

Introduction



With its beauty the *Gospel of Luke* has always attracted both theologians and artists as well as ordinary believers. It is widely used in the divine services and in Church teaching, especially in catechesis and spiritual life. It is precisely through it that we know the beautiful parables of Jesus about the merciful father, the Good Samaritan, the Publican and the Pharisee, the rich man and Lazarus, the dishonest steward, and others, and we also know about some of the miracles and events from Jesus' life, for example, the prophecy of Zachariah and the birth of John the Baptist, the prophecy of Simeon and Anna, Jesus at twelve years old visiting the Temple, the commissioning of the seventy-two disciples, the hospitality of Martha and Mary, the healing of the woman with a severely crooked spine, the healing of the ten lepers, the encounter with Zacchaeus, the disciples' journey to Emmaus... In addition, Luke, of all the evangelists speaks the most about Mary, Jesus' mother: he describes the Annunciation at Nazareth, Mary's visit to Elizabeth, Simeon's prophetic words addressed to Mary that a sword will pierce her heart, and how Mary and Joseph searched for twelve-year-old Jesus in Jerusalem, noting that at Nazareth "his mother treasured all these things in her heart" (Lk 2:51). It is necessary to mention the prophetic shout of a woman in the crowd: "Blessed is the womb that bore you and the breasts that nursed you" (Lk 11:28), — and the beatitude that Jesus uses in response, addressing it to every true disciple: "Blessed rather are those who hear the word of God and obey it" (Lk 11:28). If to this we add Mary's reaction to the words of the archangel Gabriel, expressed by the verb "to ponder" [in oneself, in one's heart] (in Greek, *διαλογίζομαι*), then we can see that the evangelist Luke gives us in his Gospel not only events "carefully investigated from the very first" and "written in order" from the life of Jesus and his words, so that we may

know “the truth concerning the things about which we have been instructed”, but also he sees in the image of Mary the model of the ideal disciple who ponders in his heart the Word that was heard and who obeys it. This is precisely what we are trying to do through or during the *lectio divina* [Latin, “divine reading”].

Luke’s work stands out from the rest of the Synoptic Gospels by way of at least three particularities. First, Saint Luke is a very sophisticated storyteller, who has a great command of the Greek language and who adapts his style both to the Greek translation of the Septuagint (LXX) and to the culture and mentality of his audience (it is amazing how Luke here and there replaces the difficult notion of “resurrection” for the Greek reader with the assertion “He is alive” (see Lk 24:23; Acts 1:3; 25:19), or, in describing transfiguration, he avoids the term μεταμορφώω (to transfigure/to be transfigured) (see Lk 9:29), in order to steer clear of associations with the “metamorphoses” of the Greek gods, about which his readers would be very knowledgeable.

The second particularity — Luke is the author not only of a Gospel but also of an additional book of the New Testament — *The Acts of the Apostles*. *Acts* is not an independent work, it can be regarded as the second volume of one entire work, in which Luke wanted to show how Jesus’ work due to the apostles and through them continues on in the Church. Such a “continuation” of the action of Jesus in the life of the Church reflects Luke’s conception well, according to which the history of salvation is composed of three stages: the time of promise (the Old Testament), the time of Jesus (the Gospel) and the time of the Church — our time.

The third particularity of Luke lies in the fact that he, more than the other evangelists, inspires the imagination and the genius of artists, most of all painters, to convey, through art, episodes and individual important events, about which only he mentions. It is enough to call to mind the numerous images and icons of the “Annunciation”, which we find not only in every one of our churches but also in museums

and galleries throughout the world; or to recall Rembrandt's "The Supper at Emmaus" or Caravaggio's "The Conversion of the Apostle Paul"...

Luke himself very humbly confirms that he is simply narrating events *that have been fulfilled among us*, so that the disciples could be strengthened in the faith. However, the phrase "among us" — this is not only a memorial from the past, but moreover, it is an awareness of Christ in the life of the Church. For this reason, it is necessary for us to read the *Gospel of Luke* not as the memoirs of some noteworthy figure from the past but as the witness of the Living One, who unceasingly continues to act and teach in his community.

