



- ◆ Welcome to a New Liturgical Year
- ◆ Welcome to The Year of Luke
- ◆ Ronan Tynan—Sports Medicine and Singing; Triumph over Much Adversity

By means of the yearly cycle, the Church celebrates the holy mystery of Christ, from his Incarnation until the day of Pentecost and the expectation of his coming again.

- General Norms for the Liturgical Year Calendar, #17

The Liturgical Year is the way Mother Church places before us the main events and teachings in the life of Jesus. When we remember the events and stories in the life of Jesus, we make them as real to us as they were to those who first experienced them. We bring past events into the now. So the Liturgical Year is not an historical look at past events but the way our Church invites us to enter and experience Christ who continues to be present and active in the events of our lives in the here and now.

The *Catechism of the Catholic Church* tells us: “We must continue to accomplish in ourselves the stages of Jesus’ life and his mysteries....” Through the ebb and flow of each liturgical year, we seek, with the guidance of our Church, to live and internalize the events of Christ’s life.

Two Main Seasons

Nature has four seasons: spring, summer, autumn and winter. Our Church year has two main seasons: the *Advent/Christmas* season and the *Lent/Easter* season. Christmas celebrates the Incarnation of Jesus—God becoming one of us. Easter celebrates Jesus’ death and Resurrection. Each season has a time of *preparation*. We prepare for the Feast of the Incarnation with four weeks of *Advent*. We prepare for the *Sacred Triduum* (Holy Thursday, Good Friday and Easter Vigil) with 40 days of *Lent*. Both events (the Incarnation and our Redemption) have an *extended period* of celebration. We do not just celebrate Christ’s coming on Christmas Eve and Christmas Day; we celebrate it for *twelve days* culminating with the *Feast of the Baptism of Jesus*. We do not just celebrate Christ’s Resurrection on Easter Sunday; we celebrate it for *50 days* of Easter, culminating with the Feast of Pentecost.

So, in our Church year calendar, the two great seasons of the year are the *Advent/Christmas* season and the *Lent/Easter* season, the latter being the more important of the two because it celebrates Christ’s death and Resurrection. One-third of Mark’s Gospel is given to the passion, death and Resurrection of Jesus. Wrapped around the two main seasons of the year are 34 Sundays in *Ordinary Time*.

Advent

Advent has a twofold character. As a season to prepare for Christmas when Christ’s first coming to us is remembered; as a season when that remembrance directs the mind and heart to await Christ’s Second Coming at the end of time. Advent is thus a period for devout and joyful expectation.

- General Norms for the Liturgical Year and Calendar, #39

The word Advent means “coming.” During the liturgical season we call Advent, we wait to celebrate the *First Coming* of Christ that occurred 2,000 years ago, and we wait for his *Second Coming* at some future time. As Christians, we live in an age between the two comings of Christ, in a period that scholars call the “already, but not yet.” The Kingdom of God has *already* come into our midst in the Jesus event of 2,000 years ago, but Jesus has *not yet come* in his fullness. During the Advent season, we prepare to remember Christ’s first coming and, at the same time, we yearn for him to come again. It is a bit like the pregnancy period during which the child lives in his mother’s womb but is not yet fully born.

Words most often associated with this season in our Church’s calendar are *longing, yearning, vigilance, conversion, joyful expectation, and hope*. Advent is a time of *joy* because Christ has already entered our world. It is also a time of *expectation* and *hope* for the kingdom yet to come.

The Year of Luke

The Church’s liturgical calendar has three Cycles: A, B and C, sometimes called Year One, Year Two and Year Three.

- During Cycle A or Year I, the Gospel readings are mainly from *Matthew*.
- During Cycle B or Year II, the Gospel readings are mainly from *Mark*.
- During Cycle C or Year III, the Gospel readings are mainly from *Luke*. This weekend, we begin the *Year of Luke*.

Introduction to Luke’s Gospel

Some of the most cherished stories about Jesus are reported only by Luke: the annunciation to Mary, the birth in a manger, the disciples on the road to Emmaus. Some of the New Testament’s most memorable characters are only found in Luke, such as the diminutive but resourceful Zacchaeus, the aged and astonished Elizabeth

and Zechariah, the hospitable Martha and the attentive Mary. Some of Jesus' most beloved parables—brimming with poignancy and compassion, and universal in their broad religious and humanitarian appeal—are jewels of Luke's Gospel, such as the good Samaritan, the prodigal son, the rich man and poor Lazarus, the Pharisee and the tax collector. The backbone of the Church's daily prayer comes from Luke's Gospel, i.e., Zechariah's Canticle at morning prayer, Mary's Magnificat at evening prayer, and Simeon's Canticle at night prayer.

