

The One-Year Lectionary with a Rationale for Proposed Supplemental Lessons

The following chart shows citations for the 1962 Canadian Prayer Book lectionary, including our suggestions of supplemental lessons (indicated by a coloured square), alongside a brief summary of the rationale we have followed for each choice. The comments on the Epistles and Gospels should not be taken as a definitive statement of the meaning of a certain set of readings, but as a summary of our observations specifically as they relate to the choice of a supplemental lesson.

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Advent 1	25:1–7	<i>Works of darkness, armour of light / when he shall come</i>	Isaiah 62:10–12 <i>Your salvation comes / a city not forsaken</i>	85:4–7	Romans 13:8–14 <i>Love one another / time to awake</i>	Matthew 21:1–13 <i>Triumphal Entry / cleansing Temple</i>
	The Epistle issues the essential Advent warning: “the day is at hand” and now is the time to “cast off the works of darkness.” In the Gospel, the church is presented figurally as Jerusalem, and Jesus arrives in our midst at the coming one, the Son of David. But his advent is not only for celebratory triumph, but also for judgement. Jesus cleanses the Temple, challenging us to make our hearts ready for his appearing by prayerfulness. The Lesson, which opens the church year grandly with an invitation to “go through, go through the gates” announces that the Lord’s salvation is coming to “seek out” and “redeem” Jerusalem, which is precisely what we see in the Gospel.					
Advent 2	80:1–7	<i>All holy scriptures written for our learning</i>	Isaiah 55:6–11 <i>My word shall not return empty</i>	50:1–6	Romans 15:4–13 <i>Written for our learning / Gentiles included</i>	Luke 21:25–33 <i>Signs of the times / parable of the fig tree</i>
	In the Gospel, Jesus tells his disciples that the world will be dissolved at the end of days, but his “words will not pass away.” The Epistle, pivoting to Christian life in the present, tells us that the Holy Scriptures are the enduring source of our hope. The supplemental Lesson opens with the Advent admonition to “seek the Lord while he may be found” (that is, before he comes for judgement), and then affirms that “God’s thoughts are higher than our thoughts.” His word, sent among us, “shall not return empty, but shall accomplish that which God purposes.”					
Advent 3	33:1–6	<i>John Baptist / ministers & stewards</i>	Isaiah 35 <i>He will come and save</i>	80:1–3	1 Corinthians 4:1–5 <i>Ministers of Christ / the Lord will bring to light</i>	Matthew 11:2–10 <i>John in prison asks a question</i>
	This is the first of two Sundays in which the Gospel reading focuses on John the Baptist. Jesus challenges John to recognize Jesus’ miracles as signs that he is the “one who is to come.” He then discusses John the Baptist with the crowds, identifying him as the prophesied “messenger” who announces the coming of the Messiah. The Epistle, again taking the lesson of the Gospel and applying it to the present, teaches us to identify ourselves, like John the Baptist, as “ministers of Christ and stewards of the mysteries of God.” The Lesson prophesies the miracles to which Jesus refers in the Gospel, and articulates several Advent themes: coming judgement, coming salvation, and the establishment of a peaceful kingdom.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Advent 4	19:1–6	<i>Raise up thy power and come</i>	Isaiah 40:1–9 <i>Comfort, comfort</i>	145:18–22	Philippians 4:4–7 <i>Rejoice in the Lord</i>	John 1:19–29 <i>The record of John</i>
	These readings strongly anticipate the immanent celebration of Christmas, less than a week away, with its recognition that the Word has arrived among us. The Collect prays that the Lord would “stir up his power and come among us,” and that “speedily.” The Epistle says that we should rejoice because “the Lord is at hand.” In the Gospel, John denies that he is the Christ, saying instead that he is the messenger sent to prepare the way, and that the true Christ is already standing among the people unrecognized. The reading culminates in John inviting us to “behold the Lamb of God.” The Lesson prophesies the ministry of John the Baptist, and, like the Epistle, orients us toward rejoicing.					
Christmas (I)	2:7–8	<i>To take our nature / we being regenerate</i>	Proverbs 8:22–31 <i>The Lord possessed me in the beginning</i>	110:1–4	Hebrews 1:1–12 <i>God revealed in his Son</i>	John 1:1–14 <i>The Word made flesh</i>
	The 1962 Prayer Book provides two services for Christmas. The readings for the first service should be used if there is only one Christmas service, but if there are two services they need not be used at the first service of the two. The first service gives a theological treatment of the Incarnation. Both Epistle and Gospel discuss the eternal begetting of the Son, and the Gospel describes how he was “made flesh” so that we might see his eternal glory. Both readings make extensive use of language about “light” and “glory.” The Sarum Missal appoints Isaiah 9:2, 6–7 as the Lesson, which is an excellent and intuitive choice. However, the Canadian lectionary uses this reading only a week later for the Circumcision. So we recommend a reading from Proverbs which may be the clearest Old Testament affirmation of the eternity of the second person of the Trinity. God’s wisdom speaks and says that “the Lord possessed me in the beginning of his work.” The Wisdom of God was active in creation, and now “delights in the children of men.”					
Christmas (II)	98:1–4	<i>To take our nature / we being regenerate</i>	Micah 5:2–5 <i>A ruler from Bethlehem</i>	98:5–7	Titus 2:11–15 <i>The grace of God that brings salvation</i>	Luke 2:1–14 <i>Birth of Jesus</i>
	The second service for Christmas takes a more historical approach to the Incarnation, with the central text being the nativity narrative from St Luke. The Epistle affirms that “the grace of God that brings salvation has appeared,” but is relatively short and perfunctory. The Lesson prophesies that the nativity of the Messiah will take place in Bethlehem, and refers directly even to Mary’s labour. It also includes several Christological themes, saying that the Messiah’s “coming forth is from of old, from ancient days” and that he will be king and shepherd who brings peace.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Sunday after Christmas	93	<i>To take our nature / we being regenerate</i>	Ruth 4:13–17 <i>Boaz marries Ruth</i>	110:1–4	Galatians 4:1–7 <i>Made of a woman, made under the law</i>	Matthew 1:18–25 <i>Joseph’s dream</i>
	The occasions after Christmas (Christmas 1, Circumcision, Epiphany, Epiphany 1) relate the infancy narratives of Christ other than the famous nativity from St Luke. The Sunday after Christmas tells us about Joseph’s dream, in which he was instructed not to divorce Mary and to name her child Jesus. Joseph obeys and takes Mary as his wife, but maintains her virginity. This Sunday can be understood as the “Sunday of St Joseph,” especially considering the 1962 Prayer Book’s instruction that the March 19 commemoration of St Joseph use the readings for this Sunday. Our supplemental Lesson uses Boaz as a figure of Joseph. He is a righteous Israelite who chastely and honourably takes as his wife a young woman in a vulnerable position and advances the line of David.					
Circum- cision	8	<i>To take our nature / we being regenerate</i>	★ Isaiah 9:2–7 <i>Wonderful, Counsellor, the mighty God</i>	145:18–22	Ephesians 2:11–18 <i>One in Christ</i>	Luke 2:15–21 <i>Circumcision of Jesus</i>
	This occasion has a complex history. It seems originally to have been simply the “Octave Day of Christmas.” The Gospel continues St Luke’s nativity story with a reading that is mostly about the shepherds but concludes with Jesus’ circumcision and naming on the eighth day. For the Epistle, the Sarum Missal used the same (fairly neutral) Titus 2 Epistle as the second service for Christmas. At the Reformation, this Epistle was switched to Romans 4:9–14, which is Paul’s argument that faith came before circumcision. Although this argument resonates with important Reformation themes, it does little to illuminate the salvific significance of Jesus’ circumcision, since the approach to circumcision in Romans 4 is fundamentally negative. Recognizing that the choice of Romans 4 was an error, contemporary liturgies including the 1962 BCP focus instead on the giving of Jesus’ name at his circumcision, which is a theme already in evidence from the Introit psalm (“How exalted is your name in all the earth”). This is why Isaiah 9 (“his name shall be called Wonderful, Counsellor,” etc) was substituted for the Epistle in 1962. We have supplemented the lectionary with an Epistle which discusses circumcision in a more positive light, while also reflecting other Christmas themes. Circumcision constituted the covenant outside of which Gentiles were “alienated from the commonwealth of Israel,” but now Christ has “broken down in his flesh the dividing wall of hostility” and made peace. It is a celebration of the reconciling effect of Christ’s simultaneous participation in the covenant with Israel and his universal humanity.					
Epiphany	72:1–7	<i>Onward through this earthly life / vision of heavenly glory</i>	Isaiah 60:1–6 <i>Arise, shine</i>	72:8–11	Ephesians 3:1–12 <i>Gentiles are fellow-heirs</i>	Matthew 2:1–12 <i>Adoration of the Magi</i>
	We have followed the Sarum Missal in selecting Isaiah 60 for the Epiphany. It continues the Christmas theme of light (“Arise, shine, for your light has come”), prophesies the inclusion of the Gentiles, (“nations shall come to your light, and kings to the brightness of your rising”), and specifically prophesies the visit of the Magi to Jesus (“they shall bring gold and frankincense”).					

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Baptism of Christ	98:1-4	<i>Baptized for our sakes / we being regenerate</i>	★ Isaiah 42:1-8 <i>The servant of the Lord</i>	98:8-10	Galatians 3:23-29 <i>Baptized into Christ</i>	Mark 1:1-11 <i>Baptism of Jesus</i>
	In the Canadian Prayer Book as in medieval worship, this service is appointed for use within the octave of Epiphany. In the Sarum Missal, the Baptism of Christ is used on the Sunday after the Epiphany, and the following Sundays are given not as Sundays “after the Epiphany,” but “after <i>the Octave of the Epiphany</i> ,” effectively shifting the Sundays after the Epiphany “back” one week relative to the BCP. Thomas Cranmer’s reasons for removing the Baptism of Christ as the First Sunday after Epiphany are unclear. The baptism of Christ is one of three miracles traditionally associated most closely with Christ’s incarnate “manifestation” (epiphany): the visit of the Magi, the theophany at the baptism of Christ, and the miracle of the wine at the wedding in Cana (appointed for Epiphany 2). The supplemental Epistle speaks theologically about baptism, emphasizing the theme of sonship and indwelling by the Holy Spirit which are dominant in the Lesson and Gospel. It also continues to speak about the Epiphany season theme of the unity of Gentiles, Jews, and all creation in Christ.					
Epiphany 1	100	<i>Know what they ought to do / grace to fulfill it</i>	Proverbs 1:1-9 <i>The beginning of wisdom</i>	84:1-4	Romans 12:1-5 <i>A living sacrifice</i>	Luke 2:41-52 <i>Boy Jesus in the Temple</i>
	In the Gospel reading, which is the final infancy narrative of Christ, the boy Jesus is manifest to the world as the Son of the Father, learning wisdom in humble obedience to both “God and man.” The supplemental lesson teaches us to “heed a father’s instruction,” and tells us that the secret to wisdom is “fear of the Lord.” The Epistles for Epiphany 1-4 are continuous, from Romans 12-13. They generally have few direct associations with the Gospel, and instead seem to have been selected in this “ordinary time” for their evergreen themes of love, humility, and mutual forgiveness in the church. However, it is possible that the entire series of continuous readings is “anchored” to the Epiphany gospels (which concern the manifestation of the power, wisdom, and goodwill of God in Christ) by the instruction to “be renewed in the spirit of your minds” which resonates with the wisdom theme in the Gospel for Epiphany 1.					
Epiphany 2	66:1-3	<i>Who dost govern all things</i>	Isaiah 61:10-62:4 <i>The land married</i>	107:8-9	Romans 12:6-16 <i>Love without dissimulation</i>	John 2:1-11 <i>Wedding at Cana</i>
	In the Gospel, Jesus performs his first “sign” and “manifests his glory.” He begins his public ministry with a demonstration not only of his power, but of his intentions with humanity: to come among us as a bringer of joy, the herald and bridegroom of the wedding feast of the kingdom. The story is also rich with allusions to creation: six pots of water are filled, “good” wine is superseded by very good wine, and this is identified as a “beginning” of signs (an important Johannine term). The Lesson was selected because it applies the image of a marriage to the land of Israel and all of creation.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Epiphany 3	148:1–6	<i>Look on our infirmities</i>	1 Kings 8:22, 30, 41–43 <i>Foreigners who pray</i>	102:15–18	Romans 12:16–21 <i>Avenge not yourselves</i>	Matthew 8:1–13 <i>Jew and Gentile healed</i>
	The Gospel continues to have themes of manifestation: the power and goodwill of Christ to heal are on full display. The Gentile-and-Jew theme also returns in perhaps its richest articulation in Epiphany season. In the supplemental Lesson these come together. Solomon dedicates the Temple, asking God first to hear the prayers which Jews offer toward it, and then also asks the same on behalf of foreigners, that they would also find healing and forgiveness by praying to the God of Israel.					