According to Church tradition, Luke is also the iconographer of Mary. Even though we are not able to prove scientifically that Luke did indeed write an icon of Mary on a board, however, we can see in it the pre-eminent iconographer of the Mother of God in his description of Mary during the time of the Annunciation and her visit to Elizabeth, in caring for her Son, especially in the hymn placed on her lips "My soul magnifies the Lord", with which even today we praise the Lord for He has looked (already!) upon us and done mighty deeds for us.

To conclude, I would like to point out another interesting detail in this Gospel that assigns as much as ten chapters of Jesus' journey to Jerusalem (Lk 9:51-19:28), chapters which do not have parallels in other Gospels and which contain Luke's own material. The point here is about the verb "it is necessary/must/ought/are/should/will have" (δεῖ), Luke uses it 27 times in his *Gospel* and in *Acts* (Lk 2:49; 4:43; 9:22; 12:12; 13:14,33; 17:25; 19:5; 21:9; 22:37; 24:7,44; Acts 1:21; 3:21; 4:12; 5:29; 9:6,16; 14:22; 15:5; 16:30; 19:21; 20:35; 23:11; 25:10; 27:24,26), determining by it not so much the inevitability of fate but rather the confidence in fulfilling God's plan of salvation (see Lk 24:44), to which we need to be joined (see Acts 14:22).

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Introduction to the Gospel of Luke



The third Gospel's distinguishing quality is due to the attractive personality of its author which shines through all his work. Luke is at once a most gifted writer and a man of marked sensibility. He set to work in his own way with an eye to exact information and orderly narrative (1:3), but respect for his sources, together with his method of juxtaposing them, meant that even Luke was not in a position to arrange his traditional material in a more chronological way than Matthew or Mark. To a large extent, his plan follows *Mark's Gospel* outline, but he makes a lot of changes and omissions. Some episodes are displaced (3:19-20; 4:16-30; 5:1-11; 6:12-19; 22:31-34, etc.). This he did sometimes in the interests of clarity and logical sequence, sometimes under the influence of other streams of tradition including, it should be noted, a tradition traceable also in the fourth Gospel. Other episodes are omitted altogether for various reasons: they were not interesting for Luke's non-Jewish readers (Mk 9:11-13), or they were already to be found in the Supplemental Collection (Mk 12:28-34; see Lk 10:25-28), or above all (as in the case of Luke's great omission of Mk 6:45-8:26) because it was not in Luke's copy of the *Gospel of Mark* or because, if it was there, Luke regarded it as unnecessarily repetitive.

Luke's most obvious difference from Mark is his great intercalation (see 9:51-18:14) which, as has been seen, combines Logia or Sayings of Jesus from some Collection with information he had found out for himself. This central section uses a journey to Jerusalem for its framework (see the reiterated indications, elaborating the datum of the *Gospel of Mark* 10:1, in Lk 9:51; 13:22; 17:11). But it is not a reminiscence of actual journeys; it is rather a device by which Luke is

able to bring out one of his chief theological notions: namely that the Holy City is the predestined stage for the drama of salvation (9:31; 13:33; 18:31; 19:11). Because it is from Jerusalem that the evangelization of the world must begin (24:47; Acts 1:8), his Gospel had to start there (1:5f) and there he will have to bring it to a close (24:52f) — the post-resurrection apparitions and conversations recorded by Luke do not take place in Galilee (see 24:13-51 and see 24:6 with Mk 16:7; Mt 28:7,16-20).

Comparing the *Gospel of Luke* and his two sources, a. the *Gospel of Mark*, the best known, and b. the sources behind the *Gospel of Matthew* passages which are paralleled in Luke, it becomes apparent that Luke was a craftsman whose concentration never slackened. His changes are very slight — just small omissions and additions — but through them he gives his work a character peculiarly his own. He avoids or whittles down anything he or his readers found offensive (8:43; see Mk 5:26; he omits Mk 9:43-48; 13:32; etc.) or anything they could not be expected to understand (he omits Mt 5:21f,33f; Mk 15:34; etc.). He omits anything derogatory to the dignity of the apostles (Mk 4:13; 8:32f; 9:28f; 14:50) and makes excuses for them (Lk 9:45; 18:34; 22:45). He explains obscure phrases (6:15) and clears up points of topography (4:31; 19:28f,37; 23:51), etc.