Characteristics of Luke's Gospel

Each Gospel has its own particular set of characteristics. The following are some of Luke's:

Universal Gospel. Scholars note that the main characteristic of Luke's Gospel is its *universal* nature. All barriers are down. *All* are invited to the kingdom. The universal nature of Luke's Gospel is shown in several ways.

Gospel for Gentiles. The Gentiles or non-Jewish persons are intentionally included. Luke, himself a Gentile, wrote his Gospel with a view to include the Gentiles. Unlike Matthew, Luke is not that interested in showing that Jesus is the fulfillment of Jewish prophecy. He seldom quotes the Old Testament. Whereas John states that the Jews have no dealings with Samaritans (4:9), Luke highlights them. One of his best known and best loved parables is that of the *Good Samaritan* (10:29-37). After Jesus heals the ten lepers, Luke recounts that the only leper who returns to give Jesus thanks is a Samaritan.

Gospel of women. Luke's Gospel, more than all the other gospels, includes women—another sign of the Gospel's universal nature. Only in Luke do we find mention by name of women who accompanied Jesus and supported his ministry with their own resources (8:1-3). The birth narrative is told from Mary's point of view. It is in Luke that we read of Elizabeth, of Anna, of the widow at Nain, of the woman who anoints Jesus' feet in the house of Simon the Pharisee. It is Luke who makes vivid the pictures of Martha and Mary and of Mary Magdalene.

Gospel of the poor, the outcast and sinner. In Jesus' time, poverty is a sign that one must be a sinner, for God has not blessed one with riches. In Luke's Gospel, the poor and the outcast hold a special place. The poor shepherds are the first to be told about the birth of Jesus, the first invited to come see him (2:1-20). In his "inaugural address" (4:16-24), Jesus proclaims that the poor will have the Gospel preached to them. Only Luke tells the story of the rich man and poor man (16:19-31).

In Luke's Gospel, the religious leaders are scandalized that Jesus sits with sinners and eats with them (15:1-3). In Luke 15, we find three marvelous parables that speak of God's mercy. Rightly, Luke's Gospel has been called "the Gospel of the underdog."

Gospel of prayer. Luke's Gospel is a gospel of prayer. He shows us Jesus at prayer at all the great moments of his life. He prays at his baptism (3:21); before his first collision with the Pharisees (5:16); before he chooses the Twelve (6:12); before he questions his disciples as to who they think he is; before his first prediction of his own death (9:18); at the Transfiguration (9:29); and upon the Cross (23:46). Only Luke tells us that Jesus prays for Peter in his hour of testing (22:32). Only he tells us the prayer parables of the friend at midnight (11:5-13) and the unjust judge (18:1-8). To Luke, the unclosed door of prayer is one of the most precious in all the world.

Gospel of praise. In Luke, the phrase *praising God* occurs oftener than in all the rest of the New Testament put together. This praise reaches its peak in the three great hymns that the Church has sung throughout all her generations: *Magnificat* (1:46-55), *Benedictus* (1:68-79) and *Nunc Dimittis* (2:29-32). There is a radiance in Luke's Gospel which is a lovely thing, as if the sheen of heaven has touched the things of earth.

In his introduction to Luke's Gospel, William Barclay wrote:

"Somehow, of all the gospel writers one would have liked to meet Luke best of all, for this Gentile doctor with the tremendous vision of the infinite sweep of the love of God must have been a lovely individual. F.W. Faber wrote the lines:

*There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.
For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.*

Luke's gospel is the demonstration that this is true."

An Advent Prayer

A beautiful Advent prayer, which could be said throughout Advent and when we light the candle on the Advent wreath, is the opening prayer from today's Mass.

*Father in heaven,
our hearts desire the warmth of your love
and our minds are searching
for the light of your Word.
Increase our longing for Christ our Savior
and give us the strength to grow in love,
that the dawn of his coming
may find us rejoicing in his presence
and welcoming the light of his truth.
We ask this in the name of Jesus the Lord.
Amen.*