

Bible Jam Class Notes  
October 11, 2022 – Next Week we are OFF! – Return 10/25

“We all engage at Homeboy in attachment repair. Every person is a practitioner who offers their time, tender consistency, and assured predictability. Everyone recognizes that attachment disorders result from problems with trust.” P. 93

Chapter 3 - Review

The Whole Language: Chapter Three – The Thorn Underneath

1. “Judgments, however, keeps us stuck in the partial view.” (51)
2. “When we are whole, that’s what we see in others.” (51)
3. “...we call forth the unshakable goodness that is already there.”(53)
4. “Above all, homies wake up, not shape up.” (53)
5. “People who know suffering are trustworthy” (54)
6. “The mystics quest is to be on the lookout for the hidden wholeness in everyone.”
7. Researchers will say, for example, that mentorship helps teens overcome trauma. But they will take the wrong message from their own findings. The presumption will be that it is the “content” delivered by mentors that is so compelling. Truth be told, it’s the context that matters.” (58)
8. The outsider’s view on gang prevention and intervention is to offer content. The thinking goes like this: If only these folks knew more, were trained more, had better character, had classes in values and the like. The outsider’s belief system rests in information. What’s different at Homeboy is that content and information are always secondary to context and transformation. Our cultural context is the accepting community of tenderness that receives them This is primary. Content is offered once this is established. Transformation happens where this is afforded.
9. It’s never about hate; it’s about hurt. (63)
10. “Erase the hurt” vs. “Erase the hate” (64)
11. Setting the compass of the heart. (65)

## Chapter 4: *The Eight Sacrament*

Place a check in each box that apply;

Sacrament	RC - Men	RC - Women	UCC	Homeboy
Baptism				
Confirmation				
Eucharist				
Reconciliation				
Anointing of the Sick				
Matrimony				
Holy Orders				
Commun-Union				

### Notes:

- Jan Hus 1415
- Martin Luther 10/31/1517

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⇒ Readings for 10/25: Chapters 5, 6, 7 & Parable “o”: Luke:5-8(9-10)

## What is a Parable?

⇒ Parables in Matthew, Tradition, Interpretation and Function in Matthew and Matthew as Parable Ruben Zimmerman

A parable is a short narrative (1) fictional (2) text that is related on the narrated world to known reality (3) but, by way of implicit or explicit transfer signals, makes it understood that the meaning of the narration must be differentiated from the literal words of the text (4). In its appeal structure (5) it challenges the reader to carry out a metaphoric transfer of meaning that is steered by co-text and content information (6).

Parable =

- 1) narrative
- 2) fictional
- 3) realistic
- 4) metaphoric
- 5) active in appeal and interpretation
- 6) co-text and content related

## Parables v Allegories

Distinctions without (much of) a difference?

An allegory is usually an image, poem, or story whose interpretation can communicate a hidden meaning. In contrast, a parable is a simple story that is used to illustrate moral or spiritual lessons.

⇒ Readings for 10/25: Chapters 5, 6, 7 & Parable “o”: Luke:5-8(9-10) We are off on 10/18 – next week.

## Love & Forgiveness Parables:

Luke 10:25-37

<sup>25</sup> An expert on the Law stood up to put Jesus to the test and said, “Teacher, what must I do to inherit everlasting life?”

<sup>26</sup> Jesus answered, “What is written in the law? How do you read it?”

<sup>27</sup> The expert on the Law replied:

“You must love the Most High God  
with all your heart,  
with all your soul,  
with all your strength  
and with all your mind,  
and your neighbor as yourself.”

<sup>28</sup> Jesus said, “You have answered correctly. Do this and you’ll live.”

<sup>29</sup> But the expert on the Law, seeking self-justification, pressed Jesus further: “And just who is my neighbor?”

<sup>30</sup> Jesus replied, “There was a traveler going down from Jerusalem to Jericho, who fell prey to robbers. The traveler was beaten, stripped naked, and left half-dead. <sup>31</sup> A priest happened to be going down the same road; the priest saw the traveler lying beside the road but passed by on the other side. <sup>32</sup> Likewise there was a Levite who came the same way; this one, too, saw the afflicted traveler and passed by on the other side.

<sup>33</sup> “But a Samaritan, who was taking the same road, also came upon the traveler and, filled with compassion, <sup>34</sup> approached the traveler and dressed the wounds, pouring on oil and wine. Then the Samaritan put the wounded person on a donkey, went straight to an inn and there took care of the injured one. <sup>35</sup> The next day the Samaritan took out two silver pieces and gave them to the innkeeper with the request, ‘Look after this person, and if there is any further expense, I’ll repay you on the way back.’

<sup>36</sup> “Which of these three, in your opinion, was the neighbor to the traveler who fell in with the robbers?”

<sup>37</sup> The answer came, “The one who showed compassion.”

Jesus replied, “Then go and do the same.”

[How]p.85a; 86a; 88a; 89a; 89-90a; 99a - GS