In these innumerable small corrections, and even more especially in the fresh material he found by personal enquiry, it is possible to see what Luke's preferences were and to see the way his mind worked. Or, to put it more theologically, the Holy Spirit used Luke as his instrument to put the Gospel into a completely new shape, packed with doctrine. The originality of Luke is not in his key ideas (they are identical with those of Mark and of Matthew) but in his religious mentality which, apart from slight traces of Paul's influence, is overwhelmingly distinctive of Luke's personal temperament. Luke, in Dante's phrase, is the '*scriba mansuetudinis Christi*', the faithful recorder of Christ's

lovingkindness. He is anxious to stress his Master's love of sinners (15:1f,7,10); to record his acts of forgiveness (7:36-50; 15:11-32; 19:1-10; 23:34,39-43); and to contrast his tenderness for the lowly and the poor with his severity towards the proud and towards those who abuse their wealth (1:51-53; 6:20-26; 12:13-21; 14:7-11; 16:15,19-31; 18:9-14). But in spite of this severity, the wicked however deserving of punishment will not be condemned till the period set aside for mercy has come to an end (13:6-9; see Mk 11:12-14). The one thing necessary is repentance, abdication of self, and on this the gentle, tolerant Luke takes a firm stand, insisting on unflinching and complete detachment (14:25-34), especially from riches (6:34f; 12:33; 14:12-14; 16:9-13). Another group of passages which are also found only in the third Gospel is on the necessity of prayer (11:5-8; 18:1-8), of which Jesus set the example (3:21; 5:16; 6:12; 9:28). Finally, Luke is the only one of the Synoptics to give the Holy Spirit the prominence we find in Paul and in Acts (Lk 1:15,35,41,67; 2:25-27; 4:1,14,18; 10:21; 11:13; 24:49). These qualities, combined with that joy in God and that gratitude to him for his gifts which fill the third Gospel (2:14; 5:26; 10:17; 13:17; 18:43; 19:37; 24:51f), are the ones that go to make Luke's achievement the warm and human thing it is.

Mark's Greek is rough, strongly Aramaic, and often faulty; but it is fresh, lively and appealing. Matthew's Greek is also rather Aramaic but smoother than Mark's as well as less picturesque and more correct. Luke's is mixed: when writing independently it is excellent but out of respect for his sources he incorporates their imperfections—after polishing them a little. Occasionally he goes out of his way to give a good imitation of Septuagint Greek.



The Structure of the Gospel of Our Lord Jesus Christ According to Luke

The Prologue (1:1-4)

I. The Birth and Hidden Life of John the Baptist and of Jesus (1:5-2:52)

The Announcement of the Birth of John the Baptist (1:5-25)

The Annunciation (1:26-38)

Mary's Visit to Elizabeth (1:39-45)

My soul magnifies the Lord (1:46-56)

The Birth of John the Baptist (1:57-58)

The Circumcision of John the Baptist (1:59-68)

Blessed be the Lord (1:67-79)

The Hidden Life of John the Baptist (1:80)

The Birth of Jesus and the Visit of the Shepherds (2:1-20)

The Circumcision of Jesus (2:21)

The Presentation of Jesus in the Temple (2:22-28)

Now You dismiss [The Song of Simeon] (2:29-32)

The Prophecy of Simeon (2:33-35)

The Prophecy of Anna (2:36-38)

The Hidden Life of Jesus at Nazareth (2:39-40)

Jesus in the midst of the Teachers (2:41-50)

More about the Hidden Life at Nazareth (2:51-52)

II. The Preparation for Jesus' Mission (3:1-13)

The Preaching of John the Baptist (3:1-18)

The Imprisonment of John the Baptist (3:19-20)

