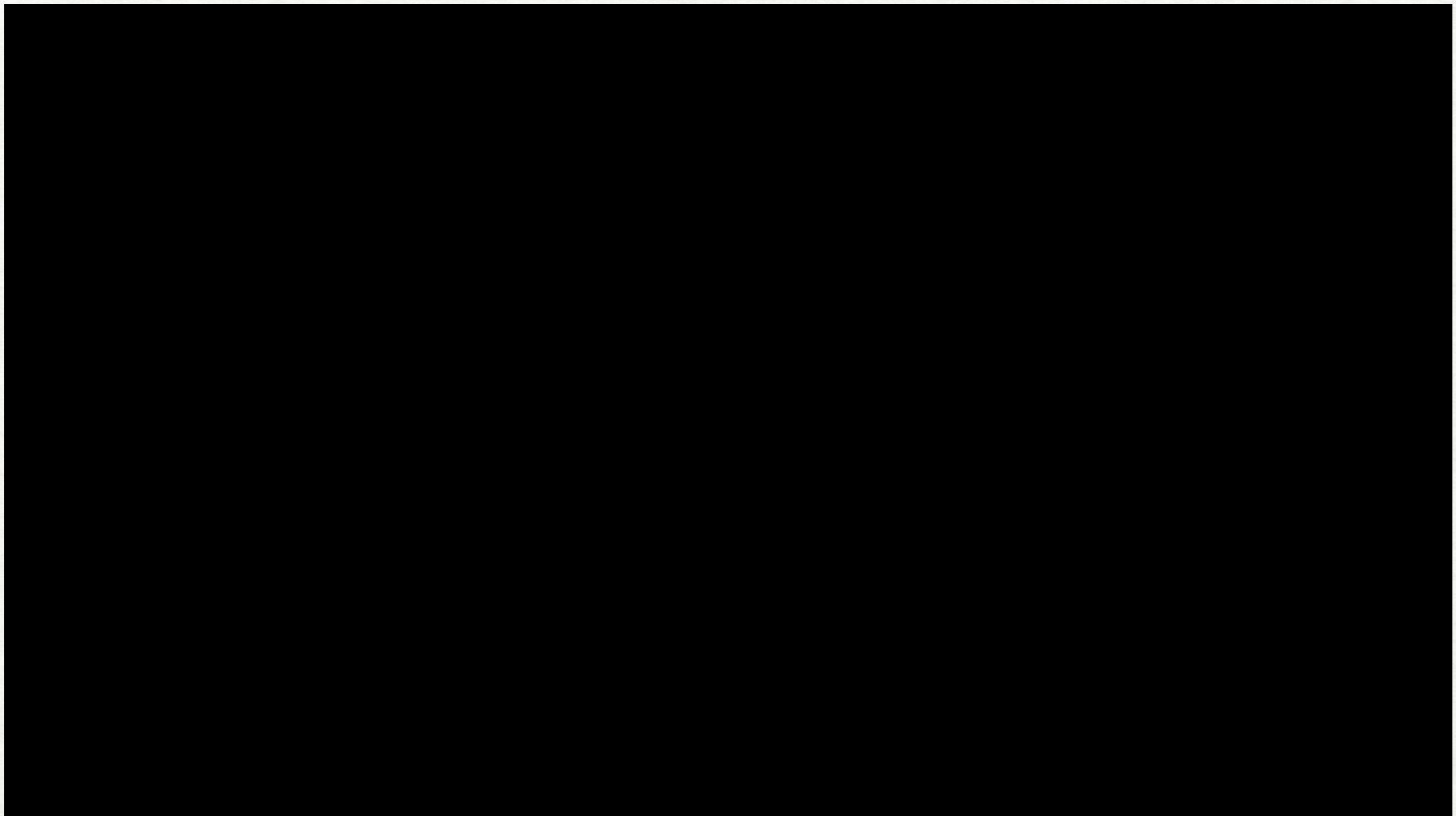




**RECORDING  
THIS SESSION**

# St. Agnes - Feast Day January 21



St. Agnes HD | Catholic Online  
[https://www.youtube.com/watch?v=EVVQ5\\_RUQHM](https://www.youtube.com/watch?v=EVVQ5_RUQHM)

# Collect

Almighty ever-living God,  
who choose what is weak in the world to  
confound the strong,  
mercifully grant,  
that we, who celebrate the heavenly  
birthday of your Martyr Saint Agnes,  
may follow her constancy in the faith.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity  
of the Holy Spirit,  
God, for ever and ever.



*Saint Agnes*  
by Domenichino (c. 1620)

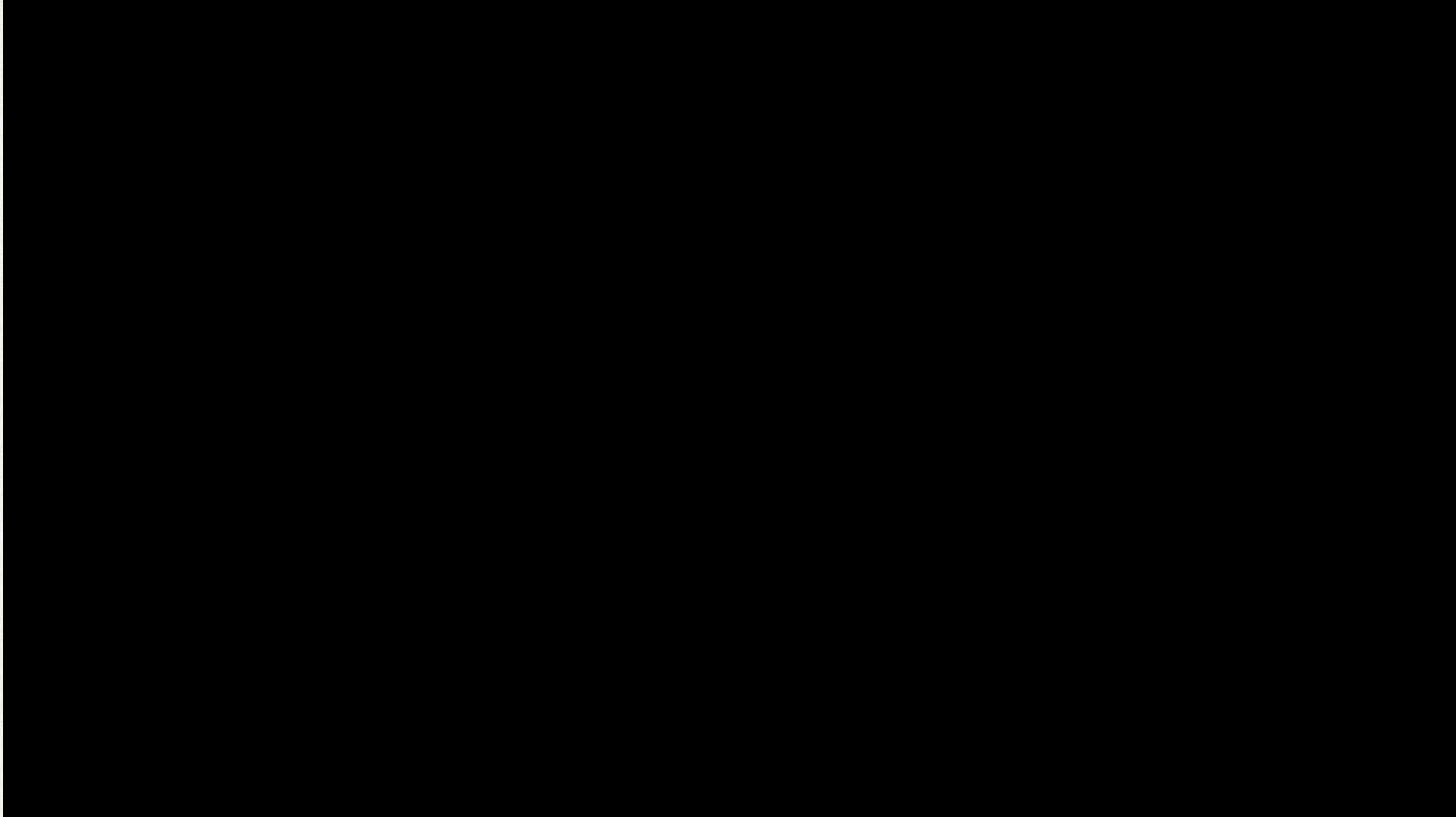
# Feast Day - January 21

- b. 291 AD, Rome
- d. 304 (age 12-13), Rome

**Patronage:** Girls; chastity and virgins; victims of sexual abuse; betrothed couples; gardeners; Girl Guides; the Diocese of Rockville Centre, New York, and more...



***Saint Agnes***  
by Domenichino (c. 1620)



Posted 1/9/2026

# Is the Catholic Church... Growing? | Fr. Casey

<https://www.youtube.com/watch?v=vEsMlty-4Zs>

7:09  
Messages

**Photo**

sachinettiyil

Follow: @sachinettiyil

**THIS YEAR, A TOTAL OF NEARLY 3,000 PEOPLE ENTERED THE CATHOLIC CHURCH IN THE ARCHDIOCESE OF ATLANTA DURING THE EASTER VIGIL, WHICH IS 17 PERCENT MORE THAN LAST YEAR'S NUMBER.**



8,601 176 50

Liked by asacredfaith and others

sachinettiyil This year, a total of nearly 3,000 people entered the Catholic Church in the Archdiocese of Atlanta during the Easter Vigil, which is 17 percent more than last year's number.

December 10, 2025

St. Patrick's Cathedral, New York City / Adobe Stock

Felix Miller on November 17, 2025

## New York City Mass attendance, OCIA numbers spike

Share f X in

Catholic churches in New York City have seen a spike this year in both Mass attendance and the number of people — especially young people — in the Order of Christian Initiation of Adults (OCIA), several priests in the city have said, according to a Nov. 16 report from the *New York Post*.

"We're out of space and exploring adding more masses," Father Daniel Ray, pastor of the Basilica of St. Patrick's Old Cathedral, told the outlet.

