



YEAR LEVEL	9 and 10
TITLE	Matthew, Mark or Luke?
STRAND	SCRIPTURE
SUGGESTED DURATION	10 weeks (25 hours)
ENDURING QUESTIONS	Why read scripture? Am I open to listening to God's word?

Unit Focus

In this unit, students will investigate a synoptic gospel in terms of its context, content, structure, purpose, themes and audience. The particular focus of this unit is the Synoptic Gospel used for the current liturgical year (A, B or C). Students will reflect on the impact of this unique portrait of Jesus for Christians today. A comparative approach with the other Synoptic Gospels will be sometimes used to understand the unique concerns of the gospel under study.

Achievement Standards

By the end of Year 10:

Students analyse critically the composition of a Synoptic Gospel and identify the ways in which it inspires and challenges us to live.

Unit Outcomes

At the end of this unit students will be able to:

1. Analyse and appreciate the context, content, structure, purpose and audience of the synoptic gospel of the current liturgical year.
2. Identify the distinct features of the gospel portrait of Jesus set for study and the key themes and literary structures of that gospel.
3. Apply a variety of biblical and information research tools to an investigation of a synoptic gospel.
4. Apply the particular gospel's portrait of Jesus in a current context.
5. Articulate personal interpretations of Jesus supported by gospel evidence.

Key Understandings for Students

- Each synoptic gospel has a unique context, content, structure, purpose, themes and audience.
- Luke's special interest is in the oppressed and outcasts of society, especially women and the poor.
- Matthew writes for Jewish Christians and shows Jesus as the 'new Moses', the law-giver, the Messiah-King. Matthew gives guidelines to the community of believers, the Christian church, who await the coming of the kingdom of heaven.

- Mark gives a very human portrait of Jesus and the disciples. Jesus is seen as the Anointed One, the suffering Messiah.
- People who lived in Jesus' time and people living now have a range of responses to the person of Jesus and his message.
- The person and message of Jesus are relevant today and require a personal response. Within the Church we are supported in our faith journey by the faith of the community.
- It is appropriate and essential for individuals to use Biblical and information research tools to explore the meaning of the Scriptures for themselves and for their world.

Student Context

Students at this level are generally at a transitional level of faith development as they move from a 'copied' faith to a more personally appropriated faith. They are concerned with self-identity and image and reject as 'boring' what they do not see as relevant and purposeful in their lives.

The more sophisticated skills of this level will enable them to engage in a meaningful study of the gospel. Their growing social consciousness will support their investigation of what the portrait of the 'compassionate Jesus' offers to Christians today.

Theological Background for Teachers

Study of Scriptures

The KITE Method (Stead, 1994) is recommended as an appropriate process for the study and interpretation of the scriptures.

Know the text - learning about the text

Inspire the Imagination - imaginative involvement in the text

Translate to Life - making connections between scripture and life

Express the Heart - prayerful engagement with the text

Gospel sources and formation

The Pontifical Biblical Commission has distinguished three phases in the formation of the Gospels:

1. The life and teaching of Jesus is the factual historical foundation upon which the gospels are based. There can be no denying that our knowledge and understanding of Jesus is rooted in an historical reality. It is not simply a creation of faith.
2. The oral tradition began with the preaching of the apostles, and was handed on within and between the primitive communities as they sprang up during the decades after Jesus' resurrection.
3. Finally came the written Gospels, which drew on selections from the oral tradition and from materials already written down. This process of selection was done with an eye to the situation of the particular churches, but always presenting an honest picture of Jesus.

The Synoptic Gospels:

The Gospels of Matthew, Mark and Luke are called the Synoptic Gospels. The word synoptic can be taken to mean 'seen together' and 'similar view'. It describes the fact that these three Gospels share a lot in common and can be easily compared with one another. The word gospel means 'good news'.

