

A Reversal of Gospels

In other places within this homepage I've touched upon the grand liturgical span of time beginning with Ash Wednesday->through Easter->through Pentecost->through the subsequent feasts that follow. At the tail end we have the Immaculate Heart of the Virgin Mary. Obviously the liturgical calendar has grown and modified over the years perhaps unwittingly ending up with this marvelous scheme. That is to say, the duration between Ash Wednesday and Immaculate Heart of Mary comprises 115 days, a substantial one third of the calendar year.

The customary Gospel for Ash Wednesday deals with fasting, prayer and alms giving and the need to do this *en krupto* or in secret. Only there does the Father see what's going on. On the other hand, the Gospel for the Immaculate Heart of Mary tends to favor what Simeon says to Mary. Here emphasis is upon the opposite of *en krupto*, that which is revealed, *apokalupto*. More precisely, this verb means an uncovering, an *apo-* or from of that which is *kruptos* as is the case with Ash Wednesday.

In light of these two different Gospels, as an experiment invert them ¹. By doing this suddenly we find ourselves in a position to obtain a unique perspective of all that the 115 days contain. Upon reading the Gospel for Ash Wednesday we move from uncovering to covering. Then upon reading the Gospel for the Immaculate Heart of Mary we move from covering to uncovering. At first this may come across jarring, understandably so. However, consider all that the 115 days contain, how the feast days within them are arranged and stand out from the other calendar days of the year. Thus we are lifted from the customary flow of events into a realm which has its own rules of engagement. You might even call it an image of eternity.

For Ash Wednesday

Lk 2.35: "And a sword will pierce through your own soul also that thoughts out of many hearts *may be revealed.*" →

Interval of 115 days →

¹ The Gospel for Ash Wednesday is pretty much the same whereas the Gospel for the Immaculate Heart of Mary alters.

For the Immaculate Heart of Mary

Mt 16-17: "And when you fast, do not look dismal like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face that your fasting may not be seen by men but by your Father who is *in secret*; and your Father who sees *in secret* will reward you."