

CARITAS FELLOWSHIP

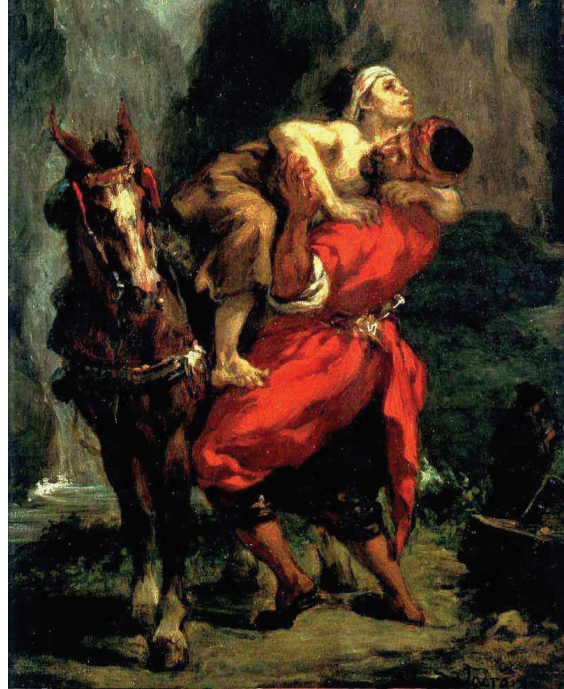
Parables #6: *The Good Samaritan*

5 November 2009

LUKE 10.25-37

And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" 26 He said to him, "What is written in the Law? How do you read it?" 27 And 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 answered correctly; do this, and you will live."

29 But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" 30 Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, 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, as he journeyed, came to where he was, and when he saw him, he had compassion. 34 He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. 35 And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.' 36 Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?" 37 He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."



NUMBERS 19.11-13

"Whoever touches the dead body of any person shall be unclean seven days. 12 He shall cleanse himself with the water on the third day and on the seventh day, and so be clean. But if he does not cleanse himself on the third day and on the seventh day, he will not become clean. 13 Whoever touches a dead person, the body of anyone who has died, and does not cleanse himself, defiles the tabernacle of the Lord, and that person shall be cut off from Israel; because the water for impurity was not thrown on him, he shall be unclean. His uncleanness is still on him."

LEVITICUS 21.1-4

And the Lord said to Moses, "Speak to the priests, the sons of Aaron, and say to them: No one shall make himself unclean for the dead among his people, 2 except for his closest relatives, his mother, his father, his son, his daughter, his brother, 3 or his virgin sister (who is near to him because she has had no husband; for her he may make himself unclean). 4 He shall not make himself unclean as a husband among his people and so profane himself."

DEUTERONOMY 6.4,5

Hear, O Israel: The Lord our God, the Lord is one. 5 You shall love the Lord your God with all your heart and with all your soul and with all your might.

LEVITICUS 19.33,34

When a stranger sojourns with you in your land, you shall not do him wrong. 34 You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God.

MICAH 6.6-8

With what shall I come before the Lord,
and bow myself before God on high?

Shall I come before him with burnt offerings,
with calves a year old?
7 Will the Lord be pleased with thousands of rams,
with ten thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?"
8 He has told you, O man, what is good;
and what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

MATTHEW 23.23

Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.

LUKE 6.6-11

On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered. 7 And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him. 8 But he knew their thoughts, and he said to the man with the withered hand, "Come and stand here." And he rose and stood there. 9 And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?" 10 And after looking around at them all he said to him, "Stretch out your hand." And he did so, and his hand was restored. 11 But they were filled with fury and discussed with one another what they might do to Jesus.

FRANZ LEENHARDT

One cannot define one's neighbor; one can only be a neighbor.

T.W. MANSON

Love does not begin by defining its objects; it discovers them... While mere neighborhood does not create love, love creates neighborliness.

SOREN KIERKEGAARD

To love one's neighbor means, while remaining within the earthly distinctions allotted to one, essentially to will to exist equally for every human being without exception.

KLYNE SNODGRASS

Does a sense of neighbor rooted in the two love commands—love of God and love of neighbor—define one's being? Such an identity excludes the possibility of asking about the boundaries of neighbor. Boundaries are an important means by which we establish our identities, but an identity growing out of Jesus' sense of neighbor obliterates boundaries that close off compassion or that permit racism and attitudes of superiority...

Our fear of earning salvation has led to the idea that Christianity is a religion concerned only with what one believes/thinks, , not what one is, but this is a shallow understanding of belief... The fear of works righteousness is far too exaggerated in most churches. Would that there were an equal fear of being found inactive! ...We have torn thinking from being and being from doing, but what we are cannot be torn from what we do. What counts as life with God—and gives hope of our future life with God—is a relation of love with God that gives us our identity and reflects that love to others...

This parable may not tell us how to love our neighbor as ourselves, but it creates a reality that challenges our passivity and self-interest. Loving the neighbor as oneself is difficult, but no alternative is allowed for followers of Jesus.

WENDELL BERRY

It may be that the only possibly effective defense against the ultimate weapon is no weapon at all. It may be that the



presence of nuclear weapons in the world serves notice that the command to love one another is an absolute practical necessity, such as we never dreamed it to be before, and that our choice is not to win or lose, but to love our enemies or die.

ST. AUGUSTINE OF HIPPO

Robbers left you half-dead on the road, but you have been found lying there by the passing and kindly Samaritan. Wine and oil have been poured on you. You have received the sacrament of the only-begotten son. You have been lifted onto his mule. You have believed that Christ became flesh. You have been brought to the inn, and you are being cured in the church.

That is why I am here and why I am speaking. This is what I too, what all of us are doing. We are performing the duties of the innkeeper. He was told, "If you spend any more, I will pay you when I return." If only we spent at least as much as we have received!

