A season of preparation, beginning on the fourth Sunday before Christmas, in which the church recalls its hope and expectation in the coming of Christ, present and future.uent Church in the last 30 years, the church remembers the life and ministry of Jesus and renews its commitment to him as a Christian community. This is the traditional time to prepare for baptisms and confirmations to be celebrated on Christmas Day.

**DATE**

- **Dec 2** 2012: Advent 1
  - First Reading: Ps 25:1-10 (Isa 58:1-10)
  - Second Reading: Lk 1:15-25

- **Dec 9** 2012: Advent 2
  - First Reading: Ps 15:1-2 (Jer 1:15-25)
  - Second Reading: Lk 2:23-32

- **Dec 16** 2012: Advent 3
  - First Reading: Ps 4:6-7
  - Second Reading: Lk 1:39-45

- **Dec 23** 2012: Advent 4
  - First Reading: Mic 5:2-4a
  - Second Reading: Hos 10:5 (Ps 80:7-8)

**CHRISTMAS**

The Christmas - Epiphany season acknowledges the Incarnation of God and the celebration of Jesus in the world. It begins on Christmas Day and continues until the festival of the Baptism of Jesus.

**DATE**

- **Jan 6** 2013: Epiphany of the Lord
  - First Reading: Ps 66:22-27
  - Second Reading: Gal 4:4-7 (Phil 2:15-16)

**AFTER EPHYPHANY**

A period of time in which the church reflects upon the manifestation of Christ to all people. The Baptism of the Lord is the first day of the period. The Transfiguration of the Lord is the last Sunday. The length of this period varies depending on the date of Easter.

**DATE**

- **Jan 13** 2013: Baptism of Jesus
  - First Reading: Ps 41:1-3
  - Second Reading: 1 Cor 12:11-13

- **Jan 20** 2013: Epiphany 2
  - First Reading: Ps 96:1-10
  - Second Reading: 1 Cor 12:13-21

- **Jan 27** 2013: Epiphany 3
  - First Reading: Ps 118:1-3
  - Second Reading: 1 Cor 12:24-27

- **Feb 3** 2013: Epiphany 4
  - First Reading: Ps 71:1-6
  - Second Reading: Gal 4:1-9

- **Feb 10** 2013: Foundation of the Church
  - First Reading: Ex 34:29-35
  - Second Reading: Ps 1:1-2, 6-11

**LENT**

A season of preparation and discipline that begins on Ash Wednesday and continues as a day of reflection until Holy Saturday. During the forty weekdays and six Sundays in Lent, the church remembers the life and ministry of Jesus and renews its commitment to him as a Christian community. This is the traditional time to prepare for baptisms and confirmations to be celebrated at Easter or for a week or two later.

**DATE**

- **Feb 13** 2013: Ash Wednesday
  - First Reading: Ps 15:1-7
  - Second Reading: 2 Cor 5:20-26

- **Feb 20** 2013: Lent 1
  - First Reading: Ps 91:1-2, 9-16
  - Second Reading: Rom 8:14-15

- **Feb 27** 2013: Lent 2
  - First Reading: Ps 115:1-8
  - Second Reading: 1 Cor 1:27-31

- **Mar 5** 2013: Lent 3
  - First Reading: Ps 22:1-2
  - Second Reading: Col 2:15-18

- **Mar 12** 2013: Lent 4
  - First Reading: Ps 47:7-8
  - Second Reading: Acts 12:16-24

- **Mar 19** 2013: Lent 5
  - First Reading: Ps 30:8-9
  - Second Reading: 2 Cor 12:1-10

**EASTER**

The great fifty days of Easter include eight Sundays beginning with the Easter Vigil and concluding on the Day of Pentecost. The season celebrates the Resurrection and Ascension of Christ and the outpouring of the Holy Spirit.

