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(except in accordance with any designation under Canon B 5A)

**Additional Weekday Lectionary  
and  
Amendments to Calendar, Lectionary and Collects**

**Report by the Liturgical Commission**



## **INTRODUCTION**

1. The Texts for Authorization attached to this report fall into three distinct parts:
  - (I) The Additional Weekday Lectionary
  - (II) Minor amendments to the Common Worship Calendar (with a consequential amendment to a Collect and Post Communion)
  - (III) Minor corrections to the Common Worship Lectionaries.

This covering report offers an explanation of each of these elements in turn.

### **I: ADDITIONAL WEEKDAY LECTIONARY**

#### **Background**

2. The provisional Weekday Lectionary which was authorized in 2000 included (in addition to the Daily Eucharistic Lectionary) two office lectionaries which were unrelated to each other. The Office Lectionary, commonly used at Morning Prayer, provided readings that were generally in sequence, while the Second Office Lectionary, commonly used at Evening Prayer, aimed to offer two readings which were complete in themselves and would therefore make sense to a congregation which had not heard the previous day's readings. Because these readings were intended to 'stand alone', the Second Office Lectionary was colloquially known as a 'pillar lectionary'.
3. The 2000 Weekday Lectionary was authorized on a temporary basis with a view to revision in the light of experience of its use. In fact, there was general dissatisfaction with it and the Liturgical Commission therefore decided to propose a complete replacement, rather than a revision. The 'pillar lectionary' in particular was widely criticized. Many people wanted to use a 'continuous' lectionary at both offices, and the current Weekday Lectionary which received Final Approval in February 2005 therefore provides for 'continuous' reading of Scripture at both Morning and Evening Prayer.
4. During the First Consideration debate in February 2004, two cathedral canons argued that continuous reading does not work for groups who do not meet for worship every day, that the readings provided in the new Weekday Lectionary were generally too long, and that the content of some readings was inappropriate for use at services (such as Choral Evensong) which attract large numbers of people who otherwise rarely go to church. They asked for the provision of a new 'pillar lectionary'.
5. The 2000 'pillar lectionary' had been criticized even by those who approved of the principle underlying it – on the grounds that some of the readings were not in fact complete in themselves or were not especially suitable for the contexts

for which the ‘pillar lectionary’ was designed, and because of clashes or ‘near misses’ between the ‘pillar lectionary’ and the other two weekday lectionaries. This meant that extending the authorization of the existing ‘pillar lectionary’ was not a viable option. The Revision Committee concluded that the task of compiling such a lectionary, with two readings for each day over a two-year cycle, went far beyond the remit of a Revision Committee and would unacceptably delay authorization of the new Weekday Lectionary. It did, however, strongly encourage the House of Bishops formally to request the Liturgical Commission to produce such a lectionary.

6. Initial consultation with the cathedral and choral foundations as to whether this should be done elicited only a small number of responses, several of which were resistant to the concept of a ‘pillar lectionary’. The Liturgical Commission concluded that the very limited response, and the lack of a common view amongst those who did respond, meant that there was not yet a sufficiently clear basis for embarking on such a project. It decided therefore to wait and assess the need for such a lectionary once the 2005 Weekday Lectionary had been in use for a year.
7. In 2005-6 the Deans’ and Precentors’ Conferences requested that a ‘pillar lectionary’ be produced, and the idea received strong support. It was pointed out that such a lectionary would also be useful for other churches in which there are weekday services of morning or evening prayer on some but not all days of the week, or in which such services are attended by different people on each day. In 2007, at the Commission’s suggestion, the House of Bishops agreed that work on a ‘pillar lectionary should be set in train’.
8. In July 2008 cathedrals and other choral foundations and suitable churches were designated by the Archbishops for experimental use of the Additional Weekday Lectionary and the first tranche of material was sent out, with a view to experimental use from the beginning of November. The second and third tranches were circulated in October 2008 and February 2009 respectively. The tables have been revised in response to comments received from those trialling the tables, and further amendments will be proposed at the Revision Committee stage, once the annual cycle is complete and responses to the second and third tranches of material have been received.

### **Design and Rationale**

9. The tables have been designed to complement rather than replace the current Weekday Lectionary provision. Thus a church with a regular congregation in the morning and a congregation made up mainly of visitors in the evening would continue to use the Weekday Lectionary in the morning but might choose to use this Additional Weekday Lectionary for Evening Prayer. Psalms are not provided, since the Weekday Lectionary already offers a variety of approaches with regard to psalmody. This Lectionary is not intended for use at the Eucharist; the Daily Eucharistic Lectionary is already authorized for that purpose.

10. Wherever possible, overlaps with the Weekday Lectionary, the Daily Eucharistic Lectionary and the Lectionary for Sundays, Principal Feasts and Holy Days, and Festivals have been avoided. However, because of the complexity of the interconnectedness of these different lectionaries the possibility of overlaps cannot be excluded completely.
11. The draft Additional Weekday Lectionary is designed to provide two readings on a one-year cycle for each day (except for Sundays, Principal Feasts and Principal Holy Days). It is intended particularly for use in those churches and cathedrals which attract occasional rather than regular congregations (e.g. Cathedral Evensong on weekdays). Each of the readings is designed to ‘stand alone’ (i.e., it is complete in itself and will make sense to the worshipper who has not attended on the previous day and who will not be present on the next day). At the same time, however, there is a patterning to many of the weekly sets of readings which is intended to hold the interest of the more regular attender such as a member of a cathedral choir. Whilst the readings naturally vary in length, around ten verses of Scripture has been regarded as the optimum length. Passages which are either longer or shorter need to be so in order to retain the sense of the passage. Attention has also been given to the length of the individual verses in some readings and also to the overall length of the two readings.
12. The readings proposed in *Common Worship: Times and Seasons* for 17–23 December (relating to the ‘O Antiphons’, and like them sometimes mysterious and poetical) and the alternative sequence of readings for the period between Ascension Day and Pentecost in the Weekday Lectionary have been used for the periods concerned. If these readings are not judged suitable (for example because the ‘O Antiphons’ are not used) the readings in the existing Weekday Lectionary offer an alternative.
13. During Seasonal Time effort has been made to pair Old Testament and New Testament readings wherever possible. In the earlier part of the week following Epiphany 2, for example, miracles associated with Elijah are paired with matching passages in Mark. On Thursday to Saturday of that week passages from Acts 10 (Revelation to the Gentiles) are paired with matching Old Testament readings. In the week after Epiphany 3, New Testament passages on the theme of Unity are paired with matching Old Testament readings, and then in the week following Epiphany 4 New Testament passages on the theme of Mission and Evangelism are paired with suitable matching Old Testament readings.
14. This is also true of some of Ordinary Time – for example the four weeks before Advent. In the week following the Fourth Sunday before Advent the New Testament readings focus on the Parables of the Kingdom and the Old Testament passages have been chosen to match them. Then in the third and second weeks before Advent there are selections from the Prophets with matching New Testament readings.

