



**\*Together in Worship and Prayer Year C.** MediaCom Education Inc. Unley, **\*Will Willimon's Lectionary Sermon Resource Year C, Part 1 and Part 2.** Abingdon Press, Nashville, Louisiana.

**\*Prayers to Share Year C.** Woodlake Books, Kelowna.

**\*Prayers for All Seasons - Year C.** Woodlake Books, Kelowna.

**\*Pastoral Prayers to Share Year C.** Woodlake Books, Kelowna.

**\*Luke for Everyone.** Westminster John Knox Press, Louisville.

**\*Lectionary Story Bible Year C.** Woodlake Books, Kelowna.

**\*Forbidden Them Not Year C.** Abingdon Press, Nashville.

**\*Feasting on the Word Advent's Sermons Year C.** Westminster John Knox Press, Louisville.

**\*Feasting on the Word Year C (4 volumes).** Westminster John Knox Press, Louisville.

**\*Feasting on the Gospels Year C.** Westminster John Knox Press, Louisville.

**\*Connections: Year C.** Westminster John Knox Press, Louisville.

**\*Bringing the Word to Life Year C.** MediaCom Education Inc. Unley.

**\*Abingdon Worship Annual 2019.** Abingdon Press, Nashville.

**\*Abingdon Theological Companion to the Lectionary Year C.** Abingdon Press, Nashville.

**\*Words for Worship** annual subscription. MediaCom Education Inc. Unley.

**\*Seasons of the Spirit** curriculum (subscription). MediaCom Education Inc. Unley.

**\*Pulpit Resource** annual subscription. MediaCom Education Inc. Unley.

**\*Hey Kids** annual subscription. MediaCom Education Inc. Unley.

### Resources to use with the Lectionary

Park, Su-Ahm, (2005) Commentary on Luke, Seoul: South Korea, Daehan Kidokkyo Suhgae.

Korea Theological Study Institute.

Noland, John, 2003, 2004, 2005. Luke, (3 Volumes). Translated by Kyoung-Jin Kim. Seoul: Solomon.

Kim, Deuk Joong, 1993. A Commentary on the Gospel of Luke, (2 Volumes). Seoul: Christian Literature Society of Korea.

### Commentaries on the Text-Korean

Tabert, Charles H., 2003. Reading Luke -- Acts in its Mediterranean Milieu. Bill.

Sheldahl, Barbara, 2002. New Light on Luke: its Purpose, Sources and Literary Context. Sheffield Academic Press.

Books, McKenna, Megan, 1999. Blessings and Woes: The Beatitudes and the Sermon on the Plain in the Gospel of Luke. Orbis Publishing Company.

Marshall, I. Howard, 1978. The Gospel of Luke, The New International Greek Testament Commentary. Eerdmans.

Lemne, Amy-Ill, 2006. Eating your way through Luke's Gospel. Collegeville: Liturgical Press.

Homik, Heidi J. & Mikael, C. Parsons, 2003. Illuminating Luke (3 volumes). Trinity Press International.

Fitzmeyer, Joseph a., 1982. The Gospel according to Luke, (2 volumes). Doubleday.

John Knox Press.

\*Cousar, Charles B. et al. 2014. Texts for Preaching: A Lectionary Commentary, based on the NRSV Year C. Westminster.

### Commentaries and Resources for the Gospel of Luke

Bovon, Francis, 2002. Luke: A Commentary on the Gospel of Luke, (3 volumes). Hermeneia - Fortress Press.

### Lectionary Notes — The Year of Luke

The third year of the Lectionary Cycle gives the preacher an opportunity to engage with the rich and varied material found in Luke's gospel. Of the three synoptic gospels, Luke has the highest proportion of unique text, and these stories and teachings found only in Luke include some of the most well known and beloved passages of the New Testament. Luke provides one of the two canonical sources of the infancy stories of Jesus, with elements quite different from those found in Matthew. Only Luke tells the story of Elizabeth and Zechariah, parents of John the Baptist. Only in Luke do we hear the beautiful poetry of Mary's "Magnificat", or Zechariah's prophetic hymn, or the moving words of Simeon in the Temple — "Lord, now let your servant depart in peace... for my eyes have seen your salvation... a light for the gentiles and the glory of your people Israel."

