

ENTRANCE ANTIPHON

How beautiful upon the mountains are the feet of him who brings glad tidings of peace, bearing good news, announcing salvation!

COLLECT

Lord God, who chose Saint Luke to reveal by his preaching and writings the mystery of your love for the poor, grant that those who already glory in your name may persevere as one heart and one soul and that all nations may merit to see your salvation. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.
Amen.

FIRST READING

2 Timothy 4:10-17

Demas has deserted me for love of this life and gone to Thessalonika, Crescens has gone to Galatia and Titus to Dalmatia; only Luke is with me. Get Mark to come and bring him with you; I find him a useful helper in my work. I have sent Tychicus to Ephesus.

When you come, bring the cloak I left with Carpus in Troas, and the scrolls, especially the parchment ones. Alexander the coppersmith has done me a lot of harm; the Lord will repay him for what he has done.

Be on your guard against him yourself, because he has been bitterly contesting everything that we say.

The first time I had to present my defence, there was not a single witness to support me. Every one of them deserted me –

may they not be held accountable for it. But the Lord stood by me and gave me power, so that through me the whole message might be proclaimed for all the pagans to hear.

PSALM

Psalm 144(145):10-13a,17-18

℟ Your friends, O Lord, make known the glorious splendour of your reign.

All your creatures shall thank you, O Lord,
and your friends shall repeat their blessing.
They shall speak of the glory of your reign
and declare your might, O God.

℟

They make known to men your mighty deeds
and the glorious splendour of your reign.
Yours is an everlasting kingdom;
your rule lasts from age to age.

℟

The Lord is just in all his ways
and loving in all his deeds.
He is close to all who call him,
who call on him from their hearts.

℟

GOSPEL

Luke 10:1-9

The Lord appointed seventy-two others and sent them out ahead of him, in pairs, to all the towns and places he himself was to visit. He said to them, “The harvest is rich but the labourers are few, so ask the Lord of the

harvest to send labourers to his harvest. Start off now, but remember, I am sending you out like lambs among wolves. Carry no purse, no haversack, no sandals. Salute no one on the road. Whatever house you go into, let your first words be, “Peace to this house!” And if a man of peace lives there, your peace will go and rest on him; if not, it will come back to you. Stay in the same house, taking what food and drink they have to offer, for the labourer deserves his wages; do not move from house to house. Whenever you go into a town where they make you welcome, eat what is set before you. Cure those in it who are sick, and say, “The kingdom of God is very near to you.”

PRAYER OVER THE OFFERINGS

Grant through your heavenly gifts that we may serve you in freedom of heart, we pray, O Lord, so that the offerings we make on the feast day of Saint Luke may bring us healing and give us glory. Through Christ our Lord. **Amen**

COMMUNION ANTIPHON

The Lord sent out disciples to proclaim throughout the towns: The kingdom of God is at hand for you.

PRAYER AFTER COMMUNION

Grant, we pray, almighty God, that what we have received from your holy altar may sanctify us and make us strong in the faith of the Gospel which Saint Luke proclaimed. Through Christ our Lord.
Amen.

SAINT LUKE'S STORY

Luke, the writer of the Gospel and the Acts of the Apostles, has been identified with St. Paul's "Luke, the beloved physician" (Colossians 4:14). We know few other facts about Luke's life from Scripture and from early Church historians.

It is believed that Luke was born a Greek and a Gentile. In Colossians 10-14 speaks of those friends who are with him. He first mentions all those "of the circumcision" -- in other words, Jews -- and he does not include Luke in this group. Luke's gospel shows special sensitivity to evangelizing Gentiles. It is only in his gospel that we hear the parable of the Good Samaritan, that we hear Jesus praising the faith of Gentiles such as the widow of Zarephath and Naaman the Syrian (Lk.4:25-27), and that we hear the story of the one grateful leper who is a Samaritan (Lk.17:11-19). According to the early Church historian Eusebius Luke was born at Antioch in Syria.

In our day, it would be easy to assume that someone who was a doctor was rich, but scholars have argued that Luke might have been born a slave. It was not uncommon for families to educate slaves in medicine so that they would have a resident family physician. Not only do we have Paul's word, but Eusebius, Saint Jerome, Saint Irenaeus and Caius, a second-century writer, all refer to Luke as a physician.

We have to go to Acts to follow the trail of Luke's Christian ministry. We know nothing about his conversion but looking at the language of Acts we can see where he joined Saint Paul. The



story of the Acts is written in the third person, as an historian recording facts, up until the sixteenth chapter. In Acts 16:8-9 we hear of Paul's company "So, passing by Mysia, they went down to Troas. During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, 'Come over to Macedonia and help us.' " Then suddenly in 16:10 "they" becomes "we": "When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them."

So Luke first joined Paul's company at Troas at about the year 51 and accompanied him into Macedonia where they traveled first to Samothrace, Neapolis, and finally Philippi. Luke then switches back to the third person which seems to indicate he was not thrown into prison with Paul and that when Paul left Philippi Luke stayed behind to encourage the Church there. Seven years passed before Paul returned to the area on his third missionary journey. In Acts 20:5, the switch to "we" tells us that Luke has left Philippi to rejoin Paul in Troas in 58 where they first met up. They traveled together through Miletus, Tyre, Caesarea, to Jerusalem.

Luke is the loyal comrade who stays with Paul when he is imprisoned in Rome about the year 61: "Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers" (Philemon 24). And after everyone else deserts Paul in his final imprisonment and sufferings, it is Luke who remains with Paul to the end: "Only Luke is with me" (2 Timothy 4:11).

Forgiveness and God's mercy to sinners is also of first importance to Luke. Only in Luke do we hear the story of the Prodigal Son welcomed back by the overjoyed father. Only in Luke do we hear the story of the forgiven woman disrupting the feast by washing Jesus' feet with her tears. Throughout Luke's gospel, Jesus takes the side of the sinner who wants to return to God's mercy.

Reading Luke's gospel gives a good idea of his character as one who loved the poor, who wanted the door to God's kingdom opened to all, who respected women, and who saw hope in God's mercy for everyone.

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