



Sunday Scriptures for Reading Aloud

encouraging more confident participation in the public reading of scripture by more readers

encouraging a greater appreciation of the public reading of scripture by more hearers

offering all three readings, to establish familiarity with more than 400 key passages of scripture across a three-year cycle, for an investment of just five minutes of the Sunday gathering each week

compatible with thousands of lectionary-based resources in print and online

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by Robert Morgan, Linacre College Oxford

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Sunday Scriptures for Reading Aloud
The Complete Three-Year Lectionary

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Preface

SSRA addresses what is surely a central issue in the Sunday worship of all denominations: how much of the lectionary readings is understood by most of the congregations. The gospel readings will be largely familiar and intelligible, and many Old Testament narratives require little beyond the contextualization that some supply and others would find helpful. But the impact of lections from the Old Testament prophets is sometimes limited to their impressive rhetoric at the expense of their religious substance, and the New Testament epistles tend to be heard more for their moral exhortation than their religious message and theological depth.

This new resource aims to reduce the loss, not only by a format on the page which will help readers at church services to deliver the message more clearly, but also by the clarity of a new translation. The short lines on the page will encourage readers to slow down (and speak up, where no electronic help is provided) and hearers to absorb what is being read. The language of the new translation is dignified and recognizably within the familiar linguistic tradition of translations for use in liturgy. An element of paraphrase and rearrangement can clarify without changing the meanings. The editor's consulting different translations and commentaries, and his study of the original texts, ensures that this version is sufficiently accurate, and that nothing of substance is lost. I would want to use it myself and so am happy to recommend its wider use in church, but also at home in preparation for worship. Here too, different English versions of a text enable us to identify ambiguities, and can encourage us to hold different meanings in mind, enriching our reception of a text. In a generation where biblical literacy is in decline, this contribution towards rebuilding deserves to be used. Its producer would agree where the proof of the pudding is to be found, and would echo Isaiah 55: 'Come, all who are thirsty, come to the water ... listen now to the word of the Lord that you may live, says the Lord. Seek ye the Lord while he may be found, call on him while he is near. So shall my word be that goes forth from my mouth. It shall not return to me void, but shall do my will, achieving the end for which I sent it. And you shall go out with joy...'

Robert Morgan
Linacre College Oxford
February 2025

For ordinary churches on ordinary Sundays

A hush descends. People are on the edge of their seats in anticipation. The public reading of scripture is about to begin. It should be a highlight of the Sunday gathering: the scriptures, read aloud.

The reader should feel confident, focussed on delivering the message, not worrying about long words or complex syntax. The congregation should be eager to hear, not resigned to assuming that the text will be incomprehensible.

And this is where SSRA begins, with a focus always on this one specific context, of ordinary churches, on ordinary Sundays, reaching for the divine.

SSRA aims to encourage more confident participation in the public reading of scripture by more readers, and to encourage a greater appreciation of the public reading of scripture by more hearers.

Each reading will take about 90 seconds, on average. It doesn't ask a lot – and it delivers so much.

The scriptures are right at the heart of the life of the church. And when the church gathers each Sunday morning, the public reading of the scriptures from the lectern can be a highlight of the hour. As each reading is about to begin, the reader should be feeling confident – rather than nervous or inadequate – and people should be on the edge of their seats in anticipation. All of this should be possible in ordinary churches on ordinary Sundays. The scriptures have the content. It just needs a readable text, in a good translation, well laid out on the page. Ideally the text will have been notified – and accessible – in advance. SSRA is a package, in print and online, to help make this possible – in ordinary churches, on ordinary Sundays.

The benefits of a lectionary are many. The selection of texts and verses is not there to limit the use of scripture, but to expand it. A preacher or service-leader can include any text or passage of scripture they wish, but the lectionary helps establish and maintain familiarity with more than 400 key passages of scripture – something that few other approaches to scripture can offer; and all for the for the investment of just five minutes of the Sunday gathering each week.

Over the last fifty years, churches have tried one, two and four year cycles of readings, but this three-year cycle has now been adopted by virtually every major denomination, with its simple pattern, in each year of the cycle, of a main programme for the year, pausing for the fifteen Sundays of the Easter series, kept in real time from Lent 1 to Trinity Sunday, plus a Christmas series from Advent 1 to the Epiphany. Three readings is not too many – because in the Easter series and the Christmas series, the three work together to develop a theme; and through the main programme for the year, the gospel and epistle readings are continuous from week to week, and the Old Testament reading each Sunday helps illustrate the gospel reading for the day.

This widespread adoption of the three-year lectionary across the world has produced a flourishing ecosystem of thousands of lectionary-based resources over the last fifty years, in print and now online, many published weekly, others with huge archives, others in print and worth using year after year, for sermons, prayers, children's work and more – all assembled around the scriptures for the day, resourcing busy clergy and lay-led congregations, in ordinary local churches on ordinary Sundays, in union with the church throughout the world.

And for busy clergy, and lay-led congregations, SSRA takes all the hard work out of finding, choosing, printing and distributing the Sunday morning scripture readings. A congregation, parish, or benefice that adopts SSRA can refer everyone who needs to know the readings to the ssra.uk website, where they can see the readings for the day, and browse through the readings for the year. The website works on any device with a web browser, including laptops, smartphones, desktops, and tablets. Individual pages can be printed directly from the website as required. Or anyone can have their own copy of the complete lectionary at home in a paperback edition.

SSRA longs to refresh the use of the lectionary where it continues, revive it where it has been lost, and perhaps even introduce it where it has never been known – in ordinary churches, on ordinary Sundays.

*Revd Michael Hampson
February 2025*

The main programme pauses for an Easter series, kept each year in real time

from the entry into Jerusalem on Palm Sunday (one week before Easter Day)
to the coming of the Holy Spirit at Pentecost (seven weeks after Easter Day)
plus five weeks of readings in preparation (called Sundays of Lent)
and Trinity Sunday to reflect on it all - a total of fifteen Sundays

*The primary theme of Lent is the joyful anticipation of the triumph of Easter
and this is reflected in the readings for the season; any penitential theme is secondary*

	First Reading	Second Reading	Gospel
Lent 1	Year A fall, Year B flood, Year C salvation		Temptations of Jesus in the wilderness
Lent 2	The faith of Abraham		The Transfiguration
Lent 3	Readings from the history of Israel and the prophets	Salvation in Christ - readings from Saint Paul and Hebrews	Readings from John (and Luke in Year C)
Lent 4			
Lent 5			
Palm Sunday	The Passion of the Lord		
Easter Day	The Resurrection		
Easter 2	The Acts of the Apostles Year A: the early days in Jerusalem Year B: the emerging inclusion of the gentiles Year C: the ministry of Saint Paul	Year A: 1 Peter Year B: 1 John Year C: Revelation	Resurrection appearances including Year A road to Emmaus, Year B Jerusalem, Year C lakeside
Easter 3			
Easter 4			Good Shepherd Sunday – readings from John 10
Easter 5			Preparing for Pentecost with Jesus' teachings and prayers for the future church – different sections each year from John 13-17
Easter 6			
Easter 7			
Pentecost	The day of Pentecost and the gift of the Holy Spirit		
Trinity Sunday	God as Father, Son and Holy Spirit		

Finally a Christmas series runs from 27 November through to 6 January

to include the four Sundays of Advent, the twelve days of Christmas,
and the visit of the Magi on 6 January, the Epiphany

The year letter changes on the First Sunday of Advent

the traditional start of the new church year

Weekday readings

Readings are also provided for Ash Wednesday, Maundy Thursday,
Good Friday, Ascension Day, Christmas Eve, and Christmas Day

Working with other lectionary resources

As more and more denominations have adopted what is essentially the same lectionary, each has enriched the range of available material by adding its own variations and additional options. As a result, the various editions of what is essentially the same lectionary are not always 100% compatible.

