

INTRODUCING LUKE

Luke's own introduction (1:1-4) provides a good starting point for our reflections.

- ¹Since many have undertaken to set down an orderly account
of the events that have been fulfilled among us,
²just as they were handed on to us
by those who from the beginning
were eyewitnesses and servants of the word,
³I too decided, after investigating everything carefully
from the very first, to write an orderly account for you,
most excellent Theophilus,
⁴so that you may know the truth
concerning the things about which you have been instructed.**

Luke the historian

It is clear that Luke sees himself as a historian. He is interested in 'events' and in 'eyewitnesses' and he has investigated everything carefully, including prior written sources. Most scholars agree that the gospel of Mark is the source for about one third of Luke's material. Luke also has 230 verses in which he records sayings of Jesus which are not in Mark but which can be found in Matthew. The source for this material is commonly called 'Q', from the German *Quelle*, meaning source. The remaining third of Luke's gospel is proper to him, having no parallel material in either Mark or Matthew. How much of this is based on written sources, and how much on oral tradition, we do not know.

There are still scholars who agree with Clement of Alexandria (see Eusebius History 6.14) in maintaining that Matthew, and not Mark, is the source for those sections which are found in all three of the synoptic gospels, and some suggest that 'Q' covers a number of independent written sources. For the purposes of this commentary, it is sufficient to know that Luke was drawing on sources with a view to creating a work that would bring assurance to his readers concerning the truth of the tradition about which they had been instructed (1:4). This commentary will examine Luke's gospel independently of any assumptions about its relationship to Mark or Matthew. We will focus on the gospel as a work in its own right, with its own literary composition and unique point of view.

Today we have strict expectations of the style and method we judge appropriate for historians. We do not expect poetry or drama from them, and, while they should be imaginative in the way they arrange their material, they should present the 'facts' without adornment. No such restrictions were placed on historians in Luke's day. They were not writing fiction, so they were expected to be concerned with events, rather than with creative writing that gave expression to their own fancies. In presenting what they believed to be the real meaning of events, however, they were allowed all the verve and imagination they could muster, to communicate this meaning in the richest and most effective way.

The fact that Luke's gospel was treasured by the Christian community gives us confidence that Luke's fellow Christians judged that he did express valid insights into the person and ministry of Jesus, and into the life of the early Christian communities. We can be confident that, when complemented by the gospels of Mark, Matthew and John, and by the letters and other works of the New Testament, the gospel of Luke preserves for us an authentic portrait of Jesus, which the Church came to treasure as a fruit of divine inspiration and so as a gift of God.

As a first century historian, Luke's desire was to reassure his readers of the truth of what they had learned about Jesus. Therefore, he carefully investigated everything, and then chose the most appropriate way of bringing out for his readers the significance of what he learned. As an historian, Luke is an artist who orders his material in the way he judges will best achieve his goal.

The raw material for his work consists of events of the past. He has sources, both oral and written, on which to draw, and he does this carefully. At the same time, he is not interested in simply repeating what others have written. He is interested in sharing with his readers certain special insights. To do this he orders his work according to his religious intuition, born of prayer and in response to inspiration.

God's purpose for the world and the action of the Spirit

It will become clear from the beginning of his work that Luke is especially interested in what he sees as God's controlling purpose, seen in the ministry of Jesus and carried forward in the ministry of the apostles and Paul. He therefore divides his work into two volumes: the gospel, which is the object of this present study, and the Acts of the Apostles.

As he says in his introduction, he wants to present the story of Jesus 'from the beginning', that is, from Jesus' first emergence into public life at the baptism. He also wants to trace everything back 'from the very first', an expression better translated 'from its origins'. Permeating both books is the presence and action of God's Holy Spirit. It is this Spirit who is the origin of all that Jesus is and does and who provides the link between the prophets and Jesus, and between Jesus and his apostles. On every step of his journey, Jesus is responding to the powerful and personal influence of God's Spirit. It is the same with those who walk with Jesus and who follow on after him.