Advertise [catholicvote.org](http://catholicvote.org) Below

7:08 Google

AI Mode All Images News Shopping Video

These are results for **univ of notre dame with 200 in ocia**

Search instead for **univ if notre dame with 200 in ocia**

AI Overview

The number of participants in the University of Notre Dame's **Order of Christian Initiation of Adults (OCIA)** program was **76** for the 2025-2026 academic year, which was the largest group the university had seen in over 30 years. The search results did not indicate a participation number of 200 at Notre Dame.

For the 2025-2026 academic year, the 76 participants were broken down into the following groups:

- **42 catechumens** (unbaptized individuals preparing to become Catholic)
- **11 candidates** for full communion
- **23 Catholic candidates** for sacramental initiation (e.g., Confirmation and Holy Eucharist)

univ if notre dame with 200 in ocia

The program at Notre Dame has experienced

7:07

Google

AI Mode All Images News Shopping Video

univ texas 400 ocia

AI Overview

The number of **over 400 students** participating in the **Order of Christian Initiation for Adults (OCIA)** program is at **Texas A&M University**, not the University of Texas.

The large enrollment in the OCIA program at Texas A&M's St. Mary's Catholic Center has been widely reported in late 2025 as a sign of a spiritual "revival" among young people in the United States. The program guides individuals interested in becoming Catholic and has seen its largest class ever, with nearly 400 students involved.

'Golden Age of Ministry': College...

Nov 19, 2025 — Other Newman Centers in college...

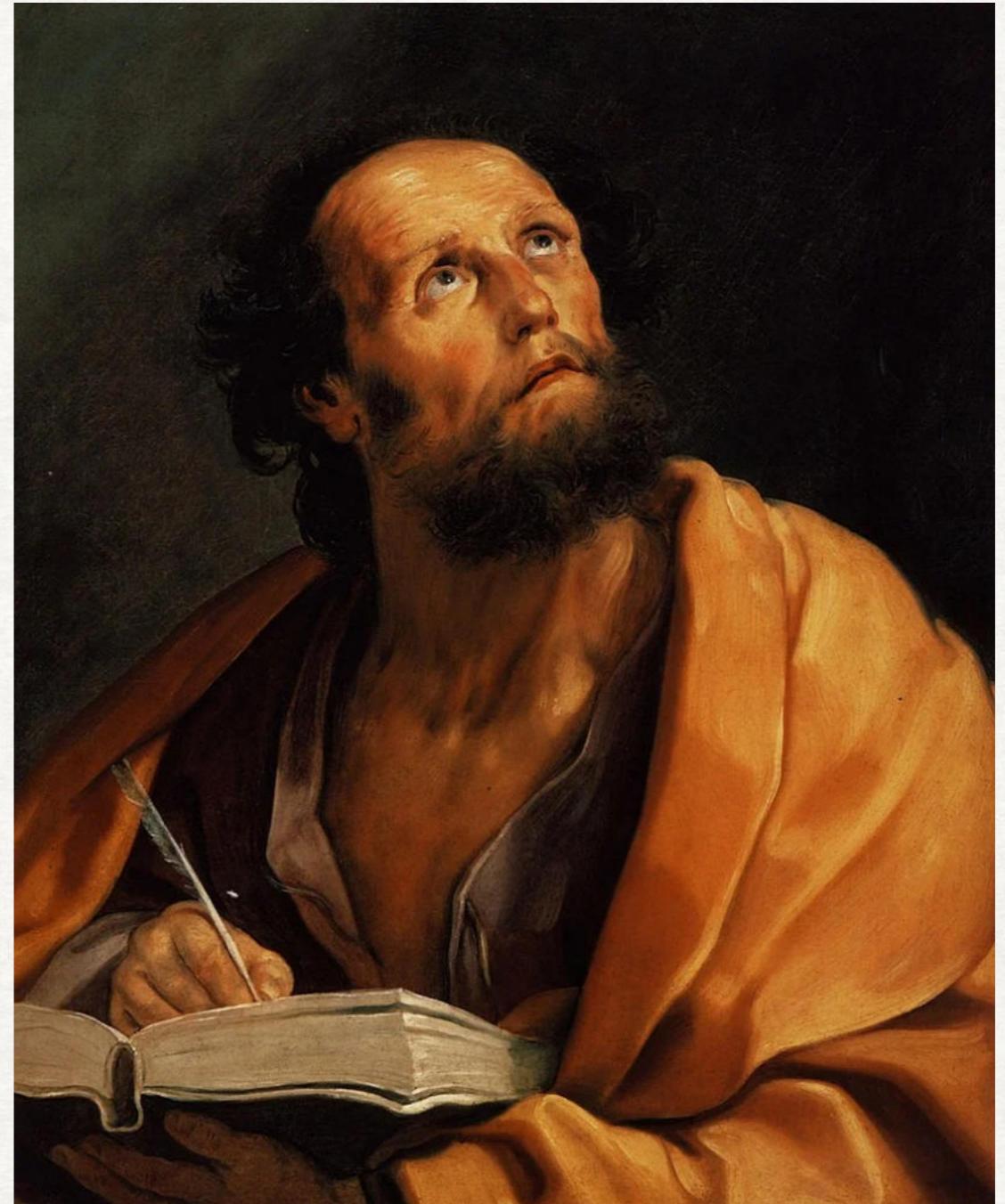
National Catholic Reg... 2:45

univ texas 400 oc



# The Gospel *According to* Luke

@ 85 CE



*Saint Luke*  
Guido Reni, 1621

# Who is Luke?

- NOT an apostle;
- Author of the Gospel of Luke = Evangelist
- Author of the Acts of the Apostles
- wrote **for his Gentile audience:**
  - ‘WE are included in this salvation’
- “had a cultivated literary background and wrote in good idiomatic Greek”

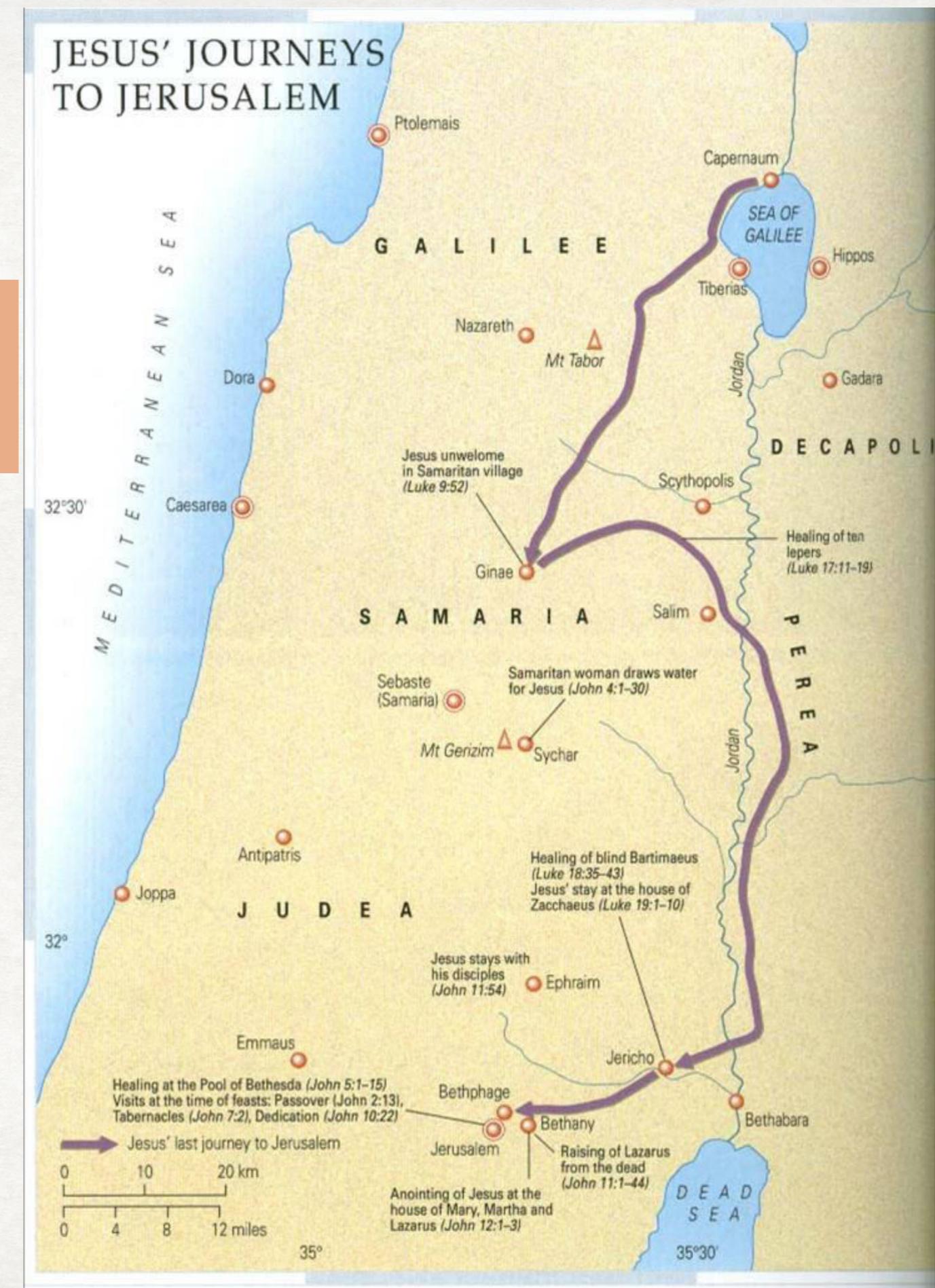
- Luke 6:14 Simon, whom he named Peter,
- and his brother Andrew,
- James, **John,**
- Philip,
- Bartholomew,
- 15 **Matthew,**
- Thomas,
- James the son of Alphaeus,
- Simon who was called a Zealot,
- 16 and Judas the son of James,
- and Judas Iscariot, who became a traitor.

## V. THE JOURNEY TO JERUSALEM: LUKE'S TRAVEL NARRATIVE

### LUKE'S TRAVEL DISCOURSE

9:51 When the days for his being taken up were fulfilled, he **resolutely determined** to journey to Jerusalem, ...