The Baptism of Jesus (3:21-22)
The Genealogy of Jesus (3:23-38)
Temptation in the Wilderness (4:1-13)

III. Jesus' Mission in Galilee (4:14-9:50)

Jesus Begins to Preach (4:14-15)
Jesus at Nazareth (4:16-30)
Jesus Teaches in Capernaum and Cures a Demoniac (4:31-37)
The Healing of Peter's Mother-in-Law (4:38-39)
Numerous Healings (4:40-41)
Jesus Quietly Departs from Capernaum and Tours Judea (4:42-44)
The Call of the First Disciples (5:1-11)
The Cure of a Leper (5:12-16)
The Healing of the Paralytic (5:17-26)
The Call of Levi (5:27-28)
The Banquet with Sinners in Levi's House (5:29-32)
The Discussion about Fasting (5:33-39)
The Plucked Heads of Grain (6:1-5)
The Cure of the Man with the Withered Hand (6:6-11)
The Choosing of the Twelve (6:12-16)
The People Follow Jesus (6:17-19)
The Inaugural Discourse. The Beatitudes (6:20-23)
Woe to you! (6:24-26)
Love of One's Enemies (6:27-35)
Kindness and Generosity (6:36-38)
The Zealous Follower (6:39-45)
The Necessity of Doing (6:46-49)
The Cure of the Centurion's Slave (7:1-10)
The Raising of the Widow's Son at Nain (7:11-17)
John the Baptist's Question and Jesus' Witness Concerning John (7:18-30)
Jesus Denounces this Generation (7:31-35)
The Sinful Woman is Forgiven (7:36-50)
The Women Accompanying Jesus (8:1-3)
The Parable of the Sower (8:4-8)
The Reason for Jesus Speaking in Parables (8:9-10)
The Parable of the Sower Explained (8:11-15)
How to Receive and Transmit Jesus' Teachings (8:16-18)
Jesus' True Family (8:19-21)
The Calming of the Storm (8:22-25)

The Gerasene Demoniac (8:26-39)
The Cure of the Woman Suffering from a Hemorrhage and the Raising of Jairus' Daughter (8:40-56)
The Sending Out [The Commissioning] of the Twelve (9:1-6)
Herod and Jesus (9:7-9)
The Return of the Disciples and the Multiplication of the Loaves of Bread (9:10-17)
Peter's Profession of Faith (9:18-21)
The First Prophecy of the Passion (9:22)
The Conditions of Following Christ (9:23-26)
The Immediate Coming of the Kingdom (9:27)
The Transfiguration (9:28-36)
The Epileptic Demoniac (9:37-43a)
The Second Prophecy of the Passion (9:43b-45)
Who is the Greatest? (9:46-48)
On Using the Name of Jesus (9:49-50)

IV. Jesus Journeys to Jerusalem (9:51-19:27)

A Samaritan Village Does Not Receive Jesus (9:51-56)
The Hardships of the Apostolic Calling (9:57-62)
The Sending Out [The Commissioning] of the Seventy-Two Disciples (10:1-16)
The Apostles' Reason for Rejoicing (10:17-20)
The Gospel is Revealed to Infants. The Father and the Son (10:21-22)
The Privilege of the Disciples (10:23-24)
The Greatest Commandment (10:25-28)
The Parable of the Good Samaritan (10:29-37)
Martha and Mary (10:38-42)
The Our Father [The Lord's Prayer] (11:1-4)
The Persistent Friend (11:5-8)
Effective Prayer (11:9-13)
Jesus and Beelzebul (11:14-22)
Jesus' Obstinacy (11:23)
The Return of the Unclean Spirit (11:24-26)
True Blessedness (11:27-28)
The Sign of Jonah (11:29-32)
The Parable of the Lamp (11:33-36)
Denunciations Against the Pharisees and the Scribes (11:37-54)