In selecting from the options and variations on offer, SSRA consistently prioritises the systematic reading of the gospels and epistles for the year, reducing interruptions and omissions to a minimum.

There is more about compatibility, options and variations on pages 8 and 9.

The SSRA translation

The SSRA translation is unique in having been prepared specifically for reading aloud from the lectern: to be easy on the eye, and on the voice, for the reader, so that the reader can read with confidence; and to be easy on the ear, for the hearer, who should be able to follow the reading, without needing a printed text, even on first hearing.

Verses are occasionally rearranged to make a passage easier to follow when read aloud.

A preacher may wish to refer to a more literal study translation (or indeed the original Greek or Hebrew) when making a word-by-word or line-by-line analysis of the text.

There is more about the SSRA translation on pages 10 and 11.

Compatibility – variations and additional options

As more and more denominations have adopted what is essentially the same lectionary, each has enriched the range of available material by adding its own variations and additional options. As a result, the various editions of the lectionary, and various lectionary resources, can end up being not quite 100% compatible.

As noted on page 7, when selecting from the options and variations on offer, SSRA consistently prioritises the systematic reading of the gospels and epistles for the year, reducing interruptions and omissions to a minimum.

Gospel readings in Ordinary Time

This is the programme followed by SSRA for the Gospel readings in Ordinary Time

	Year A	Year B	Year C
1	<u>Matthew 3</u> ¹³⁻¹⁷	<u>John 1</u> ²⁹⁻³⁴	<u>Luke 2</u> ²²⁻⁴⁰
2	<u>Matthew 4</u> ¹²⁻¹⁷	<u>John 1</u> ³⁵⁻⁴²	<u>Luke 2</u> ⁴¹⁻⁵²
3	<u>Matthew 4</u> ¹⁸⁻²⁵	<u>John 2</u> ¹⁻¹¹	<u>Luke 4</u> ¹⁴⁻²¹
4	<u>Matthew 5</u> ¹⁻¹²	<u>Mark 1</u> ¹⁴⁻²⁸	<u>Luke 4</u> ²¹⁻³⁰
5	<u>Matthew 5</u> ¹³⁻²⁰	<u>Mark 1</u> ²⁹⁻³⁹	<u>Luke 5</u> ¹⁻¹¹
6	<u>Matthew 5</u> ²⁰⁻³⁷	<u>Mark 1</u> ⁴⁰⁻⁴⁵	<u>Luke 6</u> ¹⁷⁻²⁶
7	<u>Matthew 5</u> ³⁸⁻⁴⁸	<u>Mark 2</u> ¹⁻¹²	<u>Luke 6</u> ²⁷⁻³⁸
8	<u>Matthew 6</u> ²⁴⁻³³	<u>Mark 2</u> ¹⁸⁻²²	<u>Luke 6</u> ³⁹⁻⁴⁹
9	<u>Matthew 7</u> ²¹⁻²⁹	<u>Mark 2</u> ²³⁻³⁶	<u>Luke 7</u> ²⁻¹⁰
10	<u>Matthew 9</u> ⁹⁻¹³	<u>Mark 3</u> ²⁰⁻³⁵	<u>Luke 7</u> ¹¹⁻¹⁷
11	<u>Matthew 9</u> ³⁵⁻¹⁰ ⁸	<u>Mark 4</u> ²⁶⁻³⁴	<u>Luke 7</u> ³⁶⁻⁵⁰
12	<u>Matthew 10</u> ²⁸⁻³¹	<u>Mark 4</u> ³⁵⁻⁴¹	<u>Luke 8</u> ^{1-3,26-39}
13	<u>Matthew 10</u> ³⁴⁻⁴²	<u>Mark 5</u> ²¹⁻⁴³	<u>Luke 9</u> ⁵¹⁻⁶²
14	<u>Matthew 11</u> ^{18-19,25-30}	<u>Mark 6</u> ¹⁻⁶	<u>Luke 10</u> ^{1-11,17-20,23-24}
15	<u>Matthew 13</u> ^{1-8,18-23}	<u>Mark 6</u> ⁷⁻¹³	<u>Luke 10</u> ²⁵⁻³⁷
16	<u>Matthew 13</u> ²⁴⁻³⁰	<u>Mark 6</u> ³⁰⁻³⁴	<u>Luke 10</u> ³⁸⁻⁴²
17	<u>Matthew 13</u> ^{31-33,44-46}	<u>John 6</u> ¹⁻²¹	<u>Luke 11</u> ¹⁻¹³
18	<u>Matthew 14</u> ¹³⁻²¹	<u>John 6</u> ²²⁻³⁵	<u>Luke 12</u> ¹³⁻²¹
19	<u>Matthew 14</u> ²²⁻³³	<u>John 6</u> ⁴¹⁻⁵¹	<u>Luke 12</u> ²²⁻³⁶
20	<u>Matthew 15</u> ²¹⁻²⁸	<u>John 6</u> ⁵¹⁻⁵⁸	<u>Luke 12</u> ⁴⁹⁻⁵⁶
21	<u>Matthew 16</u> ¹³⁻²⁰	<u>John 6</u> ⁶⁰⁻⁶⁹	<u>Luke 13</u> ¹⁰⁻¹⁷
22	<u>Matthew 16</u> ²¹⁻²⁶	<u>Mark 7</u> ^{1-8, 14-15, 21-23}	<u>Luke 14</u> ^{1,7-14}
23	<u>Matthew 18</u> ¹⁵⁻²⁰	<u>Mark 7</u> ²⁴⁻³⁷	<u>Luke 14</u> ²⁵⁻³³
24	<u>Matthew 18</u> ²¹⁻³⁵	<u>Mark 8</u> ²⁷⁻³⁶	<u>Luke 15</u> ¹⁻¹⁰
25	<u>Matthew 20</u> ¹⁻¹⁶	<u>Mark 9</u> ³⁰⁻³⁷	<u>Luke 16</u> ¹⁻¹³
26	<u>Matthew 21</u> ²³⁻³²	<u>Mark 9</u> ³⁸⁻⁵⁰	<u>Luke 16</u> ^{13b-15,19-31}
27	<u>Matthew 21</u> ^{33-41,43}	<u>Mark 10</u> ¹³⁻¹⁶	<u>Luke 17</u> ⁵⁻¹⁰
28	<u>Matthew 22</u> ¹⁻¹⁴	<u>Mark 10</u> ¹⁷⁻³¹	<u>Luke 17</u> ¹¹⁻¹⁹
29	<u>Matthew 22</u> ¹⁵⁻²²	<u>Mark 10</u> ³⁵⁻⁴⁵	<u>Luke 18</u> ^{1-8a}
30	<u>Matthew 22</u> ³⁵⁻⁴⁰	<u>Mark 10</u> ^{46b-52}	<u>Luke 18</u> ⁹⁻¹⁴
31	<u>Matthew 23</u> ²⁻¹²	<u>Mark 12</u> ^{28-34a}	<u>Luke 19</u> ¹⁻¹⁰
32	<u>Matthew 25</u> ¹⁻¹³	<u>Mark 12</u> ³⁸⁻⁴⁴	<u>Luke 19</u> ⁴¹⁻⁴⁸
33	<u>Matthew 25</u> ¹⁴⁻²⁹	<u>Mark 13</u> ¹⁻¹³	<u>Luke 21</u> ⁵⁻¹⁹
34	<u>Matthew 25</u> ³¹⁻⁴⁶	<u>John 18</u> ^{33b-37}	<u>Luke 23</u> ³³⁻⁴³

The underlinings indicate those few occasions where the gospel reading for the day may be found to vary between different lectionaries and lectionary resources.

