. At that time no "Good Samaritan" hospitals existed, so he created his own form of therapy, paying an innkeeper to provide care for the convalescent. Wolfhart Pannenberg calls this an act of "the creative imagination of love" (1981,65). Through this creative action of love, the Samaritan became the hero of this story, and for centuries since hospitals have been named in his honor. Decisive for my point here is that the Samaritan, knowingly or spontaneously, acted creatively in such way as to anticipate the divine vision of a new Jerusalem in which there will be no more crying or pain. Technology as a rapidly moving frontier of growth has gained its present momentum from previous generations of creative human beings, and it provides our generation with the resources for further creative acts of love. When today's prophets speak of the limits and risks of technological reason, we dare not interpret this as justification for passing by on the other side. We dare not abandon science and technology to the secular sector. We need to recognize that transformation through technology is inherently human, and, further, that people of faith need to employ such technology as means toward a divinely envisioned end, a new creation in which crying and pain, among other things, will be no more. Peters, Ted. *Thechno-Secularism, Religion, and the Created Co-Creator*. Zygon. 12/05. Pg. 360.



SAMARITANS: The inhabitants of Samaria were a mixed race, descended from intermarriage of Israelites and Assyrian colonists. The enmity between the Jews and the Samaritans was so great that travelers between Galilee and Judea often had to cross the Jordan into Perea for safety. In various uprisings this race was almost exterminated, and only a small remnant survives today. In religion the Samaritans acknowledged the Pentateuch, Joshua and Judges, but not the additional revelation or Jewish traditional doctrine. They looked for the Messiah who would teach all truth (Jn. 4:25f). In practice they worshiped the same God as the Jews, and in such matters as Sabbaths and feasts, circumcision and worship, they did not dissent. But though vying with the Jews in the strict observance of Mosaic regulation, they disowned the Jerusalem temple and priesthood. The rival sanctuary of "Gerizim they revered as

their holy place (Jn. 4:20). Our Lord passed through their country more than once, and preached and worked miracles among the people. He also spoke well of them (Lk. 10: 30-37), defended them (Lk. 9: 51-66), and commanded that the gospel be preached to them. This was done with success, and a Christian community was early formed among the Samaritans (Acts 8: 4-17; (:31; 15:3).

The parable is an odd one because its end is, unless we are not attentive, a reversal of the beginning. As the story unfolds, the neighbor seems to be the wounded man on the road. But by the end, the scribe tells us that the neighbor is the one traveling on that road, the Good Samaritan, the one who shows mercy. In a way, Jesus is telling us not to look for a neighbor to love but rather to *be* a neighbor who loves. Pg. 58. The assumption is that if you as a listener were to identify yourself with the injured man by the roadside, you would not refuse help from any quarter, even from a Samaritan. People in desperate situations quickly shed their prejudices and are willing to regard as their neighbor anyone who is willing to offer help. Thus, Jesus forces the lawyer to broaden his definition of “neighbor” to include persons outside his narrow ethnic and social parameters. Indeed, the compassion that the Samaritan displays towards the Jewish stranger is presented to the lawyer as an example to be imitated: Go and do likewise”. Pg. 80.

Harrington, Daniel –Keenan, James *Jesus and Virtue Ethics*. NY. Sheed & Ward Book. 2002.

Lk. 10.25–28: Lawyer’s challenge (Mt 22.34–40; Mk 12.28–34; cf. Lk 18.9–14). 25: Lawyer, expert in Torah and a negative foil for Luke (see 7.30; 11.45–46,52; 14.3). Test, in the role of Satan, see 4.2; cf. 11.16. Inherit eternal life, eternal life was part of Israel’s covenant (see m. Sanh. 10.1). 26: Law, Torah (2.22–24,27,39; 5.17; 16.16–17; 24.44). 27: Deut 6.5 (cf. Josh 22.5); Lev 19.18 (R. Akiva, Sifre on Lev 19.18, calls this the “greatest principle in the Law”). On combining the two commandments, T. Dan 5.3; T. Iss. 5.2.