To Speak Openly and Without Fear (12:1-12)
Do Not Hoard Treasures (12:13-21)
Trust in Providence (12:22-32)
To Sell One's Belongings and To Give Alms (12:33-34)
On Being Ready for the Master's Return (12:35-48)
Jesus and His Passion (12:49-50)
Jesus — the Cause of Misunderstandings (12:51-53)
On Being Able to Interpret the Signs of the Times
(12:54-59)
Calls to Repentance (13:1-5)
The Parable of the Barren Fig Tree (13:6-9)
The Cure of the Woman with a Severely Crooked
Spine on the Sabbath (13:10-17)
The Parable of the Mustard Seed (13:18-19)
The Parable of the Yeast (13:20-21)
The Narrow Gate, the Rejection of the Unbelieving
Jews and the Call of the Gentiles (13:22-30)
Herod the Fox (13:31-33)
About Jerusalem (13:34-35)
The Cure of the Man Suffering from Dropsy on the
Sabbath (14:1-6)
On Choosing Places (14:7-11)
On Choosing Guests (14:12-14)
On Invited Guests Who Do Not Accept the Invitation
(14:15-24)
Renouncing All That One Holds Dear (14:25-27)
Renouncing First and Foremost One's Own Posses-
sions (14:28-33)
Not to Lose One's Taste (14:34-35)
Three Parables of God's Mercy (15:1-3)
The Lost Sheep (15:4-7)
The Lost Drachma (15:8-10)
The Lost and Faithful Son: "The Prodigal Son" (15:11-32)
The Unbelieving Steward (16:1-8)
The Right Use of Money (16:9-13)
Against the Pharisees Who Loved Money (16:14-15)
The Taking of the Kingdom (16:16)
The Importance of the Law (16:17)
The Indissolubility of Marriage (16:18)
The Rich man and Poor Lazarus (16:19-31)
Temptations (17:1-3a)

Brotherly Correction (17:3b-4)
The Power of Faith (17:5-6)
To Serve with Humility (17:7-10)
The Ten Lepers (17:11-19)
The Coming of God's Kingdom (17:20-21)
The Day of the Son of Man (17:22-37)
The Godless Judge and the Helpless Widow (18:1-8)
The Pharisee and the Publican (18:9-14)
Jesus and the Children (18:15-17)
The Rich Ruler (18:18-23)
The Danger of Riches (18:24-27)
The Reward Promised for Renouncing (18:28-30)
The Third Prophecy of the Passion (18:31-34)
The Blind Man of Jericho (18:35-42)
Zacchaeus (19:1-10)
The Parable of the Minas (19:11-27)

V. Jesus' Mission in Jerusalem

(19:28-21:38)

The Messiah's Entry into Jerusalem (19:28-38)
Jesus Welcomes the Acclamation of His Disciples
(19:39-40)
The Lament over Jerusalem (19:41-44)
The Temple merchants who were castigated (19:45-46)
Teaching in the Temple (19:47-48)
The Jews' Challenge Regarding the Authority of Jesus
(20:1-8)
The Parable of the Murderous Vineyard-Workers
(20:9-19)
Paying Taxes to Caesar (20:20-26)
The Resurrection of the dead (20:27-40)
Christ, Son and Lord of David (20:41-44)
Jesus Condemns the Scribes (20:45-47)
The Widow's Offering (21:1-4)
Discourse on the Destruction of Jerusalem. Introduc-
tion (21:5-7)
The Warning Signs (21:8-19)
The Siege (21:20-22)
The Catastrophe and the Times of the Gentiles
(21:23-24)
Cosmic Calamities and the Son of Man Revealing

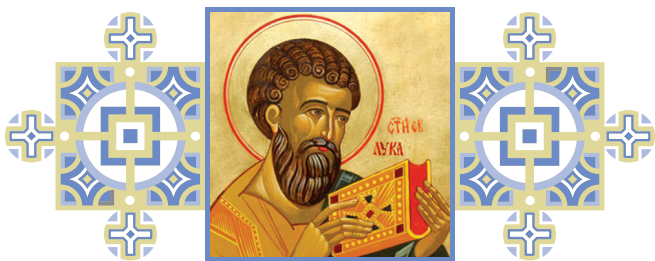
Himself in Glory (21:25-28)
The Parable of the Fig Tree (21:29-33)
Be Watchful so as Not to be Surprised (21:34-36)
The Final Days of Jesus (21:37-38)