15. On alternate Thursdays, Fridays and Saturdays in the main period of Ordinary Time some paired readings on the theme of the Supper Discourses (Thursdays), the Passion (Fridays) and the Resurrection (Saturdays) have been used. In these sets the Gospel reading has been taken as the lead passage. In these weeks the New Testament reading for Mondays to Wednesdays has normally been taken from the Epistles rather than from the Gospels or Acts, in order to maintain a balance of coverage of Scripture.
16. However, many of the important Scriptural readings have no obvious pairing. For much of Ordinary Time, therefore, no attempt has been made to pair readings. Instead, the emphasis has been on maintaining a good coverage of Scripture from both the Old and New Testaments suitable for use in this type of Lectionary. In the Old Testament, for example, story, prophecy and wisdom literature are to be found in the majority of weeks in Ordinary Time. Among the New Testament lections two readings from the epistles normally appear each week, although the days on which these appear vary.
17. Like Cranmer's 1549 Lectionary and all subsequent Church of England lectionaries, this lectionary includes readings from the Apocrypha, which Article VI of the Thirty-nine Articles describes as 'other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners'. In the late twentieth century it became customary for Church of England lectionaries to provide a canonical alternative to each reading from the Apocrypha. That has not been done in this case because the Additional Weekday Lectionary is itself an alternative lectionary, and the existing Weekday Lectionary provides alternative readings that can be used in preference to the readings from Apocrypha.
18. Where do the compilers start when selecting suitable passages when the whole Bible lies before them? One of the starting points has been the readings for Principal Services in the Common Worship Sunday Lectionary (most of which are drawn from the Revised Common Lectionary). Many of these readings are of the right length and successfully stand alone. However, such readings have not normally been allowed to appear in the weeks preceding or following their appearance in the Sunday Lectionary, and many of them are used at a different point of the Liturgical Year altogether from their Sunday appearance. Further suggested pairings have been borrowed from the Consultation on Common Texts' *Revised Common Lectionary Daily Readings* (Augsburg Fortress, 2005) although the patterning adopted there (anticipating the Sunday's readings on Thursday to Saturday and building on the Sunday's readings from Monday to Wednesday) has not been adopted here, because the readings are supposed to 'stand alone' and it is not assumed that the congregation will hear the Sunday Principal Service readings. Other pairings are wholly original and were devised by members and consultants of the Liturgical Commission.

## II: AMENDMENTS TO THE CALENDAR

19. The Revision Committee for the Common Worship Calendar, Lectionary and Collects, which reported in May 1996, extended to Commemorations a rule proposed by the Liturgical Commission for Lesser Festivals – that individuals other than martyrs should not be commemorated until they had been dead for at least fifty years.
20. For reasons which will be explained below, the Commission does not believe that the time has yet come to revise the existing Calendar by adding Commemorations of those who (having died before 1946 or as martyrs before 1996) could have been included when the Calendar was drawn up and revised or by revisiting the judgements made about the dates on which individuals should be commemorated. (Such a revision would also necessarily involve considering whether existing Calendar entries should be removed.)
21. The amendments to the Calendar which the Liturgical Commission is proposing at this point are therefore deliberately limited in scope to updating the Calendar by including Commemorations of individuals who died between 1946 and 1958 and martyrs who have died since 1996. One amendment of the designation of an existing Lesser Festival is also proposed, but this neither adds a new occasion to the Calendar nor changes an existing date.

### **Optimum time for revision**

22. The Common Worship Calendar was finally approved in 1996 for use from November 1997. Both the report of the then Liturgical Commission and the report of the Revision Committee set out criteria for the inclusion, or non-inclusion, of Lesser Festivals and Commemorations. One of these was that, except in the case of martyrs, individuals should have been dead for fifty years before they were considered for commemoration in the Calendar.
23. The Commission's Secretariat quite frequently receives suggestions that Commemorations of various individuals who died before 1946 should be added to the Calendar. The Commission's view is that when the existing Calendar is revised this should be done in such a way as to maintain overall consistency and avoid an undue expansion of the Calendar. Consideration will therefore need to be given to removing as well as adding names.
24. The Commission believes that as the Calendar has been authorized for use for less than twelve years, the time for such a revision has not yet arrived, and that in advance of such a revision Commemorations of those who could have been included in 1996 should not be added now in a piecemeal fashion. The Commission's present view is that the 2015-2020 quinquennium (twenty years on from the original drafting, revision and authorization) is likely to be the appropriate time for such a revision. Over the coming years it will keep a file of names of those who might be considered for inclusion when such a revision is undertaken.

## **Commemorations of those who died between 1946 and 1958, and of martyrs who died between 1996 and 2008**

25. Though the time has not yet come to revise the work done in 1995-6, the Commission believes that it would be appropriate to keep the Calendar up to date by adding, every ten years, a small number of Commemorations (proportionate to the number of existing Commemorations from earlier decades) of people who could not be included in the original Calendar because of the fifty-year rule, and of martyrs who have died since 1996.
26. The Commission proposes that five such Commemorations be added to the Common Worship Calendar.
27. Four of the proposed Commemorations are of people who died in the 1950s. This is in proportion with the number of Commemorations of those who died in the first five decades of the twentieth century, which averages 5.3 per decade.
28. In arriving at these proposals, the Commission began by reviewing the names proposed in 1995 but not considered by the Revision Committee because of its decision to exclude all non-martyrs who died after 1946 regardless of their merits. It also consulted an Anglican twentieth-century church historian.
29. Brief information about those proposed for commemoration is included in Annex A. A more extensive account of the martyrdom of the Seven Martyrs of the Melanesian Brotherhood is attached at Annex B. Neither Annex forms part of the Texts for Authorization.

## **Anti-Slavery Campaigners**

30. Celebrations of the 200th anniversary of the abolition of the slave trade resulted in a widespread desire for liturgical commemoration of other anti-slavery campaigners in addition to William Wilberforce, and in particular of Thomas Clarkson. As explained above, the Commission does not believe that it would be appropriate, in advance of a general revision of the Common Worship Calendar, to add new occasions to the Calendar in commemoration of individuals who died before 1946. Fortunately this is not necessary, since there is already a Lesser Festival of William Wilberforce on 30 July. The Commission therefore proposes that this Lesser Festival be expanded to include both Thomas Clarkson and Olaudah Equiano, and that the designation should be changed from 'social reformer' to 'anti-slavery campaigners'. Adding more than two names to the Collect and Post Communion for this Lesser Festival would unbalance them, but these three names should be seen as representative of all those who campaigned against slavery. Brief information about Thomas Clarkson and Olaudah Equiano is included in Annex A.

### **III: MINOR CORRECTIONS TO THE COMMON WORSHIP LECTIONARIES**

31. The process of compiling the annual lectionary booklets, correspondence from members of the public, and the compilation of a printed-out version of the Daily Eucharistic Lectionary have all pointed to a need for minor amendments to the Lectionaries authorized by the Synod. These are very minor corrections to existing references, not a revision of the existing Lectionaries or the principles on which they are based (which would fall outside the scope of the present exercise).

On behalf of the Liturgical Commission

✠ STEPHEN WAKEFIELD  
Chairman

28 May 2009

**BRIEF BIOGRAPHICAL NOTES ON  
THOSE PROPOSED FOR COMMEMORATION  
WHO DIED BETWEEN 1946 AND 1958 OR AS MARTYRS SINCE 1996**

18 January     **Amy Carmichael,**  
*Founder of the Dohnavur Fellowship, spiritual writer, 1951*

Amy Carmichael was born in 1867 at Millisle, County Down, to a Presbyterian family. In 1892 she felt called to be a missionary and went first to Japan, before going to India. She finally settled at Dohnavur and began her work with children. Eventually this work led to the founding of the Dohnavur Fellowship in 1926 ‘to save children in mortal danger’. An accident in 1931 left her an invalid, but she lived on in India, where she exercised a valued ministry as a spiritual teacher and writer. She remained at Dohnavur for the rest of her life, dying on this day in 1951.