→ Passover

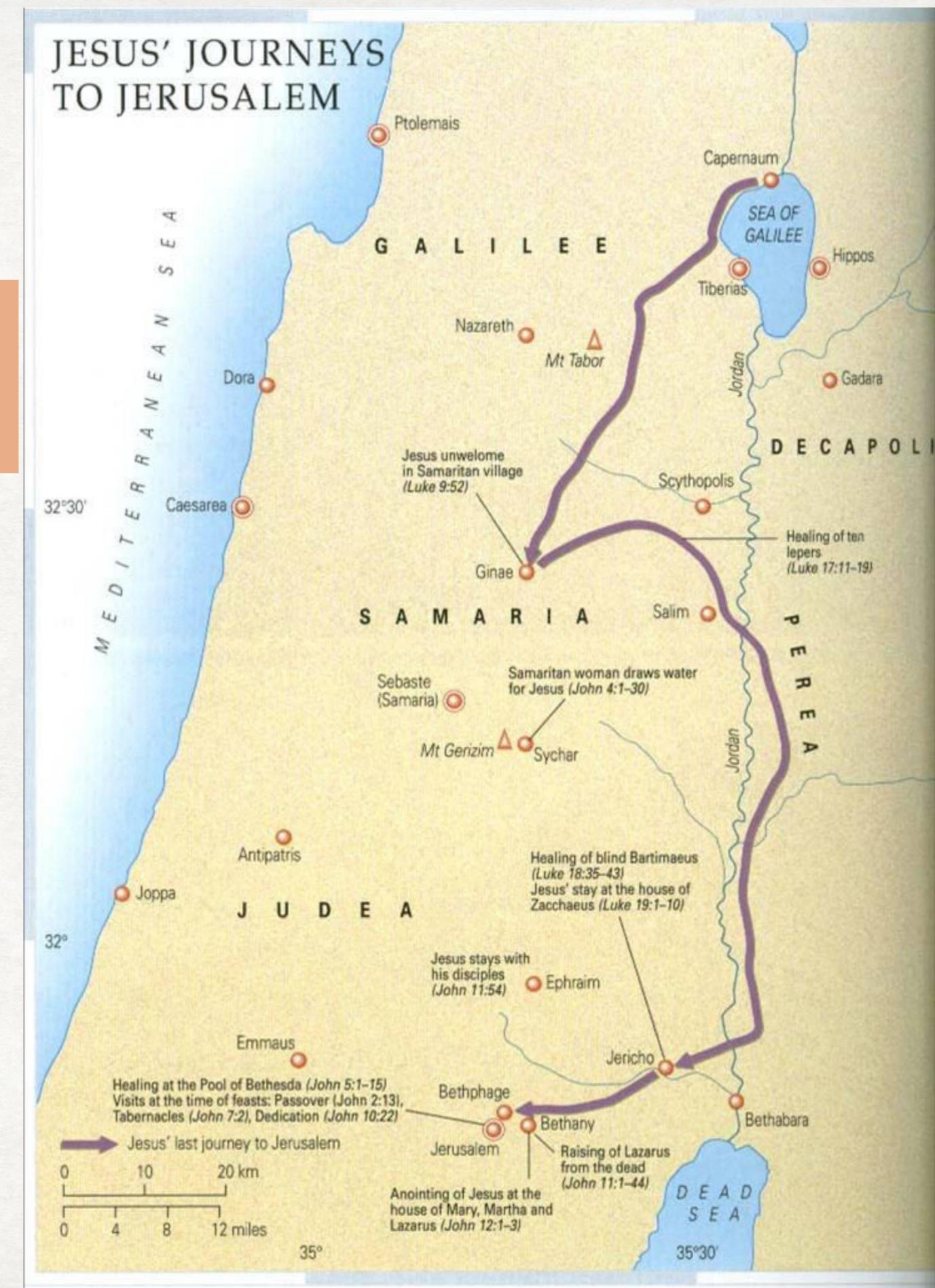


## V. THE JOURNEY TO JERUSALEM: LUKE'S TRAVEL NARRATIVE

### LUKE'S TRAVEL DISCOURSE

9:51 — 19:27

- Teachings
- Parables
- More miracles



### The Greatest Commandment.

- ♦ v25, scholar (expert) of the (Mosaic) law = scribe
  - ♦ In Matt 22:36-40, during Passion week — after Jesus silenced the religious leader
  - ♦ Luke: part of the Travel Discourse
  - ♦ Eternal life? — Jesus points to Torah
  - ♦ Scholar: the Shema! (Deut 6)
  - ♦ v28, Jesus: that's right!
  - ♦ Scholar not done...scholar wants to justify himself
    - ♦ Who is my neighbor?
  - ♦ So Jesus tells a parable...



# Parable of the Good Samaritan

Lu



*Parable of the Good Samaritan*  
by Balthasar van Cortbemde (1647)

# History of the Samaritans

- Torah: Deuteronomy 11:29, Deuteronomy 27:1 — 28:69
- History: Joshua 8:30-35



**The narrow pass where ancient Shechem is located at the modern city of Nablus, view west. Mt. Gerizim is on the left and Mt. Ebal on the right.**

- Dr. James C. Martin

<https://biblearchaeology.org/research/new-testament-era/2365-shechem-its-archaeological-and-contextual-significance>

# History of the Samaritans

- 2 Kings 17 (note: Samarians ≠ Samaritans)
  - Samaria = Northern Kingdom = Israel
  - ‘Samarians’ dispersed = 10 Lost Tribes
  - Those who remained, intermarried with people brought in
  - Acc to Jews: ‘No longer pure’ — were defiled
  - So... “**Samaritans**” — and rejected by Jews
  - And the **Samaritans** reject them back!
- Ezra 4:1-5 — conflict at building the Second Temple
  - ... **Samaritans** not included in building the 2nd Temple
  - So...they built their own temple...on Mt. Gerazim



**Mount Gerizim  
(blessings)**

**Mount Ebal  
(curses)**

**Shekem**

## AI Overview

The Samaritan temple was **an ancient temple on Mount Gerizim in the ancient city of Shechem (near modern-day Nablus) that served as the central place of worship for Samaritans**. It was constructed and expanded in the 2nd century BCE during the Hasmonean kingdom. Jews contributed significantly in the Negev, making it a holy site for Samaritans.



It was significantly expanded in 120 BCE by the destruction by the Romans of the temple. Between the two groups, a conflict referred to as the Samaritan War. Mount Gerizim remains a holy site for Samaritans, who celebrate Passover there. [🔗](#)



## Historical Context

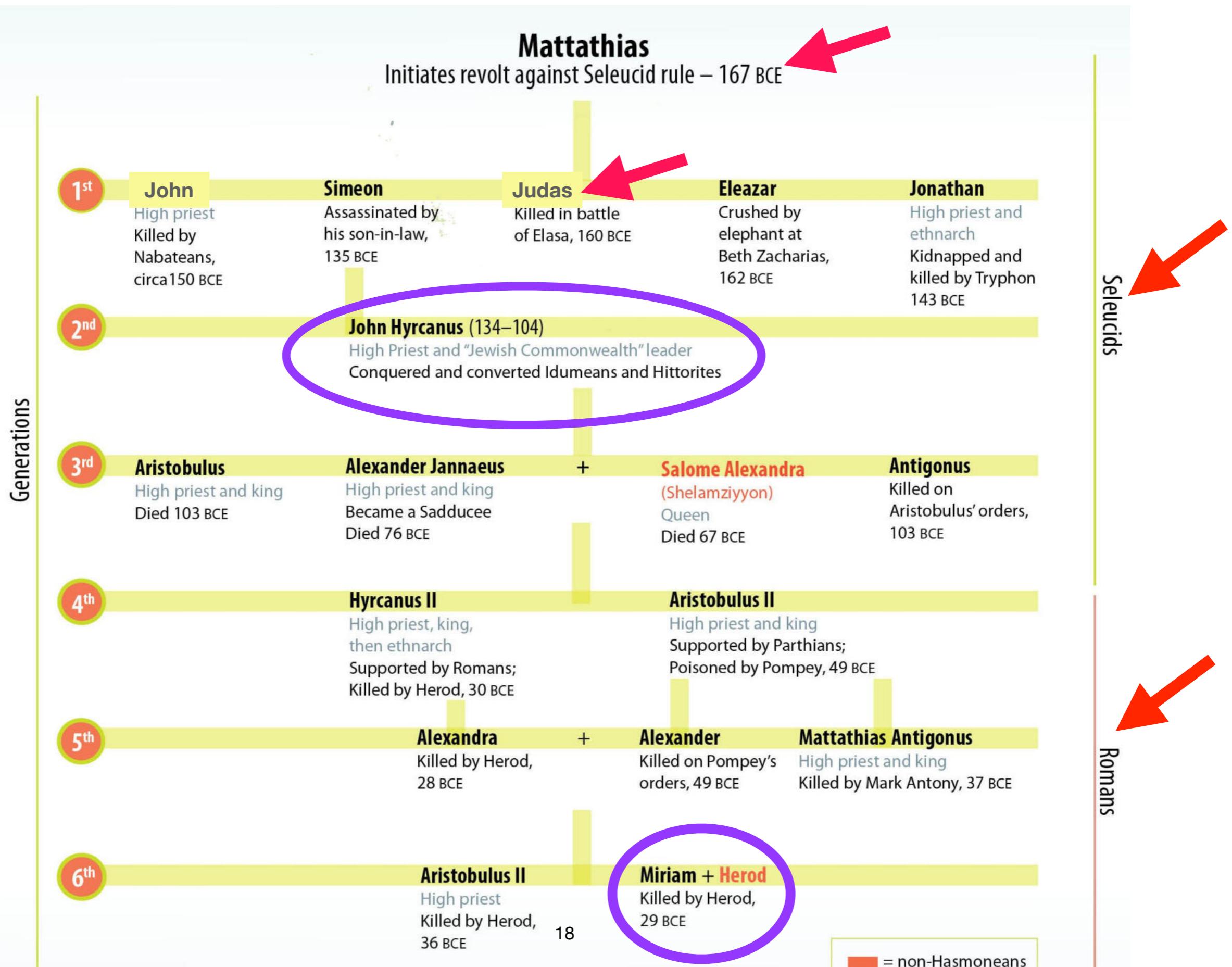
- **Early Construction:** The temple was built in the 5th century BCE, during a time when there were other Yahwistic temples in Samaria. [🔗](#)
- **Expansion:** The temple precinct underwent extensive construction and was significantly renovated in the early 2nd century BCE, leading to a large Samaritan city surrounding it. [🔗](#)
- **Destruction:** In 120 BCE, the Jewish ruler John Hyrcanus destroyed the temple and took control of the region, leading to a lasting animosity between Jews and Samaritans. [🔗](#)

