1. **Luke 6:27-36**

* Pick three teachings you believe are very difficult to follow from this reading and explain why it may be challenging to fulfill them.
* Are these teachings of Christ new, or had God already asked his people to do such things?
* **Exodus 23:4-5, Proverbs 25:21-22**
* What are these readings in **Exodus** and **Proverbs** about?
* Which part of Christ’s message in **Luke** aligns with the readings from **Exodus** and **Proverbs**?
* What will happen if we love our enemies according to the scripture?
* **Romans 12:18-21**
* What does Paul recommend we do to our enemies?
* **Tobit 4:15a, Leviticus 19:18**
* Which part of Christ’s message in **Luke** aligns with this message from **Tobit** and **Leviticus**?
* **Leviticus 19:1-2**
* Which part of Christ’s message in **Luke** aligns with this message in **Leviticus**?
* **Psalms 25:4-8**
* What is Jesus doing for the apostles and us in **Luke** which relates to what we see in the **Psalm**?
* How might the teachings in **Luke** create greater unity among the apostles?
* How might these teachings create greater unity among Christians?
* **Luke 23:33-34, Romans 12:14, 1 Peter 3:9, Acts 7:54-60**
* How do these readings relate to what we hear in the **Gospel of** **Luke** today?
* **Sirach 2:15-18**
* What does our response to these teachings in **Luke** testify to the world?

1. **St. Ambrose** (339 AD – 397 AD) *Exposition of The Gospel of Luke 5.72*

“So, charity is enjoined when it is said ‘Love your enemies’, so that the saying which was uttered already before the Church may be fulfilled, ‘Set in order charity in me’, for charity is set in order when the precepts of charity are formed. See how it began from the heights and cast the Law behind the backs of the Gospel’s blessing. The Law commands requital of punishment, the **Gospel** bestows **charity** for **enmity**, **benevolence** for **hatred**, **prayer** for **curses**, **help** for the **persecuted**, **patience** for the **hungry**, and **grace** for **recompense**. How much more perfect the athlete who does not feel injury!”

* **St. Cyril of Alexandria** (378 AD – 444 AD) *Commentary on Luke Sermon 29*

”It was necessary therefore to restrain the mind of the holy teachers by so solemn a sense of the **duty of patience**, as to make them **bear with fortitude** whatever might **befall**, even though man insulted them, yea plotted against them impiously. And such was the conduct of Christ Himself above all others for our example, for while still hanging upon the precious cross, with the Jewish populace making Him their sport, He put up unto God the Father prayers on their behalf saying, ‘**Forgive them, for they know not what they do**.’ Yea, and blessed Stephen too, while the stones wore smiting him, knelt down, and prayed, saying, ‘**Lord lay not this sin upon them**.’ And the blessed also says, ‘being reproached we bless, being reviled we entreat.”

* **St. Cyprian of Carthage** (200 AD – 258 AD) *Treatise 9 section 16*

“’How will you **love your enemies** and **pray** for your **adversaries** and **persecutors**? We see what happened in the case of Stephen. When he was being killed by the violence and stones of the Jews, he did not ask for vengeance but forgiveness for his murderers, saying ‘**O Lord, do not hold this sin against them**’. So, it was most fitting that the first martyr for Christ who, in preceding by his glorious death the martyrs that were to come, was not only a preacher of the Lord’s suffering but also an **imitator of his most patient gentleness**.”

* Please share a final thought that stood out to you today with the group.