24 March       **Paul Couturier,**  
*Priest, Ecumenist, 1953*

Paul Couturier was born in 1881 and ordained priest in 1906, but it was not until 1932 that he became caught up in the ecumenical movement, when he was introduced to the writings of Cardinal Mercier, who had been the leading spirit for Christian unity in the early twenties. Discovering those writings was a turning point in his life which took on one aim: to realize the prayer of Jesus, ‘that we shall all be one, that the world might believe’. He promoted the Week of Prayer for Christian Unity and arranged interdenominational conferences. He engaged in a vast correspondence with Christians of other churches and was in close touch with the leaders of the World Council of Churches. He died on this day in 1953.

24 April       **The Seven Martyrs of the Melanesian Brotherhood**  
*Solomon Islands, 2003*

During a period of civil unrest in the Solomon Islands which lasted from 2000 to 2003 the Melanesian Brotherhood and the other Anglican religious communities bravely worked for peace and reconciliation between the opposing factions and for the disarmament of the militant groups. In 2003 a group of guerrilla rebels kidnapped, tortured and killed Nathaniel Sado, a Melanesian Brother. His death was reported by an eyewitness on Easter Day. Knowing what the outcome might be, the Assistant Head Brother of the Melanesian Brotherhood, Robin Lindsay, went with five other brothers – Francis Tofi, Alfred Hill, Ini Paratabatu, Patteson Gatu and Tony Sirihi – aiming to find Brother Nathaniel, and if he was indeed dead, to bring his body home for burial. Three were killed when they arrived (on 24 April), the others a day later, after being tortured. The bodies of the seven martyrs were buried at the motherhouse of the Melanesian Brotherhood in the autumn. Their funerals, attended by crowds in the tens of thousands, saw an extraordinary outpouring of popular grief and affection, and their example of costly love has done much to heal the community divisions within the islands.

12 May        **Gregory Dix,**  
                  *Priest, Monk, Scholar, 1952*

Born in 1901, George Dix was educated at Westminster School and Merton College, Oxford. After ordination to a Fellowship at Keble College, Oxford, he taught history before entering the novitiate of the Benedictine community at Pershore, taking the name Gregory. Shortly afterwards the community moved to Nashdom in Buckinghamshire, where Dix eventually made his life profession and was appointed Prior. Dix was one of the most influential figures of a generation of Anglo-Catholics who worked enthusiastically towards reunion with Rome. A gifted and popular preacher and spiritual director, Dix is best remembered as a liturgical scholar whose monumental work, *The Shape of the Liturgy*, has had an unparalleled influence over liturgical study and revision since it was first published in 1945. He died on this day in 1952.

3 October     **George Bell,**  
                  *Bishop of Chichester, Ecumenist, Peacemaker, 1958*

Born in 1881, George Bell was educated at Westminster School and Christ Church, Oxford. After serving a curacy and then spending a short time back at Oxford as a don, Bell was domestic chaplain to the Archbishop of Canterbury and then Dean of Canterbury before being made Bishop of Chichester in 1929. He was interested in all forms of Christian social work and was in the forefront of moves towards Christian Unity, advocating co-operation of all Christian denominations in international and social action. He had many friends in Germany, especially members of the German Confessional Church, and spoke out in their support when they were finding themselves in conflict with the Nazi state. During the Second World War, he spoke in the House of Lords against the indiscriminate bombing of German towns and strongly condemned some of the actions of the Allies; this preparedness to speak the truth as he saw it may have prevented him from attaining the highest office in the Church of England. He died on this day in 1958.

**BRIEF BIOGRAPHICAL NOTES ON THOSE PROPOSED  
FOR INCLUSION IN THE DESIGNATION OF  
THE LESSER FESTIVAL ON 30 JULY**

**Thomas Clarkson**

Thomas Clarkson was born in Wisbech, Cambridgeshire, in 1760. After winning a Cambridge University prize for an essay on slavery in 1785, he travelled to London and joined the anti-slave trade movement. Clarkson became its chief researcher and was responsible for gathering evidence on the brutality of the slave trade. This information was passed on to William Wilberforce via the Abolition Committee. (Clarkson's diagram of the slave ship *Brookes* is still one of the most enduring images of the slave trade.) Ill health in the 1790s forced him to withdraw from the campaign for nearly a decade. His return in 1804 helped Wilberforce get the abolition bill passed by Parliament in 1807. William Wordsworth subsequently wrote a sonnet in honour of his efforts and Clarkson wrote his own account of the abolition of the slave trade in 1808. Clarkson then turned his attention to the ending of transatlantic slavery, and was joined by younger men such as Thomas Fowell Buxton MP. He was in poor health when the Emancipation Act was passed in 1833 and retired to Ipswich, where he lived until his death in 1846.

**Olaudah Equiano**

According to his autobiography, Olaudah Equiano was born in Essaka (modern-day Nigeria) circa 1745. When he was about eleven he was captured and sold into slavery, and was taken as an enslaved African to the Americas. Equiano was first sold to a British naval officer, who changed his name to Gustavus Vassa, and was then purchased by a Quaker merchant. Equiano purchased his freedom for £40 in 1766. Having served as a seaman, he journeyed to the West Indies, the Mediterranean and Canada. (He was the first Black man known to have attempted to travel to the North Pole.) Equiano subsequently settled in England and joined in the campaign to end the slave trade. His celebrated autobiography *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa the African* (1789) became a runaway success, helping to advance the cause of the anti-slavery movement in Britain. During his lifetime, the book went through nine British editions and many others followed after his death in 1797. In it Equiano notes that he was baptized in St Margaret's Church, Westminster, and that his Christian faith underpinned all his life's work.

## *The Seven Martyrs of the Melanesian Brotherhood*      *April 24*

In 2000 a period of civil unrest and conflict began in the Solomon Islands between two island groups: those from Guadalcanal and those who had migrated to Guadalcanal from the neighbouring island of Malaita. During the conflict many people turned to the Anglican religious communities for help. They were able to intercede for peace, search for the lost and those killed, and ferry civilians and the injured across the enemy lines to safety. The Melanesian Brotherhood even camped between the enemy front lines trying to bring an end to the violence through prayer and dialogue. In 2002 the Melanesian Brotherhood became involved in the campaign for disarmament, collecting and destroying weapons from both sides of the dispute so that they could never be used again in violence. Their work did much to help the peace process. One of the rebel leaders, Harold Keke, who led a group of the IFI (the Guadalcanal Liberation Army) refused to sign the peace agreement or allow his followers to relinquish their arms. He and his followers became increasingly paranoid and violent, destroying villages and murdering those who opposed them – including a Roman Catholic Priest. One of the Melanesian Brothers, Nathaniel Sado, was taken hostage as the Melanesian Brotherhood tried to open up a dialogue for peace with the Church as mediator.

