

# The Most Notable Differences Between the Three Year Lectionary And the Historic One Year Lectionary as Presented in *Lutheran Service Book of the LCMS*

1. What we were calling “Sundays after Pentecost” will be marked as, **“Sundays after Trinity.”**
2. We have the catechetical benefit of **repetition** year after year.
3. The Sunday **readings and Introits we use will be better reflected in the traditional hymns and chorales**, especially in the festival half of the Church Year. This will show a great thematic emphasis within each day by the historically received resources of the church.
4. Up until the approximately the mid-twentieth century, the western liturgical churches (especially Lutheran, Anglican/Episcopal, Roman Catholic, and some others) used basically the same historic One Year Lectionary and so there are **many theological, liturgical, and musical resources available to richly implement this ancient lectionary.**
5. **PRE-LENT** - We have the added interlude or transitional mini-season of “Pre-Lent” between Epiphany season and Lent, as a bridge to enter into that solemn penitential season (sometimes referred to by their Latin name, “Gesimas”). Pre-Lent is a time to decide how one will observe Lent and prepare. Pre-Lent is a period of progressive **preparation and movement toward Lent** and ultimately Easter. These Sundays were sometimes called the “Gesima” Sundays from their Latin names: *Septuagesima*- “Seventy Days”; *Sexagesima*- “Sixty Days”; and *Quinquagesima*- “Fifty Days.”  
These Sundays are a kind of countdown to the forty days of Lent so we can get ready. “Ash Wednesday” would be “Forty Days,” since Lent minus the Sundays, is 40 days long. These Gesima number names do not designate exact periods of time until Easter but are rather to be considered only as general markers along the journey. The Gospel readings of Pre-Lent accent the three "solas" of the Lutheran Reformation, providing a short-course on what makes contrition and repentance a compelling time for Christians: Grace Alone! (*Septuagesima*), the Word Alone! (*Sexagesima*), and Christ Alone! (*Quinquagesima*). The liturgical color among Lutherans is green and the Gloria in Excelsis is sung in order to help distinguish Pre-Lent from Lent. However, the longer Tract replaces the Alleluia and Verse through Pre-Lent and Lent until Holy Saturday, customarily.
6. The Third Sunday in Advent (*Gaudete*) will line up nicely with the **“pink candle”** in the Advent wreath, as the emphasis on that Sunday is **“rejoice” from the Introit in the historic One Year Lectionary.**
7. Use of the historic One Year Lectionary will give greater emphasis to our **continuity with the faithful Christians who have gone before us** in the history of the church and will, as we noted above, accent the continuity of rich treasures we have inherited from Lutherans before us and indeed, from Christians before the Reformation.
8. The historic One Year Lectionary has **fewer “skips” of verses** in some of the pericopes (text selections) compared to the more recent lectionaries. This reflects a less modern interpretive method and theology used in the text selection process. Hence the historic lectionary is less likely to reflect modern theological movements. It has also stood more revision over a longer period of time (many centuries).
9. Whereas the three year lectionaries favor featuring one key Gospel per year (Matthew in Year A,; Mark in Year B; and Luke in Year C with John used in all of them), the **One Year Lectionary uses all four Gospels throughout the year.**