10.29–37: Parable of the good Samaritan. See “Parable of the Good Samaritan,” p. 123. 29: Justify himself, present himself in the right. 30: Jerusalem to Jericho, 17–18 miles, with a steep drop-off. Robbers, thieves, not freedom fighters (see 19.46; 22.52; Jn 10.8; 18.40; 2 Cor 11.26). 31: Priest (Heb “kohen”), such as Zechariah (see 1.5). Going down, not up to Jerusalem, where purity may have been an issue. 32: Levite, Temple functionary. 33: Samaritan, 9.52n. Pity, translated “compassion” in 7.33; 15.20. 34: Oil, see Isa 1.6. Wine, an antiseptic. 35: Two denarii, providing the cost of lodging. The full imagery evokes 2 Chr 28.8. Pg. 124.

[The Jewish Annotated New Testament](#)

Parable of the good Samaritan (Lk 10.25–37) The account opens with a “lawyer” (nomikos) “testing” Jesus and thus depicting the lawyer not as a neutral questioner, but as another of Jesus’ opponents. The term “test [or trial],” also translated “tempt,” appears in 11.4: “Do not bring us to the test.” Further, by testing Jesus, the lawyer takes Satan’s role (4.12). His question is also misguided. “Eternal life” is not a commodity gained by a limited action; it is a gift freely given. Jesus responds with a question of his own: “What is written in the law?” The lawyer responds by combining verses of the Torah known to all Jews of his time. Deuteronomy 6.5, on love of God, is still recited in Judaism’s daily liturgy. Leviticus 19.18, on love of neighbor, is, according to R. Akiva, Torah’s greatest teaching (Sifra Kedoshim [ch 4] on Lev 19.18). Deuteronomy 6 and Lev 19 had already been combined in Jewish thought (T. Iss. 5.2; T. Dan 5.3), and the same combination appears in different contexts in Mt 22.37 and Mk 12.29–31. For Judaism, everyone must be treated as a neighbor. It is necessary to read Lev 19.18 in the context of the statement further in the same chapter. For Lev 19.33–34, the neighbor whom one is to love is the ger, the “stranger” whom “you shall love . . . as yourself.” The LXX translates ger as prosēlytos, “one who has come,” i.e., “stranger,” but also “proselyte”; viewing the “stranger” as a “proselyte” is a tradition also found in rabbinic literature. In Lev 25.47 the ger is also the toshav, the “sojourner,” the resident alien (the LXX reads respectively proselytos, stranger, proselyte, and paroikos, which can mean “neighbor” but also “alien”). More striking, in Hebrew the words “neighbor” (re’a, “one who dwells nearby, fellow-citizen,” as in Lev 19.18) and “enemy/evil [one]” (ra’, as in 1 Sam 30.22, ’ish-ra’, “evil person”) share the same consonants (resh and ayin); they differ only in the vowels, which are not included in the text. When Jesus asks the lawyer, “What do you read there?” he is asking, “Are you able to see, in Torah’s words, the command to love both neighbor (narrowly defined) and those you would see as enemies?” (See “The Concept of Neighbor,” p. 540.) Regarding the robbers, some commentators depict them as Jewish Robin Hoods displaced from their land by over-taxation and urbanization, and who protest their socio-economic disenfranchisement by taking from the rich and giving to the poor. The text does not suggest this, and the word for “robber,” lēstēs (compare rabbinic Hebrew listim), connotes violent criminal. Nor, contrary to one popular view, do the priest and the Levite bypass the injured man because of ritual purity concerns. Numbers 19.10b–13 prescribes ritual ablutions after contacting a corpse, but this law does not prohibit saving a life or burying a corpse. Tobit (1.16–20) and Josephus (Ag. Ap. 2.30.211) demonstrate the strong Jewish concern for the respectful treatment of the dead. While Lev 21 forbids priests, but not Levites, from touching corpses, m. Naz. 7.1, insists even “A high priest or a Nazirite [a person under utmost purity] . . . may contract uncleanness because of a neglected corpse” (see also b. Naz. 43b; y. Naz. 56a). Levites are not forbidden from contact with corpses, and **the priest is not going up to Jerusalem, where his impurity would have prevented him from participating in the Temple service, but “down from” (Gk katabainō; 10.31) the city.** To import questions of purity into the parable is to misread it. **Priest and Levite indicate not an interest in purity but a point about community.** Jews generally then, and now, fit into one of three groups: priests (kohanim) descended from Aaron; Levites (levi’im) descended from other children of Levi, and Israelites, descended from children of Jacob other than Levi. The citation of the first two anticipates the mention of the third. The parable shocks by making the third person not the expected Israelite but the unexpected Samaritan, the enemy of the Jews. It thus evokes 2 Chr 28.8–15, wherein enemy Samaritans care for Jewish victims, even as it reframes the lawyer’s question. The issue is not “who is my neighbor?” but “can we recognize that the enemy might be our neighbor and can we accept this disruption of our stereotypes? Pg. 123. [The Jewish Annotated New Testament](#)