Three levels have been identified in the development of the Gospels:

1. *Ministry of Jesus* (early 30's CE [Christian Era])

2. *Preaching of the Apostles* (34-65 CE) For almost thirty years after his death, the Gospel story was kept alive through the faith of the first Christians who preached the 'good news' about Jesus. The Gospels gradually developed out of this kerygmatic (proclamatory) preaching since it became necessary to preserve both the words and works of Jesus in writing before they were lost to the tradition, with the progression of time and the development of interpretation.
3. *Work of the evangelists* (65-95 CE)
 - Most scholars agree that Mark's Gospel was used by both Matthew and Luke when writing their Gospels. Both Matthew and Luke share a common source known as 'Q' as well as drawing on independent sources identified as 'M' and 'L'.
 - Most scholars concur that the Gospels probably circulated as anonymous publications for the first two centuries after the death of Jesus. In time the Gospels were attributed to known authors.
 - The dates of the synoptics are difficult to determine with confidence, but most scholars would agree that the three texts were written between the years 65-100 CE.
 - It is important to be aware of the historical setting, theological interest, concerns and circumstances which influenced the author of each Gospel. The Gospels were written for a particular purpose and each one was addressed to a different audience.
 - Most contemporary scholars understand that Mark's Gospel was the first one to be written and that the authors of Matthew and Luke would have had access to this text, it is more than likely that they would have followed Mark's framework when arranging their own material.
 - The structure of each gospel is unique as each evangelist wanted to emphasise different aspects of Jesus' ministry:
 - The evangelists did not know Jesus personally, so their presentation of him in the Gospels comes from a post-resurrection perspective, which is influenced by their own particular faith experience, and the audience they are addressing. This is often reflected in the titles used by the author to describe Jesus.

Mark's Context (Goosen, G. & Tomlinson, M. (1994).

Date

- probably written between 65-70 CE, after the death of Peter and towards or at the end of the four-year war between Israel and Rome which resulted in the destruction of Jerusalem in 70 CE.

Place

- According to tradition, the Gospel was written in Rome.

Intended community

- It is clear that Mark was writing for a predominantly Gentile community (ie Christians of non-Jewish origins). There is little concern to show connections with the Old Testament. Explains Jewish customs and translates Aramaic words.

Background of the community

- The atmosphere was one of conflict for a community constantly under threat of persecution by the erratic Roman emperors, especially Nero, who had already killed two of their leaders in Rome by 67 CE.

Style

- Mark's Gospel has been called "a Gospel in a hurry." It is sprinkled with expressions such as "straightaway" Jesus did this and "at once" he did that.
- Mark is an accomplished storyteller, with an eye to detail
- everyday, colloquial Greek.
- uses more Latinisms than any other Gospel.

- two speeches or discourses
- repeats particular words or phrases within an episode to emphasize the point
- repetition pattern of three: three commissioning stories
- three passion-resurrection predictions
- three episodes of Jesus at prayer
- three episodes on the mountain
- He uses parallelism

Theological slant and concerns

- Galilee becomes the gateway for spreading the good news.
- Jerusalem is a city shut in on itself that rejects Jesus and puts him to death
- The lake, mountains and wilderness take on rich theological symbolism that goes beyond traditional Jewish understandings of the significance of these places.
- The overall image of Jesus is that of the Anointed One (the Messiah) – a suffering Messiah.
- Mark is reminding his readers, constantly faced with the possibility of persecution, that to be a disciple of Jesus means sharing in suffering and rejection before sharing in glory.

Matthew's Context (Goosen, G. & Tomlinson, M. 1994).

Author

- It is generally accepted that the author is not the Apostle Matthew. The reasons for this are that an eyewitness would not have relied so heavily on Mark, and secondly, by 85-90 CE. The apostle Matthew would probably have been dead.

Date

- It seems clear from internal evidence that this Gospel was written after the destruction of Jerusalem, which is seen as an event in the past. A date of 85-90 CE is likely.

Place

- One cannot be certain but Antioch in Syria is suggested by a number of scholars.

Intended community

- His frequent reference to the Jewish Scriptures and traditions suggest that his readers were predominantly converts from Judaism.
- The time at which Matthew wrote was one of settling down for the Church while attempting to articulate its life and mission.

Style

- Whereas Mark's is a Gospel in a hurry, Matthew's is slower in pace, more reflective, and concerned with the teachings of Jesus rather than his actions. He is a highly skilled writer with an eye to symmetry.

