

Notes

Please note that this document contains 3 different versions of the “Exploring the Word” worksheet. Each version contains the same Gospel texts, Reflection and questions, but with a different configuration of “alternative views”. The suggested activities are applicable to a variety of age ranges. Some activities may not be suitable in all circumstances.

Activities

- Create concept maps to explore the meaning of each of the actions named in the Isaiah text (good news to the poor; liberty to captives; new sight to the blind; set the downtrodden free; and proclaim the Lord’s year of favour.)
- Create a collage of images and words for one of the actions named in the Isaiah text. The collage may represent understandings of the text, examples of those to whom the action is directed and examples of actions in the world today that seek to fulfil the challenge.
- Compare the opening lines of the four gospels. How would you characterise each of the four beginnings and what it may indicate about the gospel?

Gospel Journal



In what ways can the mission Jesus claimed be seen as a mission for all Christians?

Who are the people in your community who are really trying to bring about this mission?

How do / can you contribute to this mission?

Why was it significant that Jesus returned to Nazareth to begin his ministry?

Why was the inclusion of 'set the downtrodden free' such an important addition to the Isaiah text?



Gospel Lk 1:1-4, 4:14-21

Seeing that many others have undertaken to draw up accounts of the events that have taken place among us, exactly as these were handed down to us by those who from the outset were eyewitnesses and ministers of the word, I in my turn, after carefully going over the whole story from the beginning, have decided to write an ordered account for you, Theophilus, so that your Excellency may learn how well founded the teaching is that you have received.

Jesus, with the power of the Spirit in him, returned to Galilee; and his reputation spread throughout the countryside. He taught in their synagogues and everyone praised him.

He came to Nazara, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:

The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour.

He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, 'This text is being fulfilled today even as you listen.'

Reflection

This week marks the beginning of the liturgical use of the gospel of Luke that will feature throughout this year. The choice of passage to begin our journey with Luke is most appropriate. We have the first four verses of the gospel in which the writer makes his purpose clear. We then skip over all the infancy narrative and pick up again in chapter 4 of the gospel where Jesus makes his first public appearance.

Jesus returns to the synagogue in which he has worshipped all his life. He is given the scroll of Isaiah to read and reads the first two verses of Isaiah, chapter 61. But in the middle of this passage he flips back to chapter 58 of Isaiah and reads an additional line, 'to set the downtrodden (oppressed) free'. This event in Nazareth is sometimes referred to as Jesus' inauguration or declaration of mission. The inclusion of the additional verse from Isaiah signals very clearly the way in which Jesus will be portrayed throughout this particular gospel. The gospel of Luke is characterised by the focus of Jesus' mission on the outcast; the oppressed; the downtrodden.

The gospel of Luke is often described as a gospel of compassion. Throughout the gospel we see Jesus enact the verses from Isaiah – bringing good news to the lowliest of society; inviting the least to share in the reign of God. In fact, having read from the scripture, Jesus' very simple homily on the text is 'This text is being fulfilled today even as you listen'. Jesus declares himself to be acting out and fulfilling the prophecy of Isaiah. This short extract from Isaiah that Jesus adopted as his own 'mission statement' is indeed a mission statement for all Christian people. This is what we too are called to do.

Scriptural Context

Framing

On either side of the quote from Isaiah in today's gospel there are very symmetrical actions. Before reading, Jesus stands, is handed the scroll and then unrolls the scroll. On completion he rolls up the scroll, hands it back and then sits down. There is a balance to every action. This framing or bracketing technique is used throughout the gospel of Luke as a cue to the audience. Whenever this framing occurs, it means that there is a very important teaching or action that occurs within the frame. On this occasion, the frame surrounds Jesus declaring his intentions for his ministry.

Have you Thought?

Different accounts

The gospel of Luke begins, 'Seeing that many others have undertaken to draw up accounts of the events that have taken place among us ...'. It indicates that there were many different accounts of Jesus' life circulating at the time of writing. In the years following Jesus' death there developed many different oral traditions that described the life and teachings of Jesus. A large number of these traditions were written down as what are now regarded as non-canonical or apocryphal writings – not recognised as part of the 'canon' of the Bible. They include gospels of Thomas, Peter, Mary, Phillip and Barnabas.

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Historical Context

Theophilus

The gospel of Luke and the Acts of the Apostles are written by the same person, or at least the same community. They are often regarded as a single work - Luke-Acts – as one flows directly into the other. Both books begin with an inscription to Theophilus. The Greek name, Theophilus, translates as 'lover of God'. Some scholars suggest that the name is a pseudonym for any lover of God or someone in particular whose identity must be shielded. Others argue that Theophilus was an influential Roman who had taken a great interest in the early Christian movement.

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