Where there is no underlining, *Revised Common Lectionary (RCL)*, *Common Worship Principal Service Lectionary (CW)*, *Lectionary for Mass (LFM)*, and SSRA, all have the same gospel reading.

SSRA consistently prioritises the systematic reading of the gospel for the year.

This includes keeping the Second Sunday before Lent and the Last Sunday before Lent as Sundays in Ordinary Time, each complete with the gospel for the day, rather than displacing them to make way for a Creation or Transfiguration theme. SSRA observes the Transfiguration on the Second Sunday of Lent, as in LFM and RCL.

Gospel readings in the Easter series

The Gospel readings for the fifteen Sundays of the Easter series are consistent across all lectionaries, except for the question of the Transfiguration reading on the Second Sunday of Lent, and different options for Pentecost and Trinity Sunday.

Gospel readings in the Christmas series

The Gospel readings in the Christmas series are consistent across all lectionaries through Advent, and on Christmas Day, with variations limited to the two weeks between 26 December and 8 January. SSRA handles the practical lull experienced in most churches between Christmas and the Epiphany by celebrating Saint John the Evangelist on the first Sunday after Christmas (providing a different set of readings for each year), and moving the Holy Family readings from Saint Luke (including The Presentation) into January of Year C (see the table opposite). The Epiphany is then kept on any Sunday falling between 2 and 6 January - with different Old Testament and Epistle readings provided for each year. The main programme for the year then begins resolutely on 7 January.

Old Testament readings and Epistles

Old Testament readings and Epistles have less impact on the compatibility of lectionary-based resources, as the gospel is usually taken as the lead reading for the day; but Old Testament readings do occasionally vary, and epistle readings are occasionally out of sync – although the same epistles are always being read at the same time (with the one exception of a CW excursion into Revelation for three Sundays early in Year B). The diagram on page 6 gives the shape of each year.

The Acts of the Apostles

The Acts of the Apostles is read in all lectionaries during Eastertide, but there is wide variation in the selection and arrangement of the readings. SSRA arranges readings from Acts across three annual themes: Year A highlights the early days in Jerusalem, Year B the emerging inclusion of the Gentiles, and Year C the ministry of Saint Paul. It is worth referring regularly to the diagram on page 7 for the themes of all the readings throughout the Lent and Easter seasons.

January readings from Saint John

January readings from Saint John, which other lectionaries spread across all three years on the Second Sunday in Ordinary Time, are here gathered together instead on the first three Sundays in Ordinary Time in Year B (see table opposite). This allows Matthew 4.12-25 to expand across two Sundays in Year A, and also allows the two Holy Family readings from Luke chapter 2 to be given appropriate prominence, in the correct sequence, at the beginning of Year C. It places the wedding at Cana, John 2.1-11, on the Third Sunday in Ordinary Time in Year B, which is one of the three options in CW.

All Saints Sunday

All Saints Sunday is an option in CW for the Thirty-first Sunday in Ordinary Time (the Fourth Sunday before Advent / the Sunday between 30 October and 5 November). SSRA has readings on that date, in all three years, suitable for an observation of All Saints / All Souls Sunday, without interrupting the sequential reading of the gospels and epistles for the year.

Remembrance Sunday

Remembrance Sunday is kept in the UK on the second Sunday in November, which is either the Thirty-second or the Thirty-third Sunday in Ordinary Time (the Third or Second Sunday before Advent) each year. SSRA has readings on both these Sundays, in all three years, suitable for an observation of Remembrance Sunday, without interrupting the sequential reading of the gospels and epistles for the year.

Ash Wednesday, Maundy Thursday, and Ascension Day

For Ash Wednesday, Maundy Thursday, and Ascension Day (and also for The Epiphany), SSRA provides different readings for each year of the three year cycle. The Maundy Thursday readings are themed: in Year A, the Lamb of God; in Year B, service to others (the washing of the disciples' feet); and in Year C, the Bread of Life.

Additional themed Sundays

Finally, some lectionaries offer readings for a Mothering Sunday theme on the Fourth Sunday of Lent, a Bible Sunday theme on the Thirtieth Sunday in Ordinary Time (CW 'Last after Trinity'), plus Saints Days and other Festivals. In these cases, as elsewhere, SSRA prioritises the systematic reading of the gospels and epistles for the year, reducing interruptions and omissions to a minimum. Special themes, prayers and readings can always be added to a service whenever appropriate, without interrupting or omitting the ongoing lectionary programme.

Overview – RCL, LFM and CW compared

The three-year cycle of Sunday readings was first published as LFM in 1969. LFM churches universally use all three readings. RCL (1992) lengthened many of the Old Testament and Epistle readings. CW (1997) was based on RCL. Because of the longer readings, almost all RCL and CW churches omit one of the first two readings, and most find the remaining reading discouragingly lengthy and complex. To encourage the use of all three readings, SSRA returns to the original concept of one *pericope* (or single clear point) per reading, then selects verses, and arranges continuous passages across consecutive weeks, to ensure consistency in the total combined length of the three readings each Sunday.

The SSRA translation

Where other translations are offered primarily as study texts, or to be read alone at home, the SSRA translation is offered specifically for reading aloud: to be easy on the eye, and on the voice, for the reader, so that the reader can read with confidence; and to be easy on the ear, for the hearer, who should be able to follow the reading – and indeed be drawn in by the reading – without needing a printed text, even on first hearing. The text carefully avoids unnecessary stumbling blocks, for the reader; and for the hearer, aims to deliver the full meaning of each passage in language which is clear, timeless, dignified, and, where appropriate, even poetic.

To assist the reader, the layout on the page is in short lines, with key words given special prominence. But other features of the translation also make the Old Testament and Epistle readings, in particular, more accessible for the specific context of reading aloud.

Some Old Testament readings are straightforward narratives – but many others are complex poetry, full of unfamiliar imagery, and switching repeatedly between past, present and future tenses, and with God as ‘God’ in the last verse, ‘you’ in this verse, and ‘I’ in the next. These may have been well-recognised and well-understood poetic techniques in Hebrew culture, but they do not translate effectively word-for-word into texts that are easy to follow when read aloud in modern English. SSRA untangles these ‘changes of person’, and changes of tense, into texts that are faithful to the original meaning, that capture the poetry of the original, and that work for both reader and hearer when read aloud in modern English.

In the original Greek, the Epistles of Saint Paul often have exceptionally long sentences, where a single sentence can run for several verses, or even an entire reading. Again, these do not translate effectively word-for-word into a text that is easy to follow when read aloud in modern English. SSRA breaks these down into clauses and sentences which are easier to follow for reader and hearer alike, without loss of meaning or nuance.

The aim is to have Old Testament poetry, and New Testament Epistle readings, which are just as engaging as narratives: which draw the hearer in, and communicate the full meaning of each passage, in language which is clear, timeless, dignified, and even poetic.

More generally, in both Old and New Testament, repetition is sometimes added for clarity, or sometimes removed where it is unnecessary, distracting, or intrusive. Verses are occasionally rearranged within a reading; Saint Paul, in particular, often announces his conclusion first, and then sets out his argument, whereas it is more natural, to the modern western ear – and more memorable – to hear the conclusion at the end. Tongue-twisters, long lists, rhetorical questions, and archaic language are all avoided. Specifically, SSRA avoids the long-lost archaic use of the English word ‘hope’ as a translation of the Greek *elpis* or the Hebrew *tiqvah*, *miqveh* or *tocheleth*, all of which are better expressed as confident, joyful trust.