Theological slant and concerns

- Matthew's theology of salvation is that the Good News, which was initially directed at the Jews, has been rejected by them and is now to be offered to the Gentiles.
- Jesus is seen as the new Moses, the Teacher and Law-Giver, in Matthew's Gospel.

Luke's Context (Charpentier, 1981)

- Tradition has assigned the third Gospel and the Acts of the Apostles to Luke.
- Tradition also describes Luke as a doctor because of the attention to healing miracles throughout his writing, even though the Gospel of Mark provides more detail in reporting the healing ministry of Jesus.
- The opening verses of the Gospel (Lk 1:1-4) present us with more reliable information about Luke. He was not an apostle, nor did he know Jesus during his public ministry in Galilee and Jerusalem. He is a gentile who became a Christian through the teachings of men and women who were eyewitnesses to the life, death and resurrection of Jesus (Lk 1:2). Having received the Jesus tradition Luke wants to make it known to others. He has obviously carefully examined Mark's Gospel and other stories and traditions he has received, and imposes his own order on the material. Luke's order involves careful use of geography, a particular understanding of time and promise and fulfilment.
 - *Geography:* The public ministry of Jesus begins in Galilee; Jesus makes only one journey to Jerusalem as an adult, the journey results in his death; after the Resurrection the story of the Church moves out from Jerusalem to Rome.
 - *Time:* Luke identifies history as unfolding in three levels: the period of the law and the prophets, the period of Jesus, the period of the Church.
 - *Promise and Fulfilment:* Luke understands the promises made in the period of the law and prophets come to fulfilment in Jesus; the promises made by Jesus at the conclusion of the Gospel (24:46-49) are being fulfilled in the period of the Church.
- The Gospel of Luke was written late in the first century CE, sometime around 85-90 CE, probably in Antioch. It was written in Greek and dedicated to Theophilus (as is the Acts of the Apostles). It may be that Theophilus supported Luke during the time of writing or that he provided scribes and materials to enable the Gospel to be distributed to other communities. The name "Theophilus" means "Lover of God" – so Luke's Gospel is addressed to all who love and are also loved by God.

Luke's themes

Luke's special interest is in the oppressed and outcasts of society. His gospel begins with the births of John the Baptist and of Jesus. It has the only story of Jesus between his birth and ministry, the episode in the temple at the age of twelve (2:41- 52). Some of the best loved parables – the Good Samaritan, the Prodigal Son, the Rich Man and Lazarus – are found only in Luke.

Central themes or teachings in Luke include:

- the surety of the "promise" of God's irrevocable plan to redeem the world;
- the establishment of a "New Israel" which excludes no one;
- Jesus' special love for the unloved;
- the dignity of the role of women in Jesus' life and mission;
- the importance of prayer and praise to God.

Luke's Framework(s) (Rosser, 1994.)

Luke's themes appear within literary structures that themselves instruct. Jesus is presented as "on his way to Jerusalem", where his mission will be brought to a conclusion on the cross. Luke reminds his readers that faith is a journey and is an imitation of Jesus' progress: from the manger in Bethlehem he moves inexorably toward Jerusalem and the cross - and, ultimately, back to the Father.

A wider framework centres on the theme of prayer and praise. Luke begins his gospel in the temple, where the father of John the Baptist fulfils his priestly duty. The Gospel ends there as well. The apostles, having witnessed the ascension of the Risen Lord, “returned to Jerusalem with great joy; and they were continually in the temple blessing God”. (50:52-53)

Gospel images of Jesus

Each of the four Gospels provides its own portrait or image of Jesus. For Mark, Jesus is the Son of Man – an image drawn from the Hebrew Scriptures. He is the representative human being locked in a battle with evil, which he finally overcomes through his death and resurrection. Matthew portrays Jesus as the new Moses, the last and greatest prophet, who leads people on a new exodus from slavery to sin and gives them the new law of love. Luke writes for a community less familiar with Jewish traditions. He has an image of Jesus as one who reaches out to the gentiles and has a special concern for the poor and marginalised. John writes much later and possibly in response to gnostic influences. His gospel focuses on Jesus as the eternal Word of God come among us, and he uses rich symbolism such as the bread of life, life-giving water, light of the world and good shepherd to interpret Jesus to his readers.