VI. The Passion (22:1-23:56)

The Conspiracy Against Jesus and the Betrayal of Judas (22:1-6)
Preparations for the Paschal Supper (22:7-13)
The Paschal Supper (22:14-18)
The Institution of the Eucharist (22:19-20)
The Prophecy of Judas' Betrayal (22:21-23)
Who is Greater? (22:24-27)
The Reward Promised to the Apostles (22:28-30)
The Prophecy of Peter's Return and Betrayal (22:35-38)
The Hour of the Decisive Struggle (22:35-38)
On the Mount of Olives (22:39-46)
The Arrest of Jesus (22:47-53)
Peter's Denials (22:54-62)
The First Signs of Disrespect (22:63-65)
Jesus before the Synedrion [the Sanhedrin] (22:66-71)
Jesus before Pilate (23:1-7)
Jesus before Herod (23:8-12)
Jesus Again before Pilate (23:13-25)
On the Road to Golgotha (23:26-32)
The Crucifixion (23:33-34)
They Ridicule and Insult Jesus on the Cross (23:35-38)
"The Good Thief" (23:39-43)
The Death of Jesus (23:44-46)
After the Death of Jesus (23:47-49)
The Burial (23:50-56)

VII. After the Resurrection (24:1-53)

The Empty Tomb. The Angel's News (24:1-8)
The Apostles Refuse to Believe in the Women's Narratives (24:9-11)
Peter at the Tomb (24:12)
The Disciples from Emmaus (24:13-35)
Jesus Appears to the Apostles (24:36-43)
Final Instructions to the Apostles (24:44-49)
The Ascension (24:50-53)



Prayers Before Reading Holy Scripture

In the name of the Father and of the Son and of the Holy Spirit. Amen. (3)

Through the prayers of our holy fathers, O Lord Jesus Christ, our God, have mercy on us. Amen.

Glory be to You, our God, glory be to You.

Prayer to the Holy Spirit

Heavenly King, Advocate, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Bestower of Life, come and dwell within us; cleanse us of all that defiles us, and, O Good One, save our souls.

Trisagion

Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (3)

Small Doxology

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Prayer to the Most Holy Trinity

Trinity Most Holy, have mercy on us. Cleanse us of our sins, O Lord. Pardon our transgressions, O Master. Look upon our weaknesses and heal them, O Holy One, for the sake of Your name.

Lord, have mercy. (3)

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

The Lord's Prayer

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation but deliver us from evil.

For the kingdom, the power and the glory are Yours, Father, Son and Holy Spirit, now and for ever and ever. Amen.

Lord, have mercy. *(12)*

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Worship of Jesus Christ

Come, let us bow in worship before the King, our God.

Come, let us bow in worship before Christ the King, our God.

Come, let us bow in worship and fall down before the very Lord, Jesus Christ, our King and God.

The Appointed Psalm

(according to the Reading Plan)

Prayer

Make the pure light of Your divine knowledge shine in our hearts, O loving Master. Open the eyes of our minds that we may understand the message of Your Gospel. Install in us the fear of Your blessed commandments that we may subdue all carnal desires and follow a spiritual way of life, thinking and doing all that pleases You. For You, O Christ our God, are the enlightenment of our souls and bodies, and we give glory to You, together with Your eternal Father and Your most holy, good, and life-giving Spirit, now and for ever and ever. Amen.

After saying the Prayer, we read a passage from the Gospel of Luke (following the Reading Plan).

Afterwards, we consider briefly what the Word of God is saying to us.



Prayers After Reading Holy Scripture

Penitential Prayer

O God, remit, remove and forgive our sins, committed wilfully or through neglect, by word or deed, knowingly or in ignorance, in mind or thought, during the day or during the night; forgive all our sins, for You are good and You love mankind.

Prayers to the Most Holy Mother of God

Rejoice, Mother of God, Virgin Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, for you have borne Christ, the Saviour and Redeemer of our souls.

