1. **Luke 7:1-10**
* What did Jesus just finish doing before venturing into Capernaum?
* Name all whom Jesus was heading to visit and write it down?
* What two reasons do the “Elders” give for the man to deserve to have Jesus visit?
* Reflect on **Luke 7:4-5**, what is unique about this person of authority Jesus is visiting?
* What “nation” do think this man being visited by Jesus loved?
* Why was Jesus being summoned?
* What unique statement did one of the individual’s say to Jesus and how does it relate to us during the liturgy in mass?
* In his statement, the word “Kyrios” is used, what is significant about this word and what would it reveal about the individual appealing to Jesus?
* What does this say to you about Jesus’ ability to heal us?
* **Acts 10:24-29, 10:34-35**
* Why might the “Centurion” have concern about Jesus entering his household, what would be a legitimate reason for Jesus to refuse to enter it?
* What is a Centurion and how does he attempt to relate to Christ?
* What might these two individuals in **Luke’s** Gospel whom Jesus is heading to visit represent, consider each individual’s place in the world at that time?
* **John 4:46-54**
* Name all Jesus was heading to visit in the Gospel of **John** and write it down?
* What is the difference between the two people in **Luke** vs the two in **John**?
* How is Jesus’ response the same in these two stories in **Luke** and **John**?
* How is Jesus’ response different in these two stories of **Luke** and **John**?
* Consider Jesus’ reaction and willingness to visit the individual’s in **Luke,** and his refusal to visit those in **John,** and share what God is saying to you by his actions considering he was willing to personally visit them in **Luke**, but not in **John**?
* What does this reveal to you about our own mission as Christians?
* **St. Ambrose** (339 AD – 397 AD) *Exposition of The Gospel of Luke 5.83*

“So when he has fittingly completed his precepts he teaches us how to follow the form of his precepts. For immediately, the **servant** of a Gentile centurion is **brought to the Lord for healing**, whereby is **represented the people of the nations** who were **held in the bonds of worldly servitude**, sick with **mortal passions**, to be **cleansed by the Lord’s blessing**. The Evangelist did not err in saying that he was at the point of death, for he would have died if he had not been healed by Christ. Thus, he fulfilled the precept with heavenly charity, **he who so loved his enemies that he snatched them from death** and admitted them to the hope of **eternal salvation**. But how great the sign of Divine humility, that the Lord of Heaven by no means disdained to visit the centurion’s servant! Faith is manifest in deeds, but **humanity is more active in compassion**. Surely, he did not so act because he could not cure in his absence, but in order to **give you a form of humility for imitation**, whereby he taught **the need to defer to the small and great alike**.”

* **St. Maximus of Turin** (380 AD – 465 AD) *Sermon 87*

“See how the devout centurion becomes **worthier** to receive health **as he confesses that he is unworthy**. In considering his **home unacceptable**, he has made it the **more honorable and acceptable**. The Lord does not go to his home, but the Lord’s healing goes. The Savior does not visit the sick man, but the Savior’s health visits him.”

* Please share something that stood out for you today.