Responses to the person and message of Jesus

The Gospels record various responses to Jesus and his message. Some found it too hard and turned away. There are those who actively resisted Jesus and campaigned against him. Self-interest hardened them against hearing his message. Others struggled with both doubt and faith. The cry of the father seeking a cure for his son is poignant: ‘I believe; help my unbelief’ (Mark 9:24). Many, like the disciples, willingly accepted Jesus and his teaching, but lost courage when the test came. Some were moved to sudden and unexpected faith, like the woman at the well and the soldier on Calvary. And there were the faithful few, like the women at the foot of the cross, who never faltered.

Today one would expect to find the same range of responses to Jesus and his message. But Jesus does challenge the faith of each person. This calls for a personal response, but within the Church we are supported in our faith journey by the faith of the community.

Scripture

Mk 4:1-20 - Parable of the Sower (or corresponding synoptic passage).

Again he began to teach beside the sea. Such a very large crowd gathered around him that he got into a boat on the sea and sat there, while the whole crowd was beside the sea on the land. He began to teach them many things in parables, and in his teaching he said to them: “Listen! A sower went out to sow. And as he sowed, some seed fell on the path, and the birds came and ate it up. Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. And when the sun rose, it was scorched; and since it had no root, it withered away. Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.” And he said, “Let anyone with ears to hear listen!”

Mk 2:15-17

And as he sat at dinner in Levi’s house, many tax collectors and sinners were also sitting[c] with Jesus and his disciples—for there were many who followed him. When the scribes of[d] the Pharisees saw that he was eating with sinners and tax collectors, they said to his disciples, “Why does he eat[e] with tax collectors and sinners?” When Jesus heard this, he said to them, “Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners.”

Mk 15:33-41 The Death of Jesus

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he [c] breathed his last, he said, "Truly this man was God's Son!"

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joseph, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

Lk 5:12-16 - Jesus Cleanses a Leper

Once, when he was in one of the cities, there was a man covered with leprosy. When he saw Jesus, he bowed with his face to the ground and begged him, "Lord, if you choose, you can make me clean." Then Jesus stretched out his hand, touched him, and said, "I do choose. Be made clean." Immediately the leprosy left him. And he ordered him to tell no one. "Go," he said, "and show yourself to the priest, and, as Moses commanded, make an offering for your cleansing, for a testimony to them." But now more than ever the word about Jesus spread abroad; many crowds would gather to hear him and to be cured of their diseases. But he would withdraw to deserted places and pray.

Lk 4:18

"The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free.

Mk 4:26-29 The Parable of the Growing Seed

He also said, "The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

Major Assessment Task

Each student, after being allocated a reading from the gospel used for that particular liturgical year, will read and analyse that gospel passage using the K.I.T.E method.

Students are to respond to their scripture passage in each of the four ways outlined below. The teacher should determine the appropriate detail:

K Know the Text requires the student to analyse the scripture passage under the following headings: setting, the characters, the customs, the speech, the structure and the context. Using appropriate scripture commentary and other references.

I Inspire the imagination encourages the student to engage their imagination in order to communicate the story and its message accurately using a creative medium such as poetry or drawing, painting etc.

I Translate to Life so that the scripture becomes our story. How might you feel/ behave in that situation? The student considers the implications for contemporary living. Dramatization, mime, role play and creative writing may be suitable mediums for this task. The work can be written individually but involve other students in its presentation.

E Express the Heart. Discover scripture as a source of prayer. A response may be expressed in a variety of ways. EXPRESS THE HEART CANNOT BE ASSESSED but is a valuable conclusion to the tasks above.

Prepare a presentation for the class for each of the above criteria. Where dramatisation is used e.g in I students may need to work in groups.

It is expected that students and teachers will co-construct an assessment rubric for this task beginning with the below. Teachers are encouraged to assess skills and knowledge from other learning areas that may be included in this task.

