

Annunciation Parish - Scripture Study 2/9/21

—Greeting and Opening Prayer

Any thoughts or questions from scripture passages you have read?

- Other faith questions?

READINGS:

Lv 13:1-2, 44-46

Ps 32:1-2, 5, 11 (I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation)

1 Cor 10:31—11:1

Mk 1:40-45

GOSPEL:

- Leper comes to Jesus - seeks him out - notice he approaches humbly - what else about how he asks?
 - Do we approach Jesus as directly and humbly? Do we leave it in Jesus' hands to decide?
- The healing is immediate. Jesus does two things:
 - Tells him not to tell anyone. We've talked about thins before. The end of the passage gives a reason why Jesus says this.
 - Sends him to the priests to preform the proper healing procedures. WHY? In what way was it a sign for them? Could it be a sign for us of something else?
- The man does not keep it to himself and Jesus is swamped by people.
- How do you think it went with the priests?

FIRST READING:

- Specifies exactly who to bring the spot of leprosy to - not just any priest - specific class of priest.
- That individual declares them unclean.
- The law specifies the separation and how ostracized from the community that is mandated.
- Later in the book is the procedure to be declared clean - which requires the intervention of the priest.
 - Notice that the healing does not come *from* the priest, the healing is presumably spontaneous (or even through the will of God as was the leprosy of Merriam in the desert)
 - But the priest is involved - and the person is not recognized as clean without their intervention.
 - How can you connect this to the sacrament of Reconciliation?
 - Like the Aaronic priest (a class of priests) the Bishop is the one who makes declaration of sin - and priests can only absolve when given that specific faculty by the Bishop.
- God has always involves the church for the purposes of cleansing (and forgiveness). Sacrament and offering sacrifice. God is the healer, but the Church must preform actions through priests.

SECOND READING:

- Do everything for the glory of God. Do we do *everything* for the glory of God?
 - Even simple and non-religious things, can add up to glorify God (or us, if we do it that way)
- Paul does not seek his own benefit, but rathe is willing to do things to please others with the goal of helping them to salvation. Imitate him in imitating Christ. What do you think of that?

—Closing Prayer

GOSPEL:

- * [1:40] A leper: for the various forms of skin disease, see Lv 13:1–50 and the note on Lv 13:2–4. There are only two instances in the Old Testament in which God is shown to have cured a leper (Nm 12:10–15; 2 Kgs 5:1–14). The law of Moses provided for the ritual purification of a leper. In curing the leper, Jesus assumes that the priests will reinstate the cured man into the religious community. See also note on Lk 5:14.
 - * [LUKE 5:14] Show yourself to the priest...what Moses prescribed: this is a reference to Lv 14:2–9 that gives detailed instructions for the purification of one who had been a victim of leprosy and thereby excluded from contact with others (see Lv 13:45–46, 49; Nm 5:2–3). That will be proof for them: see note on Mt 8:4.
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FIRST:

- * [13:1–14:57] These chapters deal with scaly or fungal infections (Hebrew *šāra‘at*). The older translation “leprosy” is misleading because *šāra‘at* refers to not just one but several chronic and enduring skin diseases in human beings. The disease known as “leprosy” (Hansen’s disease) is probably not included among the conditions described in the chapter. Also the term *šāra‘at* refers to fungal growths in fabrics and on the walls of houses. The reason why these conditions, and not other diseases, were considered unclean may be that they were quite visible, associated with death (cf. Nm 12:9–12), and traditionally connected with punishment by the deity (Lv 14:34; Dt 28:27, 35; 2 Sm 3:29; 2 Kgs 5:26–27; 2 Chr 26:16–21).
 - * * [13:45–46] The symbolic association with death is found in the mourning activities in which those diagnosed with these afflictions engage: rending clothes, disheveling the hair, and covering the mouth. They are also excluded from the camp. Cf. examples of exclusion in Nm 5:1–4; 12:14–15; 2 Kgs 7:3–10; 15:5; 2 Chr 26:21. Persons with scaly infections must have been able to pollute others in the priestly system, though this is not stated. Hence, they must cry out “Unclean, unclean!” to warn others of their presence.
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SECOND:

- * [10:32–11:1] In summary, the general rule of mutually responsible use of their Christian freedom is enjoined first negatively (1 Cor 10:32), then positively, as exemplified in Paul (1 Cor 10:33), and finally grounded in Christ, the pattern for Paul’s behavior and theirs (1 Cor 11:1; cf. Rom 15:1–3).