Throughout both books Luke is inviting his readers to examine their own religious experience and to discover, especially in their experience of God's forgiveness and in their endurance as disciples, the action of God's Holy Spirit binding them to Jesus and gracing them to persevere as Jesus' disciples, continuing his mission in the world.

Trials do not thwart God's design

The Acts of the Apostles adds a special dimension to Luke's Gospel. Luke is always conscious of Jesus living and acting in the midst of his disciples. They experience God's forgiveness, and are strengthened by Jesus' Spirit to endure the trials which they suffer in bearing witness to Jesus and in continuing his mission. Jesus' ministry came up against human rejection. So did that of his disciples. Luke wants to show how God uses this rejection to carry forward his loving and saving design.

The universal scope of God's saving will

Luke wants also to demonstrate that God's design is universal in its scope: beginning from the Jews, but extending out to the whole world. Faithful to the tradition, Luke draws on Jesus' Jewish heritage to present him to his readers, but his primary interest is not in Jesus as the fulfilment of the expectations of the Jewish world. Rather, he wants to present Jesus as the one through whom God has achieved the salvation which he has prepared 'in the sight of all the peoples' (2:31). It is this universal salvation, radiating out from Jesus and from his Jewish disciples, which is the 'glory of Israel' (2:32).

Who is Luke?

Early tradition attributes this gospel to an otherwise relatively unknown person, Luke, who is described as a Syrian physician and companion of Paul. It was written probably in the 80's for predominantly non-Jewish Christian readers. The 'Theophilus' (1:3) to whom Luke addresses his work may be a Gentile patron. However, since it means 'lover of God', Luke may be using it to address anyone interested in reading his work.

The oldest extant manuscript (P⁷⁵), from around the year 200AD, states that the gospel is 'according to Luke'. From the same period we have the following statements:

Luke was a physician. After the ascension of Christ, when Paul had taken him along with him as one devoted to letters, he wrote it under his own name from hearsay. For he himself had not seen the Lord in person, but, insofar as he was able to follow [it all], he thus began his account with the birth of John.

– The Muratorian Canon c.170-180AD

Luke, too, the companion of Paul, set forth in a book the gospel as preached by Paul.

– Irenaeus, *A.H.* 3,1,1 c.180AD (see also Eusebius *HE* 5.8)

Luke was a Syrian of Antioch, by profession a physician, the disciple of the apostles, and later a follower of Paul, until his martyrdom. He served the Lord without distraction, without a wife and without children. He died at the age of eighty-four in Boeotia, full of the Holy Spirit. Though gospels were already in existence, the Gospel according to Matthew composed in Judea, and the Gospel according to Mark in Italy, Luke was prompted by the Holy Spirit and composed this gospel entirely in the regions about Achaia [Greece] . . . Later the same Luke wrote the Acts of the Apostles.

– *Prologue to the Gospel*, c.200AD

Luke was not an apostle but only a man of apostolic times; not a master but a disciple.
The apostle he followed was undoubtedly Paul.

– Tertullian *Against Marcion* 4,2,2, c.208AD

Tertullian called Paul Luke's 'inspirer' and Luke's gospel 'the gospel of his teacher Paul'(4,2,5). He spoke of it also as a 'digest' of Paul's gospel (4,5,3). Some support for this is found in references to Luke found in letters attributed to Paul (Philemon 24; Colossians 4:14; 2Timothy 4:11).

The structure of Luke's gospel

The Spirit of God that inspired Luke to develop his rich reflections on Jesus and to express them in this gospel is the same Spirit that continues to inspire us as we contemplate the Jesus so beautifully portrayed in it. We can have every confidence, therefore, that the purpose for which the Gospel was written will be as effective for us as it was for its first readers: that we, too, 'may know the truth concerning the things about which [we] have been instructed'(1:4).

No doubt Luke structured his gospel so as to achieve his aim to the best of his ability. However, he did not give us any headings, and there are nearly as many ways of presenting the structure of Luke's gospel as there are commentators. The following pages represent my attempt to divide the material in a way that is faithful to the logic of Luke's development of his material.