## 2nd Jerusalem Temple 516/516 BCE

500 BC - 401 BCE

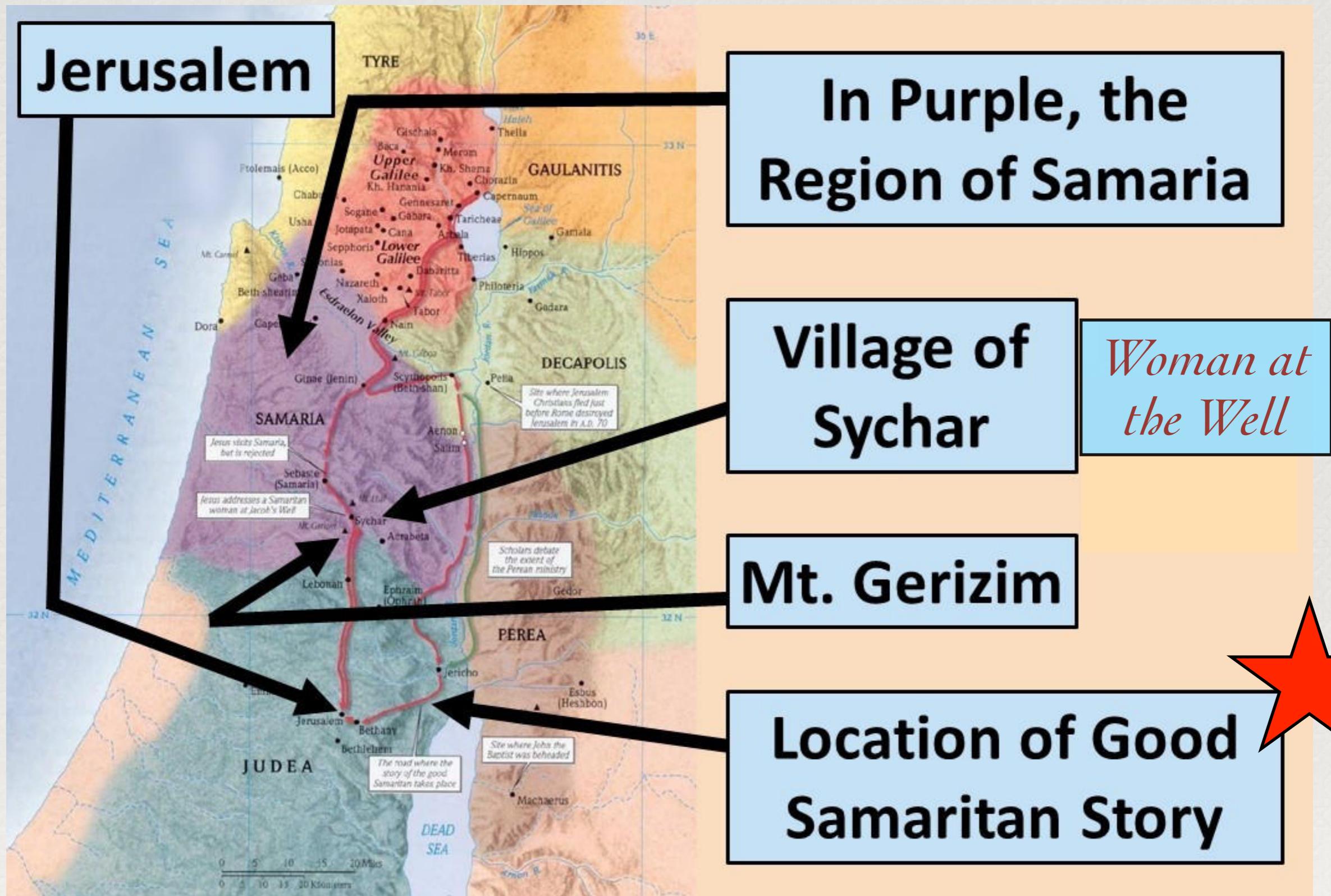
It was built in the 5th century BCE, during a time when there were other Yahwistic temples in Samaria. [🔗](#)

# Hasmonean kingdom and dynasty, 167BCE to 28BCE





Mount Gerizim Temple  
Ruins belonging to the sanctuary

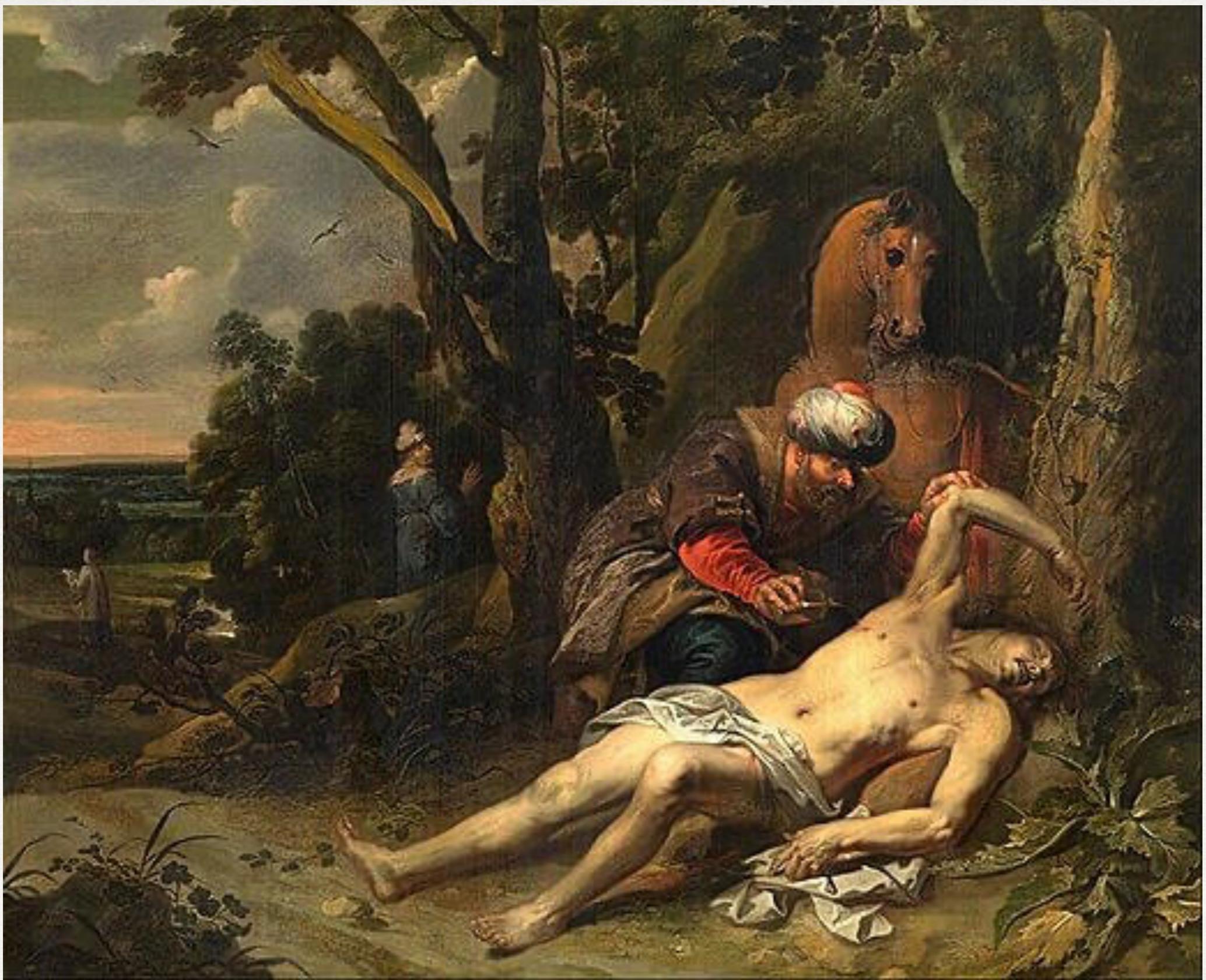


### The Parable of the Good Samaritan.

- ♦ Lukan parable
- ♦ Scholar not done...scholar wants to justify himself
- ♦ Who is my neighbor?
- ♦ v30 = man — ethnic, religious background not identified
  - ♦ “Half-dead” = badly beaten
- ♦ v31, priest - call the people to holiness
- ♦ v32, Levite - a religious family
- ♦ v33, a Samaritan - loathed by Israelites - episode in Ezra 4
  - ♦ moved with compassion; oil, wine, lifted him, inn
- ♦ CARED for him
- ♦ Hired help
- ♦ Vivid description of neighbor
- ♦ v37, “Go and do likewise.”



