

■ Lengeling, E. J., “Pericopes,” *NCE* 11 (Detroit, Mich. 2003) 123–28. ■ Metzger, B. M., “Greek Lectionaries and a Critical Edition of the Greek New Testament,” in *Die alten Übersetzungen des Neuen Testaments, die Kirchenväterzitate und Lektionare* (ed. K. Aland; ANTF 5; Berlin 1972) 479–97. ■ Velkovska, E., “Byzantine Liturgical Books,” in *Introduction to the Liturgy* (ed. A. J. Chupungco; HLS 1; Collegeville, Minn. 1997) 225–40. ■ Vogel, C., *Medieval Liturgy: An Introduction to the Sources* (trans. W. Storey/N. Rasmussen; Washington, D.C. 1986).

B. Medieval Times and Reformation Era

In the Middle Ages, a range of similar but distinct lectionary systems developed in churches, dioceses, and religious orders, providing scriptural readings for the Mass and scriptural and non-scriptural readings for the divine office. In the medieval liturgical practice, the readings were presented in various formats, such as lectionaries (containing all the readings for mass and/or office), epistolaries and evangelaries (containing the epistles then attributed to St. Paul and the gospels respectively), Missals (books for the mass containing antiphons, readings, and prayers) or Breviaries (books for the office containing antiphons, psalms, readings, and prayers). In the 16th century, Reformers adapted individual lectionary traditions in different ways, while the Catholic Church effectively standardized one of the medieval lectionary traditions through the 1568 *Breviarium Romanum* and 1570 *Missale Romanum*.

Beginning in the 7th and 8th centuries CE, liturgical sources indicate a variety of systems of readings for mass. Though not universally consistent, several themes are apparent among the most widely used systems. The readings are drawn especially from the Epistles and the Gospels, especially Matthew and John, but with some passages from Luke and a few from Mark. The sources often present roughly similar biblical content, but often differ in arrangement. For instance, Rom 13:11–14 appears for the Epistle of the first Sunday of Advent in the 13th century Dominican and Franciscan Missals, but the two Missals differ in the gospel assignment that day: the Franciscan Missal provides Luke 21:25–33, whereas the Dominican Missal provides Matt 21:1–9, reserving Luke 21:25–33 for the second Sunday of Advent. In this case, the Dominican selection is identical with that provided in the Sarum rite, while the Franciscan selection is identical with the 13th century Missal of the Roman Curia.

In the divine office, long readings from the OT and NT were read at the office of Matins (along with non-scriptural readings such as patristic homilies and lives of saints) with short readings at each hour of the office. As proposed by the 7th-century CE source known as *Ordo Romanus XIII*, during the celebration of Matins (also known as Nocturns or the night office), “the Bible was read according to the following continuous cycle: the Heptateuch in the weeks from Septuagesima to Passion Sunday,

including most of Lent; Jeremiah and the Lamentations in Passiontide; Revelation, Acts and the Canonical Epistles after Easter; Kings and Chronicles after Pentecost; the Wisdom books and Apocrypha (as now known) in the summer months; the remaining Prophets in November and December; and the Pauline Epistles after Christmas” (Parke: 78). Although this basic ordering was widely followed, there was considerable flexibility and variation in the lengths and distribution of readings in individual communities and traditions. While early implementation of this schema appears to have relied on conventional biblical manuscripts, on rare occasions manuscripts presented the books of the Bible in liturgical order. Beginning in the 10th century, lectionaries and collectars emerged that presented specific passages to be read at Matins and the other hours of the office, and these selections (sometimes abbreviated) were incorporated alongside the other elements of the office in Breviaries which began to develop in the 11th and 12th centuries and became widespread beginning in the 13th century.

In the 16th century, individual Reformation leaders took different approaches to the medieval lectionary legacy. Martin Luther maintained “the customary Epistles and Gospels” for the Eucharist, while proposing a more flexible approach to biblical readings for other services, stating that “for the Epistles and Gospels we have retained the customary division according to the church year, because we do not find anything especially reprehensible in this use ... This we think provides sufficient preaching and teaching for the laypeople” (see Luther: 68). Cranmer largely adopted the Sarum lectionary (which was practically identical to that used in German lands) for the eucharistic readings of the *Book of Common Prayer*, while providing a list of biblical readings for Matins and Evensong that presented most of the books of the Bible in biblical order, reading the OT (except 1 and 2 Chronicles and parts of Ezekiel) over the course of one year, the NT three times, then twice each year, and the Psalter read once monthly. Martin Bucer, Ulrich Zwingli, and John Calvin abandoned the concept of a lectionary composed of selections from the Bible, proposing instead the proclamation of continuous selections from Scripture (see “Lectio Continua”). These varying approaches are undergirded by a common concern for providing biblical texts for preaching, but reveal different conceptions of the best means to approach this goal.

Within the Catholic Church, a radical revision of the approach to reading scripture in the office was proposed by Cardinal Quinones in the 1530s. This attempt at liturgical was deeply influential on the approach of Cranmer, but was officially repudiated by the Catholic Church in 1568 with the promulgation of the pruned but traditional *Breviarium Romanum*. In the period following the promulga-

tion of the post-Tridentine Missal and Breviary, Catholic communities with rites older than 200 years were allowed to maintain them, but in practice many elected to adopt the reformed Catholic books. In some cases, the post-Tridentine reform led to local adaptations of practice; in the early 17th century, for instance, the Dominicans adopted the Franciscan *Missale Romanum*-lectionary, maintaining certain particular traditions but rearranging their liturgical legacy to match the now dominant Roman lectionary. Until the liturgical reforms of the mid-20th century, most Catholic, Anglican, and Lutheran communities maintained the lectionary systems standardized in the 16th century, although the Anglican provinces enriched their approach in the late 19th and early 20th centuries by drawing on the ancient office lectionary tradition for the biblical readings of Matins and Evensong.