Epiphany 4	98:1–7	<i>Frailty of our nature / strength & protection</i>	Job 38:1–18 <i>Who shut the sea with doors?</i>	98:8–10	Romans 13:1–7 <i>Civil authority</i>	Mark 4:35–41 <i>Jesus calms the sea</i>
	The Gospel gives us a manifestation of Jesus' divine power, in which we can trust despite begin “set in the midst of many and great dangers” (in the language of the Collect). The Epistle, which commands paying honour to the king as a minister of God, was introduced at the Reformation. The Sarum Epistle was Romans 13:8–10, which at the Reformation was added to the Epistle for Advent 1 and therefore replaced on Epiphany 4. Our supplemental Lesson is associated with the Gospel. It is the famous passage in which God interrogates Job “out of the whirlwind,” asking him whether he was present in creation. Where, in the Gospel, the disciples ask, “Who is this that even the wind and waves obey him,” the Lesson answers with another question: “Who shut the sea with doors?”					
Epiphany 5	97:1–6	<i>True religion</i>	Daniel 12:1–4 <i>Final judgement</i>	126:5–7	Colossians 3:12–17 <i>Put on charity</i>	Matthew 13:24–30 <i>Wheat and tares</i>
	Epiphany 5 and 6 are the “wandering Sundays,” which are used either for Sundays between Epiphany 4 and Septuagesima, or between Trinity 24 and the Sunday before Advent. Although they are listed as Sundays after Epiphany, in fact they naturally belong as Sundays after Trinity. Epiphany 5 continues the series of Epistles in canonical order where Trinity 24 leaves off, and both Epistles and Gospels are continuous with late Trinity season in tone and content. It is therefore a mistake to look for continuity between the themes of Epiphany 4 and Epiphany 5. The supplemental Lesson refers principally to the Gospel. In the Gospel, we have a parable of judgement, in which the wheat and the tares will be separated, but not until the end. The Lesson describes the Final Judgement, when the righteous and wicked will be separated, but knowledge of that day is “shut up until the end.”					
Epiphany 6	99:1–5	<i>Destroy the works of the devil / purify ourselves</i>	Isaiah 63:15–19 <i>Look down, our father</i>	99:6–9	1 John 3:1–8 <i>We shall be like him</i>	Matthew 24:23–31 <i>Coming of Son of Man</i>
	Because of the difference between the Sarum Missal and the BCP in counting the Sundays after Epiphany (see the note on the Baptism of Christ, above), this occasion was not provided for in the Sarum Missal, and therefore was not provided in the first Prayer Books either, although in the BCP there is occasionally a need for this “additional” set of readings. This gap was closed in 1662 by John Cosin, who composed the Collect and selected the readings to have a tight thematic coherence, and to work either in Epiphany season or in Trinity season because of their dual themes of Christ's manifestation in our hearts (Epiphany) and his second coming (late Trinity). The Lesson expresses our longing for the return of the Lord, and emphasizes the language of God's fatherhood which is also present in the Epistle.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Septua- gesima	18:1–7	<i>Justly punished, mercifully delivered</i>	Deuteronomy 34:1–12 <i>Death of Moses</i>	119, part 4	1 Cor. 9:24–27 <i>The spiritual athlete</i>	Matthew 20:1–16 <i>Parable of the labourers</i>
	Septuagesima represents the beginning of a new catechetical year, of which the events of Genesis and Exodus—creation, fall, call of the patriarchs, slavery in Egypt, the exodus, the wilderness wanderings—are the central piece, to which the BCP Daily Office Lectionary gives testimony. Among these themes, the supplemental eucharistic Lessons for most occasions in Pre-Lent and Lent draw special attention to the wilderness wanderings, the Book of Deuteronomy, and the figure of Moses. In Deuteronomy, the people stand on the edge of the Promised Land, earnestly expecting to take possession of their inheritance, yet still hindered by adversities without and vices within, just as Christians are preparing for the paschal feast but find themselves in need of preparation. In the Lesson for Septuagesima, Moses, dying in the wilderness within sight of the Promised Land, demonstrates the warning from the Epistle of “falling short of the prize.” But Moses’ ultimate commendation by the narrator, and his hopeful commissioning of Joshua, resonates with the Gospel’s teaching that those who labour for only an hour may still receive a full reward.					
Sexagesima	44:24–27	<i>That we put not our trust in any thing that we do</i>	Exodus 16:11–21 <i>Manna from heaven</i>	17:6–9	2 Cor. 11:21–31 <i>Paul’s trials for the Gospel</i>	Luke 8:4–15 <i>Parable of the sower</i>
	The Gospel continues in the vein of the Gospel from last week, offering another parable, this time challenging us to make sure that our hearts are “good soil” to receive the word of God. The Epistle continues to challenge us to undertake vigorous labours. The Lesson pairs mainly with the Gospel. God scatters manna on the ground to feed the Israelites in their difficult journey through the wilderness. However, they have to receive it according to the terms on which it is given, as some Israelites discover when they try to store it overnight contrary to God’s command.					
Quinqua- gesima	31:1–6	<i>All our doings without charity are nothing worth</i>	Ex. 34:1–8 <i>13 attributes of mercy</i>	31:22–26	1 Cor. 13:1–13 <i>Hymn to charity</i>	Luke 18:31–43 <i>We go up to Jerusalem / healing blind man</i>
	In the Gospel, Jesus announces a new stage of the journey: “we go up to Jerusalem” to witness his crucifixion and resurrection. Jesus also heals blind man. Read alongside the Epistle’s “hymn to charity,” we are led to understand that Christ’s looming Passion as act of the love which “endures all things” for the sake of the beloved. We pray to have our vision healed so that we can see Christ’s Passion as the revelation of divine love. So, in the Lesson, Moses also “goes up” Mount Sinai and sees God, who proclaims that his name is mercy and justice.					
Ash Wednesday	57:1–7	<i>Who hatest nothing that thou hast made</i>	Joel 2:12–19 <i>Sanctify a fast</i>	103:8–14	James 4:6–11a <i>God resisteth the proud, giveth grace to the humble</i>	Matt 6:16–21 <i>When ye fast</i>
	The “supplemental” Lesson is, in this case, appointed by the Prayer Book in its Penitential Service for Ash Wednesday. It announces the beginning of a solemn fast and introduces the themes about genuine and hypocritical fasting which it has in common with the Epistle and Gospel.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Lent 1	91:1–8	<i>Who didst fast forty days</i>	Deuteronomy 8:1–10 <i>40 years in the desert / not by bread alone</i>	91:9–16	2 Cor. 6:1–10 <i>Coworkers with God in afflictions</i>	Matt 4:1–11 <i>Temptations of Christ</i>
	The Lesson, from which Jesus quotes in the Gospel, articulates several important Lenten themes: that the commandment is given for our good, that wandering in the wilderness is a test and a preparation for receiving the promised inheritance, that God provides for his people in their wanderings, and that the reward of endurance is great.					
Lent 2	25:1–7	<i>No power of ourselves to help ourselves</i>	Joshua 2:1–14 <i>Rahab</i>	123	1 Thess. 4:1–7 <i>Abstinence from fornication</i>	Matt 15:21–28 <i>Canaanite woman</i>
	The story of Rahab has several connections to the Epistle and Gospel. In the Gospel, Jesus encounters a Canaanite woman who, although she is not from the Jewish people to whom our Lord was sent, receives mercy because she humbly perceives that God’s gracious action leaves “crumbs” behind it which can satisfy her daughter’s need. Likewise, Rahab perceives that God is with the Israelites against her own people, but still seeks and receives mercy for herself and her family. In the Epistle, whose principal subject is sexual immorality, we read that “God hath not called us unto uncleanness, but unto holiness.” In the Lesson, Rahab is called from her life as a Canaanite prostitute into the holy people of God.					
Lent 3	25:8–15	<i>Stretch forth the right hand of thy majesty as our defense</i>	Deuteronomy 12:1–7 <i>Overthrow the altars of the nations</i>	25:16–22	Ephesians 5:1–14 <i>Be followers of God / ye were darkness, but now light</i>	Luke 11:14–26 <i>Seven spirits more wicked</i>
	Following the Epistle, which contrasts the “unfruitful works of darkness” with the behaviour of the “children of light,” the supplemental Lesson contrasts the idolatrous worship of the nations and the right worship of the Lord. The Israelites must “utterly destroy” the sites of false worship just as Christians are not to be partakers with evil, “for because of these things cometh the wrath of God upon the children of disobedience.” This is allegorically related to Jesus’ words in the Gospel about the ongoing threat that evil spirits pose even to those who think that evil is gone for good.					
Lent 4	122	<i>Deserving punishment, mercifully relieved</i>	Deuteronomy 15:1–11 <i>The year of release / open thy hand to thy brother</i>	125	Galatians 4:26–5:1 <i>Jerusalem above is free, and is our mother</i>	John 6:5–14 <i>Feeding 5000</i>
	On this “Refreshment Sunday” or “Mothering Sunday,” the tone of the readings changes, giving a hopeful message of divine provision which will help us interpret the pivot toward Christ’s Passion on the next Sunday. In the Epistle, we hear about “the liberty with which Christ has made us free,” which comes from our mother, the “Jerusalem which is above.” In the Lesson, we read how freedom is the law of Jerusalem. Deuteronomy proscribes that the Israelites are to regularly release their neighbours from their debts and provide for their needs. In the Gospel, Jesus also refreshes and provides for his people by feeding them with miraculous bread even more than they needed.					

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Lent 5 (Passion)	43	<i>Governed and preserved evermore</i>	Isaiah 1:10–20 <i>No more vain oblations</i>	143:1–10	Hebrews 9:11–15a <i>Christ the High Priest</i>	Matt 20:20–28 <i>Request for glory / can ye drink the cup?</i>
	Passion Sunday prepares us for Holy Week by initiating our consideration of Christ’s death as a sacrifice for sin. In the Epistle, Christ “offers himself without spot to God” as a sacrifice better than “the blood of goats and calves,” to “purify our conscience.” In the Lesson, God announces that he wants “no more vain oblations” of animals, incense, and festival, but desires his people to “put away the evil of their doings” and to “cease to do evil.” In the Gospel, Jesus interprets his impending cross as a “ransom for many” and as an act of humble service which contradicts worldly concepts of power. Likewise in the Lesson, God commands that we “learn to do well, seek judgment, and relieve the oppressed.”					
Palm Sunday	118:19–29, 22:1–11	<i>Who, of thy tender love, hast sent thy Son to suffer</i>	Isaiah 49:1–9a <i>The servant of the Lord</i>	22:12–21	Philippians 2:5–11 <i>Let this mind be in you</i>	Matt 27:1–54 <i>St Matthew Passion</i>
	In the Prayer Book tradition, Palm Sunday is a liturgy of the Passion, beginning the week-long cycle of all four Passions. The Liturgy of the Palms is suggested only by the provision of Psalm 118:19-29 as a “Palms Introit,” intended to accompany the distribution of Palms, before the “Passion Introit” from Psalm 22. The supplemental Lesson is aligned with the Passion, as are all the lections other than the Palms Introit. From Palm Sunday to Holy Wednesday, the 1962 Lectionary appoints as the first reading either an Epistle about the meaning of Christ’s death (Sunday and Wednesday) or a Lesson from Isaiah about the suffering servant of the Lord (Monday and Tuesday). Our lectionary supplement completes these two patterns, providing Pauline Epistles on Monday and Tuesday, and Lessons from Isaiah on Sunday and Wednesday. The Lesson for Palm Sunday introduces the theme of the Lord’s suffering servant, and resonates with the theme of humility from the Epistle. (If only two readings are used on these occasions, the starred ★ Lesson which is appointed by the BCP should be used rather than the supplemental Epistle.)					