A distinctive feature of SSRA specifically for the sake of the hearer is its avoidance of potential distractions. There may be details in the original Greek or Hebrew which would not have been distractions at the time, but which would be distractions today. If they are present as part of a metaphor, it could be a legitimate translation of the metaphor to render the metaphor in an equivalent but less distracting form – so ‘not worthy to lace his sandals’ translates legitimately as ‘not worthy to be his servant’, and the jackals and ostriches of Isaiah 43.20 (Year B, Seventh Sunday in Ordinary Time) become mere ‘wild animals’, lest they distract from the actual message, which is that God lavishes infinite grace upon us, despite all our failings and rebellion.

And a distinctive feature of SSRA specifically for the sake of the reader is its handling of challenging proper nouns. Zarephath is replaced by its modern name Sarepta. Zechariah is anglicised with a K to look more instantly readable as Zekariah. Ananias is more instantly readable as Anan-ias. Bethlehem is simply Bethlehem, with no mention of Ephratha. David visits Saul’s camp with his nephew, with no need to specify that the nephew is called Abishai. When Moses names a place Massah and Meribah, the point is that those words mean Quarrel and Testing, so in SSRA, Moses names the place ‘Quarrel’ and ‘Testing’. And the list of place names in the Pentecost reading from Acts chapter 2 is translated here as “Asia and Arabia, Egypt and North Africa, Judea, Turkey, Syria, Greece and the Balkans, Crete, and Rome.”

As already noted on page 7 – and it is the case with any modern translation – a preacher may wish to refer to a more literal study translation, or indeed the original Hebrew or Greek, when making a word-by-word or line-by-line analysis of the text, perhaps with phrases like “in the full text, it says”, or “in the RSV, it says”, or “in the original Greek, it says”.

Inclusive language

SSRA uses inclusive language in relation to gender, both for humankind in general, and for anonymous individuals, including anonymous characters in most parables. SSRA also avoids using gendered pronouns for God, Lord, the Holy Spirit, the eternal Christ, and the eternal Word. As part of the aim is a text that sounds timeless, modern alternative pronouns are not used; instead, sentences and paragraphs are constructed using ‘you’, or ‘I’, or ‘they’ (used as a plural), or avoiding pronouns altogether. The result is generally imperceptible, unless specifically pointed out. What is avoided is the negative effect of the default use of the male pronoun, which is alien to an increasingly large proportion of the population. Jesus, including the risen Jesus, takes he/him pronouns. The Father-Son metaphor within the Trinity is also retained; it carries centuries of inter-cultural meaning and rich nuance, and it is still the case that female or genderless alternatives (parent, mother, child, daughter) bring very different nuances; that conversation is left for the pulpit and the bible study, rather than the lectern.

Two specific gospel texts from Year A have been given special attention, because misogynistic nuances, not present in the original Greek, have become attached to their traditional English-language translations. These are Matthew 15.21-28 (Twentieth Sunday in Ordinary Time), and Matthew 25.1-13 (Thirty-second Sunday in Ordinary Time / Third Sunday before Advent). In the latter, to prevent distraction, the gender of the lamp-bearers in the parable is not specified, but the translation deserves this footnote: that in the original Greek, the extra point is being made that women have independence and agency, just as much as men, in the question of working and preparing for the coming of the kingdom.

In common with many modern translations, SSRA seeks to avoid using language that has become tainted by association with antisemitism. Where practical, SSRA also attempts to reduce unnecessarily repetitive use of language that has been adopted by partisan actors in the twentieth and twenty-first century conflicts in the middle east, including in Israel-Palestine, using alternative language which is accurate, but avoids, where practical, terms that are in repeated daily use in current conflict news reporting, and have therefore for many acquired a largely different principle meaning. As always, with reference to all the above, a preacher may wish to refer to a more literal study translation, or indeed the original Hebrew or Greek, when making a word-by-word or line-by-line analysis of the text.

Notes

Palm Sunday and Good Friday

The long Passion reading, for Palm Sunday, is here set out to be read by a single voice. A Palm Procession gospel reading is provided, for use with a Palm Procession, or a blessing of the palms, before the main liturgy.

The long Passion reading for Good Friday is set out to be read in three sections, perhaps each by a different voice, allowing for the possibility of silence, music, or a hymn, between each section. Reflecting the austere nature of the day, the Good Friday readings are stripped bare even of introduction and conclusion.

This is the word of the Lord

'This is the word of the Lord' and 'This is the Gospel of the Lord' continue to be in almost universal use in Church of England churches. They have been included in this edition of SSRA as part of SSRA's general mission to make everything as straightforward as possible in ordinary churches on ordinary Sundays. If there is sufficient demand for a print-run with a different (or no) conclusion to the reading, this can be organised: do make contact.

Using all three readings

Churches which have been using RCL or CW with only two readings will find that using all three readings from SSRA takes no more time; there is no need to insert a hymn, or any other item, between the readings.

Midweek services

Many parishes have a single midweek communion service.

A good programme of readings to follow at the midweek service is 'previous Sunday, previous year'; so, for example:

- on the Wednesday following Lent 4 in Year B, you would use the readings for Lent 4 in Year A;
- and on Wednesday 21 July in Year A, you would use the readings for Sunday 17-to-23 July in Year C;
- but note that on Wednesday 25 July, you would also use the readings for Sunday 17-to-23 July, as the previous Sunday would have been Sunday 22 July. Doing it this way keeps everything in sync for when Advent comes around. If the parish or benefice has two midweek services, the other one could use 'previous Sunday, following year'.

Liturgical colours

The four main liturgical colours are green, white, purple and red.

Green is for Ordinary Time.

White is for celebration - Christmas and Easter.

Purple is for preparation - Advent and Lent.

Red is used for Pentecost and for Palm Sunday - red for 'blood' and 'fire'.

Liturgical 'white' fabrics are usually more of a cream colour, decorated with gold - 'white and gold' - represented here by yellow.

The Maundy Thursday service traditionally begins in white, as a celebration of the institution of the Last Supper, and may be followed by the removal of all fabrics in preparation for Good Friday, when no traditional church fabric sets are used. Good Friday is marked here in brown, representing the bare wood that will be exposed in many churches.

To this traditional sequence, CW adds The Season of the Kingdom, on the four Sundays before Advent, the last four Sundays of Ordinary Time, from All Saints Sunday (the Fourth Sunday before Advent) to Christ the King (the Last Sunday before Advent), with a suggestion that all four Sundays are kept in Red. One suspects a generous desire to let local churches give their Red fabrics a rare extra outing, perhaps not least to match the poppies, which will be prominent on Remembrance Sunday, which will fall on either the Second or Third Sunday before Advent - the Second or Third Sunday of the Kingdom - each year.

SSRA provides readings suitable for the All Saints, Remembrance, and Christ the King themes - without interrupting the sequential reading of the gospels and epistles for the year (see page 9) - and suggests that the appropriate colour is actually white for the Festivals of both All Saints and Christ the King, but is indeed Red for Remembrance Sunday and its routinely-adjacent Sunday, making a sequence for these four Sundays each year, from All Saints Sunday to Christ the King, of White-Red-Red-White - for All Saints, Remembrance, Remembrance, Christ the King.

Which Year is it (A, B or C) and When is Easter?

