



CHRIST'S COLLEGE
CANTERBURY

The Christ's College Lesson

The Good Samaritan



*The right side of the Good Samaritan window in the Christ's College Chapel is based on the famous Gallipoli painting by Horace Moore-Jones, **Simpson and his donkey**. The window's creative adaptation is very appropriate in this memorial Chapel.*

The left side of the window depicts the Coat of Arms and motto of Christ's College and a text from Matthew 25:40.

Reading

The Parable of the Good Samaritan (Luke 10:25-37)

A reading from the Gospel according to Saint Luke, chapter 10 beginning at verse 25.

Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’ He said to him, ‘What is written in the law? What do you read there?’ He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.’ And he said to him, ‘You have given the right answer; do this, and you will live.’

But wanting to justify himself, he asked Jesus, ‘And who is my neighbour?’ Jesus replied, ‘A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, “Take care of him; and when I come back, I will repay you whatever more you spend.” Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?’ He said, ‘The one who showed him mercy.’ Jesus said to him, ‘Go and do likewise’.

Hear what the Spirit is saying to the Church.

Thanks be to God.

Te pānui kei te Ruka, te 10 o ngā ūpoko, ka tīmata 25.

Na ka whakatika tetahi kaiwhakaako o te ture, ka whakamatautau i a ia, ka mea,
E te kaiwhakaako, me aha ahau ka whiwhi ai ki te ora tonu?

Ka mea ia ki a ia, he aha te mea i tuhituhia ki te ture? ka pehea tau korero?

na ka whakahoki ia, ka mea, Kia whakapua tou ngakau, tou wairua, tou kaha, tou
hinengaro, ki te aroha ki te Ariki, ki tou Atua; me aroha hoki ki tou hoa tata ano ko koe.

Ka mea ia ki a ia, Ka tika tau korero: meinga tenei, a ka ora koe.

Otira ka mea ia ki te whakatika i a ia, ka ki atu ki a Ihu, Ko wai ra toku hoa tata?

Na ka whakahoki a Ihu, ka mea, E haere iho ana tetahi tangata i Hiruharama ki heriko, a ka
tutaki ki nga kaipahua, na ka huia ona e ratou, ka tukitukia ia, a haere ana, whakarerea iho ia,
me te mea kua mate.

Na, ko tetahi tohunga e haere noa ana i taua ara: a, i tona kitenga i a ia, ninihi ke ana na
tahaki.

I pena hoki tetahi Riwaiti, tae kau ki taua wahi, ka haere, ka titiro, ninihi ke ana na tahaki.

Otira ko tetahi hamari e haere ana ki nga whenua, i te taenga ki a ia, ka kite i a ia, ka aroha,

Na ka haere, ka takai i ona patunga, ringihia iho ki te hinu, ki te waina, ka whakanoho i a ia ki
tona ake kararehe, a kawea ana ia ki te whare tira, atawhaitia ana ia.

I te aonga ake, i tona haerenga, ka tangohia e ia e rua nga pene, hoatu ana ki te tangata i te
whare, ka mea ki a ia, Mau ia e tiaki; a ki te maha atu au mea e pau, maku koe e utu ina hoki
mai ahau.

Na, ki tou whakaaro, ko wai o tenei tokotoru te hoa ona i tutaki nei ki nga kaipahua?

Ka mea ia, Ko tera i atawhaitia ai ia. Na ka mea a Ihu ki a ia, Haere, kia pera ano tau mahi.

Whakarongo ki te kupu a te Wairua ki te Hāhi.

Whakapaingia te Atua.

Reflection on The Good Samaritan

By The Rev. Bosco Peters

A lawyer asks Jesus, "What must I do to inherit eternal life? "The Hebrew Bible famously has 613 commands. The lawyer's question has a doing-things-now-to-gain-something-later attitude.

Jesus responds, instead, with instruction on how to live a flourishing life now: "Love." He expands this with the story of a man dying in the Judean desert, on the verge of entering eternal life. Jesus' answer turns, "Who is my neighbour?" into, "Who is being neighbourly?"

The man going down from Jerusalem to Jericho was stripped by robbers, beaten, and left for dead. The priest could not identify the status of the naked stranger, nor his religious or cultural identity. The priest was forbidden from touching a dead body; even caring for a person who then died would make him ritually unclean. This helps to understand why he steered clear of the man who is left for dead. The Levite follows the example of the priest.

Jews despised Samaritans. The Samaritan in this story is doubly detested as he seems to be a trader – a loathed class. That he is a merchant is suggested by his being away from his territory, carrying oil, wine, cloths, and considerable funds. Taking the chance of people jumping to the conclusion that he was the person who injured the beaten man, the Samaritan risks taking him to an inn – in those days, a place even more dangerous than the Jerusalem-Jericho road. Only people without family or social connections would ever risk staying in an inn. The Samaritan hands over two days' wages and a blank cheque to care for the robbed man.

Later, Jesus walks this story in the other direction, through Jericho and up to Jerusalem where he passes through death itself to bring us all into the flourishing, eternal life that the story is illustrating.

The way Jesus lives places no limits on who is my neighbour, who is in my whānau. We, as part of the College named after Christ, are called to live in the same way, remembering his insistence, "Just as you did it to one of the least of these who are members of my whānau, you did it to me." (Matthew 25:40)