Holy Monday	35:1–3	<i>Who, of thy tender love, hast sent thy Son to suffer</i>	★ Isaiah 63:7–9 <i>In all their affliction he was afflicted</i>	79:8–19	Galatians 6:1–9 <i>Bear ye one another’s burdens</i>	Mark 14:1–72 <i>St Mark Passion (I)</i>
	The supplemental Epistle from Galatians gives a moral application of the Passion Gospel, as does the appointed Lesson. Through the Prophet Isaiah, we see in Christ’s suffering how “he redeemed us, he bare us, and he carried us.” Likewise St Paul encourages us to “bear one another’s burdens, and so fulfill the law of Christ.”					
Holy Tuesday	69:17–22	<i>Who, of thy tender love, hast sent thy Son to suffer</i>	★ Isaiah 50:5–9 <i>I gave my back to the smiters</i>	35:11–16	Romans 5:6–11 <i>Christ died for the ungodly</i>	Mark 15:1–39 <i>St Mark Passion (II)</i>
	As Holy Week advances, the Lesson and Epistle probe more deeply into the mystery of Christ’s vicarious suffering. In the Lesson, Christ “gives his back to the smiters” and endures “shame and spitting.” The supplemental Epistle explains the reason for Christ’s suffering: “God commends his love toward us, in that, while we were yet sinners, Christ died for the ungodly.”					

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Holy Wednesday	102:1–11	<i>Who, of thy tender love, hast sent thy Son to suffer</i>	Isaiah 53:4–7 <i>He hath borne our griefs</i>	55:12–15	Hebrews 9:15–28 <i>Christ the Mediator of the new covenant</i>	Luke 21:1–71 <i>St Luke Passion (I)</i>
	Holy Week continues to be ever more explicit about Christ's suffering and its atoning significance. The appointed Epistle from Hebrews argues that Christ inaugurates a new covenant in his blood, and that "once for all, at the end of time, he has appeared to put away sin by the sacrifice of himself." The supplemental Lesson expands upon the substitutionary aspect of this sacrifice: "he was wounded for our transgressions; he was bruised for our iniquities."					
Maundy Thursday	67	<i>Holy Week Collect & Who in a wonderful sacrament</i>	Exodus 24:3–11 <i>Feast at Sinai</i>	Psalm 22:22–26	1 Cor. 11:23–29 <i>Tradition of the Lord's Supper</i>	Luke 23:1–49 <i>St Luke Passion (II)</i>
	On Maundy Thursday, the first day of the Holy Triduum, the Gospel continues to be a Passion reading, but the Collect, Epistle, and Psalms are all about the institution of the Lord's Supper. The suggested Lesson, although little-known, is a rich typological precursor to the Eucharist. After receiving the Old Covenant, Moses sets up memorial pillars, sprinkles the people with the blood of a sacrifice, and celebrates a feast with the Israelite elders at which "they saw God, and ate and drank."					
Good Friday	Good Friday Anthems	<i>Behold this thy family & prayer for the church</i>	Exodus 12:1–6, 12–14 <i>The Passover</i>	54	Hebrews 10:1–25 <i>Christ the perfect sacrifice</i>	John 18:33–19:37 <i>St John Passion</i>
	Good Friday is one of a few solemn occasions on which Old Testament readings were used at Mass according to the Sarum Missal. There were two, in fact: Hosea 6, and then the Exodus reading used here. Jesus is the true Passover Lamb, whose blood is spilled so that death might pass over the Israelites, initiating a covenant and a memorial liturgy. This pairs with the argument in Hebrews 10 that Christ perfects the sacrificial system.					
Easter Even	42:1–7	<i>baptized into the death of Christ / pass to joyful resurrection</i>	Exodus 14:19–22 <i>Red Sea crossing</i>	42:8–14	1 Peter 3:17–22 <i>He preached to the spirits in prison</i>	Matt 27:57–66 <i>Burial of Jesus</i>
	The crossing of the Red Sea is an essential paschal text because of the manifold typological resonances of the exodus with Christ's death and resurrection. By participation in Christ's <i>pasch</i> , we pass through the sea of death and into a new life, free from slavery to sin and to the powers of the world. The Red Sea crossing is typologically a baptismal text, as St Paul argues in 1 Corinthians 10, and aligns with the baptismal Collect and Epistle. The BCP tradition preserves the baptismal aspect of the Easter Vigil in these lections, reflecting the Sarum practice of celebrating the "Vigil" with baptisms on the <i>morning</i> of Easter Even, as Eastern Orthodox churches do to this day.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Easter Day (I)	Easter Anthems / 139:1–5, 17–18	<i>Who hast overcome death and opened the gate of life</i>	Isaiah 25:6–9 <i>Death swallowed up in victory</i>	118:22–25	Colossians 3:1–11 <i>If ye be risen with Christ, set your minds on things above</i>	John 20:1–10 <i>Mary, Peter, and John in the garden</i>
	The Lesson chosen for this occasion is short, celebratory, and succinctly captures several paschal themes. Easter is a “feast of fat things.” It removes “the veil that is spread over all nations,” that is, the veil of death. Christ “swallows up death in victory” by rising from the grave as the Lord “for whom we have waited.”					
Easter Day (II)	Easter Anthems / 30:1–5	<i>Who hast overcome death and opened the gate of life</i>	Isaiah 12 <i>Water from the wells of salvation</i>	118:22–25	2 Timothy 2:8–14a <i>Remember Christ risen from the dead</i>	Mark 16:1–7 <i>Women in the garden</i>
	Likewise, the Lesson for the second service on Easter Day is almost entirely doxological rather than doctrinal: it celebrates the Lord as the source of salvation to whom thanksgiving is due, whose saving acts make him worthy of praise among the nations. There is a suggestion of the Good Friday/Easter reversal in the recognition that God’s anger has been turned away, so that now the Lord’s presence is only for comfort and restoration.					
Easter Monday	105:1–6	<i>Who hast overcome death and opened the gate of life</i>	Song 2:8–13 <i>Rise up, my love, my fair one, and come away</i>	118:22–25	Acts 10:34–43 <i>Peter preaches the Resurrection</i>	Luke 24:13–35 <i>Road to Emmaus</i>
	The use of Song of Songs on Easter Monday and Tuesday reflects the patristic understanding of these texts: they are the romance of the soul and the risen Christ. Jesus calls us to “rise up” with him and enjoy the delights of his love. The resurrection inaugurates a new springtime of the spirit.					
Easter Tuesday	105:1–6	<i>Who hast overcome death and opened the gate of life</i>	Song 6:4–10 <i>My dove, my undefiled, is but one</i>	118:22–25	Acts 13:26–33 <i>Paul preaches the Resurrection</i>	Luke 24:36–48 <i>Jesus shows his body to the disciples</i>
	In this less-well-known passage from the Song of Songs, Christ continues to sing his love song to the church. She is the peculiar apple of his eye, the only partner he desires among all the women of the world.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Easter 1	81:1–4	<i>Who hast given thy Son to die for our sins, and rise for our justification</i>	Acts 2:41–47 <i>The life of the first converts</i>	118:22–25	1 John 5:4–12 <i>Three witnesses: Spirit, water, blood</i>	John 20:19–23 <i>The gift of the Spirit for forgiveness</i>
	In suggesting Lessons from Acts rather than Old Testament Lessons in Eastertide, we follow the universal consensus of the early church, including the Ambrosian and East Syriac Rites which continue to use the Old Testament at the Eucharist, the testimony of St Augustine about the ancient African Rite, and the Hispanic and Byzantine Rites in which Acts replaces the Epistle in Eastertide. In brief, the theological rationale for this replacement is that the Acts of the Apostles tells the continuing story of God’s people after our wilderness wanderings with the Israelites in Lent. The church shows in action and in history how the life of the risen Christ continues in his body, the church. The Acts are, in fact, the centrepiece of the church’s Eastertide meditation on the meaning of the resurrection, to which the BCP Daily Office Lectionary gives evidence. On Easter 1, the Lesson from Acts 2 has thematic connections to the Epistle and Gospel, and is a summary statement of the church’s life in Christ.					
Easter 2	33:1–9	<i>A sacrifice for sin and an example of godly life</i>	Acts 4:1–12 <i>Peter preaches to the priests</i>	63:1–4	1 Peter 2:19–25 <i>Christ suffered for an example</i>	John 10:11–16 <i>I am the good shepherd</i>
	The Collect draws on the Epistle to offer Christ as an “example of godly life.” In the Epistle Peter explains that Christ is an example of “enduring grief” for “doing good.” In the supplemental Lesson, we see Peter following in Jesus’ steps as he proclaims the gospel at great personal risk. In the language of the Gospel, Peter “hears Christ’s voice” and “has Christ’s witness in himself,” and shows himself to be a good shepherd after the example of Jesus.					
Easter 3	66:1–6	<i>That the baptized may forsake things contrary to their profession</i>	Acts 4:23–31 <i>The church prays for boldness</i>	66:7–8	1 Peter 2:11–17 <i>Abstain from fleshly lusts / honour the king</i>	John 16:16–22 <i>Your sorrow shall be turned into joy</i>
	The supplemental Lesson is, once again, mainly connected to the Epistle from St Peter, and continues to develop the theme of suffering for the gospel. In the Lesson, the church prays for boldness to speak despite the “raging of the nations.” In the Epistle Peter counsels the church that, although rulers “speak against you as evildoers,” the church’s vocation is to live quietly and respectably, to love the brotherhood, and to continue steadfastly in the faith of Christ. In Gospel, Jesus begins to anticipate the gift of the Spirit.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Easter 4	98:1–4	<i>Love that thou commandest, desire that thou dost promise</i>	Acts 4:32–35 <i>All things in common</i>	118:15–18	James 1:17–21 <i>Every good gift is from above</i>	John 16:5–15 <i>The promise of the Spirit</i>
	The supplemental Lesson restates the theme of the church’s common life, just as Acts of the Apostles itself restates this theme after the episode of Peter’s arrest. The church demonstrates a mode of life based on the teaching of the Epistle from St James: it is a fellowship of “beloved brethren” in which everything is recognized as a “gift from above.” The Lesson shows in the life of the church why, in the language of the Gospel, “it is expedient that Jesus go away.” The BCP’s use of James 1:17 in the familiar Prayer for Clergy and People (following Dionysius’ use of it as a key text for his hierarchical treatises) also resonates with the Lesson’s monarchical portrait of the Apostles.					
Easter 5 (Rogation)	107:1–9	<i>Think good things and perform the same</i>	Acts 9:32–42 <i>Healing Aeneas, raising Dorcas</i>	66:15–19	James 1:22–27 <i>Be ye doers of the word</i>	John 16:23–33 <i>Whatsoever ye shall ask in my name</i>
	Prayer (“rogation”) is the theme of Easter 5. Although some would draw a superficial contrast between prayer (the focus of the Gospel) and action (“be doers of the word” in the Epistle), prayer and action are deeply continuous for the Christian. We become “doers of the word” by remembering our vocation to prayer, and our prayer for God’s assistance enables our acts of obedience. The supplemental Lesson from Acts, which is appointed for Rogation Sunday by the ancient Ambrosian Rite, shows the integration of prayer and action in the life of Peter: he performs powerful deeds of mercy (healing the sick, raising the dead) by prayer.					
Ascension Day	47:1–7	<i>That we may thither ascend</i>	Daniel 7:13–14 <i>Son of Man in the clouds</i>	68:17–20	Acts 1:1–11 <i>The Ascension</i>	Mark 16:14–20 <i>Great Commission and Ascension</i>
	Whereas the Epistle and Gospel narrate the story of the Ascension, this Lesson describes it in prophetic and doxological terms. The Lesson foregrounds the theme of Christ’s enthronement which is implicit in the other Ascension Day readings.					
