

# Church Craft Exploration #1 6<sup>th</sup> July 2022

From Roots on the Web: [Annual cycle of the lectionary and secular year \(rootsontheweb.com\)](https://rootsontheweb.com)

## Our journey through the church year (Year C)

Introduction to the seasons of Year C (2021 1<sup>st</sup> Sunday of Advent > Christ the King Sunday 2022)

### Into Year C: The Gospel of Luke

Advent Sunday begins Lectionary Year C. For the next 12 months, the featured Gospel is Luke, with, as in previous years, excursions into John during Christmas and Easter.

### Advent (Purple) and Christmas (White)

The new church year begins with teaching on hope and the 'second coming' of Christ, from the end of Jesus' ministry as presented by Luke. The thematic (rather than chronological) approach continues for the next two weeks: the voice crying in the wilderness, 'prepare the way of the Lord', followed by John's proclamation of the one who is to come and a new baptism with the Holy Spirit. Finally, the brief season ends with Luke's account of the meeting of Elizabeth and Mary, both pregnant, both filled with joy and expectation. Christmas with Luke brings us the familiar birth narratives – laid in a manger, surrounded by animals and visited by shepherds and angels – all unique to Luke; as is the story of the 12-year-old Jesus in the Temple, which we hear just days after Christmas. This is going to be a fast-moving year!

### Epiphany (White for the feast day and then Green for Sundays after)

Epiphany is not a single event, but a journey of revelation, of moments when God's glory is glimpsed in a new way. The magi have seen it, and they journey to the infant Jesus. Those present at the baptism of Jesus have seen it, as the heavens opened and the Spirit came to witness, 'You are my Son, the Beloved'. The disciples, present at a wedding feast, saw it and believed. Prophecy is fulfilled; Jesus is anointed to bring good news, although not all can accept it. Indeed, for some it is altogether too much. As the season ends, God's glory is seen yet again, this time on a mountain top, but there is also a hint of the darkness to come.

### Lent (Purple)

Lent has a complex history. There was a variety of practice in the early Church: different lengths, different purposes, different themes. What we have now, by tradition and in the lectionary, is something of an amalgam of those varied traditions. We identify with Jesus in the wilderness at the beginning of his ministry. We look towards the cross at the other end. We prepare ourselves through spiritual disciplines (some preparing specifically for baptism or confirmation) as we are invited to wrestle with our understanding of repentance. And we are only halfway through Lent.

## Passiontide (Red)

The Sunday before Easter is known as both Palm Sunday and Passion Sunday. The principal reading on this day is the Passion Gospel (Luke, in year C), with the story of Jesus' entry into Jerusalem intended to accompany a 'procession with palms'. Having said that, the lectionary suggests that either reading may be used (although, if the Passion is not read, those unable to worship on Good Friday may arrive at Easter without encountering the crucifixion). Passiontide itself begins a week earlier, when we are reminded of the raising of Lazarus, and thoughts are clearly directed towards the cross and resurrection.

## Easter (White)

To sustain both traditional and lectionary principles, the lectionary offers two gospel readings for Easter Day. The account from John is the more traditional, and the one on which ROOTS resources are focused this year. However, both readings leave us in little doubt that the events of that first Easter Day were as terrifying as they were joyful.

Through the successive weeks of Easter, we see how that mix of emotions and experience continues for the disciples. At the same time, the lectionary begins to steer us towards the transforming moment of Pentecost.