The Structure of Luke's Gospel

Introduction 1:1-4 (see page 22)

I. Introducing Jesus Part I 1:5 - 2:52.

1. The announcement of the coming of the John the Baptist and of Jesus 1:5-38

	John the Baptist	Jesus
Setting	1:5-10	1:26-27
Announcement	1:11-14	1:28-31
Mission	1:15-17	1:32-33
Response	1:18-19	1:34-35
Sign	1:20	1:36-37
Conclusion	1:21-25	1:38

Hymn of exultation at the coming of the Saviour (Magnificat) 1:39-56

2. The birth of John the Baptist and of Jesus 1:57 - 2:40

	John the Baptist	Jesus
Birth	1:57-58	2:1-20
Circumcision	1:59-64	2:21
Destiny [Hymn]	1:65-79 (Benedictus)	2:22-38 (Nunc Dimittis)
Conclusion	1:80	2:39-40

3. Jesus is the Son of God from the beginning of his adult life 2:41-50

4. Conclusion 2:51-52

II: Introducing Jesus Part II 3:1 - 4:13

1. John the Baptist heralds the coming of Jesus, the Promised One 3:1-20

2. Jesus is the Son of God 3:21-22

3. Jesus is the Son of Man, tested like us 3:23 - 4:13

III: Jesus' Ministry in Galilee 4:14 - 8:56

A. Introduction

1. Jesus the teacher 4:14-15

2. Jesus is rejected 4:16-30

B. The healing and saving word

1. Jesus' teaching vanquishes the powers of evil 4:31-37

2. Healing leads to ministry 4:38-39

3. Healing in obedience to God's will 4:40-44

C. The liberating word

1. Jesus' calls disciples to share his mission 5:1-11
2. Jesus heals a social outcast 5:12-14
3. Ministry and prayer 5:15-16
4. Jesus liberates from sin which paralyses 5:17-26
5. Jesus' word reaches those not accepted in the synagogue 5:27-32
6. God's word liberates from slavish conformity to ritual 5:33-39
7. God's word liberates from the limitations of the law 6:1-5
8. The leaders reject Jesus and conspire to destroy him 6:6-11

D. The Missionary Word that knows no bounds

1. The call of the Twelve 6:12-16
2. The 'Sermon on the Plain' 6:17-49
3. A Gentile centurion pleads for help and is heard 7:1-10
4. The power of God's word over death 7:11-17
5. Jesus, the Messiah 7:18-23
6. Jesus is offering a place in the Messianic kingdom 7:24-30
7. The people reject the Messiah 7:31-35
8. Where there is love, there is God 7:36-50
9. Jesus' women disciples 8:1-3

E. The Powerful Word

1. In good soil the word produces a miraculous harvest 8:5-8
2. Understanding comes through listening to Jesus 8:9-10
3. An allegorical application of the parable of the seed 8:11-15
4. Three proverbs 8:16-18
5. Intimacy with Jesus is experienced by doing God's will 8:19-21
6. External chaos cannot prevent us from being liberated by God's word 8:22-24
7. Internal chaos cannot prevent us from being liberated by God's word 8:26-39
8. Sickness or death cannot prevent us from being liberated by God's word 8:40-56

IV: Who is this Jesus whom we are following? 9:1-50

1. It is He whose mission is carried on in the Church 9:1-6
2. Herod asks the question: Who is he? 9:7-9

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3. It is He who effects wonders through those who carry on his mission 9:10-17
4. He is God's Messiah 9:18-20
5. He is the Son of Man who must die and be raised to life 9:21-22
6. We find life by following Jesus 9:23-27
7. Jesus is God's Son and Chosen One, the one who fulfils God's promises 9:28-36
8. The glorified Jesus is the source of salvation 9:37-43
9. Jesus is the suffering Son of Man 9:43b-45
10. Communion with Jesus means communion with the lowly 9:46-48
11. Jesus' community is to be open to outsiders 9:49-50