Ascension 1	27:1–12	<i>Who hast Christ exalted to thy kingdom / leave us not comfortless, but send the HS</i>	Isaiah 32:14–17 <i>Forsaken until the Spirit is poured out</i>	47:5–10	1 Peter 4:7–11 <i>Watch unto prayer / mutual charity</i>	John 15:26–16:4a <i>The Promise of the Spirit / enduring persecution</i>
	Ascension 1 is “Expectation Sunday” because its central text is the Gospel in which Jesus promises the Holy Spirit. The sending of the Holy Spirit is the principal supplication in the Collect. The supplemental Lesson identifies this moment between the Ascension and Pentecost as a time of “forsakenness”; but only “until the Spirit is poured upon us from on high,” when that Spirit will cause righteousness to spring up in every desert heart.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Pentecost	Pentecost Anthems / 68:1-16 / 122	<i>The Spirit / right judgement / rejoice in comfort</i>	Wisdom 7:22-27 <i>The Breath of God's power</i>	68:7-10 / 125	Acts 2:1-11 <i>Pentecost</i>	John 14:15-27 <i>If ye love me, keep my commandments</i>
	The themes of Pentecost are various. The Lesson from Acts tells the story of Pentecost and emphasizes how the Spirit gathers the church together from all nations of the world. The Gospel and the Pentecost Anthems emphasize mystical participation in the life of God through the gift of the Spirit, which is realized practically by keeping God's commandments. The supplemental Lesson speaks of the nature of the Spirit, especially her deity. "She is the Breath of the power of God, and a pure influence flowing from the glory of the Almighty ... the unspotted mirror of the power of God, and the image of his goodness." The Lesson also connects to the Anthems and Epistle by concluding, "entering into holy souls, she makes them friends of God, and prophets."					
Pentecost Monday	81:13-16	<i>The Spirit / right judgement / rejoice in comfort</i>	Jeremiah 31:31-34 <i>A new covenant</i>	104:28-31	Acts 10:34-48 <i>Peter preaches, the Spirit descends</i>	John 3:16-21 <i>Saving belief in the Son / darkness and light</i>
	The Lesson from Jeremiah 31 predicts the coming of the Spirit as a time when God will write his law in his people's hearts, inaugurating a new covenant. The Acts Lesson shows Peter preaching salvation from sin by faith in Christ, which is the doctrine of the Gospel reading. The supplemental Lesson expands on the meaning of this new covenant of faith: the regenerating gift of the Spirit teaches the people to know the Lord.					
Pentecost Tuesday	78:1-8	<i>The Spirit / right judgement / rejoice in comfort</i>	Ezekiel 11:17-20 <i>A heart of flesh for a heart of stone</i>	23:1-4	Acts 8:14-17 <i>Laying on of hands and prayer for the Spirit</i>	John 10:1-10 <i>I am the door of the sheep</i>
	The supplemental Lesson from Ezekiel has much the same meaning as the Lesson from Jeremiah on Pentecost Monday: the gift of the Spirit renews the heart. But Ezekiel uses a different analogy, saying that God will replace the people's "stony heart" with a "heart of flesh." He also emphasizes that the fruit of this regeneration is obedience to the commandments, which aligns with the theme in the Gospel of hearing the voice of the Good Shepherd and following where he leads.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Trinity Sunday	8	<i>The confession of a true faith</i>	Isaiah 57:15–21 <i>The high and lofty one</i>	136:1–3	Revelation 4:1–11 <i>The throne room of heaven</i>	John 3:1–15 <i>Born again / testimony from heaven</i>
	Trinity season is devoted to spiritual catechesis, putting before us the essential themes of life in Christ through doctrinal instruction and practical application. The lessons for Trinity Sunday have three functions: to celebrate the glory of the deity, to continue the celebration of Pentecost, and to lay the foundation for the season. These themes work together, because the vision of God’s glory is the goal of Christian life and the gift of the Spirit. The virtue we develop by grace is a participation in God’s attributes of love, mercy, and justice. The Lesson connects the divine glory to human sanctification, opening with the “high and lofty one that inhabiteth eternity, whose name is holy,” and concluding with God’s intention to “heal,” “lead,” and “restore” his people.					
Trinity 1	13	<i>We can do no good thing without thee / please thee in word and deed</i>	2 Samuel 9:1–11 <i>Mephibosheth received</i>	41:1–4	1 John 4:7–21 <i>Love, God, and the brotherhood</i>	Luke 16:19–31 <i>Rich man and Lazarus</i>
	The Epistles are the backbone of the lectionary in Trinity season. This is especially clear beginning in Trinity 6, after which point the Epistles are in canonical order. The Gospels, which are not continuous like the Epistles, are meant to confirm and demonstrate the teaching of the Epistles by a word or deed of Jesus. On Trinity 1, the Epistle teaches that, since God himself is love and has come to dwell in us, there can be no love of the invisible God which is not expressed as love of the visible neighbour. The Gospel parable shows a rich man’s failure of love and its consequences. The Lesson shows a complementary act of love: David, for the sake of “the kindness of God” and for love of Jonathan, shows mercy to Mephibosheth.					
Trinity 2	18:18–21	<i>Who never failest to help / perpetual fear and love</i>	Daniel 9:15–19 <i>Repentance to the Name</i>	23:5–6	1 John 3:13–24 <i>Assurance through love</i>	Luke 14:15–24 <i>Parable of the wedding invitations</i>
	In the Epistle, we are taught that the commandment is “that we should believe on the Name of Jesus Christ.” The Collect also ask for the grace “to have a perpetual fear and love of thy holy Name.” So, in the Lesson, Daniel’s prayer appeals to God’s having put his “Name” on Sion. The Epistle teaches that we have confidence before God because, when “our heart condemns us, ... God is greater than our heart.” The Lesson is a prayer of repentance, in which Daniel comes boldly before God, appealing to his “Name,” and acknowledging the people’s guilt.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Trinity 3	25:16–22	<i>Hearty desire to pray</i>	1 Samuel 17:32–50 <i>David and Goliath</i>	72:9–12	1 Peter 5:5–11 <i>Resists the proud / gives grace to the humble</i>	Luke 15:1–10 <i>Parables of lost things</i>
	Humility is the dominant theme of both the Epistle and Gospel. The Epistle says that “God resists the proud, but gives grace to the humble.” In the Gospel Jesus tells parables about seeking out what is lost, confronting the Pharisees who do not have the humility to see themselves as lost and in need of God’s merciful seeking-out. The Lesson is the essential Old Testament story about the humility which overcomes pride. David, in the language of the Epistle, “resists the devil steadfast in the faith” and vindicates God’s everlasting “dominion.”					
Trinity 4	27:1–7	<i>Without whom nothing strong, holy / pass through things temporal</i>	Lamentations 3:22–32 <i>His compassions fail not</i>	9:9–12	Romans 8:18–23 <i>The yearning of creation</i>	Luke 6:36–42 <i>Judgement, hypocrisy</i>
	The Collect and the Epistle work together to articulate the yearning of the creation for its redemption, and to reorient us to “things eternal.” The Gospel discusses the vanity of the world by describing human blindness to our own faults and our habit of making foolish judgements. The Lesson from Lamentations articulates the heaviness of a world in which we “bear the yoke” which makes us want to “sit in silence.” But it also knows a hope beyond earthly sorrow: “the steadfast love of the Lord never ceases” for those who “wait quietly for the salvation of the Lord.”					
Trinity 5	27:8–16	<i>Peaceably ordered / godly quietness</i>	Isaiah 6:1–8 <i>Isaiah’s vision</i>	84:8–13	1 Peter 3:8–15 <i>Be of one mind / suffer for righteousness</i>	Luke 5:1–11 <i>Call of Simon</i>
	The Epistle and Gospel for this Sunday reflect the ancient tradition that this is the “Sunday of St Peter,” with the story of his call told in the Gospel and a reading from his first letter for the Epistle. In the Gospel, we see Peter, confronted with the power of Jesus, fall down and confess his sinfulness, to which Jesus responds by commissioning him as a fisher of men. In the Lesson, Isaiah likewise sees a vision of divine glory, is ashamed of his own unworthiness, and is nonetheless called by God.					
Trinity 6	28:7–10	<i>Good things past understanding / love toward thee</i>	Jonah 2 <i>Jonah prays</i>	90:14–18	Romans 6:3–11 <i>Baptized into his death</i>	Luke 6:27–36 <i>Love your enemies</i>
	Trinity 6 opens the real heart of Trinity season, with the beginning of the continuous Epistles in canonical order. Each Pauline Epistle is given a few Sundays to articulate important themes from each letter, and these readings also fit into Trinity season as a time for revisiting the essential theological and spiritual themes of Christian life. The Epistles for Trinity 6–8 summarize the “death to sin, life to God” theme in Romans, beginning with baptismal grace and concluding with life in the Spirit. On Trinity 6, the Gospel shows in practice what it means to die to self-will and live to God: we must love and do good to our enemies. The supplemental Lesson is from Jonah, who is a baptismal figure of Jesus’ death and resurrection, who also (reflecting the teaching of the Gospel) dies to hatred of his enemies and lives again to fulfill his commission to preach mercy to them.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Trinity 7	47:1–4	<i>Author and giver / love of thy name, true religion</i>	Isaiah 55:1–5 <i>Feast of rich food</i>	34:11–15	Romans 6:17–23 <i>Free from sin, now servants of God</i>	Mark 8:1–10 <i>Feeding 4000</i>
	The Epistle from Romans continues the “death to sin, life to God” theme by switching the metaphor: our service has been transferred from sin to God. The service of sin paid us wages of death, but the service of God gives us “eternal life through Jesus Christ.” In the Gospel, we see Jesus in this role of providing bountifully for his people, in the eucharistically-resonant feeding of the four thousand. The short Lesson celebrates how God freely provides a feast of satisfying spiritual food.					
Trinity 8	48:1–12	<i>Never-failing providence / things profitable for us</i>	Deuteronomy 30:11–20 <i>A blessing and a curse</i>	48:13–15	Romans 8:12–17 <i>Led by the Spirit</i>	Matthew 7:15–21 <i>By their fruits ye shall know them</i>
	The Epistle and Gospel draw a stark contrast between life in God and life in the flesh. In the Epistle, this is the contrast between mortality in the flesh on one hand, and on the other life in the Spirit by which we have adoption and an inheritance. In the Gospel, this contrast is between corrupt trees bringing forth bad fruit and destined for judgement, and good trees bringing forth good fruit. In the Lesson, Moses sets before the people “life and death, blessing and curse,” and invites the people to choose life over death.					
Trinity 9	54	<i>Think and do what is right</i>	Proverbs 8:1–13 <i>I dwell with prudence</i>	105:39–43	1 Cor. 10:1–17 <i>Communion in Christ</i>	Luke 16:1–10 <i>The unrighteous steward</i>
	The lectionary now turns to 1 Corinthians for three weeks. Its first lesson is a warning about squandering our renewal in Christ by giving into the temptation of returning to the sins and idolatries of our pre-Christian life. The Gospel, the parable of the unrighteous steward, picks up on this theme, especially when Jesus gives the moral of the parable: “the children of this world are in their generation wiser than the children of light.” The children of darkness know how to prudently make the most of the time they have; so why do Christians squander their day of grace? The Lesson is an invitation to prudence. The fear of the Lord will yield us rewards “better than jewels.”					
Trinity 10	55:1–8, 22	<i>Ears open to our prayers / ask what shall please thee</i>	1 Kings 8:22–30 <i>Solomon’s prayer</i>	137:1–6	1 Cor. 12:1–11 <i>Spiritual gifts</i>	Luke 19:41–47 <i>Jesus weeps over city, cleanses Temple</i>
	The Epistle is Paul’s teaching about spiritual gifts, in which he emphasizes that the fundamental gift undergirding them all is the indwelling Spirit of God. In the Gospel, Jesus weeps over Jerusalem because it “did not know the day of its visitation,” refusing its opportunity to be indwelt by the Spirit, turning “a house of prayer” into “a den of thieves.” The Lesson shows how the Old Testament approaches the theme of spiritual indwelling through the figure of the Temple. Solomon dedicates it as a house for God’s name, acknowledging that even “the highest heaven cannot contain” him.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Trinity 11	III	<i>Mercy and pity / obtain thy promises</i>	1 Chronicles 29:10–15 <i>Of your own have we given you</i>	51:15–17	1 Cor. 15:1–11 <i>Resurrection tradition / Paul's ministry</i>	Luke 18:9–14 <i>Publican and Pharisee</i>
	The apostolic tradition of the Resurrection is given in the Epistle, but the selection of the Gospel as a companion to it suggests that we are to focus on Paul's comments on his own ministry at the end of the passage, specifically that he is "not worthy to be called an apostle" but nonetheless ministered by "the grace of God which was in him." He has the attitude of the tax collector in Jesus' parable, who goes away justified because he acknowledges his sinfulness. In the supplemental Lesson, continuing the Temple-dedication theme from the previous Sunday, as David takes the people's offering so that his son Solomon could build the temple, he acknowledges that the people has nothing to offer which was not itself a gift from God.					