## Easter (White) to Pentecost (Red)

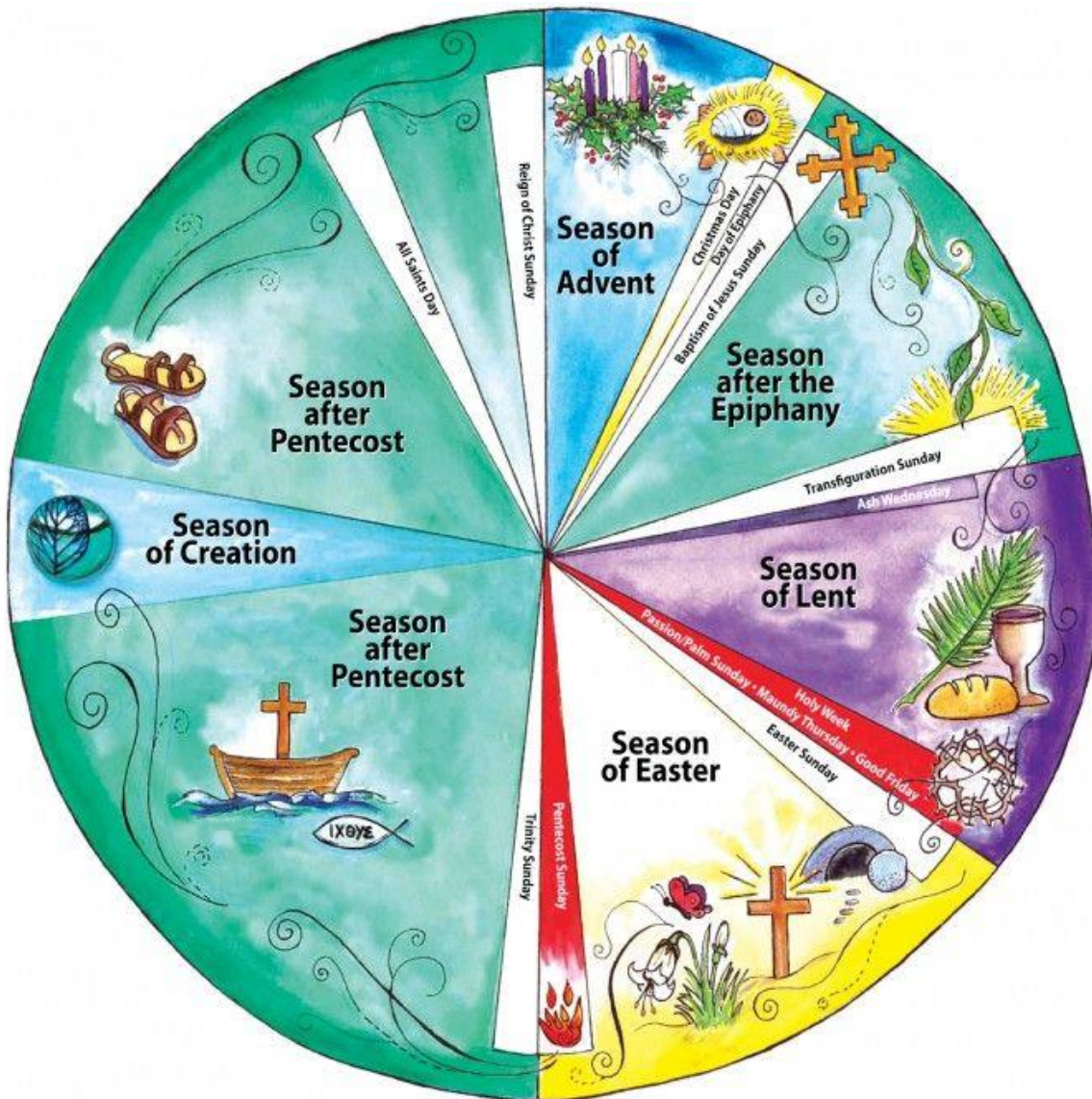
The Gospel readings for the last two Sundays of Easter prepare the way for two great festivals: the Ascension (although as Ascension Day is not a Sunday, this is missed by many) and Pentecost. This is the culmination of the Easter cycle or season. There is ambiguity in the Gospels about whether the return of Jesus to the Father and the coming of the Spirit are two events or one, but there is no ambiguity that this is what Jesus has been preparing the disciples for. And no ambiguity that the experience of the disciples empowered them to proclaim the good news with dramatic and enduring consequences.

## Trinity Sunday (White) and Ordinary Time (Green)

Trinity Sunday stands uniquely in the calendar, being neither an incident from the life of Jesus, nor an extract from his teaching according to the Gospel of the year. Instead, we dwell on the mystery that is the very nature of God. Thereafter, our journey into Luke's presentation of Jesus' teaching gets into full gear. In the Gospel readings for the five weeks that are covered by [Issue 83](#), we are confronted with a challenge to prejudices and wrong thinking, the power of God to completely transform individuals and communities, and the heavy cost of discipleship.

