

Tremendous Teaching Power Thirty-third Week in Ordinary Time Wednesday,
November 22, 2017 8:15 AM 2 Mc 7:1, 20-31; **Lk 19:11-28** St. Cecilia, virgin and
martyr (The divine and the human are still at work together as we take in these stories and make
them our own within the context and framework of our own lives.)

We recently, in fact this last Sunday, read **Matthew's version** of the talents; this is **Luke's version**. What's fascinating is the study how they're different, how they are the same. It is **basically the same story**, and we know that that comes from Jesus; but it's **very different in its details**.

Matthew frames the story by putting it right between two other parables: one about the wise and foolish virgins, and the other about the sheep and the goats. **In Matthew's version there's different amounts given according to the different abilities of the recipients, but the results are very similar**—the results are very similar—as is the attitude toward the one who does not do anything.

But **Luke** frames it differently. First of all Luke frames it within the context of the story of the whole of Scripture that **the people that God has come to don't want his rule**; it's within that context. And it, as it were, **predicts a terrible end**, which of course happened—when? 70 A.D. when the Romans destroyed Jerusalem. And this no doubt was written after **70 A.D.**, indicating exactly that Luke now is saying, well look, this is what happened because the rule of God was rejected. That's Luke's addition; it's not in the parable. It's the frame Luke put on it, which he was able to do because **he lived at a time later than the story itself**. The other thing that is interesting about Luke is that **everyone got the same amount in the beginning, but produced different results**. So there was no recognition of different talents. There are only different results.

What we learn from this is that **Jesus told stories that had a tremendous amount of teaching power, but they were very flexible**. And if you read this and you read Matthew, you get the same general idea, only generally. But the frame and the feeling is quite different, and this tells us that **the human and the divine are interworking all the time in the production of the Scriptures**. And we should also arrive at the conclusion that the divine and the human are **still at work together as we take in these stories and make them our own within the context and framework of our own lives**. That's carrying on the sacred tradition of the word of God coming into the hearts of humanity.