	WELL ABOVE EXPECTED LEVEL	ABOVE EXPECTED LEVEL	EXPECTED LEVEL	BELOW EXPECTED LEVEL
KNOWLEDGE and UNDERSTANDING	Has clearly articulated and explained the setting, characters, customs, speech, structure and context of the scripture text in excellent detail.	Has clearly identified and explained in detail the setting, characters, customs, speech, structure and context of the scripture text.	Has identified and explained the setting, characters, customs, speech, structure and context of the scripture text.	Has identified and discussed with assistance some examples of the setting, characters, customs, speech, structure and context of the scripture text.
	Has presented a Gospel text creatively and with meticulous accuracy to significantly advance the depth of understanding for others.	Has presented a Gospel text creatively and accurately to advance the understanding of others.	Has presented a Gospel text accurately to advance the understanding of others.	Has presented a Gospel text to advance the understanding of others.
	Has demonstrated an insightful understanding of the person of Jesus as portrayed in the Gospel studied.	Has demonstrated a very good understanding of the person of Jesus as portrayed in the Gospel studied.	Has demonstrated a good understanding of the person of Jesus as portrayed in the Gospel studied.	Has demonstrated some understanding of the person of Jesus as portrayed in the Gospel studied.
REASONING	Has considered insightfully, the	Has considered effectively the	Has considered the links between	Has given some consideration to

	links between the Gospel message and contemporary Christian living.	links between the Gospel message and contemporary Christian living.	the Gospel message and contemporary Christian living.	the Gospel message and its implications for contemporary Christian living.
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Suggested Teaching & Learning Experiences

Focusing Activity

- Show an excerpt of two films such as *Jesus of Nazareth*, *Jesus Christ Superstar*. Ask students to investigate how different images of Jesus were created in each.

Outcome 1 Analyse and appreciate the context, content, structure, purpose and audience of the synoptic gospels of the current liturgical year.

- Research the distinctive features of the relevant synoptic gospel and substantiate with Scripture texts.
- Apply the KITE approach (Stead, 2000) to studying the Parable of the Sower (Mt 13:1-23 / Mk 4:1-20 / Lk 8:4-15). Through a search of the Gospel, students create a comprehensive summary of the different groups of people to whom Jesus ministered in Luke's Gospel.
- Students come to an understanding of the different perspectives of each synoptic gospel by developing their own "gospel". Students identify their focus, introduction, parables, miracles, the events in the life of Jesus and sayings/teachings of Jesus they will include. By comparing their gospel with the Synoptics, students identify the most significant influence on their perspective on the Good News.

Outcome 2 Identify the distinctive features of the gospel portrait of Jesus set for study and the key themes and literary structures of that gospel.

- Choose an event that has been experienced by all members of the class e.g. school celebration. Students write an account of the event. Compare the descriptions for differences, emphases, feelings.
- Teacher prepares three accounts of an AFL game from the Herald Sun, The Melbourne Age, and The Australian. Students compare these stories (e.g. main characters, events, language used). Students consider the different audiences for each publication and how they account for any differences in the stories.
- Students make a chart summarising the three synoptic gospels, under the headings: *Name of the Gospel: When it was written: Possible Sources: Possible Audience: Portrait of Jesus Presented*. Students investigate reasons for the differences.
- Compare and contrast the accounts of the Death of Jesus in Mt 27:45-56, Mk 15:33-41, Lk 23:44-49. Discuss similarities and differences, differing reactions to Jesus and the various images of Jesus that emerge from the text.

Outcome 3 Apply a variety of biblical and information research tools to an investigation of a synoptic gospel, eg exegesis, KITE, Commentary, Study Bible.

- List the types of people that Jesus invites to belong to the Kingdom. Refer to a Concordance or Lk 4:18, Mk 2:15-17, Lk 5:12-16 and use a Commentary to complete a profile of these people.
- Apply the 'Scriptural Think Pad' process to selected scripture passages.