Note from Jamee: Christ the King Sunday ends the Liturgical Calendar before we commence a new cycle in Advent. We have a three year cycle A, B, and C which helps us cover majority of the Gospels through the three year period.

An artistic expression of the seasons and colours from The Seasons of the Spirit resource: [Seasons Online](#) | [Seasons Resources](#)



A Song from Catechesis of the Good Shepherd: [For Kids by Kids](#)

A Liturgical Colour Guide from a Vestment supplier: [Liturgical Color Guide: Understanding the Colors & Seasons | Gaspard \(gaspardinc.com\)](#)

## What are the liturgical seasons?

There are many liturgical seasons that different denominations celebrate. During each season, or time of year, specific colors are worn, churches are decorated, and portions of the scripture are read to celebrate. The 8 most common seasons in western Christianity are: **Epiphany, Lent, Holy Week, Easter, Pentecost, Time of the Church or Ordinary Time, Advent, and Christmas.**

### Liturgical colors, meanings, and seasons

Liturgical Season	Time of Year	Color	Meaning
Epiphany (sometimes referred to as Time of the Church, or Ordinary Times)	January	Green	Life, hope, anticipation
Lent	February–March	Purple or Roman Purple * On the 4th Sunday of Lent they wear Rose	Penance, sacrifice, preparation
Holy Week: Palm Sunday, Maundy Thursday, Good Friday, and Holy Saturday	The week immediately preceding Easter	Red or Roman Purple	Penance, sacrifice, preparation
Easter	March or April	White and/or Gold	Purity, light, glory, joy
Pentecost	Late May/Early June	Red	God's love, blood, fire, celebrations of Martyrs
Time of the Church or Ordinary Times	After pentecost ends to when Advent starts	Green	Life, hope, anticipation
Advent	Early December	Blue and Purple *On the 4th Sunday of Advent they wear Rose	Penance, sacrifice, preparation
Christmas	December	White and/or Gold	Purity, light, glory, joy

And a Catholic resource explaining the colours deeper meanings: [Liturgical Colours and Seasons | Together At One Altar](#)

# LITURGICAL COLOURS AND SEASONS

**The colour of the liturgical vestments changes from time to time. This is because the Church uses different colours to indicate the season or feast that is being celebrated.**

The different colours are drawn from creation to remind those participating in a liturgy of the different blessings of God.

The colours used are white (or gold), purple (or violet), green, red and rose pink.

## WHITE

White (or gold), since it is a festive, joyful colour, is used during the Christmas and Easter seasons, and on major feast days, such as, on the celebrations of the Lord other than of his Passion, of the Blessed Virgin Mary, of the Holy Angels, and of Saints who were not martyrs, and on the Solemnities of All Saints. Because white symbolises the Resurrection, it is also the colour often used for funerals.

## PURPLE

Purple (or violet) symbolises repentance and penance. Vestments of purple or violet are used during the seasons of Advent and Lent.

The colour reminds us of the violet flower that bows its head and is a symbol of humility. Lent is the season of prayer, fasting and almsgiving. It is a quiet season of reflection. The colour of Advent is more of a rose-purple, like the sky just before sunrise. This is the time of year when the Church waits in joyful hope to celebrate the birth of Jesus Christ, the light of the world.

Purple or violet dye was very expensive. An early Christian, Lydia from Thyatira, made her living from the purple dye trade and was able to support St Paul in his missionary work (Acts 16: 14-15).

## GREEN

Green is a sign of life in nature and as such it represents growth, life and hope. Green is the colour worn most often during liturgies in Ordinary Time. It symbolises the graces that draw people into the life of God. Most of the Church's year is Ordinary Time.

## RED

Red symbolises both blood and fire. It is the colour that is used on Passion (Palm) Sunday, Pentecost Sunday, and for celebrations of the Sacrament of Confirmation. It is also the colour that has traditionally been associated with martyrs – those who have shed their blood for their faith – and so it is worn on the feast days of martyrs.

## ROSE PINK

Rose pink is an optional colour that may be used on the Third Sunday of Advent and the Fourth Sunday of Lent. On both of these days, the Entrance Antiphon calls us to rejoice, so the pink vestments mark a softening of the penitential tone of the season.