**DATE**

- **Mar 30** 2013: Easter Vigil
  - First Reading: Ps 131:1-24
  - Second Reading: Ps 131:1-24

- **Apr 13** 2013: Easter 2
  - First Reading: Ps 25:22-25
  - Second Reading: Rev 1:1-8

- **Apr 14** 2013: Easter 3
  - First Reading: Ps 150:1-22
  - Second Reading: Rev 5:1-6

- **Apr 21** 2013: Easter 4
  - First Reading: Ps 24:6-7
  - Second Reading: Rev 6:1-8

- **Apr 28** 2013: Easter 5
  - First Reading: Ps 20:1-8
  - Second Reading: Rev 1:16-20

**UPPER PENTECOST**

A period of time in which the church reflects upon the manifestation of Christ to all people. This period, during which the church recalls its faith in the Holy Spirit, it seeks to relate its faith as a people of God to Christ's mission in the world. It commemorates Trinity Sunday and concludes with the feast of Christ the King.

**DATE**

- **May 5** 2013: Pentecost 1
  - First Reading: Ps 19:1-6
  - Second Reading: Ps 19:1-11

- **May 12** 2013: Pentecost 2
  - First Reading: Ps 20:1-11
  - Second Reading: Ps 21:1-11

**XAT folkiev 2012-2013**

- **Aug 11** 2012: Ps 11:8-10, Rev 5:1-6, 11-12
  - Second Reading: Ps 11:8-10

- **Aug 18** 2012: Ps 11:15-16, Ps 11:17-18
  - Second Reading: Ps 11:15-16

- **Aug 25** 2012: Ps 11:17-18, Ps 11:19-20
  - Second Reading: Ps 11:17-18

- **Sep 2** 2012: Ps 11:20-21, Ps 11:21-22
  - Second Reading: Ps 11:20-21

- **Sep 9** 2012: Ps 11:22-23, Ps 11:23-24
  - Second Reading: Ps 11:22-23

- **Sep 16** 2012: Ps 11:24-25, Ps 11:25-26
  - Second Reading: Ps 11:24-25

- **Sep 23** 2012: Ps 11:26-27, Ps 11:27-28
  - Second Reading: Ps 11:26-27

- **Oct 7** 2012: Ps 11:28-29, Ps 11:29-30
  - Second Reading: Ps 11:28-29

- **Oct 14** 2012: Ps 11:30-31, Ps 11:31-32
  - Second Reading: Ps 11:30-31

- **Oct 21** 2012: Ps 11:32-33, Ps 11:33-34
  - Second Reading: Ps 11:32-33

  - Second Reading: Ps 11:34-35

- **Nov 4** 2012: Ps 11:36-37, Ps 11:37-38
  - Second Reading: Ps 11:36-37

  - Second Reading: Ps 11:38-39

- **Nov 18** 2012: Ps 11:40-41, Ps 11:41-42
  - Second Reading: Ps 11:40-41

- **Nov 25** 2012: Ps 11:42-43, Ps 11:43-44
  - Second Reading: Ps 11:42-43

- **Dec 2** 2012: Ps 11:44-45, Ps 11:45-46
  - Second Reading: Ps 11:44-45

**ORTHODOX DATES**

- 18 March: Greek Sunday (first day of Lent)
- 5 May: Holy Saturday
- 23 June: Pentecost

** преклонения**

- **XAT Anniversaries Readings** may be substituted for June 23.
- **All Saints Readings** may be substituted for November 3.
- **A Calendar of Other Commemorations** is to be found in Uniting in Worship 2 pages 566 to 571.

Keep up to date with our Website at -

- Discover publications produced by the Working Group (and the former Commission);
- Liturgical resources to help with preaching and worship;
- Some recently produced Orders of Service;
- Background Papers on a wide range of subjects;
- Other Websites worth investigating for worship and preaching;
- The Liturgical and Liturgical dates;
- Music and the Arts.
**Preaching the Gospel of Luke**

Luke's gospel leaves us in no doubt that the salvation Jesus came to bring was for the whole world. It is a very inclusive record of the life and ministry of Jesus. It is interesting to note that Luke does not include any reference to the occasion woman (Matthew 15:21-28) during which he first ignores and then, seemingly, rejects her pleas for help. Luke also appears to be not much interested in identifying aspects of Jesus' life and ministry as the fulfilment of OT prophecies....all to tell us something about the context for the world-changing events he is about to describe, what was happening in the context of Jesus has profound importance for the whole world.