*Parable of the Good Samaritan*  
by Balthasar van Cortemede (1647)



*Parable of the Good Samaritan*  
by Balthasar van Cortbemde (1647)

### The Parable of the Good Samaritan.

- ♦ Lukan parable
- ♦ 3 perspectives:
- ♦ Robbers = our sinful nature
- ♦ Injured/wounded man = any/every person
- ♦ Priest, Levite = self-righteous
- ♦ Samaritan = Jesus, the perfect neighbor
- ♦ Inn keeper = Disciples

---

- ♦ Robbers = humanity, sins inflict wounds on Jesus
- ♦ Injured/wounded man = Jesus
- ♦ Priest, Levite = self-righteous
- ♦ Samaritan = Father, the perfect neighbor
- ♦ Inn keeper = Disciples, living holy lives (Heb 6:4-7)



*Parable of the Good Samaritan*  
by Balthasar van Cortemde (1647)

### The Parable of the Good Samaritan.

- ♦ Lukan parable
- ♦ 3 perspectives:
- ♦ Robbers = our sinful nature
- ♦ Injured/wounded man = any/every person
- ♦ Priest, Levite = self-righteous
- ♦ Samaritan = any/every disciple
- ♦ Inn keeper = Community of disciples

**EVERY disciple is called to be the Good  
Samaritan**



*Parable of the Good Samaritan*  
by Balthasar van Cortemede (1647)

# LUKE 10

## V. THE JOURNEY TO JERUSALEM: LUKE'S TRAVEL NARRATIVE

### Martha and Mary.

- ♦ v38, Arrives in Bethany — Mary, Martha[, and Lazarus]
  - ♦ Didn't hear their names in Mark or Matthew - although he went to Bethany at night, Holy Week
  - ♦ John will tell us of the raising of Lazarus; anointing at Lazarus's house; plot to kill Lazarus too (John 11 + 12)
- ♦ Martha welcomes him
- ♦ Mary sits at his feet
- ♦ Martha — burdened with serving
  - ♦ ...complains
- ♦ v41, Jesus:
  - (1) You are anxious about worldly things
  - (2) more important to spend time with me

Lu



*Christ in the House of Martha and Mary,*  
By Johannes Vermeer, before 1654–1655

Active Life vs Contemplative Life

# Sts. Martha, Mary, and Lazarus



Lazarus in the Basilica of the National Shrine of the Immaculate Conception

July 29 – Feast day of **St. Martha**

Her siblings **St. Mary** and **St. Lazarus** were included starting July 29, 2021 by [Pope Francis](#).



Christ with Lazarus and his sisters Martha and Mary, Orthodox Icon (photo from Crossroads Initiative)

**Four-days dead, friend of Christ**

**Died** 1st century AD

**Venerated in** Catholic Church

Eastern Orthodox Church

Oriental Orthodox Church

Anglican Communion

Lutheran Church

Islam

**Feast**

- Eastern Churches: Lazarus Saturday;<sup>[1]</sup> 17 March;<sup>[2]</sup> 17 October<sup>[3]</sup>
- Western Churches: 29 July

**Attributes**

Sometimes [vested](#) as an [apostle](#), sometimes as a [bishop](#). In the scene of his resurrection, he is portrayed tightly bound in mummified clothes, which resemble [swaddling bands](#).

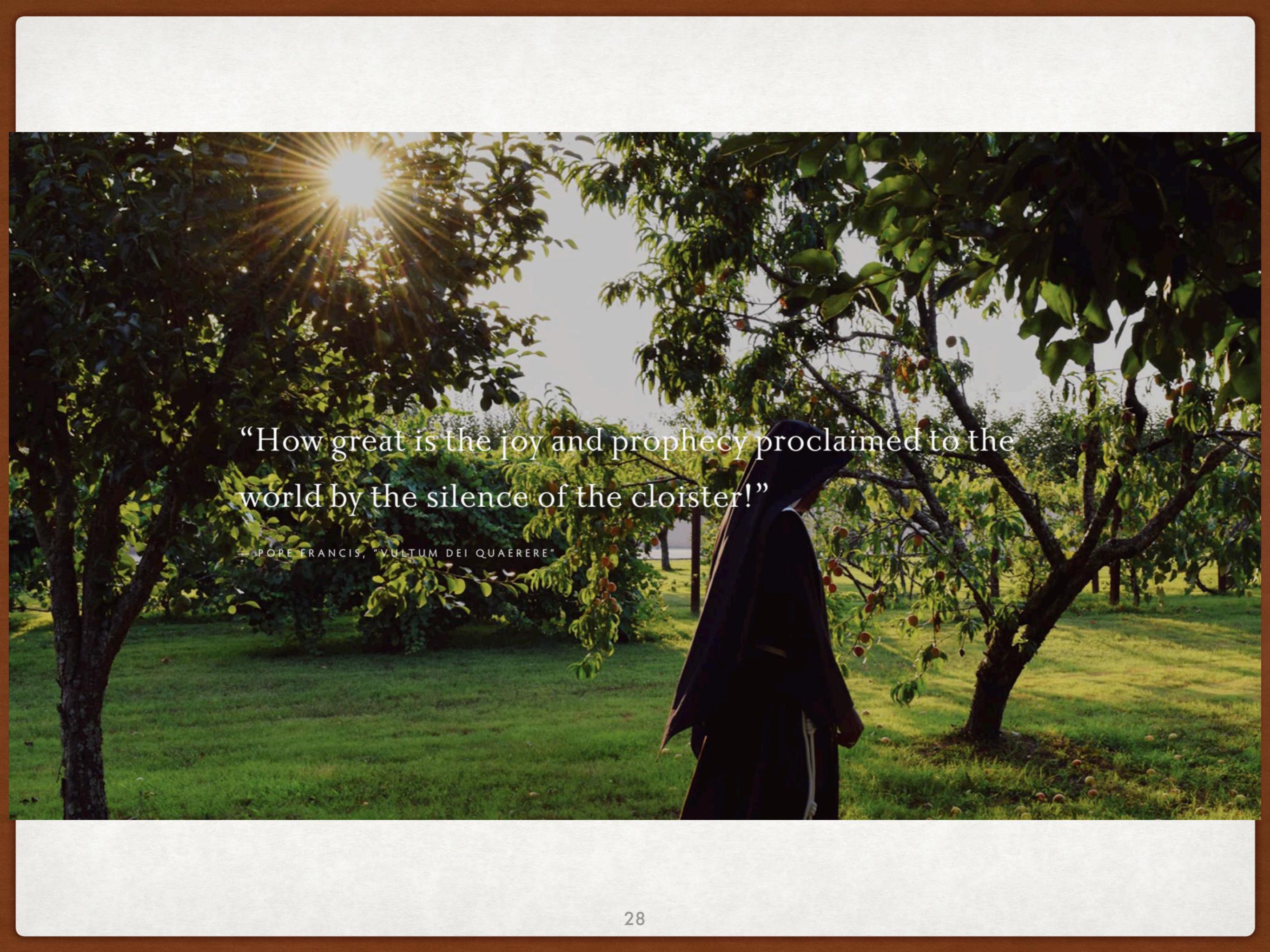
**Patronage**

Lepers and beggars

# Active Life vs Contemplative Life

- ♦ **Contemplation** = simply resting in God's presence.
  - ♦ Simply gazing at God, and listening with the heart.
  - ♦ Sit with Him
  - ♦ = attentive waiting for God to meet us and to be with us.
- ♦ **Meditation** = form of mental prayer and
  - ♦ - a silent elevation and application of our mind and heart to God
  - ♦ in order to offer Him our homages and to promote His glory by our own advancement in virtue.”
- ♦ **the object of contemplative life, is defined as the complacent, loving gaze of the soul on Divine truth already known by the intellect, assisted and enlightened by Divine grace.**



A photograph of a person in a dark, hooded cloak standing in a sunlit orchard. The person is positioned in the center-right, facing away from the camera. The orchard is filled with large, leafy trees bearing fruit, likely peaches or plums. Sunbeams radiate from behind the trees on the left, creating a bright, dappled light effect across the green grass. The sky is a clear, pale blue.

“How great is the joy and prophecy proclaimed to the  
world by the silence of the cloister!”

— POPE FRANCIS, “VULTUM DEI QUAERERE”

Daily Mass  
M - F, 8:15a & 11:00a



Exposition / Adoration]  
(Summer hours)  
Mon - Fri, 9:00a - 4:30p





# ABUNDANCE

*Diocesan Holy Hour for Vocations Sponsored by the Serra Club*



4th Wednesdays,  
6:30p



# LECTIO DIVINA

“It is especially necessary that listening to the word of God should become a life-giving encounter, in the ancient and ever valid tradition of lectio divina, which draws from the biblical text the living Word which questions, directs and shapes our lives.”

— Pope John Paul II, *Novo Millennio Ineunte*, 39

## Steps for Lectio Divina

- Take a Scripture passage on the theme of call, covenant, mission, or some other theme. It is helpful for each person to have their own copy of the passage. (See suggested Scripture passages)
- Give everyone time to read the passage silently, slowly, reflectively.
- As you read, underline any word or phrase which particularly strikes you.
- After everyone has finished reading, ask each person to share with the group the word or phrase which most struck them. (No elaboration at this point—just state the word or phrase.)
- Next, go around the group and have each person tell why this particular word or phrase struck them—what it was within their own experience that responded to this particular word or phrase.
- Go around the group again asking each person, or just those who volunteer, to say what significance these insights might have for the group or for themselves.
- Finally, after a brief period of silent reflection upon what has been shared, ask each person to “gather up” in a prayer of praise, gratitude or petition, the thoughts or sentiments flowing from the shared faith experience.
- Pray together the closing prayer for vocations.

# LUKE 11

## V. THE JOURNEY TO JERUSALEM: LUKE'S TRAVEL NARRATIVE

### The Lord's Prayer.

- ♦ Compare: Matt 6:9-15 - **Sermon on Mount**
- ♦ Luke: part of **Travel Discourse**

**Matthew 6: 9** “This is how you are to pray:

Our Father in heaven,  
    hallowed be your name,  
**10**      your kingdom come,  
    your will be done,  
    on earth as in heaven.  
**11** Give us today our daily bread;  
**12**      and forgive us our debts,  
    as we forgive our debtors;  
**13** and do not subject us to the final test,  
    but deliver us from the evil one.

**Luke 11:2** He said to them, “When you pray, say:

Father, hallowed be your name,  
    your kingdom come.  
**3** Give us each day our daily bread  
**4**      and forgive us our sins  
    for we ourselves forgive everyone in  
    debt to us,  
    and do not subject us to the final  
    test.”