Trinity 12	70	<i>More ready to hear than we to pray / mercy & forgiveness</i>	Exodus 4:10–12 <i>Moses' speech</i>	34:1–5	2 Cor. 3:4–9 <i>Letter & Spirit</i>	Mark 7:31–37 <i>Healing a deaf man</i>
	There is only one Sunday with an Epistle from 2 Corinthians, and this Sunday's Epistle is thematically continuous with the readings which follow it from Galatians, which are all about the contrast between the letter (law, flesh) and the Spirit. The Epistle contrasts the glory of the Old and New Covenants, saying that the Old was glorious, but the New is even more glorious. The Gospel reading presents this in a figure: the coming of the New Covenant is like the healing of our hearing and speaking. The Spirit enables us to hear and proclaim God's word. In the Lesson, when Moses objects to God's call by saying that he is not eloquent, God replies that he "will go with your mouth and teach you what you shall speak."					
Trinity 13	90:1–13	<i>True and laudable service</i>	Genesis 26:1–5 <i>Abraham's obedience</i>	90:14–18	Galatians 5:16–24 <i>Walk in the Spirit</i>	Luke 10:25–37 <i>Good Samaritan</i>
	The Epistle contrasts life according to the law and according to the Spirit. (This contrast is the same, although more direct in its discussion of the law, in the Sarum/1662 Epistle, which was Galatians 3:16–22. On this and the next two Sundays, the 1962 lectionary provides different Epistles from Galatians than the 1662 Prayer Book and the Sarum Missal.) The Gospel contrasts the attitude of legal righteousness with which the lawyer "wanted to justify himself" by carefully defining his obligations, represented in the parable by the priest and Levite, and the attitude of generous charity of the Samaritan. The Collect calls on "God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service," since a Spirit-empowered attitude of charity fulfills the true intention of the law, as the Samaritan shows. So, in the Lesson, the covenant of promise is renewed to Isaac, because Abraham "obeyed God's voice and kept his charge, his commandments, his statutes, and his laws." (The Sarum/1662 Epistle also refers to Abraham directly.)					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Trinity 14	84	<i>Increase of faith, hope, charity / to love what thou dost command</i>	2 Kings 5:9-19 <i>Naaman the Syrian</i>	95:1-3	Galatians 5:25-6:5 <i>Walk in the Spirit / bear one another's burdens</i>	Luke 17:11-19 <i>Ten lepers, one thankful</i>
	The Epistle continues the discussion of the letter and the Spirit. The Gospel is related more directly to the original Sarum/1662 Epistle, which gives the fruit of the Spirit, with the connection that thankfulness is also a fruit of the Spirit. "Faith, hope, and charity" in the Collect are also fruits of the Spirit. In the Gospel, the man who is healed and returns to Jesus with thankfulness is a foreign leper. The Lesson tells the story of Naaman, another foreign leper who adopted the "spirit of meekness" (in the language of Epistle), sought healing from the prophet Elijah, and then returned to give thanks and became a worshipper of the Lord.					
Trinity 15	86:1-7	<i>Keep thy Church / frailty of man</i>	Joshua 24:14-25 <i>Joshua renews the covenant</i>	92:1-4	Galatians 6:11-18 <i>Circumcision / no glory, but in the cross</i>	Matthew 6:24-34 <i>God and Mammon / be not anxious</i>
	Once again, the coherent connection between Epistle and Gospel depends on using the original Sarum Epistle, Galatians 5:25-6:10. (The Canadian Gospel reading, which it shares with the 1662 BCP, was changed at the Reformation to focus instead on the futility of circumcision and the glory of the cross.) The original Epistle says that "the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life." The Gospel interprets this instruction with a stern warning that we must choose whether to serve God with simple faith or serve wealth with anxiety. In the supplemental Lesson, Joshua challenges the people to "choose this day whom you will serve."					
Trinity 16	146:1-6	<i>Cleanse and defend thy church</i>	Deuteronomy 7:6-9 <i>A holy people</i>	146:7-10	Ephesians 3:13-20 <i>The love of Christ which passes knowledge</i>	Luke 7:11-17 <i>Raising the widow's son</i>
	Beginning at Trinity 16, we enter a new phase of Trinity season, as the tone of the readings becomes very positive and the language becomes elevated. This occurs largely because of the "high" tone and content of Ephesians, from which there are five readings, more than any other Epistle in Trinitytide, from Trinity 16-21. Between now and the end of the church year, the focus shifts to eschatological themes which become more pronounced as the season progresses: the perfection of the believer in Christ, the unity and holiness of the church in Christ, and the coming of the Lord. On Trinity 16, the Epistle is about the indwelling of God in his people in the church, by which we are renewed. This is figurally represented in the Gospel by the raising of the widow's son. The Lesson calls us "a people holy to the Lord," set apart by his everlasting love.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Trinity 17	119, part 18	<i>Grace may prevent and follow us / good works</i>	Ezekiel 37:21–28 <i>Two nations no more</i>	131	Ephesians 4:1–6 <i>One faith, Lord, baptism</i>	Luke 14:1–11 <i>Take the lowest seat</i>
	In the Gospel reading, Jesus challenges the Pharisees who object to him healing on the Sabbath, and who choose good seats for themselves. He tells them a parable which invites them to inhabit the “lowliness and meekness” which the Epistle enjoins. The Epistle presents this attitude as essential to maintaining the “bond of peace” in the church, where we have “one Lord, one faith, and one baptism.” The Lesson prophesies the unity of God’s people, formerly divided, under the leadership of “one shepherd,” the Son of David.					
Trinity 18	122:1–5	<i>World, flesh, devil / pure minds and hearts</i>	2 Samuel 7:8–14 <i>David’s son</i>	122:6–9	1 Corinthians 1:4–8 <i>I thank God that ye are enriched</i>	Mark 12:28–37 <i>The great commandment / David’s Lord</i>
	Trinity 18 is remarkable because it is the only one from Trinity 6–25 on which the Epistle is not in canonical sequence. This is because, in ancient times, this was a “vacant Sunday” with no readings because the principal service was assumed to be the long Ember Day service of the previous evening. This gap was remedied by Alcuin of York in the 8 th century. The readings are concentrated on the theme of perfection. In the Epistle, Paul thanks God for the Corinthians and assures them that God will “confirm them unto the end ... blameless in the day of our Lord Jesus Christ.” In the Gospel, Jesus shows the way to perfection: love God and love your neighbour. However, Jesus also presses beyond moral righteousness as the standard of perfection. Jesus challenges the scribes to answer a riddle about the Messiah, suggesting that true perfection is knowledge of the Lord’s Anointed, who is both David’s son and David’s Lord. The Lesson uses Solomon as a figure of Christ. God promises to David that his son who will rule over Israel in peace, and that “I will be to him a father, and he shall be to me a son.”					
Trinity 19	138	<i>Without thee not able to please thee / direct and rule</i>	Proverbs 2:1–10, 20–22 <i>The Lord gives wisdom</i>	103:1–5	Ephesians 4:17–32 <i>Renewed in the spirit of your mind</i>	Matthew 9:1–8 <i>Paralytic forgiven & healed</i>
	The Epistle’s central instruction is to “be renewed in the spirit of your mind,” which issues in rejection of evil and virtuous living. This renewal is contrasted to “hardness of heart.” In the Gospel Jesus accuses the Pharisees of “thinking evil in their hearts” when they reject Jesus’ authority to grant a man inner renewal by forgiving his sins. The Lesson affirms that renewal of the mind comes from receiving the Lord’s instruction, which will result in shunning evil and embracing right ways.					
Trinity 20	145:1–13	<i>Keep us from hurts / ready in body and soul</i>	Proverbs 1:20–33 <i>Wisdom calls</i>	145:14–17	Ephesians 5:15–20 <i>Be filled with the Spirit</i>	Matthew 22:1–14 <i>Parable of the banquet</i>
	The theme of “readiness” is present in Collect, Epistle, and Gospel. In the Collect, we pray for readiness to do God’s will. In the Epistle, we are encouraged to “redeem the time” with rejoicing and mutual humility as we wait for the Lord’s coming. The Gospel is the parable of the wedding guests. Many are not ready to receive an invitation to the king’s banquet, and others show up but are not ready to celebrate the occasion as it deserves with the proper wedding garment. In the Lesson, which is again from Proverbs, wisdom warns that unless we heed her we will not be ready for calamity.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Trinity 21	119, part 1	<i>Pardon and peace / quiet mind</i>	Isaiah 11:1–5 <i>A Branch from Jesse</i>	114:1–4	Ephesians 6:10–20 <i>Armour of God</i>	John 4:46–54 <i>Jesus heals at a word</i>
	The “armour of God” is described in the Epistle. The Gospel focuses on the “shield of faith” by telling the story of a man who believed that Jesus could heal his son at a distance with only a word. This is a “sign” of Jesus’ divine nature. The moral and Christological themes come together in the Lesson, to which the Epistle alludes. To put on the armour of God is fundamentally to adopt the character of Jesus, on whom the Spirit of the Lord rests, for whom “righteousness shall be the belt of his waist, and faithfulness the belt of his loins.”					
Trinity 22	130	<i>Continual godliness / given to serve in good works</i>	Isaiah 2:10–18 <i>The day of the Lord</i>	133	Philippians 1:3–11 <i>That ye may abound more and more</i>	Matthew 18:21–35 <i>The unforgiving servant</i>
	The readings for Trinity 20 are eschatological. Paul refers to the “day of the Lord” twice in the Epistle, assuring the Philippians that God will bring them to that day prepared, as he sees their love for one another and for him. The Gospel gives a parable of reckoning and judgement, which, like the Epistle, ultimately encourages humility and generosity among fellow-servants. The Lesson promises a “day against all that is proud and lofty.”					
Trinity 23	121	<i>Author of godliness / Ask faithfully, obtain</i>	Haggai 2:4–9 <i>I will shake all nations</i>	24:7–10	Philippians 3:17–21 <i>Our conversation is in heaven</i>	Matthew 22:15–22 <i>Tribute to Caesar</i>
	The eschatological discussion in the Epistle continues, this time focusing negatively on those “whose end is destruction” and “who mind earthly things,” who will be destroyed when Christ comes to “subdue all things unto himself.” The Gospel, which contains Jesus’ clever response to a question about paying tribute to Caesar, suggests that those obsessed with earthly power are “minding earthly things.” Recognizing Caesar’s authority as far as it goes, we should (in the language of the Epistle) recognize that “our citizenship is in heaven” and our King will ultimately subdue all other powers. The Lesson prophesies that the Lord “will shake all nations” and gather the treasures of the world into his Temple.					
Trinity 24	147:1–11	<i>Absolve thy people / delivered from frailty</i>	Ezekiel 47:1–12 <i>Water of healing</i>	147:12–15	Colossians 1:3–12 <i>Thanks for the Ephesians</i>	Matthew 9:18–26 <i>Girl and woman healed</i>
	The tone of the Epistle is positive, affirming the Colossians “hope which is laid up in heaven.” Paul prays for their holistic spiritual flourishing. The word “whole” is the principal point of contact with the Gospel. Jesus heals two women, and in the first case it is twice stated that he made her “whole.” The Lesson from Ezekiel is a vision of a river which gives life to everything it touches, which figurally represents Christ, a touch of whose garment is able to make these women whole.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Sunday before Advent	85:1–7	<i>Stir up the wills / good works, reward</i>	★ Jeremiah 23:5–8 <i>The righteous Branch</i>	85:8–13	Colossians 1:13–20 <i>Supremacy of Christ</i>	John 1:35–45 <i>First disciples called</i>
	This final Sunday of the church year—which may in fact be better understood as the <i>first</i> Sunday of the church year, the forgotten First Sunday of Advent—reorients us from the “spiritual catechesis” themes of Trinity season to the person and work of Christ. In the Gospel, we are told to again “behold the Lamb of God” whose birth, ministry, death, and resurrection will be the theme of the first half of the Christian year. The Lesson tells us about a “righteous Branch” who will be a king bringing salvation. The supplemental Epistle describes the supremacy of Christ: his relationship to the Father, his role in creation, and his exaltation over all powers.					

