1. **Luke 8:16-17**
* Pick one sentence from this reading that stands out to you and share why with the group.
* What might the “lamp” represent in **Luke**?
* What might the “light” from the “lamp” in **Luke** represent?
* **Psalms 119:105**
* What does the “lamp” represent according to this **Psalm**?
* What might be said about one who uses the “lamp” as a “light” for his or her “path”?
* **Isaiah Tobit 13:9-11**
* What does **Tobit** teach us about the “light”?
* **John 1:1-14, John 8:12**
* According to these passages, what is the “light”?
* **Isaiah 42:6, 49:6**
* What is God’s purpose for Israel, according to these passages in **Isaiah**?
* Did Israel fulfill God’s request in **Isaiah**?
* Who fulfilled this request and prophecy of **Isaiah**?
* How is it being fulfilled today, in other words, through whom?
1. **Luke 8:18**
* What does it mean to “take care, then, how you hear”?
* **Romans 10:17**
* Reflect on **Romans** and share what’s important about “how you hear”?
* **Acts 4:20**
* How did hearing affect the Apostles?
* **James 1:22, 2:17, 21-26**
* How should “how we hear” affect us?
* Reflect on the ending of the reading in **Luke**, and share how “one who has” can be given “more?
* What comes to mind when you hear “one who has not” will have something “taken away”?
* **St. Maximus of Turin** (380 AD – 465 AD) *Sermon 42*

“For the Lord says, ‘To the one who has will be given, and from the one who does not have what he has will be taken away.’ He ordered then, that the one who has been given to, and not only that one who does not have not to be given to, but even that what he has be taken away. These words might seem unnecessary to you, but I am saying rightly and wisely **what the Lord commanded**. It is ordered then, that the one who has be given to. Clearly he deserves to receive who has so labored that he has **acquired spiritual riches** by **his concern for his soul**. For example, someone who, with a **strong resolution of self-restraint**, has begun to hold to the **virtue of chastity** deserves to hear **what the future reward of chastity is**, so that by adding the glory of the reward to the observance of virtue he might **more easily be able to pursue the struggle** that he has begun. Another person who is **disposed to mercy** ought to hear that the **Lord will be merciful to him**. And it is necessary that one who **has weighed the stuff of this earth against heavenly riches** should, on hearing of the exchange of heavenly rewards, **pursue the Lord’s work more readily and willingly** and add the increase of liberality to the good of mercy that he has. Consequently, the Lord says, ‘To the one who has will be given’. That is to say, **whoever is rich in good works** will be **more enriched by the Gospel Teaching**.

 On the other hand, if you preach to a fornicator and tell him that he should remain a virgin or to an extremely greedy person and tell him that he should part with all his goods and give them away, **to such it is foolishness**. He considers **this preaching to be ridiculous**, as the Apostle says, ‘**But the unspiritual person does not accept the things of the Spirit, for it is foolishness to him**’. For to preach **what is perfect to these persons** is like wanting to clothe a ragged beggar with silk, or to delight a hungry rustic with a pastry. Of course, this offering would be **refused by both**, for silk displeases the one, **who wants clothing more suitable for cold**, and pastry is bitter to the other, since **he requires a more filing food**. From these persons, then, the things that are their own are to be taken away, as the Gospel says, “Even what he has will be taken away from him.’ That is to say, the **fornicator will be forced to cast off the rags of his corruption** and the **extremely greedy person will be compelled to cast out the bread of his desire**.”