V: The Journey of discipleship 9:51 - 19:40

A. Introduction (9:51 - 10:24)

1. The journey begins 9:51-56
2. The cost of journeying with Jesus 9:57-62
3. Sharing in Jesus' mission 10:1-16
4. The true joy of Jesus' missionaries 10:17-20
5. Jesus delights in his disciples 10:21-24

B. Aspects of Discipleship (10:25 - 19:27)

1. The central place of love in the life of a disciple
 - a: The greatest commandment 10:25-28
 - b: Love of neighbour 10:29-37
 - c: Love of God 10:38-42
2. The central place of prayer in the life of a disciple 11:1-13
3. A disciple is called to mediate God's word
 - a: Jesus releases a man from the evil that keeps him dumb 11:14-26
 - b: We are to hear and obey God's word 11:27-28
 - c: The folly of rejecting Jesus, the word and the wisdom of God 11:29-32
 - d: The enlightened heart radiates light to others 11:33-36
 - e: Lamentations over those who refuse to heed God's word 11:37-54
 - f: Disciples are to fear the attitudes of the Pharisees, not their opposition 12:1-12
4. The true treasure of a disciple
 - a: A warning against avarice 12:13-21
 - b: Our real treasure comes from God 12:22-34
 - c: Watching and waiting for the coming of the Lord 12:35-48

5. The time of God's judgment is now

- a: Bringing fire to the earth 12:49-53
- b: Disciples need to interpret the present time 12:54-59
- c: The summons, now, to repentance 13:1-5
- d: We are given this time in order that we might repent 13:6-9
- e: God's judgment is a liberating judgment 13:10-17
- f: The wonderful largesse of God's grace 13:18-21
- g: We must follow Jesus, now, along the road he has chosen 13:22-30
- h: The one we are following will not be turned from his goal 13:31-33
- i: Lament over the Jerusalem which rejects Jesus 13:34-35

6. Jesus calls us to attend the banquet which celebrates the reign of God

- a: The initiative comes from Jesus 14:1-6
- b: The poor are invited to God's banquet 14:7-14
- c: God's invitation goes out to the whole world 14:15-24
- d: The necessity of accepting the invitation 14:25-35
- e: Jesus welcomes sinners and eats with them 15:1-2
- f: Finding the lost sheep 15:3-7
- g: Finding the lost coin 15:8-10
- h: Finding the lost boy. Will we celebrate with him? 15:11-32

7. How disciples are to use material riches

- a: Disciples are to use material possessions for the benefit of others 16:1-9
- b: Do not be slaves of wealth 16:10-15

8. To follow Jesus is to go beyond the Law

- a: Willingness to follow the Law to its goal 16:16-17
- b: Marriage fidelity: how the good news of the kingdom surpasses the Law 16:18
- c: The Law and the Prophets require of us that we care for each other 16:19-31
- d: Sensitivity and forgiveness in the life of a disciple 17:1-4
- e: Grace is a gift as is the faith that enables us to respond to it 17:5-19.

9. The coming of God into our lives

- a: God is present in Jesus 17:20-21
- b: God's judgment and our encounter now with Jesus the Son of Man 17:22-37

10. How to welcome the coming of God into our lives

- a: God hears the cry of the poor 18:1-8
- b: We must recognise our need 18:9-14
- c: We must look to God in trusting humility 18:15-17

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d: We must learn to rely on God and not on ourselves 18:18-27

e: To attain to God we must leave everything that is not God 18:28-30

f: We must realise that he is giving his life, and be prepared to follow him 18:31-34

