

The narrative I have chosen to discuss is The Gospel of Luke in the Christian Bible. The religious tradition I will be focusing on is the Catholic Faith. The Gospel of Luke was written by Luke, and was written between 85 - 90 AD. The Gospel of Luke was written for the purpose to prove that Jesus came to save all people from everywhere, and that he truly loved us all. Luke's target audience were Gentiles, and specifically Theophilus.

The first key message I have identified from the narrative is that Jesus loves everyone unconditionally, no matter what. This is indicated in Chapter 7 Verses 36-50 where Jesus reclaims The Sinful Woman and says "Your faith has saved you; go in peace." I believe this relates to the Catholic Faith because Jesus tells us to forgive others, no matter their sins. We see this in chapter 6 of The Gospel of Luke,

"Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven". (Luke 6:37). Jesus's message of loving everyone unconditionally relates to the Christian belief of "*Loving your neighbour as yourself*" (Mark 12:31) .

Jesus taught us to be loving and forgiving, especially to those deemed outcasts in society. The message of caring for those less fortunate is seen in the verse 'The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor'(Luke 4:18a, NIV). This message connects to the Catholic Faith as we look after those who are outcasts, or not welcomed by society, we live and help as Jesus would have wanted us to. This key message applies to the Catholic Social Teaching (CST) preferential option for the poor and vulnerable. As Catholics, we strive to live like Jesus did by feeling the need to think of those most vulnerable first, and putting others before ourselves. We see this as Pope Francis said 'The measure of the greatness of a society is found in the way it treats those most in need, those who have nothing apart from their poverty!' (Pope Francis, July 26, 2013)

My second message I have identified from the narrative is that Jesus loves women, and this is heavily highlighted in the Gospel of Luke. The Gospel of Luke mentions women almost as many times as Matthew and Mark combined. Luke goes out of his way to highlight the ministry of women. We see this as the birth narrative of both John the Baptist and Jesus are told from the women's perspective. . Luke highlights that women have a role in society, and they should be valued. The Gospel of Luke highlights that it was women who followed Jesus from the courthouse to his crucifixion. We see this through the scripture '*But all who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things*'(Luke 23:49). These women had immense love for Jesus, and truly supported his ministry, just like Mary, the mother of Jesus. Jesus loved Mary, just like how he loved all women. This key message applies to our values as Catholics, and what it means to be Catholic. As Catholics, we believe in Jesus, and all that he achieved in his short time on Earth. We try to live out Jesus's values, and show love to women, and all. Mary is a prime example of a woman of faith. She had true faith in God, and his plan for her. By standing with Jesus up until the hour of his death, the women showed their immense love for him. We see this through the quote '*The women who had come with him from Galilee followed along and observed the tomb and how his body was placed. Then they returned and prepared spices and perfumes. And they rested on the sabbath according to the commandment*' (Luke 23:55-56). This message connects to the Catholic Faith as Jesus showed these women the love they deserved, and in return they showed the same. This relates to the Catholic belief

that the church honours all people of great faith including women, especially Mary the mother of Jesus. Luke also wrote parables that featured women specifically, such as the parable of the Lost Coin, and the Persistent Widow. In the parable of the Lost Coin, a woman loses a coin, and searches desperately to find it. The coin symbolises a sinner, and the woman is God, working hard to turn the sinner's life around. This is shown in the line '*there is rejoicing in the presence of the angels of God over one sinner who repents*' (Luke 15- 8-10). The key message of loving women connects also to my other key message, of forgiving and loving all, no matter what. Pope Francis highlights this message in his Encyclical 'Fratelli Tutti' when he talks about fraternal love in our society today. We see this when he says 'Fraternal love means caring for every man and **woman**, young and old with the same care as the Good Samaritan'. Pope Francis wants us to break down these walls that separate us, and to see our brothers and sisters as a part of 'one single global family'.

Reference:

The Sinful Woman :[Bible Gateway](#) Chapter 6: [Unity - Bible \(Chapter 6 Luke\)](#)

Love your neighbour as yourself [Mark - Bible Gateway](#) Caring for the less fortunate [Bible Gateway](#)

Preferential option for the poor and vulnerable: [Preferential Option \(CST\)](#) Women following Jesus from Court to Crucifix [The Gospel of Luke \(1 hour\)](#) Women observing the tomb Quote [The Gospel of Luke \(1 hour\)](#)

Notes [Gospel of Luke \(Notes\)](#)

Parables in Luke [The Gospel of Luke \(1 hour\)](#) and [Gospel of Luke \(Notes\)](#) Pope Francis Fratelli Tutti [Pope Francis Fratelli Tutti](#)