

THE GOSPEL OF LUKE

The Gospel of Luke includes many stories about people who are not part of the "in-group," such as women, sinners, tax collectors, and foreigners. In this activity, you are asked to identify some of the people who appear as important characters in the Gospel of Luke. After you have read the Gospel, identify the person or persons described, and then use the letters from the numbered spaces to fill in the corresponding blank spaces at the bottom of the page to complete a statement about the message of Luke.

1. The opening chapter of Luke tells the story of the birth of John the Baptist. His mother was the first person to recognize that Mary was the mother of our Savior. Who was John's mother?

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2. These people were the first to visit the baby Jesus. They were not rich or powerful, but were working men from the Bethlehem area. Who were these visitors?

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3. When Jesus was asked, "And who is my neighbor?" he told a story of a man who, though a member of a group despised by the Jews, helped a Jewish man who was robbed and beaten. Who did Jesus hold up as an example of someone who acted as a neighbor?

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4. Jesus told a parable about a rich man and a poor man. The rich man lived well and ignored the poor man. When they each died, it was the poor man who went to heaven. Who was this poor man?

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5. Jesus told a story of two men who went to the Temple to pray. One of them, a Pharisee, thanked God that he was not like the other man. The other man prayed humbly and asked for God's mercy. Which man's prayer did Jesus praise?

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6. Jesus stayed at the house of a tax collector even though some people criticized Jesus for this. Who was this tax collector?

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7. Jesus praised this woman for her offering of two coins over the wealthy people who made larger offerings. Who was this woman who gave all she had?

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8. At the Crucifixion, Jesus promised a man that he would be with Jesus in Paradise. Who was this man who expressed his faith in Jesus?

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Luke's Gospel makes it clear that Mary of Nazareth has a special place in God's . . .

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