On Easter Day 2003 news was broadcast on the national radio from an eyewitness, reporting that Brother Nathaniel had been beaten to death by Keke's militants. Six other Brothers set off from Honiara on the 23rd of April to find out what had happened. They wanted to find out if this was true, the reason for his death and, if he was indeed dead, to bring his body back to Tabalia (the Motherhouse of the Melanesian Brotherhood) for burial. The six Brothers did not return. They were Robin Lindsay, assistant head of the Melanesian Brotherhood, Francis Tofi, Alfred Hill, Ini Paratabatu, Patteson Gatu, and Tony Sirihi.

For over three months the community waited day and night, hoping and praying for their safety. Making contact with Keke was difficult. All the reports and news they received were that the Brothers were being kept hostage but were alive and well. In June the situation became even worse when five Novices and two Brothers in the neighbouring district of Mbanbanakira were also taken hostage. Eventually they were released – Keke seemed in a reconciliatory mood. The Melanesian Brotherhood were thankful to get the Novices back safely, but what was worrying was that during their captivity none of them had seen any sign of the original six Brothers. Then their worst fears were confirmed. When the Regional Assistance Mission arrived in the Solomon Islands with troops from Australia, New Zealand, PNG and Fiji they met with Keke on the Weather Coast. Keke confirmed that all seven Melanesian Brothers had been killed and unconditionally surrendered, calling upon his followers to lay down his weapons. He was arrested together with the leaders of his militant army and Keke and three others were tried and convicted of murder. They are now serving life-sentences.

Brother Robin Lindsay from PNG had great leadership skills and had served the community as a leader in both PNG and the Solomon Islands for many years. He was popular wherever he went. He was brilliant at resolving conflicts and helping everyone feel valued and part of the community. Brother Francis Tofi coordinated the group of Brothers working for peace reconciliation and disarmament. He was a man of prayer and courage who was prepared to speak out, to condemn violence and the use of weapons, and to protect the lives of others even at great personal danger. Brother Alfred Hill was a young, quiet and humble brother. He trained in Malaria research and qualified to read blood slides at the local clinic. He was the

Brother in Charge of welcoming guests to the Brothers' Resthouse in Honiara. Brother Ini Paratabatu was a brilliant actor and a key member of the outreach dramas. He spoke out against any injustice, even confronting the police when he believed their methods were unjust. Brother Patteson Gatu had only recently become a Brother but was full of joy. Brother Tony Sirihi came to the Brotherhood as a very young man after he lost his father. He found in the Brotherhood a real family and home. From a shy novice he grew into a bold brother but never lost his simplicity. Throughout the tensions he continued to help the disarmament process.

The funerals of the seven Brothers were very moving. The bodies of six of the Melanesian Brothers were buried at the Motherhouse of the Melanesian Brotherhood on the 24 October. Robin Lindsay was buried there on 5 November. 24 October 2003 was declared a National Day of Mourning and thousands came into the streets to remember these seven Brothers from different islands who gave their life for peace.

The Martyr Brothers are commemorated on 24 April. This was the date in 2003 when three of the six Brothers were killed. The other three died the following day, St. Mark's Day. It is not known exactly when Brother Nathaniel died, but it was a few days earlier – around Easter that year.

For further reading: Richard Anthony Carter, *In Search of the Lost: the Death and Life of Seven Peacemakers of the Melanesian Brotherhood* (Norwich: Canterbury Press, 2006).

## TEXTS FOR AUTHORIZATION

### I: Additional Weekday Lectionary

#### Notes

1. The references in this table are to the *New Revised Standard Version* of the Bible. Where other versions are used, adaptations are made as necessary.
2. On Principal Feasts, other Principal Holy Days and Festivals, and in Holy Week, the readings provided in the Lectionary for Sundays, Principal Feasts and Holy Days, and Festivals (*Common Worship: Services and Prayers for the Church of England*, pages 537-590) are used.

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
<b>4 before Advent</b>			
	M	Proverbs 2.1-15	Matthew 18.1-10
	T	Ezekiel 18.21-24, 30-end	Matthew 18.12-20
	W	Proverbs 3.27-end	Matthew 18.21-end
	Th	Exodus 23.1-9	Matthew 19.1-15
	F	Proverbs 3.13-18	Matthew 19.16-end
	Sat	Deuteronomy 28.1-6	Matthew 20.1-16
<b>3 before Advent</b>			
	M	Isaiah 40.21-end	Romans 11: 25-end
	T	Ezekiel 34.22-end	John 10.1-18
	W	Leviticus 26.3-13	Titus 2.11-3.8
	Th	Hosea 6.1-6	Matthew 9.9-13
	F	Micah 4.1-5	John 4.7-24
	Sat	Micah 6.6-8	Colossians 3.12-17
<b>2 before Advent</b>			
	M	Micah 7.1-7	Matthew 10.24-39
	T	Habakkuk 3.1-6, 16-19a	1 Corinthians 4.9-16
	W	Zechariah 8.1-13	Luke 21.7-19
	Th	Zechariah 10.6-end	1 Peter 5.1-11
	F	Malachi 4	Luke 9.28-36
<b>EVE of CHRIST THE KING</b>	Sat	<i>At Evening Prayer the readings for the Eve of Christ the King are used. At other services, the following readings are used</i>	
		Exodus 16.1-21	John 6.3-15

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
<b>Sunday next before Advent – Christ the King</b>			
	M	Jeremiah 30.1-3, 10-17	Romans 12.9-21
	T	Jeremiah 30.18-24	John 10.22-30
	W	Jeremiah 31.1-9	Matthew 15.21-31
	Th	Jeremiah 31.10-17	Matthew 16.21-end
	F	Jeremiah 31.31-37	Hebrews 10.11-18
	Sat	Isaiah 51.17-20; 52.1-2	Ephesians 5.6-20
<b>Advent 1</b>			
	M	Malachi 3.1-6	Mark. 1.1-8
	T	Zephaniah 3.14-end	1 Thessalonians 4.13-end
	W	Isaiah 65.17-66.2	Matthew 24.1-14
	Th	Micah 5.2-5a	John 3.16-21
	F	Isaiah 66.18-23	Luke 13.22-30
	Sat	Micah 7.8-15,18-end	Revelation 7.9-17
<b>Advent 2</b>			
	M	Jeremiah 7.1-11	Romans 13.8-14
	T	Daniel 7.9-14	Matthew 24.15-28
	W	Amos 9.11-end	Philippians 4.4-9
	Th	Jeremiah 23.5-8	Mark 11.1-11
	F	Jeremiah 33.14-22	Luke 21.25-36
	Sat	<i>Zechariah 14.4-11</i>	Revelation 22.1-7
<i>The readings appointed for the third week of Advent are not used beyond 16 December.</i>			
<b>Advent 3</b>			
	M	Isaiah 40.1-11	Matthew 3.1-12
	T	Lamentations 3.22-33	1 Corinthians 1.1-9
	W	Joel 3.9-16	Matthew 24.29-35
	Th	Isaiah 62	1 Thessalonians 3.6-13
	F	Isaiah 2.1-5	Acts 11.1-18
	Sat	Isaiah 44.1-8	1 Peter 4.12-end