HOLY DAYS

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
St Andrew <i>Nov. 30</i>	92:1–4	<i>He readily obeyed your call</i>	Zechariah 8:20–23 <i>Ten will take hold of one Jew</i>	92:11–14	Romans 10:8–18 <i>Their voice has gone out to all the world</i>	Matthew 4:18–22 <i>Andrew called, calls others</i>
	St Andrew’s Day, the first Holy-day of the Christian year, is an invitation to re-orient ourselves to again follow Christ through the events of his ministry, passion, death, and resurrection which are the subject of the first half of the Christian year. (This consistent with the Sunday before Advent, close to which St Andrew always falls.) The Gospel shows us St Andrew (in the words of the Collect) “readily obeying the call,” and not only following but drawing others with him to follow Jesus. The Epistle picks up on the theme that he is the first apostle by proclaiming, from Romans, that “all who call on the name of the Lord will be saved,” and that this proclamation requires a preacher. The supplemental Lesson prophecies that the invitation to “seek the Lord of hosts” will spread by word of mouth throughout and beyond Israel, and that many nations will grab hold of “one Jew” so that he may bring them to the Lord.					
St Thomas <i>Dec. 21</i>	139:1–11	<i>Allowed him to doubt / his faith be confirmed</i>	Job 42:1–6 <i>Now my eye sees you</i>	30:1–6	Ephesians 2:19–22 <i>Built on the apostolic foundation</i>	John 20:24–29 <i>Thomas doubts</i>
	In the final days before Christmas, on the darkest day of the year (which, as the Introit Psalm says, is not dark to God), we meet Thomas in his doubt in the Gospel, and with him have our faith startlingly confirmed by touching the Incarnate Christ, whom we then proclaim as “Lord and God.” The Epistle is generic for apostles, but emphasizes that Christ himself—the one whom Thomas touches, whose Incarnation we are about to celebrate—is the cornerstone of this apostolic building. In the Lesson, Job realizes, once his “eyes have seen” God, that he had “uttered what he did not understand.” Job is a type of Thomas.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
St Stephen <i>Dec. 26</i>	119, part 3	<i>Suffer for testimony on earth, look up to heaven</i>	2 Chronicles 24:15–22 <i>Zechariah martyred</i>	119, part 21	Acts 7:55–60 <i>Stephen martyred</i>	Matthew 23:34–39 <i>Jerusalem, city that kills the prophets</i>
	The story of Stephen's martyrdom is told in Acts. In the Gospel, Jesus prophesies the rejection and martyrdom of the "wise men and scribes" he sends to Israel, and then laments how Jerusalem has rejected the prophets whom he sent to it with the intention of gathering his children. He makes a specific mention of "Zechariah the son of Barachiah," who may be the Zechariah son of Jehoida mentioned in the 2 Chronicles Lesson. Regardless of the identification, Zechariah is a type of Stephen: he rebukes the people for forsaking the Lord, and they stone him to death. In the context of the Christmas season, St Stephen's day foregrounds the sacrificial theme: Christ comes among us as "a sign that will be spoken against," both to suffer for our sins and to invite us to suffer as a testimony to him. St Stephen, as a type of the Christ to whom he looks, shows us the costliness of the Incarnation.					
St John <i>Dec. 27</i>	92:1–4	<i>Light of truth</i>	Exodus 33:9–23 <i>Show me your glory</i>	92:11–14	1 John 1:1–5 <i>Whom we have seen / God is light</i>	John 21:19–25 <i>Who reclined with him at the supper / bearing witness</i>
	St John's Day foregrounds the Christmas themes of light, vision, and glory, all of which are reminiscent of the first set of readings for Christmas Day. The Epistle (1 John 1) is reminiscent of the Gospel for Christmas (John 1), proclaiming that the "Word of life" has become manifest and "we have looked upon him and touched him with our hands," and that "God is light." In the Gospel, the special intimacy of Jesus and John is the theme: he is identified as the one who leaned on Jesus breast at the Last Supper, for whom Jesus has special plans which only he knows, and who testifies with confidence. In the Lesson, we see Moses' privilege of talking with God "face to face," and we see him asking to see God's glory, which is granted when he sees God's "back."					
Holy Innocents <i>Dec. 28</i>	8:1–2	<i>Mouths of babes / kill all vices within us, give us innocence</i>	Exodus 1:15–22 <i>Hebrew children killed</i>	124:6–8	Revelation 14:1–5 <i>The elect virgins</i>	Matthew 2:13–18 <i>Herod kills the children</i>
	The Christmas story continues on this day with the massacre of the children of Bethlehem in the Gospel. The Epistle identifies these child martyrs with the elect virgins among the 144,000 in Revelation 14, who "have been redeemed from mankind as firstfruits for God and the Lamb, and in their mouth was no lie found, for they were blameless." In the Lesson, they are typologically aligned with the Hebrew children killed by Pharaoh, from whose slaughter the chosen one who will deliver his people (in this case, Moses) escapes.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
St Paul <i>Jan. 25</i>	126	<i>Through Paul's preaching a light shone</i>	Jeremiah 1:4-10 <i>Consecrated a prophet to the nations</i>	117	Acts 21:40-22:16 <i>Paul's conversion</i>	Luke 21:10-19 <i>A witness before kings and nations</i>
	The Collect for the Conversion of St Paul celebrates that his preaching “caused the light of the Gospel to shine throughout the world.” In the Epistle, we hear Paul’s own account of his meeting with Jesus on the road to Damascus. In the Gospel, we hear what his vocation cost St Paul: he was persecuted, hated, and “dragged before kings and governors” for Jesus sake, but in all this he took it as an “opportunity to bear witness.” In the Lesson, we see the prophet (Jeremiah, but typologically Paul) consecrated as “a prophet to the nations” before his birth, and “set over nations and over kingdoms.” This is an Epiphanytide feast, celebrating how the Christ has been manifested throughout the world by the apostolic preaching.					
Present- ation <i>Feb. 2</i>	85:1-7	<i>May we be presented to you with clean hearts</i>	★ Malachi 3:1-5 <i>The Lord will visit his temple</i>	48:11-13	Galatians 4:1-7 <i>Born of a woman, born under the law</i>	Luke 2:22-40 <i>The Presentation</i>
	This is a festival with three names, which each describe an aspect of its meaning. It is the “Presentation,” when the infant Jesus was presented in the Temple in obedience to the law and redeemed with a sacrifice of doves. This is reflected in the Collect (“so may we be presented unto thee with pure and clean hearts”) and in the appointed Lesson (“the Lord whom you seek will suddenly visit his temple”). It is also the “Purification of the Blessed Virgin Mary,” when she completed her post-partum ritual washing. This is picked up in the Collect (“pure and clean hearts”), and in the Lesson (the Messiah is “like refiner’s fire and fuller’s soap; and he will purify the sons of Levi”). And this is “Candlemas,” a name deriving from the tradition of blessing candles because Jesus is “a light to lighten the Gentiles, and to be the glory of thy people Israel.” The supplemental Epistle engages these first two themes. “God sent forth his Son, born of a woman, born under the law.” He submits to the law for presentation and purification “to redeem those who were under the law, so that we might receive adoption as sons.” The two-sided nature of this feast, on the one hand emphasizing light and manifestation and on the other hand purification, is ideally suited to the time of year, since this feat may fall either in late Epiphanytide or Pre-Lent.					
St Matthias <i>Feb. 24</i>	85:1-7	<i>In the place of the traitor Judas / delivered from false apostles</i>	Exodus 24:1-4 <i>Twelve pillars set up</i>	80:8-11	Acts 1:15-26 <i>Matthias selected</i>	John 15:1-11 <i>I am the vine</i>
	The Acts reading tells the story of the selection of St Matthias to be numbered in the place of Judas among the twelve apostles. In the Gospel, the theological rationale for this replacement is given: those who do not abide in the vine of Christ are “thrown away and wither” and are “thrown into the fire,” but those who abide “bear much fruit.” (We might also recall Paul’s use of this motif in Romans 11.) This is an important Pre-Lenten/Lenten theme. The Lesson emphasizes the importance implicitly given to the number twelve in the Acts reading: there must be twelve apostles, even if the twelfth is not of any personal noteworthiness, to typologically align with the twelve tribes of Israel. In the Lesson, Moses gathers the seventy elders of Israel to set up twelve pillars for the twelve tribes.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Annun- ciation Mar. 25	85:1-7	<i>Pour thy grace into our hearts</i>	★ Isaiah 7:10-15 <i>The virgin shall conceive</i>	131	Romans 5:12-21 <i>Adam, the type of the one to come</i>	Luke 1:26-38 <i>The Annunciation</i>
	The Collect for the Annunciation both applies the example of Mary to us (“pour thy grace into <i>our</i> hearts”) and orients us toward the fulfillment of that grace in the “cross, passion, and resurrection,” showing this occasion’s Lenten context. The Lesson is the obligatory prophecy of a virgin conception, and the Gospel is the Annunciation itself. The supplemental Epistle describes how Adam is a type of Christ: death entered the world through one man’s sin (Adam), and life came to all through one man’s obedience (Christ). In liturgical context, this typology is extended to Eve and Mary. Just as death entered the world through Eve’s disobedience and death spread to all as she conceived and bore children, so life came into the world through Mary’s obedience and conception of Jesus.					
St Mark Apr. 25	45:1-4	<i>Instructed thy church with heavenly teaching</i>	Ecclesiasticus 51:13-30 <i>I sought wisdom</i>	119, part 2	Ephesians 4:11-16 <i>He gave apostles and teachers</i>	Mark 13:1-10 <i>Let no one lead you astray</i>
	The theme of St Mark’s Day is true and false teaching. In the Collect, Mark gives us a “heavenly teaching” and we pray “not to be carried about by every wind of false doctrine, but established in the truth of thy holy Gospel.” Jesus warns about false teachers in the Gospel, which is from St Mark. In the Epistle, we hear that God gave us “apostles, prophets, evangelists, shepherds, and teachers ... so that we may not longer be carried away ... by human cunning.” In the Lesson, we hear the author (typologically, St Mark), tells us how “before I went on my travels” (remembering that John Mark was a travelling companion of St Paul) he sought heavenly wisdom and found it to be an imperishable prize.					
St Philip & St James May 1	33:1-6	<i>The way, the truth, and the life</i>	Malachi 3:16-18 <i>A book of remembrance of the righteous & wicked</i>	89:5-8	James 1:1-12 <i>Trials of various kinds</i>	John 14:1-14 <i>I am the way / show us the Father</i>
	This is an odd occasion in the calendar for two reasons. First, the reason for celebrating these two apostles together is purely circumstantial: their relics were translated to the Church of the Holy Apostles in Rome on the same day in 560 AD. Second, some confusion arises about which St James the Apostle is celebrated. This is <i>not</i> James the son of Zebedee, “James the Elder,” whose feast day is July 25, who was killed by Herod (see Acts 12:1-2); but James the son of Alphaeus, “James the Less,” who is traditionally thought to be the “James the brother of the Lord” referred to by Paul (Galatians 1:19), who was a leader in the Jerusalem church and perhaps the author of the Epistle of St James. The Epistle reading is for James, and the Gospel reading for Philip. The Collect follows the Gospel reading, taking up the “Way, Truth, and Life” theme from the Gospel and offering Philip and James as examples of “walking in the way.” The Lesson engages the relative anonymity of these apostles by telling us that God has a “book of remembrance before him of those who feared the Lord,” and this book shows the “distinction” between those who walk in his way and those who do not.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
St Barnabas <i>June 11</i>	112	<i>Singular gifts of the Holy Spirit</i>	Job 29:11-16 <i>I was a father to the needy</i>	145:8-13	Acts 11:22-26 <i>A good man, full of the Holy Spirit & faith</i>	John 15:12-16 <i>Love one another</i>
	The portrait of St Barnabas, “the Son of Encouragement,” sketched by these readings is consistent with the character of the saint in his many appearances in Acts 4-15. On the one hand, he is a quiet and even ordinary disciple, described modestly as “a good man, full of the Holy Spirit and faith” (Acts 11:24); but on the other hand he is notable for his overflowing love of the poor and of charitable work (Acts 4:36-37, 11:27-30), and for his interest in reconciling conflict within the church and encouraging troubled young leaders (Acts 9:26-27, 15:36-40). The Lesson from Job speaks of a man who was both a practical relief and a spiritual encouragement to the poor, the needy, and the oppressed.					