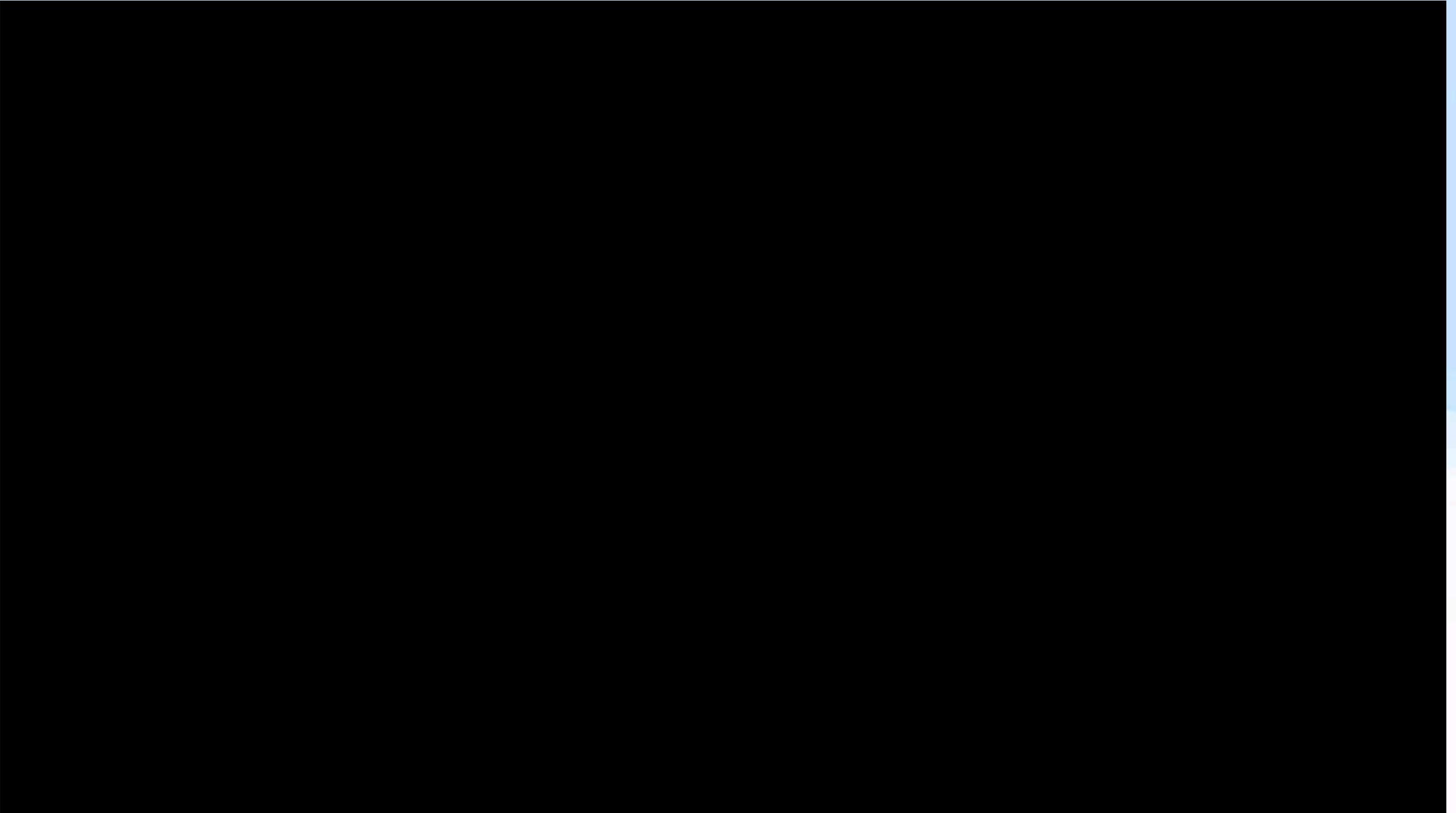
### The Lord's Prayer.

- ♦ v1, NOTE - Jesus was praying alone — again
- ♦ Disciples noticed.
- ♦ **One** said, 'teach us — like JB taught his disciples.'
- ♦ Mary Burke-Reid's reflection on Matthean version on webpage
- ♦ Ancient Jewish Prayer Jesus would have known: **the Amidah**

**Luke 11:2** He said to them, "When you pray, say:  
Father, hallowed be your name,  
your kingdom come.  
**3** Give us each day our daily bread  
**4** and forgive us our sins  
for we ourselves forgive everyone in debt to us,  
and do not subject us to the final test."

# THE AMIDAH PRAYER / THE EIGHTEEN BENEDICTIONS





The Amidah Prayer | Religion & Ethics NewsWeekly  
<https://www.youtube.com/watch?v=FyCL2UYYHTs>

# The Lord's Prayer

## States of Master's Prayer (Matthew 6:9-13)

### 1. Worship (vs. 9)

*Our Father Who sits in the **heavens**, May You and Your **Name** be hallowed (sanctified).*

### 4. Repentance (vs. 12)

*And **forgive** us our **sins**, as we **forgive** those that **sin** against us.*

### 3. Requests (vs. 11)

*Give us of Your **bread** from day to day.*

### 2. Restoration (vs. 10)

*May Your government come. May Your will be done in the **heavens** and in the land.*

### 5. Protection for righteous (vs. 13a)

*And do not bring us into the **hand** of testing, but watch over and guard us from all evil:*

### 6. Thanksgiving (Praise) vs. 13b

*For Yours is the government, and all the power, and all the glory, for ever, and ever. Amen!*

# The Amidah

## Shemoneh Esrei

### 1. G-d as the protector of the Forefathers

2. G-d as the power that makes for **salvation**

3. G-d as the source of holiness

4. For **knowledge**

5. For the strength to repent

6. For **forgiveness**

7. For relief from affliction

8. For healing

9. For bounty and material prosperity

10. For the **ingathering** of the **exiles**

11. For the establishment of the reign of true justice

14. For the rebuilding of **Jerusalem**

15. For the **coming** of the **Messiah**

16. For the acceptance of our **prayers**

17. For the restoration of the **Sanctuary**

12. Against slanderers and heretics.

13. For the support and protection of the righteous

18. Gratitude as man's response to G-d's work in the world

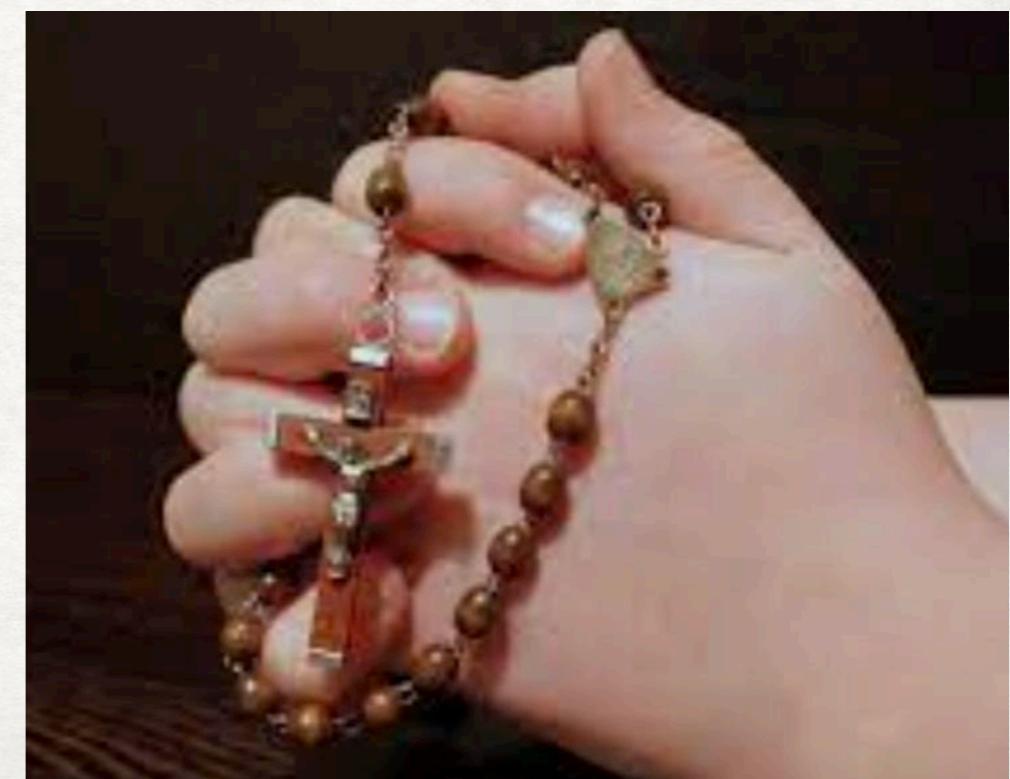
19. For peace

The above table is a brief outline of the Amida and is in part taken from the book: "[Back to the Sources: Reading the Classic Jewish Texts](#)" by Barry W. Holtz, pg. 41, Simon & Schuster; Reprint edition, 1986. Please, note that there are variations in the Amida for the morning, afternoon and evening services, as well as on Shabbats and [Festivals](#).)

### Further Teachings on Prayer.

Lu

- ♦ Lukan material: persistence in prayer (18:1)
- ♦ **Parable**
  - ♦ Need to be hospitable motivates the request
  - ♦ Will not be dismissed — is persistent
  - ♦ Neighbor responds due to man's persistence
- ♦ We are encourage to be persistent in prayer
- ♦ ...then have Patience: **wait** on the Lord
  - ♦ recall Jeremiah 42:7



### The Answer to Prayer.

- ♦ Even more instruction on prayer
- ♦ ask → receive; seek → find; knock → door open (Matt 7:7-10, Sermon on Mount)
- ♦ Prayer yields results — is effective
- ♦ v11-13, the nature of the Father
- ♦ If we ask for the Holy Spirit —
  - ♦ if we ask to grow in virtues—
    - ♦ if we desire graces —
      - ♦ the Father is willing and generous



# LAST CLASS

## V. THE JOURNEY TO JERUSALEM: LUKE'S TRAVEL NARRATIVE

### LUKE 11

#### Jesus and Beelzebul.

- ♦ Markan material, Mark 3:21-31; Matt 12
- ♦ Jesus is accused of working for Beelzebub when exorcising a mute person
  - ♦ Back to I Kings 1
- ♦ v17, KEY
- ♦ v21-22,
  - ♦ Strong man - Satan
  - ♦ One stronger = Jesus
- ♦ 23, also KEY

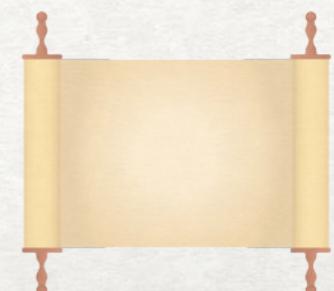


"Beelzebub and them that are with him shoot arrows."