- Show the excerpt of the Zefferelli film *Jesus of Nazareth* which portrays Lk 4:14-30 (The Rejection of Jesus at Nazareth).
 - (i) What did Jesus see as his task or mission?
 - (ii) What image of himself does he portray here?
 - (iii) How was he accepted? Read Mk 4:26-29, Mk 4:30-32 or Mt 13:31-32, Mt 13:33 or Lk 13:20-21. Discuss with the students what these stories tell us about the Kingdom Jesus proclaimed.
 - (iv) Compare the text Lk 4:14-30 and the Commentary with the film.
- A gospel chatterbox could be made to provide a useful review of content. Students play the game with a partner.
- Students apply The Composite Model (Carswell, 2001) to a selected gospel text (Mark works particularly well). This method may be a valuable resource for specific areas, such as 'stories on discipleship', 'miracle stories', 'teaching about the Kingdom' etc.

Outcome 4 Apply the particular gospel's portrait of Jesus in a current context.

- What would Jesus' message be for the people of today? How would he minister? To whom? What signs would he work? Use Gospel evidence to support your conclusions.
- Using the structure of a Gospel miracle, tell the story of a current topic in the newspaper and create a modern Jesus healing story. Looking at the modern issues chosen, discuss what the story would say about Jesus and our image of him.
- In groups discuss the following questions:
 - What is it today that people most fear and that people most hope for?
 - Who are the people today who most need to hear Jesus' message?
 - What message of Jesus would be most relevant/helpful for these people?

Present your message to the class in some way. Your presentation must illustrate your response to each of these questions and be supported with quotations from the relevant synoptic gospel.

- Use newspapers and magazines or write your own material to relate a message of Jesus for today.
- 'Scriptural Snaps' could be used to review significant scripture studied in this unit and make connections to the world of the student. With five or six groups a good range of scripture could be covered and PowerPoint presentations provide a creative vehicle for sharing work with the whole class.

Outcome 5 Articulate personal interpretations of Jesus supported by gospel evidence.

- Taking the phrase 'a gospel portrait of Jesus' as a starting point, students are asked to create their own portrait of Jesus. This could be introduced with a consideration of how artists over the ages have seen Jesus and his relevance to their world.
- Use one of the stories from the Gospel being studied to respond to an issue in today's society. How can you link what Jesus taught in the Gospel to a modern day issue?
- During this unit, students build up information to support their personal image of Jesus. This collection of material, which responds to the questions below, could be evaluated at the end of the unit.
 - i) List some of your favourite quotes of Jesus.
 - ii) Which teachings of Jesus appeal to you most? Indicate Gospel references and why these teachings appeal to you particularly.
 - iii) Describe, using Gospel references, a miracle of Jesus that you regard as a sign of God's intervention.
- Choose a current world issue, and design a banner showing what you think Jesus would say about the issue at a protest rally.

- Students prepare for quiet reflection and go through a relaxation exercise. Each forms clay into a shape that represents his or her image of Jesus.
- Groups of students produce body tableaux to represent a group image of Jesus.
- In groups of three, select at least three scriptural texts to prepare a prayer celebration that focuses on images of Jesus. Apply your knowledge of the texts and your awareness of the members of your class to interpret these texts through music, drama, prayers, homily, or other suitable formats.

Liturgical celebrations/sacramental celebrations – provide opportunities for connection with the prayer life of the Church for reflection and resonance.

Such celebrations should be an integral part of every unit, and should be linked to the liturgical year wherever possible.

- Class participates in a class prayer service that celebrates who Jesus is for them. List images of Jesus in a litany form and use repetitive responses.

Resources

Archdiocese of Melbourne (2003) *To Know Worship and Love*, 2nd ed. Year 10 Chapters 1 & 2. James Goold House.

Addwal P/Ltd (2002) *The Many Faces of Christ: (This is a kit that contains 37 colour images of Christ)*

McKinnon, John (2016) Gospel Commentaries at <http://johnmckinnon.org/>

Byrne, B. (2000). *The Hospitality of God: A Reading of Luke's Gospel*. Strathfield: St Paul Publications.

Ryan, Maurice and Grajczonek (2008) *Learning Links to Jesus*: Lumino Press, Brisbane

Understanding Faith Series. No. 23. Australian version. (1994). *Understanding the Gospel Story*. Auckland.

Appendices