<b>Date</b>	<b>Old Testament</b>	<b>New Testament</b>
17 December	Ecclesiasticus 24.1-9	1 Corinthians 2.1-13
18 December	Exodus 3.1-6	Acts 7.20-36
19 December	Isaiah 11.1-9	Romans 15.7-13
20 December	Isaiah 22.21-23	Revelation 3.7-13
21 December	Numbers 24.15b-19	Revelation 22.10-21
22 December	Jeremiah 30.7-11a	Acts 4.1-12
23 December	Isaiah 7.10-15	Matthew 1.18-23
24 December	CHRISTMAS EVE	
25 December	CHRISTMAS DAY	
26 December	STEPHEN	
27 December	JOHN THE EVANGELIST	
28 December	HOLY INNOCENTS	
29 December	Micah 1.1-4,2;12-13	Luke 2.1-7
30 December	Isaiah 9.2-7	John 8.12-20
31 December	Ecclesiastes 3.1-13	Revelation 21.1-7

<b>Date</b>	<b>Old Testament</b>	<b>New Testament</b>
1 January	NAMING AND CIRCUMCISION OF JESUS	
<i>In years in which 6 January is not a Sunday, if, for pastoral reasons, the Epiphany is celebrated on the Sunday between 2 and 8 January, the readings appointed for 2-8 January are read in order on the days other than the Saturday and Sunday in that period.</i>		
2 January	Isaiah 66.6-14	Matthew 12.46-50
3 January	Deuteronomy 6.4-15	John 10.31-end
4 January	Isaiah 63.7-16	Galatians 3.23-4.7
EVE of THE EPIPHANY	<i>At Evening Prayer the readings for the Eve of the Epiphany are used. At other services, the following readings are used</i>	
	Isaiah 12	2 Corinthians 2.12-end
6 January	THE EPIPHANY	
<i>The readings appointed for 7-12 January are not used beyond the Saturday after 6 January.</i>		
<i>At Evening Prayer on the Saturday, the readings for the Eve of the Baptism of Christ are used instead of those provided below (except that if, for pastoral reasons, the Epiphany is celebrated on Sunday 8 January, the readings for the Eve of the Epiphany are used on Saturday 7 January).</i>		
7 January	Genesis 25.19-end	Ephesians 1.1-6
8 January	Joel 2.28-end	Ephesians 1.7-14
9 January	Proverbs 8.12-21	Ephesians 1.15-end
10 January	Genesis 19.15-29	Ephesians 2.1-10
11 January	Genesis 17.1-13	Ephesians 2.11-end
12 January	1 Kings 10.1-13	Ephesians 3.14-end

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
<p><i>In years in which 6 January is a Sunday, that day is both the Feast of the Epiphany and the First Sunday of Epiphany, and the Baptism of Christ is celebrated on Sunday 13 January, which is the Second Sunday of Epiphany. In those years the readings appointed for 7-12 January are used in the week following the Epiphany, the readings for the week of Epiphany 1 in the week following the Baptism of Christ, and the readings for the weeks of Epiphany 2 and 3 in the remaining weeks of Epiphany.</i></p>			
<b>Epiphany 1</b>			
	M	Isaiah 41.14-20	John 1.29-34
	T	Exodus 17.1-7	Acts 8.26-end
	W	Exodus 15.1-19	Colossians 2.8-15
	Th	Zechariah 6.9-15	1 Peter 2.4-10
	F	Isaiah 51.7-16	Galatians 6.11-16
	Sat	Leviticus 16.11-19	Hebrews 10.19-25
<b>Epiphany 2</b>			
	M	1 Kings 17.8-16	Mark 8.1-10
	T	1 Kings 19.1-9a	Mark 1.9-15
	W	1 Kings 19: 9b-18	Mark 9.2-13
	Th	Leviticus 11.1-8, 41-45	Acts 10.9-16
	F	Isaiah 49.8-13	Acts 10.34-43
	Sat	Genesis 35.1-15	Acts 10.44-end
<b>Epiphany 3</b>			
	M	Ezekiel 37.15-23	John 17.1-19
	T	Ezekiel 20.40-44	John 17.20-end
	W	Nehemiah 2.1-10	Romans 12.1-8
	Th	Deuteronomy 26.16-end	Romans 14.1- 9
	F	Leviticus 19.9-28	Romans 15.1-6
	Sat	Jeremiah 33.1-9	1 Peter 5.6-end

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
<i>The readings appointed for the week of the Fourth Sunday of Epiphany are not used after the Presentation of Christ in the Temple.</i>			
<b>Epiphany 4</b>			
	M	Jonah 3	2 Corinthians 5.11-20
	T	Proverbs 4.10-end	Matthew 5.13-20
	W	Isaiah 61.1-7	Luke 7.18-30
	Th	Isaiah 52.1-10	Matthew 10.1-15
	F	Isaiah 56.1-8	Matthew 28.16-end
	Sat	Habakkuk 2.1-4	Revelation 14.1-7
<b>Week before 5 before Lent</b>			
	M	Nehemiah 2.11-20	John 10.1-13
	T	Ecclesiastes 7.1-14	John 3.22-36
	W	1 Kings 3.6-15	1 Thessalonians 2.13-end
	Th	Exodus 16.31-35	John 6. 25-40
	F	Ecclesiasticus 31.1-11	Luke 12.13-31
	Sat	Ecclesiasticus 40.18-27	Colossians 1.24-end
<b>5 before Lent</b>			
	M	Isaiah 42.14-21	Luke 1.5-25
	T	1 Samuel 4.12-end	Luke 1.57-80
	W	Baruch 5	Mark 1.1-11
	Th	Isaiah 35	Matthew 11.2-19
	F	2 Samuel 11.1-17	Matthew 14.1-12
	Sat	Isaiah 43.15-21	Acts 19.1-10
<b>4 before Lent</b>			
	M	Genesis 1.26-end	Mark 10.1-16
	T	Ruth 1.1-18	1 John 3.18-end
	W	1 Samuel 1.19b-end	Luke 2.41-end
	Th	Genesis 47.1-12	Ephesians 3.14-end
	F	2 Samuel 1.17-end	Romans 8.31-end
	Sat	Song of Solomon 2:8-end	1 Corinthians 13

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
<b>3 before Lent</b>			
	M	Exodus 23.1-13	James 2.1-13
	T	Deuteronomy 10.12-end	Hebrews 13.1-16
	W	Isaiah 58.6-end	Matthew 25.31-end
	Th	Isaiah 42.1-9	Luke 4.14-21
	F	Amos 5.6-15	Ephesians 4.25-end
	S	Amos 5.18-24	John 2.13-22
<b>2 before Lent</b>			
	M	Wisdom 6.12-21	Luke 11.37-52
	T	Proverbs 8.1-11	Luke 6.39-end
	W	Proverbs 8.12-36	Colossians 1.9-20
	Th	Baruch 3.14-end	John 1.1-18
	F	Ecclesiasticus 1: 1-20	1 Corinthians 1.18-end
	Sat	Wisdom 9	Luke 2.41-end
<b>1 before Lent</b>			
	M	2 Kings 2.13-22	2 Corinthians 4.7-end
	T	Judges 14.5-17	Revelation 10.4-10
	W	ASH WEDNESDAY	
	Th	Genesis 2.7-19	Hebrews 2.5-end
	F	Genesis 4.1-10	Hebrews 4.12-end
	Sat	Proverbs 3.1-12	Hebrews 5.1-10
<b>Lent 1</b>			
	M	Genesis 6.11-end, 7:11-16	Luke 4.14-21
	T	Deuteronomy 31.7-13	1 John 3.1-10
	W	Genesis 11.1-9	Matthew 24.15-21
	Th	Genesis 13.1-12	1 Peter 2.19-end
	F	Genesis 21.1-8	Luke 9.21-27
	Sat	Genesis 32.22-30	2 Peter 1.10-17