11. God's offer of salvation through Jesus

a: Only through a miracle of grace can we see Jesus and follow him 18:35-43

b: In Jesus, God reaches out to the lost 19:1-10

12. The responsibility inherent in discipleship 19:11-28

C. Jerusalem: the goal of the journey 19:29-40

VI: Jesus' Ministry in Jerusalem 19:41 - 21:38

A. God's judgment of religion

1. Jesus weeps over Jerusalem 19:41-44

2. The Messiah judges the temple 19:45-46

3. The Jewish authorities determine to kill Jesus 19:47-48

4. Jesus' Messianic authority 20:1-8

5. God's beloved Son 20:9-19

6. Jesus exposes the hypocrisy of the Jewish leaders 20:20-26

7. Jesus exposes the errors of the Sadducees 20:27-40

8. Who really is the Messiah? 20:41-44

9. Jesus' judgment of the scribes 20:45-47

10. The nature of true discipleship 21:1-4

B. God's judgment of human history

1. Jesus foresees the destruction of the temple 21:5-7

2. A warning against deception by false messiahs 21:8-9

3. A warning to expect war and persecution 21:10-19

4. The Jewish-Roman war : example of the sufferings Christians are to expect 21:20-24

5. God's definitive judgment 21:25-28

6. God's definitive judgment is imminent 21:29-33

7. All must face judgment 21:34-36

8. Conclusion 21:37-38

VII. The Passion Narrative (22:1 - 23:56)

A. The Last Supper (22:1-39)

1. The leaders wish to kill Jesus 22:1-2

2. Judas arranges to betray Jesus 22:3-6

3. Preparations for the Passover Meal 22:7-13
4. The supper 22:14-20
5. Jesus speaks of his betrayer 22:21-23
6. Jesus, the Servant of God 22:24-27
7. Jesus commissions his apostles 22:28-30
8. Jesus warns Peter 22:31-34
9. The eschatological battle is imminent 22:35-39

B. Jesus' Suffering, Death and Burial (22:40 - 23:56)

1. Jesus' agony and prayer 22:40-46
2. Jesus' arrest 22:47-53
3. Peter's denial 22:54-62
4. Jesus is insulted 22:63-65
5. Jesus' testimony before the Jewish authorities 22:66-71
6. Jesus' Roman trial : I 23:1-6
7. Jesus before Herod 23:7-12
8. Jesus' Roman Trial : II 23:8-25
9. On the way to Calvary 23:26-32
10. The crucifixion 23:33-38
11. The two criminals 23:39-43
12. Jesus' death 23:44-49
13. Jesus is buried 23:50-56

VIII: The Resurrection Narrative (23:56 - 24:53)

A. The empty tomb

1. The women and the empty tomb 24:1-11
2. Peter and the empty tomb 24:12

B. The presence of the risen Christ

1. With the disciples on the road to Emmaus 24:13-35
2. With the assembled, Eucharistic, community 24:35-49
3. Blessing his disciples 24:50-53

Luke in the Liturgy

1:1-4	3rd Sunday of Ordinary Time, Year C
1:5-25	December 19th
1:26-38	4th Sunday of Advent, Year B and December 20th
1:39-45	4th Sunday of Advent, Year C and December 21st
1:46-56	December 22nd
1:57-66	December 23rd
1:67-79	December 24th
2:1-14	Christmas Midnight Mass
2:15-20	Christmas Dawn Mass
2:16-21	January 1st, Solemnity of Mary, the Mother of God
2:22-40	Holy Family, Year B
2:22-35	December 29th
2:36-40	December 30th
2:41-52	Holy Family, Year C
3:1-6	2nd Sunday of Advent, Year C
3:10-18	3rd Sunday of Advent, Year C
3:15-16,21-22	The Baptism of the Lord, Year C
4:1-13	1st Sunday of Lent, Year C
4:14-21	3rd Sunday of Ordinary Time, Year C
4:14-22	January 10th
4:16-21	Holy Thursday, Chrism Mass
4:16-30	Monday of 22nd Week, Ordinary Time
4:21-30	4th Sunday of Ordinary Time, Year C
4:24-30	Monday of 3rd Week of Lent
4:31-37	Tuesday of 22nd Week of Ordinary Time
4:38-44	Wednesday of 22nd Week of Ordinary Time
5:1-11	5th Sunday of Ordinary Time, Year C
5:1-11	Thursday of 22nd Week of Ordinary Time
5:12-16	January 11th
5:17-26	Monday of 2nd Week of Advent
5:27-32	Saturday after Ash Wednesday
5:33-39	Friday of 22nd Week of Ordinary Time
6:1-5	Saturday of 22nd Week of Ordinary Time
6:6-11	Monday of 23rd Week of Ordinary Time
6:12-19	Tuesday of 23rd Week of Ordinary Time
6:17,20-26	6th Sunday of Ordinary Time, Year C
6:20-26	Wednesday of 23rd Week of Ordinary Time
6:27-38	7th Sunday of Ordinary Time, Year C
6:27-38	Thursday of 23rd Week of Ordinary Time
6:36-38	Monday of 2nd Week of Lent
6:39-45	8th Sunday of Ordinary Time, Year C
6:39-42	Friday of 23rd Week of Ordinary Time
6:43-49	Saturday of 23rd Week of Ordinary Time