"Beelzebub and them that are with him shoot arrows" from John Bunyan's *The Pilgrim's Progress* (1678)

### The Return of the Unclean Spirit, (11:24-26)

- ♦ <Context: man just exorcised, 11:14b — his house/soul is now clean>
- ♦ Jesus has crashed in on Satan's hold over Israel,
  - ♦ Man's soul ~ Israel, separated from God
  - ♦ Now Jesus is here! Teaching the spirit of the Law...
- ♦ But the people in that generation won't listen
- ♦ So they are worst off because of their rejection of Christ
- ♦ When Jesus/teachings is gone
- ♦ They open the door wider for more demons to come in.
- ♦ NOT TO SAY JEWS ARE DOOMED:
  - ♦ READ: Romans 2:12-29, Jews will be judged by the Mosaic Law



### The Return of the Unclean Spirit, (11:24-26)

- ♦ For us...
  - ♦ Baptism = grace, filled with the Holy Spirit
  - ♦ BUT — we must stay close to God — 'state of grace'
  - ♦ So that the 'evil spirit + 7' can't return to set up house
    - ♦ Remove ourselves from every ungodly situation
    - ♦ No occult / Ouija boards / palm readings / etc

# The Return of the Unclean Spirit, (Luke 11:24-26 = Matt 12:42-45)



Michael Patrick  
Barber

*Michael Patrick Barber is Associate Professor of Scripture and Theology at the Augustine Institute. He has authored scholarly articles and popular-level books on Scripture and Theology. He and his wife Kimberly live in Aurora, CO, with their six children.*

## FAITH & CULTURE

THE JOURNAL OF THE AUGUSTINE INSTITUTE

[St. Augustine] The Bishop of Hippo explains that “when someone falls away from righteousness, he will also pretend to be virtuous. For when the lust of the flesh has been driven off from its usual actions by penance and *does not find delights in which to rest* (Matt. 12:43), it returns with greater desire and again occupies the mind of man...” According to Augustine, the seven demons that return with the original demon represent vices that are contrary to the theological virtues (faith, hope, love) and the cardinal virtues (prudence, justice, fortitude, and temperance). The once converted person will now be hypocritical and only “pretend that he has the virtues...”

# The Return of the Unclean Spirit, (Luke 11:24-26 = Matt 12:42-45)



Michael Patrick  
Barber

*Michael Patrick Barber is Associate Professor of Scripture and Theology at the Augustine Institute. He has authored scholarly articles and popular-level books on Scripture and Theology. He and his wife Kimberly live in Aurora, CO, with their six children.*

Augustine explains that this is what happens to the one who “becomes negligent after [evil] has been driven out, so that the word of God may not be brought in as the inhabitant of a house that has been cleansed by sound doctrine.” In other words, this is a passage that exhorts us to be faithful to God’s Word so that we will not be corrupted by false doctrine. It is not enough to drive evil out—we must also let God in. Otherwise, we may continue to appear a Christian, but, in reality, we will undo what God has done in purifying us. Instead of remaining “empty, swept, and put in order,” our souls will become cluttered, dusty, and disordered.

Summary by Michael Barber with the use of Augustine, *Questions on the Gospels* 2.8 in *The New Testament I and II*, The Works of Augustine, ed. B. Ramsey (New York: New City Press, 2014), 364–365.

# BAPTISM

# RECONCILIATION



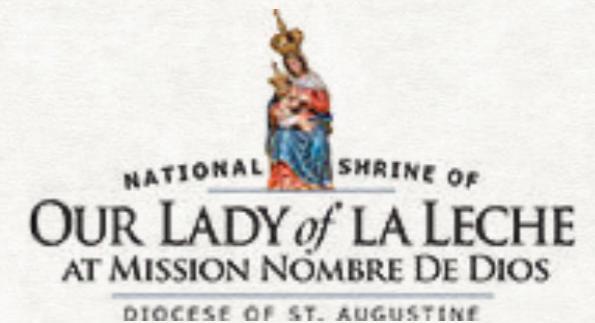
# LUKE 11

## V. THE JOURNEY TO JERUSALEM: LUKE'S TRAVEL NARRATIVE

### True Blessedness.

- ♦ While speaking: a woman shouts out in the crowd: “*I love you Jesus!*” == “Blessed the woman that carried you and the breasts at which you nursed.”
  - ♦ Calling Mary blessed!
- ♦ Jesus: what is paramount is that you ***shema!***
  - ♦ Hear and obey the word of God
  - ♦ That = blessedness
- ♦ **National Shrine of Our Lady of La Leche**
  - ♦ Devotion dates back to the Roman Empire
  - ♦ Spanish Catholics (Spain)
  - ♦ Shrine built in early 17th century