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
<b>Lent 2</b>			
	M	1 Chronicles 21.1-17	1 John 2.1-8
	T	Zechariah 3	2 Peter 2.1-10a
	W	Job 1.1-22	Luke 21.34-22:6
	Th	2 Chronicles 29.1-11	Mark 11.15-19
	F	Exodus 19.1-9a	1 Peter 1.1-9
	Sat	Exodus 19.9b-19	Acts 7.44-50
<b>Lent 3</b>			
	M	Joshua 4.1-13	Luke 9.1-6,10-11
	T	Exodus 15.22-27	Hebrews 10.32-39
	W	Genesis 9.8-17	1 Peter 3.18-22
	Th	Daniel 12.5-end	Mark 13.24-end
	F	Numbers 20.1-13	1 Corinthians 10.23-end
	Sat	Isaiah 43.14-21	Hebrews 3.1-12
<b>Lent 4</b>			
	M	2 Kings 24.18-25:7	1 Corinthians 15.20-34
	T	Jeremiah 13.12-19	Acts 13.26-35
	W	Jeremiah 13.20-27	1 Peter 1.17-2:3
	Th	Jeremiah 22.11-17	Luke 11.37-52
	F	Jeremiah 17.1-14	Luke 6.17-26
	Sat	Ezra 1	2 Corinthians 1.12-19
<b>Lent 5</b>			
	M	Joel 2.12-17	2 Corinthians 5.15-6.10
	T	Isaiah 58.1-12	Mark 10.32-45
	W	Job 36.1-12	John 14.1-14
	Th	Jeremiah 9.17-22	Luke 13.31-35
	F	Lamentations 5.1-3,19-22	John 12.20-26
	Sat	Job 17.6-16	John 12.27-36
<b>HOLY WEEK</b>			

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
<b>Easter</b>			
	M	Isaiah 54.1-14	Romans 1.1-7
	T	Isaiah 51.1-11	John 5.19-29
	W	Isaiah 26.1-19	John 20.1-10
	Th	Isaiah 43.16-21	Revelation 1.4-18
	F	Isaiah 42.10-16	1 Thessalonians 5.1-11
	Sat	Job 14.1-14	John 21.1-14
<b>Easter 2</b>			
	M	Ezekiel 1.22-end	Revelation 4
	T	Proverbs 8.1-11	Matthew 5.1-12
	W	Hosea 5.15-6.6	1 Corinthians 15.1-11
	Th	Jonah 2	Mark 4.35-end
	F	Genesis 15.1-18	Romans 4.13-end
	Sat	1 Samuel 2.1-8	Matthew 28.8-15
<b>Easter 3</b>			
	M	Exodus 24.1-11	Revelation 5
	T	Leviticus 19.9-18, 32-end	Matthew 5.38-end
	W	Genesis 3.8-19	1 Corinthians 15.12-28
	Th	Isaiah 33.13-22	Mark 6.47-end
	F	Nehemiah 9.6-17	Romans 5.12-end
	S	Isaiah 61.10-62:5	Luke 24.1-12

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
<b>Easter 4</b>			
	M	Jeremiah 31.10-17	Revelation 7.9-end
	T	Job 31.13-23	Matthew 7.1-12
	W	Genesis 2.4b-9	1 Corinthians 15.35-49
	Th	Proverbs 28.3-end	Mark 10.17-31
	F	Ecclesiastes 12.1-8	Romans 6.1-11
	Sat	1 Chronicles 29.10-13	Luke 24.13-35
<b>Easter 5</b>			
	M	Genesis 6.9-end	1 Peter 3.8-22
	T	Deuteronomy 8.1-10	Matthew 6.19-end
	W	Hosea 13.4-14	1 Corinthians 15.50-end
	Th	Exodus 3.1-15	Mark 12.18-27
	F	Ezekiel 36.33-end	Romans 8.1-11
	Sat	Isaiah 38.9-20	Luke 24.33-end
<b>Easter 6</b>			
	M	Proverbs 4.1-13	Philippians 2.1-11
	T	Isaiah 32.14-end	Romans 5.1-11
	W	Isaiah 43.1-7	Titus 2.11-3.8
	Th	ASCENSION DAY	
	F	Exodus 35.30-36.1	Galatians 5.13-end
	Sat	Numbers 11.16-17,24-29	1 Corinthians 2
<b>Easter 7</b>			
	M	Numbers 27.15-end	1 Corinthians 3
	T	1 Samuel 10.1-10	1 Corinthians 12.1-13
	W	1 Kings 19.1-18	Matthew 3.13-end
	Th	Ezekiel 11.14-20	Matthew 9.35-10.20
	F	Ezekiel 36.22-28	Matthew 12.22-32
	S	Micah 3.1-8	Ephesians 6.10-20

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
Pentecost	M	Isaiah 32	James 3.13-end
	T	Proverbs 3.1-18	Matthew 5.1-12
	W	Judges 6.1-16	Matthew 5.13-24
	Th	Jeremiah 6.10-15	1 Timothy 2.1-6
	F	1 Samuel 16.14-end	John 14.18-end
Trinity	M	Exodus 2.1-10	Hebrews 11.23-31
	T	Exodus 2.11-end	Acts 7.17-29
	W	Exodus 3.1-12	Acts 7.30-38
	Th	Exodus 6.1-13	John 9.24-38
	F	Exodus 34.1-10	Mark 7.1-13
	Sat	Exodus 34.27-end	2 Corinthians 3.7-end
Trinity 1	M	Genesis 37.1-11	Romans 11.9-21
	T	Genesis 41.15-40	Mark 13.3-13
	W	Genesis 42.17-22,29-end	Matthew 18.1-14
	Th	Genesis 45.1-15	Acts 7.9-16
	F	Genesis 47.1-12	1 Thessalonians 5.12-end
	Sat	Genesis 50.4-21	Luke 15.11-end
Trinity 2	M	Genesis 12.1-9	Romans 4.13-end
	T	Genesis 13.1-12	Romans 12.9-18
	W	Genesis 15	Romans 4.1-8
	Th	Genesis 22.1-18	Hebrews 11.8-19
	F	Isaiah 51.1-8	John 8.51-end
	Sat	Ecclesiasticus 44.19-23	James 2.15-24
Trinity 3	M	Exodus 13.13b-end	Romans 7.14-end
	T	Proverbs 1.20-end	2 Corinthians 12.1-10
	W	Isaiah 5.8-24	James 1.17-25
	Th	Isaiah 57.14-end	John 13.1-17
	F	Job 9.1-24	Luke 16.19-31
	Sat	Isaiah 25.1-9	Acts 2.22-33