It is truly right to bless you, O God-bearing One, as the ever-blessed and immaculate Mother of our God. More honourable than the cherubim and by far more glorious than the seraphim; ever a virgin, you gave birth to God the Word, O true Mother of God, we magnify you.

We flee to the shelter of your mercy, O Virgin Mother of God. Do not reject our prayers of anguish, but free us from tribulations, O only pure and blessed One.

Most glorious, ever-virgin Mother of God, receive our prayers and bring them to your Son and our God, that because of you, He may save our souls.

Prayer to the Angels

All you heavenly powers, holy angels and archangels, pray to God for us sinners.

Prayer to All Saints

Holy, glorious and all-praiseworthy apostles, prophets, martyrs, and all you saints, pray to God for us sinners.

Glorification of the Most Holy Trinity

The Father is our hope, the Son — our refuge, the Holy Spirit — our protection: O Holy Trinity, our God, glory to you.

Prayer of the Publican

God, be merciful to me, a sinner.

God, cleanse me of my sins and have mercy on me.

I have sinned without number, forgive me, O Lord.

In the name of the Father and of the Son and of the Holy Spirit. *(3)*

** During the Great Fast we recite the following penitential prayer with prostrations.*

Prayer of Saint Ephrem

O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter. *(great prostration)*

Instead, grant to me, Your servant, the spirit of integrity, humility, patience, and love. *(great prostration)*

Yes, O Lord and King! Let me see my own sins and not judge my brothers and sisters, for You are blessed for ever and ever. Amen. *(great prostration)*

Followed by 12 small prostrations, with the sign of the Cross:

God, be merciful to me, a sinner! *(small prostration)*

God, cleanse me of my sins and have mercy on me! *(small prostration)*

I have sinned without number, forgive me, O Lord! *(small prostration)*

O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter. Instead, grant to me, Your servant, the spirit of integrity, humility, patience, and love. Yes, O Lord and King! Let me see my own sins and not judge my brothers and sisters, for You are blessed for ever and ever. Amen. *(great prostration)*

** From Pascha to Ascension instead of the Prayer to the Holy Spirit — “Heavenly King” we sing:*

The Paschal Troparion

Christ is risen from the dead, trampling death by death, and to those in the tombs giving life. *(3)*

And to us He has granted life eternal, we bow down before His Resurrection on the third day.

The Gospel of Luke

Nº	The Structure of the Gospel of Luke	The Gospel of Luke
1	The Prologue (1:1-4)	1:1-4
2	I. The Birth and Hidden Life of John the Baptist and of Jesus Christ (1:5-2:52)	1:5-25
3		1:26-38
4		1:39-56
5		1:57-80
6		2:1-20
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Reading Plan

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28.10.2018	03.11.2018	Pss 4-5
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11.11.2018	17.11.2018	Pss 8-9
18.11.2018	24.11.2018	Pss 10-11
25.11.2018	01.12.2018	Pss 12-13
02.12.2018	08.12.2018	Pss 14-15
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16.12.2018	22.12.2018	Pss 18-19
23.12.2018	29.12.2018	Pss 20-21
30.12.2018	05.01.2019	Pss 22-23
06.01.2019	12.01.2019	Pss 24-25
13.01.2019	19.01.2019	Pss 26-27
20.01.2019	26.01.2019	Pss 28-29
27.01.2019	02.02.2019	Pss 30-31
03.02.2019	09.02.2019	Pss 32-33
10.02.2019	16.02.2019	Pss 34-35
17.02.2019	23.02.2019	Pss 36-37
24.02.2019	02.03.2019	Pss 38-39
03.03.2019	09.03.2019	Pss 40-41
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From	To	Psalm
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12.05.2019	18.05.2019	Pss 59-60
19.05.2019	25.05.2019	Pss 61-62
26.05.2019	01.06.2019	Pss 63-64
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26.01.2020	01.02.2020	Ps 119:105–120
02.02.2020	08.02.2020	Ps 119:121–136
09.02.2020	15.02.2020	Ps 119:137–152
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