St John the Baptist <i>June 24</i>	46:1-8	<i>Repent, boldly rebuke, patiently suffer, proclaim</i>	★ Isaiah 40:1-11 <i>Comfort, comfort my people</i>	119, part 21	Acts 13:23-26 <i>The testimony of John</i>	Luke 1:57-80 <i>The Nativity of St John</i>
	The readings for John the Baptist attempt to cover most of the themes of his life and ministry. The Gospel gives us the story of his Nativity, the Lesson from Isaiah gives us the content of his preaching, and the Introit and Gradual Psalms refer to his martyrdom (as does as a reference to “suffering for the truth sake” in the Collect). The supplemental Epistle, from Acts, retells how John diminished his own importance in order to exalt the importance of Jesus.					
St Peter & St Paul (I) <i>June 29</i>	87	<i>Peter the pastor, Paul the preacher</i>	Ezekiel 3:4-11 <i>Sent to the house of Israel</i>	31:1-3	1 Peter 1:1-9 <i>Peter’s greeting</i>	Matthew 16:13-19 <i>Peter’s confession</i>
	The fact that the 1962 BCP provides two sets of readings for St Peter and St Paul has to do with the occasion’s history. In ancient times, these two apostles were celebrated with a single feast because they were both martyred at Rome on the same date one year apart. However, the Epistle and Gospel for the feast concerned St Peter more than St Paul. For this reason, and because of his desire to remove from the lectionary all allusions to extra-biblical tradition, Thomas Cranmer restricted this feast to St Peter only. The Canadian BCP restored the name of Paul for the occasion, and gave him a Collect, but the readings remain focused on Peter. However, the 1962 editors also provided a second set of readings which balance the “Peter” and “Paul” themes more effectively. The supplemental Lessons for the two sets of readings are both from Ezekiel, but this first one commissions the prophet to speak “not to a people of foreign speech and a hard language, but to the house of Israel”—this representing Peter’s ministry to the Jews. Ezekiel calls them the “exiles” just as Peter does in 1 Peter 1:1.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
St Peter & St Paul (II) <i>June 29</i>	18:1-7	<i>Who witnessed by their death</i>	Ezekiel 34:11-16 <i>I will seek out my sheep</i>	80:14	1 Cor. 3:18-4:1 <i>Servants of Christ, stewards of the mysteries</i>	John 21:15-19 <i>Feed my sheep</i>
	As we note above, these readings are meant to engage the ministry of both Peter and Paul. The Collect refers to their martyrdoms, and attributes to them a single teaching by which the early church was enlightened. The Epistle tells us that all the apostles, whether “Paul or Apollos or Cephas,” are all “servants of Christ and stewards of the mysteries of God.” The Gospel, which is Jesus “feed my sheep” conversation with Peter, tells us that Peter and Paul’s ministry was an act of love for Jesus, and points toward Peter’s martyrdom. The Lesson reflects this pastoral language, and tells us that God himself will be a shepherd to his people, seeking them out both in Israel and abroad, which (in context) we understand to be what has been realized in the ministries of Peter and Paul.					
Canada Day <i>July 1</i>	46:1-8	<i>Who led our fathers / mindful of thy mercies</i>	Deuteronomy 17:14-20 <i>The king under the law</i>	46:9-12	1 Peter 1:1-9 <i>Honour the emperor</i>	Matthew 16:13-19 <i>Taxes for Caesar</i>
	These readings are generically “for a national occasion,” and not only for Canada Day. (Although Canada Day is on the Octave Day of St John the Baptist, whom Anglicans understand to be the patron saint of this country.) The Epistle and Gospel are both classic passages providing a Christian warrant for obeying civil authority in its domain. The supplemental Lesson extends and balances this message by saying that the King is also under the law: he should not exercise authority for his own gain, but for the public good, and he is to study how to be a good king from the scriptures.					
St Mary Magdalene <i>July 22</i>	139:1-11	<i>Witness to the resurrection / healed</i>	Song of Songs 3:1-5 <i>I sought him whom I loved</i>	46:9-12	Acts 13:27-31 <i>He appeared to Galileans after he rose</i>	John 20:11-18 <i>Mary in the garden</i>
	This occasion does not appear in the 1662 BCP, but has been restored, following ancient tradition. The Gospel gives us Mary seeking her Lord in the garden, distressed not to find him, then desiring to cling to him once she recognizes him, and finally announcing his resurrection to the other disciples. The Epistle, from Acts, re-emphasizes that Mary was a witness to the resurrection, which is also the leading theme of the Collect. However, other themes are present. The Collect and Gradual Psalm refer to Mary being “healed” (that is, from her “seven demons,” Luke 8:2). The Introit Psalm also suggests a person who has fled from the Lord into deep darkness, perhaps alluding to her traditional association with the “sinful woman” of Luke 7:36-50. The Lesson from the Song of Solomon engages the “mystical marriage” tradition which often in visual art depicts Mary Magdalene in ecstasy, as her soul is united in pure desire to God. In the garden, Mary “sought him whom my soul loves;” she “sought him, but found him not.” She needs to learn “not to stir up or awaken love until it pleases,” just as Christ in the garden teaches her not to “touch” or “cling to” him before the time.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
St James <i>July 25</i>	15	<i>Leaving all that he had, followed without delay</i>	Jeremiah 45 <i>I will deliver your life</i>	149:1–6	Acts 11:27–12:3 <i>James killed by Herod</i>	Mark 10:32–40 <i>Prophecy of the Passion / request for glory</i>
	This festival is for St James the Elder (see the note on St Philip and St James, above), who was the brother of John, one of Jesus’ inner circle, and who was killed by Herod. The Collect emphasizes his call, how he “followed without delay,” “forsaking all worldly and carnal affections.” But the Gospel does not tell the story of his call. Instead, emphasizing the theme of the mortification of “carnal affections,” it tells us how Jesus prophesied his Passion, and after James and John asked for positions of glory in the kingdom. Jesus tells them that his glory involves “drinking a cup,” a cup which they will eventually share as they suffer for the gospel. The Lesson tells how Baruch, Jeremiah’s secretary, lamented the suffering of his vocation, and Lord (through Jeremiah) tells him not to “seek great things for himself,” but to be content that, because of his faithfulness, God will “give him his life as a prize of war.”					
Transfig- uration <i>Aug. 6</i>	84:1–6	<i>Transformed into his likeness, glory to glory</i>	Exodus 33:18–34:7 <i>Moses sees God’s back</i>	84:7–12	2 Peter 1:16–21 <i>A sure testimony</i>	Matthew 17:1–9 <i>The Transfiguration</i>
	This ancient celebration is not observed according to the 1662 BCP, but was restored in 1962 (and in USA 1928). The Gospel reading relates the story of the Transfiguration, and the Epistle is Peter’s account of that event, which Peter offers as evidence (consistent with the “more sure” evidence of the scriptures) to the reliability of his gospel. The Collect uses language from 2 Corinthians 3 and 1 John 1 to pray for a transfiguring vision of the glory of Christ. In the Lesson, Moses also asks to see God’s glory. The passage engages the paradox of God’s visible glory and invisible nature. Moses may see God’s “back,” and hear his “Name,” but not see his face (even though, shortly beforehand in Exodus, we hear that Moses spoke with God “face to face”). The visible and glorious “back” of the invisible God has Christological resonances, especially when brought into conversation with Colossians 1:15 (“He is the image of the invisible God”) and related passages.					
St Barth- olomew <i>Aug. 24</i>	116:10–17	<i>Believe and preach</i>	Deuteronomy 18:15–19 <i>A prophet from among you</i>	97:10–12	Acts 1:10–14 <i>The apostles together after the Ascension</i>	Luke 22:24–30 <i>Kingdom authority</i>
	St Bartholomew, known in the Gospel of John as Nathaniel, is treated by these readings as a generic example of an apostle. The Collect says that he “believed and preached the word.” The Epistle emphasizes the theme that the apostles continued together in one prayerful communion after the Ascension. The Gospel teaches that authority in the kingdom of God is not self-serving and haughty, and concludes that the apostles will “sit on thrones judging the twelve tribes of Israel.” The Lesson emphasizes how the apostles, who are “prophets like Moses” will speak with God’s authority while also remaining “brothers” with the people to whom they preach. (Literally, this prophecy of “a Prophet” concerns Christ, in whose name the apostles are sent.) Emphasizing that Bartholomew is from the “brotherhood” of Israel also alludes to the episode in John 1 where Jesus says that Nathaniel (Bartholomew) is “an Israelite indeed.”					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
St Matthew Sept. 21	119, part 9	<i>Grant us to forsake all covetous desires</i>	Isaiah 33:13-17 <i>Who shakes his hands lest they hold a bribe</i>	119, part 12	2 Corinthians 4:1-6 <i>We have renounced underhanded ways</i>	Matthew 9:9-13 <i>Call of Matthew</i>
	The readings for St Matthew have strong focus on Matthew's repentance from greed for riches and "underhanded ways" (the Epistle's language) to faith, obedience, and ministry. In the Gospel, Jesus justifies eating with tax collectors because they are those who need a physician, that is, someone who will lead them to repentance. In the Epistle, the light of Christ "has shone in our hearts," banishing "cunning" and other forms of deceit. In the supplemental Lesson, sinners are confronted with "everlasting burnings." The one who will be able to stand and ultimately "behold the king in his beauty" are is he who "despises the gains of oppression, and who shakes his hands lest they hold a bribe."					
Michaelmas Sept. 29	103:19-22	<i>Angels and men in a wonderful order</i>	Isaiah 14:12-17 <i>Fall of Lucifer</i>	148:1-3	Revelation 12:7-11 <i>War in heaven</i>	Matthew 18:1-10 <i>Guardian angels</i>
	This festival of the angelic host is martial and cosmic. The Epistle depicts a war in heaven, by which the devil and his angels are cast down to initiate the victory of God and of his saints. In the Gospel, we see that God's children on earth are afflicted with temptations, and that those who cause these temptations (both human and demonic, we can infer) will face severe judgement, because "in heaven their angels always see the face of the Father." This is the classic biblical location for the doctrine that every Christian has a guardian angel. The Collect tells us that we, with the angels, are constituted "in a wonderful order," such that our service on earth imitates their perfect service in heaven, and that they are our defenders. The Lesson provides the Old Testament <i>locus classicus</i> for the fall of Satan, whose pride made him aspire to overthrow God, which led to his humiliation and exclusion from the kingdom.					