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
Trinity 4	M	Exodus 20.1-17	Matthew 6.1-14
	T	Proverbs 6.6-19	Luke 4.1-14
	W	Isaiah 24.1-15	1 Corinthians 6.1-11
	Th	Job 7	Matthew 7 21-29
	F	Jeremiah 20.7-end	Matthew 27.27-44
	Sat	Job 28	Hebrews 11.32-12.2
Trinity 5	M	Exodus 32.1-14	Colossians 3.1-11
	T	Proverbs 9.1-12	2 Thessalonians 2.13-3.5
	W	Isaiah 26.1-9	Romans 8.12-27
	Th	Jeremiah 8.18-9.4	John 13.21-35
	F	2 Samuel 5.1-12	Matthew 27.45-56
	Sat	Hosea 11.1-11	Matthew 28.1-7
Trinity 6	M	Exodus 40.1-15	Luke 14.15-24
	T	Proverbs 11.1-12	Mark 12.38-44
	W	Isaiah 33.2-10	Philippians 1.1-11
	Th	Job 38	Luke 18.1-14
	F	Job 42.1-6	John 3.1-15
	Sat	Ecclesiastes 9.1-11	Hebrews 1.1-9
Trinity 7	M	Numbers 23.1-10	1 Corinthians 1.10-17
	T	Proverbs 12.1-12	Galatians 3.1-14
	W	Isaiah 49.8-13	2 Corinthians 8.1-11
	Th	Hosea 14	John 15.1-11
	F	2 Samuel 18.18-end	Matthew 27.57-66
	Sat	Isaiah 55.1-7	Mark 16.1-8
Trinity 8	M	Joel 3.16-21	Mark 4.21-34
	T	Proverbs 12.13-end	John 1.43-51
	W	Isaiah 55.8-end	2 Timothy 2.8-15
	Th	Isaiah 38.1-7	Mark 5.21-43
	F	Jeremiah 14.1-9	Luke 8.4-15
	Sat	Ecclesiastes 5.10-19	1 Timothy 6.6-16

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
Trinity 9	M	Joshua 1.1-9	1 Corinthians 9.19-end
	T	Proverbs 15.1-11	Galatians 2.15-end
	W	Isaiah 49.1-7	1 John 1
	Th	Proverbs 27.1-12	John 15.12-27
	F	Isaiah 59.9-20	Mark 15.6-20
	Sat	Zechariah 7.8-8.8	Luke 20.27-40
Trinity 10	M	Judges 13.1-23	Luke 10.38-42
	T	Proverbs 15.15-end	Mark 7.24-37
	W	Isaiah 45.1-7	Ephesians 4.1-16
	Th	Jeremiah 16.1-15	Luke 12.35-48
	F	Jeremiah 18.1-11	Hebrews 1.1-9
	Sat	Jeremiah 26.1-19	Ephesians 3.1-13
Trinity 11	M	Ruth 2.1-13	1 Thessalonians 3
	T	Proverbs 16.1-11	Philippians 3.7-end
	W	Deuteronomy 11.8-21	2 Corinthians 9.6-end
	Th	Ecclesiasticus 2	John 16.1-15
	F	Jeremiah 59.9-20	John 19.1-16
	Sat	2 Kings 2.11-14	Luke 24.36-end
Trinity 12	M	1 Samuel 17.32-50	Matthew 8.14-22
	T	Proverbs 17.1-15	Luke 7.1-17
	W	Jeremiah 5.20-end	2 Peter 3.8-end
	Th	Daniel 2.1-23	Luke 10.1-20
	F	Daniel 3.1-28	Revelation 15
	Sat	Daniel 6	Philippians 2.14-24
Trinity 13	M	2 Samuel 7.4-17	2 Corinthians 5.1-10
	T	Proverbs 18.10-21	Romans 14.10-end
	W	Isaiah 59.9-20	Romans 1.8-17
	Th	Isaiah 49.14-end	John 16.16-24
	F	Jeremiah 15.15-end	Mark 15.21-32
	Sat	Exodus 19.1-9	John 20.11-18

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
Trinity 14	M	2 Samuel 7.4-17	Mark 7.9-23
	T	Proverbs 21.1-18	Mark 6.30-44
	W	Hosea 11.1-11	1 John 4.9-end
	Th	Lamentations 3.34-48	Luke 15.1-10
	F	2 Kings 19.4-18	Luke 10.25-37
	Sat	Ecclesiasticus 4.11-28	2 Timothy 3.10-19
Trinity 15	M	Isaiah 61.1-9	Mark 6.1-13
	T	Isaiah 52.1-10	Romans 10.10-20
	W	Isaiah 52.13-53.6	Romans 15.14-21
	Th	Isaiah 53.5-12	2 Corinthians 4.1-10
	F	Zechariah 8.16-end	Matthew 10.1-15
	Sat	Jeremiah 1.4-10	Matthew 10.16-22
Trinity 16	M	Genesis 21.1-13	Luke 1.26-38
	T	1 Samuel 1.19-21	Luke 2.25-38
	W	2 Kings 4.1-7	John 2.1-12
	Th	2 Kings 4.25b-37	Mark 3.19b-35
	F	Ruth 1.1-17	John 19.25b-30
	Sat	Exodus 15.19-27	Acts 1.7-14
Trinity 17	M	Exodus 19.16-end	Hebrews 12.18-end
	T	1 Chronicles 16.1-13	Revelation 11.15-end
	W	1 Chronicles 29.10-19	Colossians 3.12-17
	Th	Nehemiah 8.1-12	1 Corinthians 14.1-12
	F	Isaiah 1.10-17	Mark 12.28-34
	Sat	Daniel 6.6-23	Revelation 12.7- 11
Trinity 18	M	2 Samuel 22.4-7, 17-20	Hebrews 7.26-8.6
	T	Proverbs 22.17-end	James 5.13-end
	W	Hosea 14	1 Timothy 1.12-17
	Th	Isaiah 24.1-15	John 16.25-33
	F	Jeremiah 14.1-9	Luke 23.44-56
	Sat	Zechariah 8.14-end	John 20.19-end

<b>Week</b>	<b>Day</b>	<b>Old Testament</b>	<b>New Testament</b>
Trinity 19	M	1 Kings 3.3-14	1 Timothy 3.14-4.6
	T	Proverbs 27.11-14, 23-end	Galatians 6.1-10
	W	Isaiah 51.1-6	2 Corinthians 1.1-11
	Th	Ecclesiasticus 18.1-14	1 Corinthians 11.17-end
	F	Ecclesiasticus 28.2-12	Mark 15.33-47
	Sat	Isaiah 44.21-end	John 21.15-end
Trinity 20	M	1 Kings 6.2-10	John 12.1-11
	T	Proverbs 31.10-end	Luke 10.38-42
	W	Jonah 1	Luke 5.1-11
	Th	Exodus 12.1-20	1 Thessalonians 4.1-12
	F	Isaiah 64	Luke 23.44-56
	Sat	2 Samuel 7.18-end	Acts 2.22-33
Trinity 21	M	1 Kings 8.22-30	John 12.12-19
	T	Ecclesiastes 11	Luke 17.11-19
	W	Hosea 14.1-7	2 Timothy 4.1-8
	Th	Isaiah 49.1- 7	John 19.16-25a
	F	Proverbs 24.3-22	John 8.1-11
	Sat	Ecclesiasticus 7.8-17, 32-end	2 Timothy 1.1-14
Trinity 22	M	Nehemiah 2.11-20	John 10.1-13
	T	Ecclesiastes 7.1-14	John 3.22-36
	W	1 Kings 3.6-15	1 Thessalonians 2.13-end
	Th	Exodus 16.31-35	John 6.25-40
	F	Ecclesiasticus 31.1-11	Luke 12.13-31
	Sat	Ecclesiasticus 40.18-27	Colossians 1.24-end
Last after Trinity	M	Isaiah 42.14-21	Luke 1.5-25
	T	1 Samuel 4.12-end	Luke 1.57-80
	W	Baruch 5	Mark 1.1-11
	Th	Isaiah 35	Matthew 11.2-19
	F	2 Samuel 11.1-17	Matthew 14.1-12
	Sat	Isaiah 43.15-21	Acts 19.1-10