The universality of the love principle should embrace any human culture and all of its positive values, in spite of the threats that may attend a unification of cultures. The eschatological concept of the kingdom of God and related biblical images point to what I call God's home, which is finally a home that is unified on the basis of free interpersonal connection. Pierre Teilhard de Chardin grandly imagined the last evolutionary moment of the "human phenomenon" as the "socialization of the noosphere." This consists in the formation of a kind of superorganism in which cellular individuality and specialization will not at all be lost but deeply enriched (Teilhard 1955, 289-92). Doncel, Manuel G. S. J. *The Kenosis of the Creator and of the Created Co-Creator*. Zygon. 12/04. Pg. 797.

In a "Letter from Rabbi Gamaliel Ben Gamaliel" written sometime around the time of Jesus we find: "And I have heard it said more than once that the only good Samaritan is a dead Samaritan, though I do not know who authored this intemperate remark." Pg 84. Bruteau, Beatrice. *Jesus Through Jewish Eyes*. Maryknoll, NY. Orbis Books. 2001.

When you try to select any one thing out, you find it is hitched to everything else in the universe. -John Muir

There are Good Samaritans around today, / though not nearly enough. / In cities big and small, / crime can be forecast more accurately than the weather. / Robbery is rife – and bad enough. / But lately a beating, knife or bullet / go with it – an unwarranted bonus / dealt out for sheer perversity. / Too many walk in fear, / and fear begets hate. / And hate more violence still. / These are our neighbors hardest to love. / Their acts poison the very air / and breed distrust among us. / We can survive only in the comfort of your mercy, / and the supplication of the line in your own prayer: / "Deliver us from evil." / Amen. Page 115
Freeman, Sean. *The Thomas More Bible Prayer Book*. Chicago. Thomas More Press. 1976.

SUGGESTED READINGS:

Links to all the books mentioned in this guide are on The Ark web site: www.theark1.com

Beck, Robert. *Sunday Homilies: Cycle C 2012*. Pgs. 136-139.

Beck, Robert. *Sunday Homilies: Cycle B 2010*. Pgs.105-108.

Shea, John. *The Hour of the Unexpected*. Allen, TX. Argus Communications. 1977.

A PRAYER FOR THE SECRET SOLIDARITY OF THE HUMAN RACE. Pg. 44.

Bausch, William J. *Storytelling*. Mystic, CT. Twenty-Third Pub. 1984. **TWO BROTHERS**. Pgs. 68-9.

Mitchell, Stephen. *The Enlightened Heart*. NY. Harper & Row. 1989. **LOVE**. Pg. 65.

Freeman, Sean. *Parables, Psalms, Prayers*. Chicago. Thomas More Press. 1985. **SEE HOW THE RIGHTEOUS SUFFER**. Pgs. 55-7