7:1-10	9th Sunday of Ordinary Time, Year C
7:1-10	Monday of 24th Week of Ordinary Time
7:11-17	10th Sunday of Ordinary Time, Year C
7:11-17	Tuesday of 24th Week of Ordinary Time
7:18-23	Wednesday of 3rd Week of Advent
7:24-30	Thursday of 3rd Week of Advent
7:31-35	Wednesday of 24th Week of Ordinary Time
7:36 - 8:3	11th Sunday of Ordinary Time, Year C
7:36-50	Thursday of 24th Week of Ordinary Time
8:1-3	Friday of 24th Week of Ordinary Time
8:4-15	Saturday of 24th Week of Ordinary Time
8:16-18	Monday of 25th Week of Ordinary Time
8:19-21	Tuesday of 25th Week of Ordinary Time
9:1-6	Wednesday of 25th Week of Ordinary Time
9:7-9	Thursday of 25th Week of Ordinary Time
9:11-17	Corpus Christ
9:18-24	12th Sunday of Ordinary Time, Year C
9:18-22	Friday of 25th Week of Ordinary Time
9:22-25	Thursday after Ash Wednesday
9:28-36	2nd Sunday of Lent, Year C
9:43-45	Saturday of 25th Week of Ordinary Time
9:46-50	Monday of 26th Week of Ordinary Time
9:51-62	13th Sunday of Ordinary Time, Year C
9:51-56	Tuesday of 26th Week of Ordinary Time
9:57-62	Wednesday of 26th Week of Ordinary Time
10:1-12,17-20	14th Sunday of ordinary Time, Year C
10:1-12	Thursday of 26th Week of Ordinary Time
10:13-16	Friday of 26th Week of Ordinary Tie
10:17-24	Saturday of 26th Week of Ordinary Time
10:21-24	Tuesday of 1st Week of Advent
10:25-37	15th Sunday of Ordinary Time, Year C
10:25-37	Monday of 27th Week of Ordinary Time
10:38-42	16th Sunday of Ordinary Time, Year C
10:38-42	Tuesday of 27th Week of Ordinary Time
11:1-13	17th Sunday of Ordinary Time, Year C
11:1-4	Wednesday of 27th Week of Ordinary Time
11:5-13	Thursday of 27th Week of Ordinary Time
11:14-23	Thursday of 3rd Week of Lent
11:15-26	Friday of 27th Week of Ordinary Time
11:27-28	Saturday of 27th Week of Ordinary Time
11:29-32	Monday of 28th Week of Ordinary Time
11:37-41	Tuesday of 28th Week of Ordinary Time
11:29-32	Wednesday of 1st Week of Lent
11:42-46	Wednesday of 28th Week of Ordinary Time
11:47-54	Thursday of 28th Week of Ordinary Time