## **II: Amendments to the Calendar**

### **A: Commemorations of individuals who died between 1946 and 1958 and martyrs who died between 1996 and 2008**

1. In the Common Worship Calendar, insert:

*18 January Amy Carmichael, Founder of the Dohnavur Fellowship, spiritual writer, 1951*

*24 March Paul Couturier, Priest, Ecumenist, 1953*

*24 April The Seven Martyrs of the Melanesian Brotherhood, Solomon Islands, 2003*

*12 May Gregory Dix, Priest, Monk, Scholar, 1952*

*3 October George Bell, Bishop of Chichester, Ecumenist, Peacemaker, 1958*

### **B: Amendment to the designation of a Lesser Festival**

2. In the Common Worship Calendar, on 30 July, delete ‘William Wilberforce, Social Reformer, 1833’ and insert:

**30 July Thomas Clarkson, Olaudah Equiano and William Wilberforce, Anti-Slavery Campaigners, 1846, 1797 and 1833**

### **C: Amendments to the Collect and Post Communion for a Lesser Festival**

3. In the Common Worship Collect for 30 July, delete ‘your servant William Wilberforce’ and insert: ‘your servants Thomas Clarkson, Olaudah Equiano and William Wilberforce’
4. In the Common Worship Post Communion for 30 July, delete ‘William Wilberforce’ and insert: ‘Thomas Clarkson, Olaudah Equiano and William Wilberforce’

### III: Corrections to the Lectionaries

**D: Corrections to the Common Worship Lectionary for Sundays, Principal Feasts and Holy Days, and Festivals (*Common Worship: Services and Prayers for the Church of England*, pages 537-590)**

- 561 Ascension Day lectionary:  
last line of page, Years A, B and C, should read **Psalms 110, 150**
- 566 Proper 8, Year B: both occurrences of Lamentations 3.23-33 should be corrected to read **3.22-33**.
- 566 Proper 8, Year C, Related:  
the reference to 1 Kings should read, '1 Kings **19.15-16, 19-21**'.
- 573 Proper 22, Year A, Related:  
change psalm ref. to read Psalm **80.9-17**
- 576 in the Third Service,  
delete 'Isaiah 35.1-9'  
and insert 'Isaiah 35'
- 580 Annunciation, Principal Service:  
change psalm ref. to read Psalm **40.5-11**
- 589 Proper 14, Year C: second reference should read '33.12-**21**'.
- 589 4 before Advent (4 lines up from foot of page): should read '107.1-**9**'.
- 590 Proper 13, Year C: should read '107.1-**16**'.

**E: Corrections to the Common Worship Lectionary for Common of the Saints and Special Occasions**

- |   |                             |
|---|-----------------------------|
| Teachers of the Faith and Spiritual Writers | Psalm 119. <b>89-96</b> .   |
| Bishops and other Pastors – David           | Psalm 89.19- <b>22,24</b> . |
| Anne and Joachim                            | Zephaniah <b>3.14-17</b> .  |

**F: Corrections to the Common Worship Daily Eucharistic Lectionary**

Advent 1 Monday (both years)	Yr B&C: Isaiah 2.1–5
21 December (both years)	Psalms 33.1–4, 11, 12, <b>20</b> –end
DEL Week 1 Saturday, Year 2	1 Samuel 9.1–4, 17–19, 10.1a
DEL Weeks 5-9	delete rubrics ‘Wk beg 3-9 Feb’ (etc) [leaving ‘if before Lent’]
DEL Week 5 Wednesday, Year 1	Psalms 104. <b>11</b> –12, 29–32
DEL Week 5 Thursday, Year 2	Psalms 106.3, <b>35</b> –41
DEL Week 7 Thursday, Year 2	Psalms 49. <b>12</b> -20
DEL Week 8 Wednesday, Year 1	Psalms 49. 1–2, <b>5</b> –10
DEL Week 8 Thursday, Year 1	Psalms 49. 12– <b>20</b>
Lent 2 Saturday, Year 2	Micah 7. <b>14</b> –15, 18–20
Lent 3 Tuesday (both years)	Matthew 18. 21– <b>end</b>
Lent 3 Friday (both years)	Hosea 14 [ie the whole chapter]
Lent 4 Wednesday, Year 2	Psalms 145. 8– <b>18</b>
Easter 3 Tuesday (both years)	Acts 7. 51 – 8. <b>1a</b>
DEL Week 6	Week beginning <b>10</b> –14 May if after Pentecost
DEL Week 9 Wednesday, Year 1	Psalms 147.13–end
DEL Week 9 Thursday, Year 1	Tobit 6. <b>10</b> –11, 7. 1–15
DEL Week 11 Friday, Year 1	2 Cor 11.18, 21 <b>b</b> –30
DEL Week 12 Tuesday, Year 2	2 Kings 19.9 <b>b</b> –11, 14– <b>21</b> , 31–36
DEL Week 14 Monday, Year 2	Hosea 2. <b>14-16, 19, 20</b>
DEL Week 17 Monday, Year 1	Psalms 106. <b>19</b> –23
DEL Week 18 Wednesday, Year 1	Numbers 13.1–2, 25 – 14.1, 26–35 [ie delete 13.10–14]
DEL Week 19 Monday, Year 2	Psalms 148. 1–4, 12–13 [not 13a]
DEL Week 19 Tuesday, Year 1	[after Psalm ref.] <i>or</i> Canticle: Deut 32.2–4, 7–9

DEL Week 19 Wednesday, Year 2	Ezekiel 9.1–7, 10.18-22 [not ch. 9 vv. 10, 18-22]
DEL Week 19 Friday, Year 2	[after Ps. ref.] <i>or</i> <b>Canticle: Song of Deliverance</b>
DEL Week 19 Saturday, Year 2	Ezekiel 18.1– <b>11a</b> , 13 <b>b</b> , 30, 32
DEL Week 21 Monday, Year 1	1 Thessalonians 1.1–5, 8–10
DEL Week 22 Tuesday, Year 2	1 Corinthians 2.10 <b>b</b> –end
DEL Week 24 Friday, Year 1	1 Tim 6.2 <b>b</b> –12
DEL Week 24 Saturday, Year 1	1 Timothy 6. <b>13</b> –16
DEL Week 25 Saturday, Year 1	[after Ps. ref.] <i>or</i> Canticle: Jer. 31.10–13;
DEL Week 25 Saturday (both years)	Luke 9. 43 <b>b</b> –45
DEL Week 26 Monday, Year 1	Zechariah 8.1– <b>8</b>
DEL Week 27 Saturday, Year 1	Joel 3.12– <b>end</b>
DEL Week 28 Thursday, Year 2	Ephesians 1.1–10 [ie include v. 2]
DEL Week 30 Thursday, Year 1	Psalms 109. 20– <b>26</b> , <b>29</b> – <b>30</b>
4 before Advent, Thursday, Year 2	Philippians 3. 3– <b>8a</b>
4 before Advent, Saturday, Year 1	Romans <b>16.3</b> –9, 16, 22–end
2 before Advent, Saturday, Year 1	Luke 20. 27– <b>40</b>