Luke is also our source for some of Jesus' parables which are perhaps better known than any others — the parable of the Good Samaritan, and the three parables about the lost sheep, the lost coin and the lost (prodigal) son.

While some commentators highlight the prologue to Luke's gospel ("I decided... to write an orderly account") and explore the historiography of Luke's account, it is very clear that Luke is not writing some bloodless history, but has a specific theological purpose in mind — to make clear that the God who is the redeemer of Israel can be seen through Jesus' activity, to be not only continuing the task of winning over Israel, but also reaching out with this salvation to all the nations.

Luke's focus on the universality of the gospel, or as Brendan Byrne names it, "The Hospitality of God", sees Luke telling stories of Jesus' contact with those who might be marginalised and "on the outer" — highlights the women who helped to support Jesus and the disciples, as well as the shepherds who heard the angels and welcomed the Christ child.

Luke's gospel ends with the words, "So they worshipped [Jesus] and then returned to Jerusalem filled with great joy, and they spent all of their time in the Temple, praising God" (Luke 24:52-53, NLT). May our preaching and worship leadership enable many others to do similarly!

Rev Lindsay Cullen  
National Consultant  
Assembly Resourcing Unit

# Calendar and Lectionary

## of the UNITING CHURCH

# Year C 2018 - 2019

**'The Uniting Church acknowledges that the Church has received the books of the Old and New Testaments as unique prophetic and apostolic testimony, in which it hears the Word of God and by which its faith and obedience are nourished and regulated...**

**The Uniting Church lays upon its members the serious duty of reading the Scriptures, [and] commits its ministers to preach from these...'**  
*Basis of Union (1992 Edition), paragraph 5*



UNITING CHURCH IN AUSTRALIA  
**ASSEMBLY RESOURCING UNIT**

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

- Anna Grant-Henderson's Home Page <http://www.oldtestamentlectionary.unitingchurch.org.au>
- Bill Loader's Home Page <http://www.staff.murdoch.edu.au/~bloader>
- Bruce Prewer's Home Page <http://www.bruceprewer.com/>
- Howard Wallace's Home Page <http://hwallace.unitingchurch.org.au>
- Laughing Bird Liturgical Resources (Nathan Nettleton) <http://www.laughingbird.net>
- Liturgies Online (Moiria Laidlaw) <http://www.liturgiesonline.com.au>
- Mustard Seeds (Ann Scull) <http://www.seedstuff.blogspot.com/>
- The Billabong (Rev Jeff Shrowder) <http://thebillabong.info>
- Together to Celebrate: Contemporary Christian Music Resources for Worship (Rev David MacGregor) <http://www.together-to-celebrate.com.au>

### 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)
- The Text This Week: Lectionary, Scripture Study and Worship Links and Resources <http://divinity.library.vanderbilt.edu/lectionary/> (extensive links to a range of resources)

### Lectionary Related Websites (Subscription Based)

- Roots on the Web (Churches Together in Britain & Ireland) <http://www.rootsontheweb.com>
- The Work of the People: Visual Media for Ministry <http://www.theworkofthepeople.com>
- With Love to the World <http://www.withlovetotheworld.org.au>

**How are Sundays identified in this table?**

Sundays and other days which are special "Feast Days" are simply identified by their name (eg. Ash Wednesday, Palm Sunday, Christ the King). Otherwise, Sundays are identified by the number of Sundays after the start of a Season (Epiphany 2, Easter 3, Pentecost 16). It is important to note that sometimes one of the Sundays after a Season starts has its own name but it is still counted for the purposes of counting Sundays in that season (eg. Pentecost 1 is named Trinity Sunday, but it is also the first Sunday after Pentecost, so the next Sunday is Pentecost 2). A long standing practice in some Christian traditions counts all the Sundays which are not in a special season (ie. those after Epiphany and after Pentecost). This count of Sundays in "Ordinary Time" (from the same root word as "ordinal" thus meaning "counted time") varies depending on when Easter lands in the year. We indicate this number in brackets in case it is useful in reading lectionary resources from traditions who identify Sundays in Ordinary Time.

