

How Liturgical Year C features Luke

- Gospel of Luke – half of the Luke-Acts narrative arc (same author)
- Longest of the Gospels of the NT
- Luke is a gifted storyteller (e.g., Prodigal Son; Rich Man & Lazarus; Zacchaeus; Road to Emmaus)
- Preserves about 65% of Mark, though amends or omits elements he deems insufficiently respectful to Jesus, his family & companions
- Draws on a collection of Jesus' sayings called 'Q' & other sources

Lukan chapters as they appear throughout Liturgical Year C

- Lk 1: Last week in Advent
- Lk 2: Xmas & 8ve, Epiphany, Presentation
- Lk 3:15-16, 21-22: Baptism (1st Ord Time)
- First part of Lk 4-21, from 4:14 →: Ord Sundays before Lent
- Lk 22-23: Passion/Palm Sunday
- Lk 24: Easter Sunday & 8ve:
- Later parts of Lk 4-21: Ord Sundays after Pentecost

Where, What, How?

Where: the importance of the Ambo

- Ambo = from the Greek *ambōn* or *ambien* – meaning to step up
- Large pulpit or reading desk
- Elevated – steps up to it
- Must be stationary and keeping with the design of each church
- Reader/Minister must be distinctly heard when addressing the congregation
- Only the Readings, Responsorial Psalm, Easter Proclamation, Homily and announcing the intentions of Universal Prayer can be performed from the Ambo (GIRM#309)

What – an actual book!

- Catholic Church privileges real books as its ritual books
- We reverence only 4 things with a kiss in the liturgy:
 - The Altar
 - The Book of the Gospels
 - The Crucifix on Good Friday
 - Each other in the Sign of Peace
- We make an error when we go against explicit Church instructions in regard to liturgical books
- General Instruction of the Roman Missal (User-Guide to the Missal) (GIRM)
- GIRM#349 “Special care must be taken to ensure that the liturgical books particularly the Book of the Gospels and the Lectionary, which are intended for the proclamation of the Word of God and hence receive special veneration are to be in a liturgical action truly signs and symbols of higher realities and hence should be truly worthy, dignified and beautiful.”
- There is no permission granted to use electronic devices instead of actual books in liturgical celebrations

***Liturgiam authenticam* 2001 CDWDS**

- #120 The books from which the liturgical texts are recited in the vernacular with or on behalf of the people should be marked by such a dignity that the exterior appearance of the book itself will lead the faithful to a greater reverence for the word of God and for sacred realities.[83] Thus

Gospels for the Liturgical Year – Short Course – ACU Centre for Liturgy & Garratt Publishing

Week 4 – Celebrating the Lectionary Year B Notes – Professor Clare Johnson

it is necessary as soon as possible to move beyond the temporary phase characterized by leaflets or fascicles, wherever these exist. All books intended for the liturgical use of priest or deacon celebrants are to be of a size sufficient to distinguish them from the books intended for the personal use of the faithful. To be avoided in them is any extravagance which would necessarily lead to costs that would be unaffordable for some. Pictures or images on the cover and in the pages of the book should be characterized by a certain noble simplicity and by the use of only those styles that have a universal and perennial appeal in the cultural context.

- Official Church documents mean actual books when they say ‘books’

How – the Gospel Acclamation

- Each session of *Celebrating the Lectionary A/B/C* begins with the Gospel Acclamation to welcome Christ into our midst in the Gospel
- Gospel Verses in *Celebrating the Lectionary* are exactly as they appear in the Australian Lectionary for Mass
- 3 different Lenten Gospel Acclamations (whoever is preparing the liturgy can choose which to use)
 - Year A Glory and praise to you Lord Jesus Christ.
 - Year B Praise to you Lord Jesus Christ, king of endless glory!
 - Year C Glory to you, Word of God, Lord Jesus Christ!

Procession of the Gospel Book

- New English Translation of the Roman Missal (3rd typical edition) mandatory in Australia from Advent 2011
- Includes no separate Gospel Procession (other than the priest/deacon & candle-bearers/thurifer from altar to ambo)
- Either the Deacon or if no Deacon a Minister of the Word processes the Book of the Gospels (not the Lectionary) in the Opening Procession of the Mass

General Instruction of the Roman Missal

- GIRM#120 “When the people are gathered, the Priest and ministers, wearing the sacred vestments, go in procession to the altar in this order:... GIRM#120d “a reader, who may carry a Book of the Gospels (though not a Lectionary), slightly elevated;”
- GIRM#194 Introductory Rites “In the procession to the altar, in the absence of a Deacon, the reader, wearing approved attire, may carry the Book of the Gospels slightly elevated. In that case, the reader walks in front of the Priest but otherwise walks along with the other ministers.”
- GIRM#195 “Upon reaching the altar, the reader makes a profound bow with the others. If he is carrying the Book of the Gospels, he approaches the altar and places the Book of the Gospels upon it. Then the reader takes his own place in the sanctuary with the other ministers.”
- Any cultural adaptations (e.g., for specific ethnic groups) would need special permission from the Bishop. These are not foreseen or included in the Australian version of the Roman Missal.

Special saints featured in *Celebrating the Lectionary Year C*

- Feb 3 St Blaise (OM) (throats)
- Mar 7 Sts Perpetua & Felicity (M)
- Apr 7 St Jean-Baptiste de la Salle (M)
- June 1 St Justin (M)
- July 11 St Benedict (M)
- Aug 27 St Monica (M)
- Sept 27 St Vincent de Paul (M)
- Oct 4 St Francis of Assisi (M)
- Nov 24 St Andrew Dũng-Lạc & Companions (M)
- Dec 13 St Lucy (sight)