Lu





St. Augustine, FL

NATIONAL SHRINE OF  
**OUR LADY of LA LECHE**  
AT MISSION NOMBRE DE DIOS  
DIOCESE OF ST. AUGUSTINE





St. Augustine, FL

NATIONAL SHRINE OF  
**OUR LADY of LA LECHE**  
AT MISSION NOMBRE DE DIOS  
DIOCESE OF ST. AUGUSTINE



NATIONAL SHRINE OF  
**OUR LADY of LA LECHE**  
AT MISSION NOMBRE DE DIOS  
DIOCESE OF ST. AUGUSTINE



# FOUR MAJOR BASILICAS OF ROME

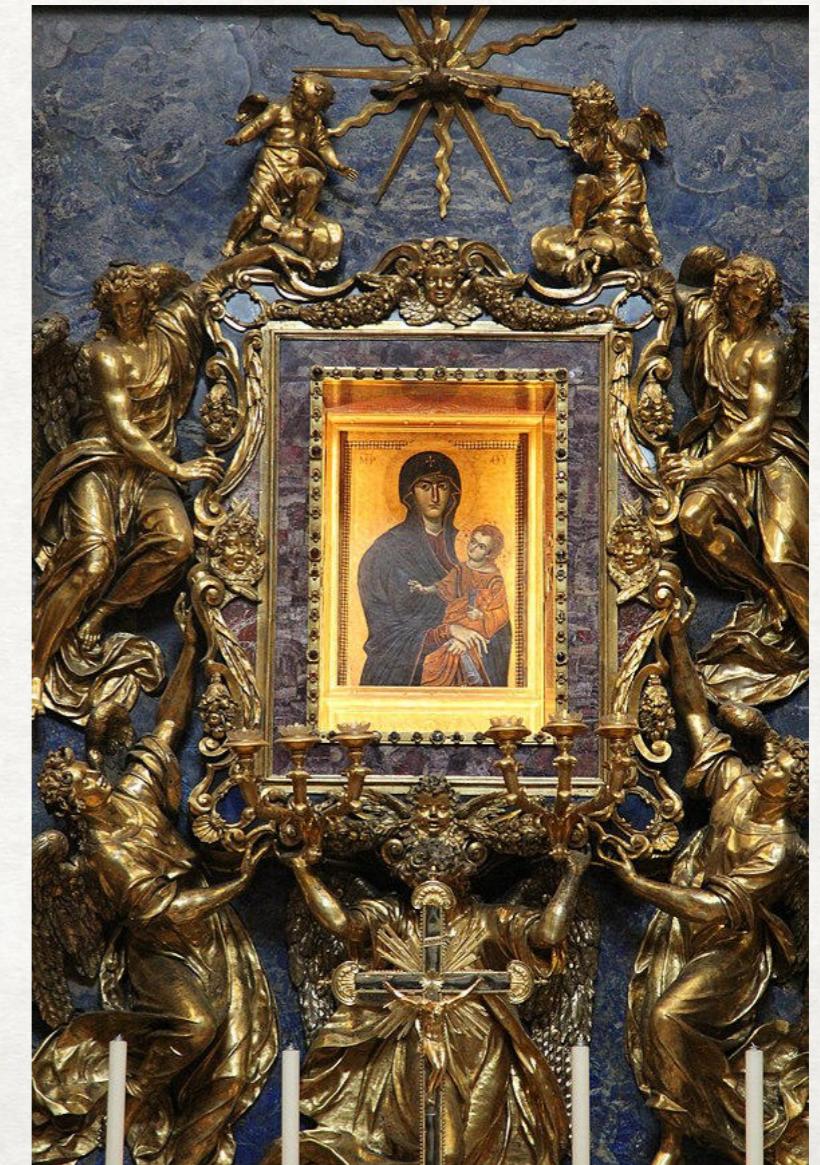


# Santa Maria Maggiore



## The Basilica of Saint Mary Major

- ♦ *Salus Populi Romani* — Protectress and Health of the Roman People

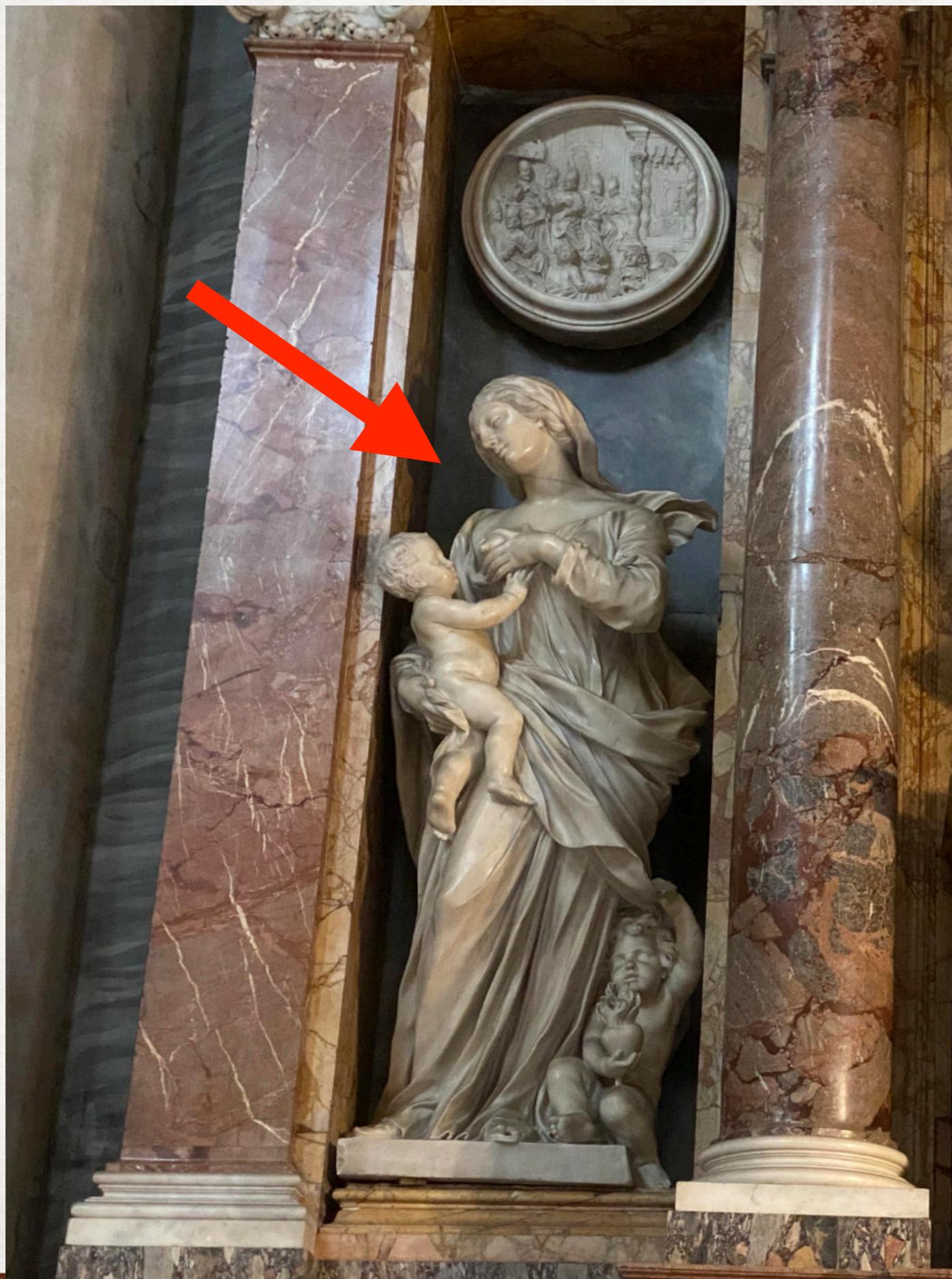


# Santa Maria Maggiore - The Basilica of Saint Mary Major



## The Basilica of Saint Mary Major

- ♦ present church was built under Pope Celestine I (422–432 AD)
- ♦ who consecrated the basilica on August 5, 434 to the Virgin Mary.
  - ♦ one of the **first** churches built in honor of the Virgin Mary
- ♦ was erected in the immediate aftermath of the **Council of Ephesus** of 431
  - ♦ (which proclaimed Mary Mother of God — thus condemning Nestorius, Patriarch of Constantinople = *Christotokos*)





**The Piazza and Church of Santa Maria Maggiore,**  
by Giovanni Paolo Panini (1691 – 1765)



Pope Francis stops in prayer before the icon "Salus Populi Romani" ("health — or salvation — of the Roman people") after praying the rosary for peace in Rome's Basilica of St. Mary Major Oct. 6, 2024. Francis died April 21, 2025, at age 88, and will be entombed in the basilica. (CNS/Vatican Media)





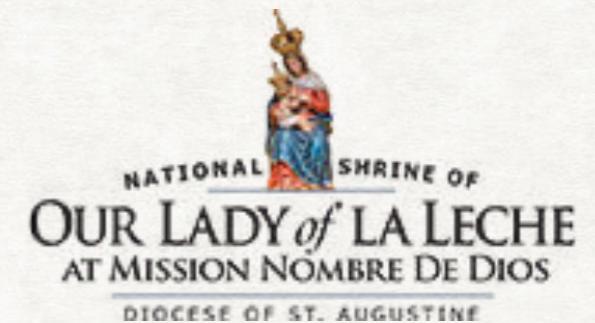
# LUKE 11

## V. THE JOURNEY TO JERUSALEM: LUKE'S TRAVEL NARRATIVE

### True Blessedness.

- ♦ While speaking: a woman shouts out in the crowd: “*I love you Jesus!*” == “Blessed the woman that carried you and the breasts at which you nursed.”
  - ♦ Calling Mary blessed!
- ♦ Jesus: what is paramount is that you ***shema!***
  - ♦ Hear and obey the word of God
  - ♦ That = blessedness
- ♦ **National Shrine of Our Lady of La Leche**
  - ♦ Devotion dates back to the Roman Empire
  - ♦ Spanish Catholics (Spain)
  - ♦ Shrine built in early 17th century

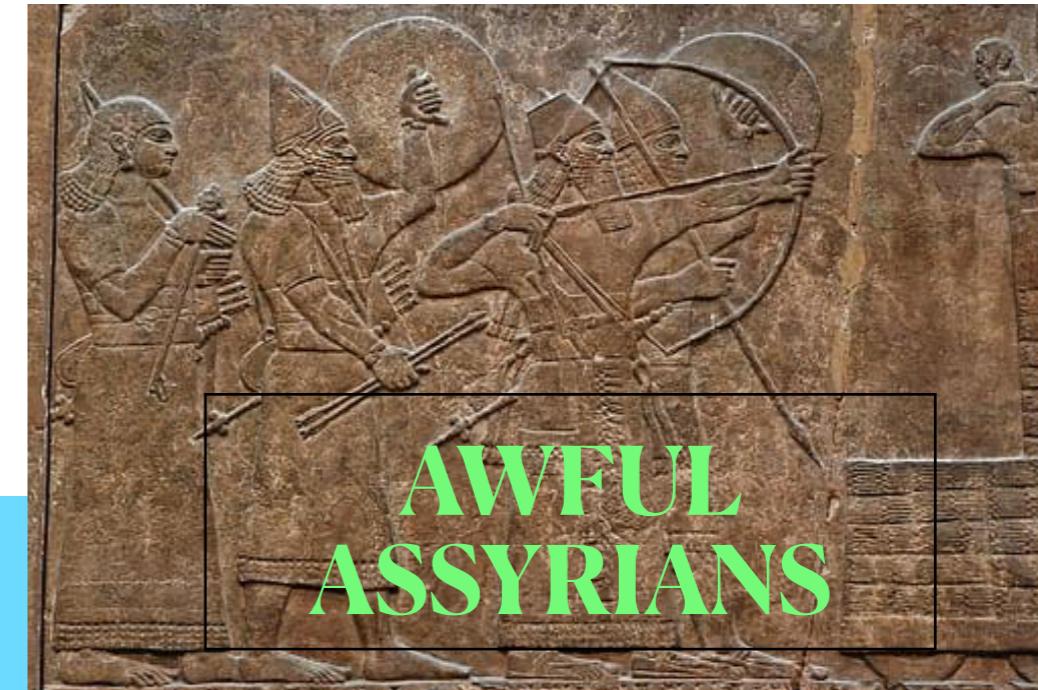
Lu



### **The Demand for a Sign.**

- ♦ Crowd grows; people asking for a sign
- ♦ So...Jesus takes them back to Bible Study Year 2 .....

**Jonah prophesied  
785/750 BC**



**AWFUL  
ASSYRIANS**



**~ 106 years later**

**Nahum prophesied  
615 BC**

**Nineveh fell to Babylon 612BC;  
Assyria fell 609BC**

### The Demand for a Sign.

- ♦ Crowd grows; people asking for a sign
- ♦ Sign of Jonah / Ninevites
  - ♦ **Jonah (about 785 BC):** Repent or “Forty days more and Nineveh shall be overthrown,”
    - ♦ So they repented — from the king down to the animals, sackcloth and prayer
    - ♦ Averted disaster (READ Jonah 3:6-10)
  - ♦ **[Nahum (about 615 BC):** you didn’t convert — so Babylon is coming
    - ♦ **Assyria fell to Babylon in 612 BC]**
  - ♦ For us, if we don’t repent/true conversion → eschatological consequences
- ♦ Sign of Solomon / Queen of Sheba
  - ♦ Queen hear about Solomon and his God; came to see, to hear
  - ♦ 1 Kings 10:9, blessed the Lord for the evidence of his hand on Solomon/ Israelites



**The Queen of Sheba visits Solomon, King of Israel**  
c. early 1800s

King Solomon reigned about 970–931 BC  
Queen of Sheba - reign from about 1005 to 955 BC

## THE LORD'S PRAYER

Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come.  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread;  
and forgive us our trespasses  
as we forgive those who  
trespass against us;  
and lead us not into temptation,  
but deliver us from evil.

## CONCLUDING PRAYER

Almighty, eternal God,  
you choose what the world  
considers weak  
to put the worldly power to shame.  
May we who celebrate the birth of  
Saint Agnes into everlasting joy  
be loyal to the faith she professed.  
Grant this through our Lord Jesus  
Christ, your Son,  
who lives and reigns with you and  
the Holy Spirit,  
God, for ever and ever.  
— Amen.

**May the Lord + bless us,  
protect us from all evil,  
and bring us to everlasting life.  
– Amen.**