From 30 November 2025
to 22 November 2026

2026 is Year A

Ash Wednesday 18 February
Lent 1 22 February
Lent 2 1 March
Lent 3 8 March
Lent 4 15 March
Lent 5 22 March
Palm Sunday 29 March
Maundy Thursday 2 April
Good Friday 3 April
Easter Day 5 April
Easter 2 12 April
Easter 3 19 April
Easter 4 26 April
Easter 5 3 May
Easter 6 10 May
Ascension Day 14 May
Easter 7 17 May
Pentecost 24 May
Trinity Sunday 31 May

From 29 November 2026
to 21 November 2027

2027 is Year B

Ash Wednesday 10 February
Lent 1 14 February
Lent 2 21 February
Lent 3 28 February
Lent 4 7 March
Lent 5 14 March
Palm Sunday 21 March
Maundy Thursday 25 March
Good Friday 26 March
Easter Day 28 March
Easter 2 4 April
Easter 3 11 April
Easter 4 18 April
Easter 5 25 April
Easter 6 2 May
Ascension Day 6 May
Easter 7 9 May
Pentecost 16 May
Trinity Sunday 23 May

From 28 November 2027
to 26 November 2028

2028 is Year C

Ash Wednesday 1 March
Lent 1 5 March
Lent 2 12 March
Lent 3 19 March
Lent 4 26 March
Lent 5 2 April
Palm Sunday 9 April
Maundy Thursday 13 April
Good Friday 14 April
Easter Day 16 April
Easter 2 23 April
Easter 3 30 April
Easter 4 7 May
Easter 5 14 May
Easter 6 21 May
Ascension Day 25 May
Easter 7 28 May
Pentecost 4 June
Trinity Sunday 11 June

From 3 December 2028
to 25 November 2029

2029 is Year A

Ash Wednesday 14 February
Lent 1 18 February
Lent 2 25 February
Lent 3 4 March
Lent 4 11 March
Lent 5 18 March
Palm Sunday 25 March
Maundy Thursday 29 March
Good Friday 30 March
Easter Day 1 April
Easter 2 8 April
Easter 3 15 April
Easter 4 22 April
Easter 5 29 April
Easter 6 6 May
Ascension Day 10 May
Easter 7 13 May
Pentecost 20 May
Trinity Sunday 27 May

From 2 December 2029
to 24 November 2030

2030 is Year B

Ash Wednesday 6 March
Lent 1 10 March
Lent 2 17 March
Lent 3 24 March
Lent 4 31 March
Lent 5 7 April
Palm Sunday 14 April
Maundy Thursday 18 April
Good Friday 19 April
Easter Day 21 April
Easter 2 28 April
Easter 3 5 May
Easter 4 12 May
Easter 5 19 May
Easter 6 26 May
Ascension Day 30 May
Easter 7 2 June
Pentecost 9 June
Trinity Sunday 16 June

From 1 December 2030
to 23 November 2031

2031 is Year C

Ash Wednesday 26 February
Lent 1 2 March
Lent 2 9 March
Lent 3 16 March
Lent 4 23 March
Lent 5 30 March
Palm Sunday 6 April
Maundy Thursday 10 April
Good Friday 11 April
Easter Day 13 April
Easter 2 20 April
Easter 3 27 April
Easter 4 4 May
Easter 5 11 May
Easter 6 18 May
Ascension Day 22 May
Easter 7 25 May
Pentecost 1 June
Trinity Sunday 8 June

From 30 November 2031
to 21 November 2032

2032 is Year A

Ash Wednesday 11 February
Lent 1 15 February
Lent 2 22 February
Lent 3 29 February
Lent 4 7 March
Lent 5 14 March
Palm Sunday 21 March
Maundy Thursday 25 March
Good Friday 26 March
Easter Day 28 March
Easter 2 4 April
Easter 3 11 April
Easter 4 18 April
Easter 5 25 April
Easter 6 2 May
Ascension Day 6 May
Easter 7 9 May
Pentecost 16 May
Trinity Sunday 23 May

From 28 November 2032
to 20 November 2033

2033 is Year B

Ash Wednesday 2 March
Lent 1 6 March
Lent 2 13 March
Lent 3 20 March
Lent 4 27 March
Lent 5 3 April
Palm Sunday 10 April
Maundy Thursday 14 April
Good Friday 15 April
Easter Day 17 April
Easter 2 24 April
Easter 3 1 May
Easter 4 8 May
Easter 5 15 May
Easter 6 22 May
Ascension Day 26 May
Easter 7 29 May
Pentecost 5 June
Trinity Sunday 12 June

From 27 November 2033
to 26 November 2034

2034 is Year C

Ash Wednesday 22 February
Lent 1 26 February
Lent 2 5 March
Lent 3 12 March
Lent 4 19 March
Lent 5 26 March
Palm Sunday 2 April
Maundy Thursday 6 April
Good Friday 7 April
Easter Day 9 April
Easter 2 16 April
Easter 3 23 April
Easter 4 30 April
Easter 5 7 May
Easter 6 14 May
Ascension Day 18 May
Easter 7 21 May
Pentecost 28 May
Trinity Sunday 4 June

Which Year is it (A, B or C) and When is Easter?

From 3 December 2034
to 25 November 2035

2035 is Year A

Ash Wednesday 7 February
Lent 1 11 February
Lent 2 18 February
Lent 3 25 February
Lent 4 4 March
Lent 5 11 March
Palm Sunday 18 March
Maundy Thursday 22 March
Good Friday 23 March
Easter Day 25 March
Easter 2 1 April
Easter 3 8 April
Easter 4 15 April
Easter 5 22 April
Easter 6 29 April
Ascension Day 3 May
Easter 7 6 May
Pentecost 13 May
Trinity Sunday 20 May

From 2 December 2035
to 23 November 2036

2036 is Year B

Ash Wednesday 27 February
Lent 1 2 March
Lent 2 9 March
Lent 3 16 March
Lent 4 23 March
Lent 5 30 March
Palm Sunday 6 April
Maundy Thursday 10 April
Good Friday 11 April
Easter Day 13 April
Easter 2 20 April
Easter 3 27 April
Easter 4 4 May
Easter 5 11 May
Easter 6 18 May
Ascension Day 22 May
Easter 7 25 May
Pentecost 1 June
Trinity Sunday 8 June

From 30 November 2036
to 22 November 2037

2037 is Year C

Ash Wednesday 18 February
Lent 1 22 February
Lent 2 1 March
Lent 3 8 March
Lent 4 15 March
Lent 5 22 March
Palm Sunday 29 March
Maundy Thursday 2 April
Good Friday 3 April
Easter Day 5 April
Easter 2 12 April
Easter 3 19 April
Easter 4 26 April
Easter 5 3 May
Easter 6 10 May
Ascension Day 14 May
Easter 7 17 May
Pentecost 24 May
Trinity Sunday 31 May

From 29 November 2037
to 21 November 2038

2038 is Year A

Ash Wednesday 10 March
Lent 1 14 March
Lent 2 21 March
Lent 3 28 March
Lent 4 4 April
Lent 5 11 April
Palm Sunday 18 April
Maundy Thursday 22 April
Good Friday 23 April
Easter Day 25 April
Easter 2 2 May
Easter 3 9 May
Easter 4 16 May
Easter 5 23 May
Easter 6 30 May
Ascension Day 3 June
Easter 7 6 June
Pentecost 13 June
Trinity Sunday 20 June

From 28 November 2038
to 20 November 2039

2039 is Year B

Ash Wednesday 23 February
Lent 1 27 February
Lent 2 6 March
Lent 3 13 March
Lent 4 20 March
Lent 5 27 March
Palm Sunday 3 April
Maundy Thursday 7 April
Good Friday 8 April
Easter Day 10 April
Easter 2 17 April
Easter 3 24 April
Easter 4 1 May
Easter 5 8 May
Easter 6 15 May
Ascension Day 19 May
Easter 7 22 May
Pentecost 29 May
Trinity Sunday 5 June