St Luke Oct. 18	45:1-4	<i>Evangelist and physician of the soul</i>	Isaiah 43:8-13 <i>You are my witnesses</i>	37:32-33	2 Timothy 4:5-13 <i>Work of an evangelist / Luke is with me</i>	Luke 24:44-53 <i>Witnesses of these things / the Ascension</i>
	"Witness" is the dominant theme of St Luke's Day, surely because of Luke's role as the most detailed and historically-minded of the evangelists, even though the Collect emphasizes Luke's identity as a physician. In the Gospel (from St Luke), Jesus "opens the disciples' minds to understand the scriptures" and commissions them as witnesses to all nations, and then ascends. The inclusion of the Ascension may be an oblique reference to the continuing story in Acts, also written by St Luke, who begins his second book by repeating this episode. In the Epistle, Paul urges Timothy to "do the work of an evangelist," and relates how "Luke alone is with me." In the Lesson, God also commissions his people as witnesses in the company of his "chosen servant."					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
St Simon & St Jude Oct. 28	87	<i>Foundation of the apostles and prophets</i>	Isaiah 28:9–16 <i>Precept upon precept / a foundation stone in Zion</i>	45:17–18	Revelation 21:10–14 <i>Twelve foundations</i> OR Jude 1–4 <i>Contend for the faith</i>	John 14:21–27 <i>Obedience & love for Jesus / the Helper</i>
	<p>St Simon and Jude Day is the last Holy-day of the church year dedicated to a particular saint, before the celebration of All Saints' only three days later. Although there is no direct biblical precedent for celebrating Simon and Jude together besides the fact that they were both apostles (Jude is known as "Thaddeus" in the Gospels), tradition says that they travelled and preached together, although it is disputed where exactly that ministry took place (some say Persia, others Syria, others Armenia), and whether they were both martyred together. The readings treat Simon and Jude as stand-ins for the apostolic ministry in general. The Epistle from Revelation shows us the heavenly Jerusalem built on the twelve foundations of the "twelve apostles of the Lamb." The alternative Epistle, from Jude, shows in practice what the "apostolic foundation" means: the apostles exhort the church to remain steadfast in the faith which they delivered, in the face of perversions of the Gospel. In the Gospel reading, Jesus reminds the apostles that the keeping of the commandments (in context, we might hear, "holding onto" or "contending for" the commandments) is proof of love for him, and assures the apostles that he will send the Holy Spirit to remind them of his teachings. The apostolic witness is inspired by the Holy Spirit and is the foundation upon which the church is built. The supplemental Lesson from Isaiah confronts those who misunderstand the law as "precept upon precept," and promises that the Lord will send a messenger to explain that the law was meant for "rest to the weary," and concludes with Hod "laying in Zion a foundation stone."</p>					
All Saints Nov. 1	33:1–5	<i>One communion / ineffable joys</i>	Ecclesiasticus 44:1–15 <i>Let us praise famous men</i>	34:8–10	Revelation 7:9–19 <i>A great multitude</i>	Matthew 5:1–12 <i>Beatitudes</i>
	<p>All Saints' Day is the culminating celebration of the year, in which we celebrate the church's unity in Christ, its actual acquisition of holiness through the pilgrimage of life, and its consummation in God. (These are, in order, the themes stated in the Collect.) In the Epistle from Revelation we see the multitude in heaven praising "the Lamb." St John asks who these are, and they are identified specifically as the martyrs. This is in keeping with the origin of All Saints' Day as the Roman commemoration of the nameless martyrs of the Diocletian persecution (303–313 AD). The Gospel, the Beatitudes, reflects a traditional catholic understanding of their message: the saints are blessed because they have acquired poverty of spirit, meekness, purity of heart, etc. There is again a nod to martyrdom in Jesus' repetition that the persecuted are blessed. The supplemental Lesson praises the saints in many of their stations (kings, counselors, prophets, musicians, poets, generous givers), and then acknowledges that there are many holy people whose names we do not remember.</p>					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
All Souls Nov. 2	65:1-4	<i>Our departed brothers / we still in pilgrimage</i>	★ Wisdom 3:1-8 <i>The souls of the righteous are in the hand of God</i>	112:4-7	1 Cor. 15:50-58 <i>The defeat of death</i>	John 10:22-30 <i>I give my sheep eternal life</i>
	All Souls' Day, which is listed in the Prayer Book as the "Commemoration of the Faithful Departed," has overlapping themes with All Saints Day in its focus on the final commutation of the church in blessedness. However, it has a much more somber tone, and acknowledges the uncertainty of the Christian pilgrimage, the scandal and tragedy of death, and our need for assurance that we, whose holiness is not always resplendent like the great saints, can also hope to be brought with them into fellowship with Christ in glory. In the language of the Collect, we are "still in our pilgrimage" and "walk as yet by faith." The appointed Lesson assures us that "the souls of the righteous are in the hand of God, and there shall no torment touch them," and discusses how the trials of life are a process of purification until they are made ready to "judge the nations." In the Gospel, the Jews challenge Jesus to respond to their "doubt" about his identity as the Messiah, and he reassures them that he "gives eternal life" to his sheep, and "no one is able to pluck them out of my Father's hand." The supplemental Epistle acknowledges the scandal of human perishability, but promises that we will receive imperishability from God "at the last trumpet," and proclaims the triumph of Christ over death.					

SPECIAL SERVICES

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Ember Days Of Holy Orders	132:7-10	<i>Divine providence / diverse orders in church</i>	Num. 11:16-17, 24-29 <i>Ordination of the 70, two others receive the Spirit</i>	135:19-21	Romans 12:3-8 <i>One body, many gifts</i>	Luke 10:2-11 <i>The harvest is great</i>
	Ember Days take place four times a year, roughly in accordance with the changing seasons, on the Wednesdays, Fridays, and Saturdays after Advent 3, Lent 1, Pentecost, and Holy Cross Day (Sept 14). The word "Ember" does not come from any reference to ashes, but from the Latin <i>tempora</i> for "seasons." Although their precise origin is uncertain, most scholars think they originate in a Christianization of pagan season-changing festivals in Rome, re-interpreted as a quarterly minor fast with prayer for the coming season. In medieval times, they took on a strong association with ordinations, perhaps because of the metaphor of "labours sent into the harvest," especially with the Pentecost Ember Days which take place as the agricultural work season is ramping up. The 1962 Prayer Book insists that the ordination readings be used at the first Ember service of each Ember Week, but then provides services built around specific prayer intentions for second services at each of the four seasons. The Collect for this occasion specifically, the first Ember service, acknowledges the "diverse orders in the church" as a gift of God's providence. The Epistle begins with a reminder that no one should "think of himself more highly than he ought," and proceeds to validate the diverse ministries of the church under the metaphor of being members of a single body whose members have different functions. The Gospel asks us to "pray to the Lord of the harvest to send labourers into his harvest." The supplemental Lesson offers the ordination of the seventy elders as a type of Christian ordination, but also includes Moses' generous affirmation that it is a good thing if the Spirit falls on those who were not ordained: "would that all the Lord's people were prophets!"					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Advent Ember Days <i>For Peace</i>	119:145-152	<i>Kingdoms of the world become the kingdom of Jesus Christ</i>	★ Micah 4:1-4 <i>War shall be no more</i>	85:8-13	Ephesians 2:11-22 <i>He is our peace</i>	Luke 1:26-33 <i>Annunciation</i>
	The Advent Ember Day prayer service is appointed “For Peace in the World” because of this theme’s continuity with the eschatological message of Advent: the kingdom of God is coming, to crush injustice and to establish righteousness and peace. The appointed Lesson from Micah is famous for its promise that “they shall beat their swords into plowshares, and their spears into pruning-hooks, neither shall they learn war any more.” The Gospel reading is the Annunciation, probably at least in part because medieval liturgy included regular commemoration of the Virgin Mary in Advent, but here adapted to the theme of “peace” by concluding the reading abruptly (that is, before the end of the Gospel reading for the Annunciation) with the angel’s promise that “he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” The Epistle proclaims that the message of the cross is a message of peace, reconciling nations to one another and “breaking down the dividing wall, that is, the hostility between us.”					
Epiphany Octave <i>Foreign Missions</i>	67	<i>God desires repentance unto life / deliver the nations from superstition</i>	Genesis 12:1-3 <i>Call of Abram</i>	117	Romans 10:8-15 <i>Whoever calls on the Name shall be saved</i>	Matthew 28:16-20 <i>Great Commission</i>
	This service is appointed as the third service for the Epiphany Octave: first Epiphany itself, then the Baptism of the Lord, then this “Of Foreign Missions” service. Missionary work is an Epiphany theme because of the role of missions in making Christ “manifest” to the world, remembering that the Epiphany is “the Manifestation of our Lord Jesus Christ to the Gentiles.” The Epistle makes the classic evangelistic appeal that all who believe and confess Jesus Christ will be saved, and then continues to say that this message needs a preacher. The Gospel is the Great Commission, the church’s mandate for international missionary work. The Lesson recounts the call of Abram to “go from his country into a land that I will show you,” and promises that “in you all the nations of the earth shall be blessed,” rooting the Christian missionary call in the very origins of our faith.					
Lenten Ember Days <i>Home Missions</i>	89:1-4	<i>Peace to those who are nigh / hasten the universal gift of the Spirit</i>	Ezekiel 33:7-12 <i>A watchman for Israel / no pleasure in death of sinners</i>	22:21-25	1 Thes. 1:1-8 <i>Local faithfulness</i>	Mark 1:32-39 <i>Preaching and healing locally</i>
	The Lenten Ember Days are dedicated to home mission work, centering around the themes of repentance, renewal, and steadfastness in works of charity, which are all Lenten themes. In the Epistle, Paul thanks God for the Thessalonians, commending them for “receiving the word in much [penitent] affliction,” but also with the “joy of the Holy Spirit,” such that they set an example for other nearby churches. In the Gospel, Jesus, empowered by time spent in prayer in a “solitary place,” takes on a rigorous ministry of healing and preaching in his local area. In the Lesson, God appoints Ezekiel a “watchman” for Israel, to warn them of the consequences of their sin,” but also to preach to those who are weighed down by the burden of sin that God delights in pardoning those who repent by turning to righteousness, and does not want them to perish.					

Occasion	Introit Psalm	Collect	Lesson	Gradual Psalm	Epistle	Gospel
Rogation Days (I) Of Prayer	4	Assist our supplications & prayers	2 Chronicles 6:19–31 Prayer toward the Temple	23	1 Timothy 2:1–8 Make prayers for all	Luke 11:1–10 The Lord's Prayer
	The three Rogation Days are those between Easter 5 (Rogation Sunday) and Ascension Day. Rogation is a Latin-origin word meaning “prayer” or “asking” (<i>rogare</i> , “to ask,” as in “inter- <i>rogate</i> ”). Although Rogation Sunday already has themes about prayer, these readings for the first Rogation weekday service are even more tightly focused on the action of prayer: that it is commanded by God, and that God promises to hear and respond. In the Epistle, Paul commands that prayers be made “for all men,” and in the Gospel Jesus teaches the disciples the Lord’s Prayer and gives a parable about persistence in prayer. The Lesson follows the didactic tone of the others. It is Solomon’s prayer of dedication for the Temple, in which he asks God to hear Israel’s prayers for a wide-ranging variety of concerns.					
Rogation Days (II) For Agriculture	18:1–7	Cause the earth to bring forth abundantly	★ Genesis 1:26–31 Man the gardener	118:1–4	2 Cor. 9:6–11 Sowing and reaping	Mark 4:26–33 The mustard seed
	This set of readings, for Tuesday and/or Wednesday in Rogation Week, reflect the traditional practice of praying for and blessing the coming year’s agricultural season during Rogationtide, with their focus on agriculture. The Collect asks for an abundant season, and looks forward to the harvest and its thanksgiving festival. In the appointed Lesson, we hear that man was made “in God’s image” to “be fruitful and multiply” and to exercise God’s dominion on earth by tending the plants and animals, taking “every green herb” for his own food. The Gospel takes an allegorical direction: Jesus compares the kingdom of God to a seed which springs up (even as quickly as a mustard seed) by God’s grace rather than by human cunning. The point is that we should sow seeds of the kingdom in the expectation that God will make them grow. The supplemental Epistle takes this direction: Paul reminds us that God will generously multiply whatever spiritual seeds we sow, and that therefore we should be diligent to plant seeds in the hope of a “harvest of righteousness.”					
Pentecost Ember Days Christian Unity	132:7–10	Grant us peace and unity	Ezekiel 37:21–23 One nation, one king	135:19–21	Romans 12:3–8 One body, one Spirit	John 17:20–26 That they may be one
	The Pentecost Ember Days are dedicated, very naturally, to the unity of the church which received a single Spirit on the Day of Pentecost. This is the teaching of the Epistle: called into “one body” in the church, we have “one Spirit, ... one hope, ... one Lord, one faith, one baptism, one God” with all other Christians. The supplemental Lesson articulates this theme in the distinctive idiom of the Old Testament: God gathers his people out of exile in every place into one nation, on one land, with God as their one king over them. The coming unity of Israel will reveal what it means for them to “be God’s people” and for God to “be their God.” The Gospel includes Jesus’ prayer for his disciples to be one even with the eternal unity of the Father and the Son.					

Autumn Ember Days <i>Labour & Industry</i>	113	<i>Who shared men's toil / prosper our industries / just reward for labour</i>	Genesis 3:17–19 <i>Man cursed with toil</i>	127	2 Thes. 3:6–13 <i>We toiled night and day</i>	Luke 6:31–38 <i>Golden Rule / interpersonal justice</i>
	The Autumn Ember Days are dedicated to Labour and Industry, and fall in September within a few weeks of Labour Day and the resumption of the academic term and the start of the busy fourth quarter of the business year. The Collect prays to Christ as one who “shared man’s toil,” asking him to prosper our industries, giving a just recompense and joy in their work to all who labour. Interpersonal justice is the theme of the Gospel: we do to others as we would have them do to us and exercise generosity even to our enemies, knowing that God will judge us according to the measure of generosity we show. In the Epistle, Paul offers himself as an example of ceaseless and generous labour, offered free of charge to the church lest he be accused of being a freeloader, of which he heartily disapproves: “if any man would not work, neither should he eat.” The supplemental Lesson shows that the obligation to toil for our bread was not originally a moral injunction, but a sad fact of our fallen state.					