Bibliography: ■ Curry, D. P., “Doctrinal Instrument of Salvation: The Use of Scripture in the Prayer Book Lectionary,” in *The Prayer Book: A Theological Conference Held at St. Peter’s Cathedral* (ed. G. Richmond Bridge; Charlottetown, P.E.I. 1985) 29–72. ■ Folsom, C., “The Liturgical Books of the Roman Rite,” in *Introduction to the Liturgy* (ed. A. J. Chupungco; Handbook for Liturgical Studies 1; Collegeville, Minn. 1997) 245–314. ■ Luther, M., “The German Mass,” in *Luther’s Works* vol. 53: *Liturgy and Hymns* (Philadelphia, Penn. 1965) 51–105. ■ Martimort, A. G., *Les lectures liturgiques et leurs livres* (TSMÃO 64; Turnhout 1992). ■ O’Carroll, M., “The Lectionary for the Proper of the Year in the Dominican and Franciscan Rites of the Thirteenth Century,” *AFP* 49 (1979) 79–103. ■ Palazzo, E., *A History of Liturgical Books from the Beginning to the Thirteenth Century* (trans. M. Beaumont; Collegeville, Minn. 1998). ■ Parkes, H., “Biblical Readings for the Night Office in Eleventh-Century Germany: Reconciling Theory and Practice,” in *Reading the Bible in the Middle Ages* (ed. J. Nelson/D. Kempf; London 2015) 77–100. ■ Vogel, C., *Medieval Liturgy: An Introduction to the Sources* (trans. W. Storey/N. Rasmussen; Washington, D.C. 1986). ■ Willis, G. G., “The Historical Background of the English Lectionary of 1955,” *JEH* 9 (1958) 73–86.

Innocent Smith

C. Modern Europe and America

1. Terminology. In a broader sense, “lectionary” (from Lat. *lectio*, reading) means a list of biblical texts used for reading and preaching in the church. In the narrow sense of the word, the term “lectionary” describes a liturgical book containing biblical texts. The texts are chosen by a particular church for reading either on Sundays, holidays and festal days, or for every day of the ecclesial year. Thus, describing the history of the lectionary requires tracing the history of the lectionary as a type of book. During the Reformation lectionaries were often replaced by complete Bibles. This was done in part – and in contrast to the Catholic tradition – to express the commitment of the Protestant churches to the entire Bible. Even today, altar Bibles play an important role alongside lectionaries for liturgical readings in Protestant churches.

The following article briefly introduces the development of the lectionary as a type of book and deals with the texts collected in the lectionaries, why they are chosen, and how the practice of church readings in Europe and North America has changed in the modern era. This contribution focuses on the readings for Sunday and holiday services; it will not address weekday or prayer services.

2. The Tridentine Lectionary and its Revision after the Second Vatican Council. The Council of Trent (1545–63) addressed the matter of Bible reading (Decree “*Super lectione et praedicatione*”) in its fifth session (1545–47). In 1570, in his *Missale Romanum*, Pius V standardized a lectionary that had developed by tradition. This lectionary would remain in force for the next 400 years. In this tradition, a set of texts from the Gospels and Epistles is read each year. Old Testament texts are only read for Epiphany, Good Friday, and the Easter Vigil.

The liturgical reform of the Second Vatican Council addressed the objectives of both the Bible Movement and the Liturgical Movement. The first decree of the council, “*Sacrosanctum Concilium*,” emphasizes the necessity of incorporating the Bible into services to a greater extent than before. *Sacrosanctum Concilium* 51 reads, “The treasures of the bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God’s word. In this way a more representative portion of the holy scriptures will be read to the people in the course of a prescribed number of years.” This goal is to be achieved through regular preaching as well as by means of a fully revised lectionary (cf. *Sacr. Conc.* 35.1). The revision of the lectionary (*Ordo Lectionum Missae*) began in 1969 and the new lectionary itself was presented for the first time in 1975. Thereafter, it was translated into various local languages. The lectionary includes three reading cycles (A, B, and C) based on the three Synoptic Gospels (Matthew, Mark, Luke). These Gospels are read semi-continuously through the year. (see “*Lectio Continua II. Reformation Era and Modern Christianity*”). During the festal seasons, texts from the Gospel of John are read instead. Each Sunday and holiday is assigned four readings. Besides the Gospel reading, a pertinent OT text is chosen as well as a Psalm and a reading from the Epistles. The Epistle reading, chosen from among the most important NT letters, is carried out in *lectio semi-continua*, and thus does not necessarily correspond thematically with the Gospel and OT readings. The selection of the OT readings has come under criticism for being one-sided, since the reading is chosen based on the Gospel text and often stands in typological relationship with its NT counterpart (cf. Sloyan).

3. Post-Reformation Diversity and Attempts at Standardization from the 16th to the 20th Century. During the Reformation, paths diverged be-