From 27 November 2039
to 25 November 2040

2040 is Year C

Ash Wednesday 15 February
Lent 1 19 February
Lent 2 26 February
Lent 3 4 March
Lent 4 11 March
Lent 5 18 March
Palm Sunday 25 March
Maundy Thursday 29 March
Good Friday 30 March
Easter Day 1 April
Easter 2 8 April
Easter 3 15 April
Easter 4 22 April
Easter 5 29 April
Easter 6 6 May
Ascension Day 10 May
Easter 7 13 May
Pentecost 20 May
Trinity Sunday 27 May

From 2 December 2040
to 24 November 2041

2041 is Year A

Ash Wednesday 6 March
Lent 1 10 March
Lent 2 17 March
Lent 3 24 March
Lent 4 31 March
Lent 5 7 April
Palm Sunday 14 April
Maundy Thursday 18 April
Good Friday 19 April
Easter Day 21 April
Easter 2 28 April
Easter 3 5 May
Easter 4 12 May
Easter 5 19 May
Easter 6 26 May
Ascension Day 30 May
Easter 7 2 June
Pentecost 9 June
Trinity Sunday 16 June

From 1 December 2041
to 23 November 2042

2042 is Year B

Ash Wednesday 19 February
Lent 1 23 February
Lent 2 2 March
Lent 3 9 March
Lent 4 16 March
Lent 5 23 March
Palm Sunday 30 March
Maundy Thursday 3 April
Good Friday 4 April
Easter Day 6 April
Easter 2 13 April
Easter 3 20 April
Easter 4 27 April
Easter 5 4 May
Easter 6 11 May
Ascension Day 15 May
Easter 7 18 May
Pentecost 25 May
Trinity Sunday 1 June

From 30 November 2042
to 22 November 2043

2043 is Year C

Ash Wednesday 11 February
Lent 1 15 February
Lent 2 22 February
Lent 3 1 March
Lent 4 8 March
Lent 5 15 March
Palm Sunday 22 March
Maundy Thursday 26 March
Good Friday 27 March
Easter Day 29 March
Easter 2 5 April
Easter 3 12 April
Easter 4 19 April
Easter 5 26 April
Easter 6 3 May
Ascension Day 7 May
Easter 7 10 May
Pentecost 17 May
Trinity Sunday 24 May

Which Year is it (A, B or C) and When is Easter?

From **29 November 2043**
to **20 November 2044**

2044 is Year **A**

Ash Wednesday 2 March
Lent 1 6 March
Lent 2 13 March
Lent 3 20 March
Lent 4 27 March
Lent 5 3 April
Palm Sunday 10 April
Maunder Thursday 14 April
Good Friday 15 April
Easter Day 17 April
Easter 2 24 April
Easter 3 1 May
Easter 4 8 May
Easter 5 15 May
Easter 6 22 May
Ascension Day 26 May
Easter 7 29 May
Pentecost 5 June
Trinity Sunday 12 June

From **27 November 2044**
to **26 November 2045**

2045 is Year **B**

Ash Wednesday 22 February
Lent 1 26 February
Lent 2 5 March
Lent 3 12 March
Lent 4 19 March
Lent 5 26 March
Palm Sunday 2 April
Maunder Thursday 6 April
Good Friday 7 April
Easter Day 9 April
Easter 2 16 April
Easter 3 23 April
Easter 4 30 April
Easter 5 7 May
Easter 6 14 May
Ascension Day 18 May
Easter 7 21 May
Pentecost 28 May
Trinity Sunday 4 June

From **3 December 2045**
to **25 November 2046**

2046 is Year **C**

Ash Wednesday 7 February
Lent 1 11 February
Lent 2 18 February
Lent 3 25 February
Lent 4 4 March
Lent 5 11 March
Palm Sunday 18 March
Maunder Thursday 22 March
Good Friday 23 March
Easter Day 25 March
Easter 2 1 April
Easter 3 8 April
Easter 4 15 April
Easter 5 22 April
Easter 6 29 April
Ascension Day 3 May
Easter 7 6 May
Pentecost 13 May
Trinity Sunday 20 May

From **2 December 2046**
to **24 November 2047**

2047 is Year **A**

Ash Wednesday 27 February
Lent 1 3 March
Lent 2 10 March
Lent 3 17 March
Lent 4 24 March
Lent 5 31 March
Palm Sunday 7 April
Maunder Thursday 11 April
Good Friday 12 April
Easter Day 14 April
Easter 2 21 April
Easter 3 28 April
Easter 4 5 May
Easter 5 12 May
Easter 6 19 May
Ascension Day 23 May
Easter 7 26 May
Pentecost 2 June
Trinity Sunday 9 June

From **1 December 2047**
to **22 November 2048**

2048 is Year **B**

Ash Wednesday 19 February
Lent 1 23 February
Lent 2 1 March
Lent 3 8 March
Lent 4 15 March
Lent 5 22 March
Palm Sunday 29 March
Maunder Thursday 2 April
Good Friday 3 April
Easter Day 5 April
Easter 2 12 April
Easter 3 19 April
Easter 4 26 April
Easter 5 3 May
Easter 6 10 May
Ascension Day 14 May
Easter 7 17 May
Pentecost 24 May
Trinity Sunday 31 May

From **29 November 2048**
to **21 November 2049**

2049 is Year **C**

Ash Wednesday 3 March
Lent 1 7 March
Lent 2 14 March
Lent 3 21 March
Lent 4 28 March
Lent 5 4 April
Palm Sunday 11 April
Maunder Thursday 15 April
Good Friday 16 April
Easter Day 18 April
Easter 2 25 April
Easter 3 2 May
Easter 4 9 May
Easter 5 16 May
Easter 6 23 May
Ascension Day 27 May
Easter 7 30 May
Pentecost 6 June
Trinity Sunday 13 June

From **28 November 2049**
to **20 November 2050**

2050 is Year **A**

Ash Wednesday 23 February
Lent 1 27 February
Lent 2 6 March
Lent 3 13 March
Lent 4 20 March
Lent 5 27 March
Palm Sunday 3 April
Maunder Thursday 7 April
Good Friday 8 April
Easter Day 10 April
Easter 2 17 April
Easter 3 24 April
Easter 4 1 May
Easter 5 8 May
Easter 6 15 May
Ascension Day 19 May
Easter 7 22 May
Pentecost 29 May
Trinity Sunday 5 June

From **27 November 2050**
to **26 November 2051**

2051 is Year **B**

Ash Wednesday 15 February
Lent 1 19 February
Lent 2 26 February
Lent 3 5 March
Lent 4 12 March
Lent 5 19 March
Palm Sunday 26 March
Maunder Thursday 30 March
Good Friday 31 March
Easter Day 2 April
Easter 2 9 April
Easter 3 16 April
Easter 4 23 April
Easter 5 30 April
Easter 6 7 May
Ascension Day 11 May
Easter 7 14 May
Pentecost 21 May
Trinity Sunday 28 May

From **3 December 2051**
to **24 November 2052**

2052 is Year **C**

Ash Wednesday 6 March
Lent 1 10 March
Lent 2 17 March
Lent 3 24 March
Lent 4 31 March
Lent 5 7 April
Palm Sunday 14 April
Maunder Thursday 18 April
Good Friday 19 April
Easter Day 21 April
Easter 2 28 April
Easter 3 5 May
Easter 4 12 May
Easter 5 19 May
Easter 6 26 May
Ascension Day 30 May
Easter 7 2 June
Pentecost 9 June
Trinity Sunday 16 June

Which Year is it (A, B or C) and When is Easter?