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12:1-7	Friday of 28th Week of Ordinary Time
12:8-12	Saturday of 28th Week of Ordinary Time
12:13-21	18th Sunday of Ordinary Time, Year C
12:13-21	Monday of 29th Week of Ordinary Time
12:32-48	19th Sunday of Ordinary Time, Year C
12:35-38	Tuesday of 29th Week of Ordinary Time
12:39-48	Wednesday of 29th Week of Ordinary Time
12:49-53	20th Sunday of Ordinary Time, Year C
12:49-53	Thursday of 29th Week of Ordinary Time
12:54-59	Friday of 29th Week of Ordinary Time
13:1-9	3rd Sunday of Lent, Year C
13:1-9	Saturday of 29th Week of Ordinary Time
13:10-17	Monday of 30th Week of Ordinary Time
13:18-21	Tuesday of 30th Week of Ordinary Time
13:22-30	21st Sunday of Ordinary Time, Year C
13:22-30	Wednesday of 30th Week of Ordinary Time
13:31-35	Thursday of 30th Week of Ordinary Time
14:1-6	Friday of 30th Week of Ordinary Time
14:1,7-14	22nd Sunday of Ordinary Time, Year C
14:1,7-11	Saturday of 30th Week of Ordinary Time
14:12-14	Monday of 31st Week of Ordinary Time
14:15-24	Tuesday of 31st Week of Ordinary Time
14:25-33	23rd Sunday of Ordinary Time, Year C
14:25-33	Wednesday of 31st Week of Ordinary Time
15:1-32	24th Sunday of Ordinary Time, Year C
15:1-3,11-32	4th Sunday of Lent, Year C
15:1-3,11-32	Saturday of 2nd Week of Lent
15:1-10	Thursday of 31st Week of Ordinary Time
15:3-7	Feast of the Sacred Heart, Year C
16:1-13	25th Sunday of Ordinary Time, Year C
16:1-8	Friday of 31st Week of Ordinary Time
16:9-15	Saturday of 31st Week of Ordinary Time
16:19-31	26th Sunday of Ordinary Time, Year C
16:19-31	Thursday of 2nd Week of Lent
17:1-6	Monday of 32nd Week of Ordinary Time
17:5-10	27th Sunday of Ordinary Time, Year C
17:7-10	Tuesday of 32nd Week of Ordinary Time
17:11-19	28th Sunday of Ordinary Time, Year C
17:11-19	Wednesday of 32nd Week of Ordinary Time
17:20-25	Thursday of 32nd Week of Ordinary Time
17:26-37	Friday of 32nd Week of Ordinary Time
18:1-8	29th Sunday of Ordinary Time, Year C
18:1-8	Saturday of 32nd Week of Ordinary Time

18:9-14	30th Sunday of Ordinary Time, Year C
18:9-14	Saturday of 3rd Week of Lent
18:35-43	Monday of 33rd Week of Ordinary Time
19:1-10	31st Sunday of Ordinary Time, Year C
19:1-10	Tuesday of 33rd Week of Ordinary Time
19:11-28	Wednesday of 33rd Week of Ordinary Time
19:28-40	Palm Sunday Procession, Year C
19:41-44	Thursday of 33rd Week of Ordinary Time
19:45-48	Friday of 33rd Week of Ordinary Time
20:27-38	32nd Sunday of Ordinary Time, Year C
20:27-40	Saturday of 33rd Week of Ordinary Time
21:1-4	Monday of 34th Week of Ordinary Time
21:5-19	33rd Sunday of Ordinary Time, Year C
21:5-11	Tuesday of 34th Week of Ordinary Time
21:12-19	Wednesday of 34th Week of Ordinary Time
21:20-28	Thursday of 34th Week of Ordinary Time
21:25-28,34-36	1st Sunday of Advent, Year C
21:29-33	Friday of 34th Week of Ordinary Time
21:34-36	Saturday of 34th Week of Ordinary Time
22:14 - 23:56	Palm Sunday, Year C
23:35-43	Christ the King, Year C
24:1-12	Easter Vigil, Year C
24:13-35	Easter Sunday, evening Mass and 3rd Sunday of Easter Year A
24:13-35	Wednesday of Octave of Easter
24:35-48	3rd Sunday of Easter, Year B and Thursday of Octave of Easter
24:46-53	Ascension, Year C