Scholarly conclusions regarding the dating of Luke's gospel also vary, but when we read the gospel we are left with a sense that it was written far more detailed and personal information than either Mark or Matthew had included. It makes sense that, as time passed and the gospel message spread, there was an ever-increasing desire for more and more knowledge of Jesus' life, ministry and teaching.

Luke offers us a number of "pen-portraits" that help to give his gospel a very personal feel.....Elizabeth and Zechariah Reflect, for example, on the stories of the woman who anointed Jesus' feet (7: 36-50) of Jesus' meeting with Zaccheus characteristic of Luke's gospel is consistent with his assertion that his gospel record derives from the testimony of the people involved. The Jesus Luke describes is often wonderfully gentle and compassionate. We have already made mention of his encounter with the woman who anointed his feet. Look also at the account of his response to the woman who touched his cloak as he made his way to the home of Jairus (8:42a-48) and his words to the widow of Nain before he healed her son (7:11-17). The concern of Jesus for the poor and those on the fringes of society, and the care he demonstrated for...in this context read again the parable of the two sons (15:11-32) which reveals that the qualities evident in the ministry of Jesus are entirely consistent with the compassion and forgiveness of God declared through this timeless story.

There is so much in this gospel to savour, so many stories in which the great themes of the Jesus event are embedded, so many opportunities to challenge and inspire the people of God in regard to their worship, witness and service.

**Lectionary Related Websites (Free Resources)—Australian**

- Annie Grant-Henderson's Home Page: http://www.oldtestamentlectionary.unitingchurch.org.au
- Bill Loader's Home Page: http://www.staff.murdoch.edu.au/~loader
- Bruce Prewer's Home Page: http://www.bruceprewer.com/
- Howard Wallace's Home Page: http://hwallace.unitingchurch.org.au
- Laughing Bird Liturgical Resources (Nathan Nattleton) http://www.laughingbird.net
- Liturgies Online (Moria LaDiav) http://www.liturgyonline.com.au
- The BibleBug, http://th biblebug.info (Roy Jeff Shewader)

**Lectionary Related Websites (Free Resources)—Other**

The Revised Common Lectionary: A Vanderbilt Divinity Library Online Resource: http://divinity.library.vanderbilt.edu/lectionary/ (includes links to relevant Christian art)

**Lectionary Related Websites (Subscription Based)**

Midnight Oil Productions: http://www.mightyonlineproductions.com
Roots of the Web (Churches Together in Britain & Ireland): http://www.rootsontheweb.com
The Work of the People: Virtual Media for Ministry: http://www.theworkofthepeople.com
With Love to the World: http://www.wlww.uca.org.au

Additional notes regarding the way in which Sundays are identified and numbered in the Lectionary

Firstly, the Lectionary numbers the Sundays after Pentecost. The Sunday after Trinity will always be Pentecost 2.

The numbers in brackets for the Sundays after Epiphany and after Pentecost refer to what is known as "Ordinary Time". This is not because these Sundays are "ordinary" in the way we usually understand the term. In the Lectionary, "ordinary" comes from the word "ordinal" and refers to the order in which the numbers come, first, second, third etc. The Sundays in "Ordinary Time" include all the Sundays outside of Advent/Christmas and Lent/Easter.

It is important to understand that during Epiphany these numbers count forward from the Sunday marking the baptism of Jesus. However, after Pentecost they are counted backwards from the last Sunday of the Church Year (Christ the King/Reign of Christ Sunday). The actual numbering will vary from year to year depending on how early or late Easter falls.