From 1 December 2052
to 23 November 2053

2053 is Year A

Ash Wednesday 19 February
Lent 1 23 February
Lent 2 2 March
Lent 3 9 March
Lent 4 16 March
Lent 5 23 March
Palm Sunday 30 March
Maundy Thursday 3 April
Good Friday 4 April
Easter Day 6 April
Easter 2 13 April
Easter 3 20 April
Easter 4 27 April
Easter 5 4 May
Easter 6 11 May
Ascension Day 15 May
Easter 7 18 May
Pentecost 25 May
Trinity Sunday 1 June

From 30 November 2053
to 22 November 2054

2054 is Year B

Ash Wednesday 11 February
Lent 1 15 February
Lent 2 22 February
Lent 3 1 March
Lent 4 8 March
Lent 5 15 March
Palm Sunday 22 March
Maundy Thursday 26 March
Good Friday 27 March
Easter Day 29 March
Easter 2 5 April
Easter 3 12 April
Easter 4 19 April
Easter 5 26 April
Easter 6 3 May
Ascension Day 7 May
Easter 7 10 May
Pentecost 17 May
Trinity Sunday 24 May

From 29 November 2054
to 21 November 2055

2055 is Year C

Ash Wednesday 3 March
Lent 1 7 March
Lent 2 14 March
Lent 3 21 March
Lent 4 28 March
Lent 5 4 April
Palm Sunday 11 April
Maundy Thursday 15 April
Good Friday 16 April
Easter Day 18 April
Easter 2 25 April
Easter 3 2 May
Easter 4 9 May
Easter 5 16 May
Easter 6 23 May
Ascension Day 27 May
Easter 7 30 May
Pentecost 6 June
Trinity Sunday 13 June

From 28 November 2055
to 26 November 2056

2056 is Year A

Ash Wednesday 16 February
Lent 1 20 February
Lent 2 27 February
Lent 3 5 March
Lent 4 12 March
Lent 5 19 March
Palm Sunday 26 March
Maundy Thursday 30 March
Good Friday 31 March
Easter Day 2 April
Easter 2 9 April
Easter 3 16 April
Easter 4 23 April
Easter 5 30 April
Easter 6 7 May
Ascension Day 11 May
Easter 7 14 May
Pentecost 21 May
Trinity Sunday 28 May

From 3 December 2056
to 25 November 2057

2057 is Year B

Ash Wednesday 7 March
Lent 1 11 March
Lent 2 18 March
Lent 3 25 March
Lent 4 1 April
Lent 5 8 April
Palm Sunday 15 April
Maundy Thursday 19 April
Good Friday 20 April
Easter Day 22 April
Easter 2 29 April
Easter 3 6 May
Easter 4 13 May
Easter 5 20 May
Easter 6 27 May
Ascension Day 31 May
Easter 7 3 June
Pentecost 10 June
Trinity Sunday 17 June

From 2 December 2057
to 24 November 2058

2058 is Year C

Ash Wednesday 27 February
Lent 1 3 March
Lent 2 10 March
Lent 3 17 March
Lent 4 24 March
Lent 5 31 March
Palm Sunday 7 April
Maundy Thursday 11 April
Good Friday 12 April
Easter Day 14 April
Easter 2 21 April
Easter 3 28 April
Easter 4 5 May
Easter 5 12 May
Easter 6 19 May
Ascension Day 23 May
Easter 7 26 May
Pentecost 2 June
Trinity Sunday 9 June

From 1 December 2058
to 23 November 2059

2059 is Year A

Ash Wednesday 12 February
Lent 1 16 February
Lent 2 23 February
Lent 3 2 March
Lent 4 9 March
Lent 5 16 March
Palm Sunday 23 March
Maundy Thursday 27 March
Good Friday 28 March
Easter Day 30 March
Easter 2 6 April
Easter 3 13 April
Easter 4 20 April
Easter 5 27 April
Easter 6 4 May
Ascension Day 8 May
Easter 7 11 May
Pentecost 18 May
Trinity Sunday 25 May

From 30 November 2059
to 21 November 2060

2060 is Year B

Ash Wednesday 3 March
Lent 1 7 March
Lent 2 14 March
Lent 3 21 March
Lent 4 28 March
Lent 5 4 April
Palm Sunday 11 April
Maundy Thursday 15 April
Good Friday 16 April
Easter Day 18 April
Easter 2 25 April
Easter 3 2 May
Easter 4 9 May
Easter 5 16 May
Easter 6 23 May
Ascension Day 27 May
Easter 7 30 May
Pentecost 6 June
Trinity Sunday 13 June

From 28 November 2060
to 20 November 2061

2061 is Year C

Ash Wednesday 23 February
Lent 1 27 February
Lent 2 6 March
Lent 3 13 March
Lent 4 20 March
Lent 5 27 March
Palm Sunday 3 April
Maundy Thursday 7 April
Good Friday 8 April
Easter Day 10 April
Easter 2 17 April
Easter 3 24 April
Easter 4 1 May
Easter 5 8 May
Easter 6 15 May
Ascension Day 19 May
Easter 7 22 May
Pentecost 29 May
Trinity Sunday 5 June

Which Year is it (A, B or C) and When is Easter?

From 27 November 2061
to 26 November 2062

2062 is Year A

Ash Wednesday 8 February
Lent 1 12 February
Lent 2 19 February
Lent 3 26 February
Lent 4 5 March
Lent 5 12 March
Palm Sunday 19 March
Maundy Thursday 23 March
Good Friday 24 March
Easter Day 26 March
Easter 2 2 April
Easter 3 9 April
Easter 4 16 April
Easter 5 23 April
Easter 6 30 April
Ascension Day 4 May
Easter 7 7 May
Pentecost 14 May
Trinity Sunday 21 May

From 3 December 2062
to 25 November 2063

2063 is Year B

Ash Wednesday 28 February
Lent 1 4 March
Lent 2 11 March
Lent 3 18 March
Lent 4 25 March
Lent 5 1 April
Palm Sunday 8 April
Maundy Thursday 12 April
Good Friday 13 April
Easter Day 15 April
Easter 2 22 April
Easter 3 29 April
Easter 4 6 May
Easter 5 13 May
Easter 6 20 May
Ascension Day 24 May
Easter 7 27 May
Pentecost 3 June
Trinity Sunday 10 June

From 2 December 2063
to 23 November 2064

2064 is Year C

Ash Wednesday 20 February
Lent 1 24 February
Lent 2 2 March
Lent 3 9 March
Lent 4 16 March
Lent 5 23 March
Palm Sunday 30 March
Maundy Thursday 3 April
Good Friday 4 April
Easter Day 6 April
Easter 2 13 April
Easter 3 20 April
Easter 4 27 April
Easter 5 4 May
Easter 6 11 May
Ascension Day 15 May
Easter 7 18 May
Pentecost 25 May
Trinity Sunday 1 June

From 30 November 2064
to 22 November 2065

2065 is Year A

Ash Wednesday 11 February
Lent 1 15 February
Lent 2 22 February
Lent 3 1 March
Lent 4 8 March
Lent 5 15 March
Palm Sunday 22 March
Maundy Thursday 26 March
Good Friday 27 March
Easter Day 29 March
Easter 2 5 April
Easter 3 12 April
Easter 4 19 April
Easter 5 26 April
Easter 6 3 May
Ascension Day 7 May
Easter 7 10 May
Pentecost 17 May
Trinity Sunday 24 May

From 29 November 2065
to 21 November 2066

2066 is Year B

Ash Wednesday 24 February
Lent 1 28 February
Lent 2 7 March
Lent 3 14 March
Lent 4 21 March
Lent 5 28 March
Palm Sunday 4 April
Maundy Thursday 8 April
Good Friday 9 April
Easter Day 11 April
Easter 2 18 April
Easter 3 25 April
Easter 4 2 May
Easter 5 9 May
Easter 6 16 May
Ascension Day 20 May
Easter 7 23 May
Pentecost 30 May
Trinity Sunday 6 June

From 28 November 2066
to 20 November 2067

2067 is Year C

Ash Wednesday 16 February
Lent 1 20 February
Lent 2 27 February
Lent 3 6 March
Lent 4 13 March
Lent 5 20 March
Palm Sunday 27 March
Maundy Thursday 31 March
Good Friday 1 April
Easter Day 3 April
Easter 2 10 April
Easter 3 17 April
Easter 4 24 April
Easter 5 1 May
Easter 6 8 May
Ascension Day 12 May
Easter 7 15 May
Pentecost 22 May
Trinity Sunday 29 May

From 27 November 2067
to 25 November 2068

2068 is Year A

Ash Wednesday 7 March
Lent 1 11 March
Lent 2 18 March
Lent 3 25 March
Lent 4 1 April
Lent 5 8 April
Palm Sunday 15 April
Maundy Thursday 19 April
Good Friday 20 April
Easter Day 22 April
Easter 2 29 April
Easter 3 6 May
Easter 4 13 May
Easter 5 20 May
Easter 6 27 May
Ascension Day 31 May
Easter 7 3 June
Pentecost 10 June
Trinity Sunday 17 June

From 2 December 2068
to 24 November 2069

2069 is Year B

Ash Wednesday 27 February
Lent 1 3 March
Lent 2 10 March
Lent 3 17 March
Lent 4 24 March
Lent 5 31 March
Palm Sunday 7 April
Maundy Thursday 11 April
Good Friday 12 April
Easter Day 14 April
Easter 2 21 April
Easter 3 28 April
Easter 4 5 May
Easter 5 12 May
Easter 6 19 May
Ascension Day 23 May
Easter 7 26 May
Pentecost 2 June
Trinity Sunday 9 June

From 1 December 2069
to 23 November 2070

2070 is Year C

Ash Wednesday 12 February
Lent 1 16 February
Lent 2 23 February
Lent 3 2 March
Lent 4 9 March
Lent 5 16 March
Palm Sunday 23 March
Maundy Thursday 27 March
Good Friday 28 March
Easter Day 30 March
Easter 2 6 April
Easter 3 13 April
Easter 4 20 April
Easter 5 27 April
Easter 6 4 May
Ascension Day 8 May
Easter 7 11 May
Pentecost 18 May
Trinity Sunday 25 May

Which Year is it (A, B or C) and When is Easter?

From 30 November 2070
to 22 November 2071

2071 is Year A

Ash Wednesday 4 March
Lent 1 8 March
Lent 2 15 March
Lent 3 22 March
Lent 4 29 March
Lent 5 5 April
Palm Sunday 12 April
Maundy Thursday 16 April
Good Friday 17 April
Easter Day 19 April
Easter 2 26 April
Easter 3 3 May
Easter 4 10 May
Easter 5 17 May
Easter 6 24 May
Ascension Day 28 May
Easter 7 31 May
Pentecost 7 June
Trinity Sunday 14 June

From 29 November 2071
to 20 November 2072

2072 is Year B

Ash Wednesday 24 February
Lent 1 28 February
Lent 2 6 March
Lent 3 13 March
Lent 4 20 March
Lent 5 27 March
Palm Sunday 3 April
Maundy Thursday 7 April
Good Friday 8 April
Easter Day 10 April
Easter 2 17 April
Easter 3 24 April
Easter 4 1 May
Easter 5 8 May
Easter 6 15 May
Ascension Day 19 May
Easter 7 22 May
Pentecost 29 May
Trinity Sunday 5 June

From 27 November 2072
to 26 November 2073

2073 is Year C

Ash Wednesday 8 February
Lent 1 12 February
Lent 2 19 February
Lent 3 26 February
Lent 4 5 March
Lent 5 12 March
Palm Sunday 19 March
Maundy Thursday 23 March
Good Friday 24 March
Easter Day 26 March
Easter 2 2 April
Easter 3 9 April
Easter 4 16 April
Easter 5 23 April
Easter 6 30 April
Ascension Day 4 May
Easter 7 7 May
Pentecost 14 May
Trinity Sunday 21 May

From 3 December 2073
to 25 November 2074

2074 is Year A

Ash Wednesday 28 February
Lent 1 4 March
Lent 2 11 March
Lent 3 18 March
Lent 4 25 March
Lent 5 1 April
Palm Sunday 8 April
Maundy Thursday 12 April
Good Friday 13 April
Easter Day 15 April
Easter 2 22 April
Easter 3 29 April
Easter 4 6 May
Easter 5 13 May
Easter 6 20 May
Ascension Day 24 May
Easter 7 27 May
Pentecost 3 June
Trinity Sunday 10 June

From 2 December 2074
to 24 November 2075

2075 is Year B

Ash Wednesday 20 February
Lent 1 24 February
Lent 2 3 March
Lent 3 10 March
Lent 4 17 March
Lent 5 24 March
Palm Sunday 31 March
Maundy Thursday 4 April
Good Friday 5 April
Easter Day 7 April
Easter 2 14 April
Easter 3 21 April
Easter 4 28 April
Easter 5 5 May
Easter 6 12 May
Ascension Day 16 May
Easter 7 19 May
Pentecost 26 May
Trinity Sunday 2 June

From 1 December 2075
to 22 November 2076

2076 is Year C

Ash Wednesday 4 March
Lent 1 8 March
Lent 2 15 March
Lent 3 22 March
Lent 4 29 March
Lent 5 5 April
Palm Sunday 12 April
Maundy Thursday 16 April
Good Friday 17 April
Easter Day 19 April
Easter 2 26 April
Easter 3 3 May
Easter 4 10 May
Easter 5 17 May
Easter 6 24 May
Ascension Day 28 May
Easter 7 31 May
Pentecost 7 June
Trinity Sunday 14 June

From 29 November 2076
to 21 November 2077

2077 is Year A

Ash Wednesday 24 February
Lent 1 28 February
Lent 2 7 March
Lent 3 14 March
Lent 4 21 March
Lent 5 28 March
Palm Sunday 4 April
Maundy Thursday 8 April
Good Friday 9 April
Easter Day 11 April
Easter 2 18 April
Easter 3 25 April
Easter 4 2 May
Easter 5 9 May
Easter 6 16 May
Ascension Day 20 May
Easter 7 23 May
Pentecost 30 May
Trinity Sunday 6 June

From 28 November 2077
to 20 November 2078

2078 is Year B

Ash Wednesday 16 February
Lent 1 20 February
Lent 2 27 February
Lent 3 6 March
Lent 4 13 March
Lent 5 20 March
Palm Sunday 27 March
Maundy Thursday 31 March
Good Friday 1 April
Easter Day 3 April
Easter 2 10 April
Easter 3 17 April
Easter 4 24 April
Easter 5 1 May
Easter 6 8 May
Ascension Day 12 May
Easter 7 15 May
Pentecost 22 May
Trinity Sunday 29 May

From 27 November 2078
to 26 November 2079

2079 is Year C

Ash Wednesday 8 March
Lent 1 12 March
Lent 2 19 March
Lent 3 26 March
Lent 4 2 April
Lent 5 9 April
Palm Sunday 16 April
Maundy Thursday 20 April
Good Friday 21 April
Easter Day 23 April
Easter 2 30 April
Easter 3 7 May
Easter 4 14 May
Easter 5 21 May
Easter 6 28 May
Ascension Day 1 June
Easter 7 4 June
Pentecost 11 June
Trinity Sunday 18 June

Which Year is it (A, B or C) and When is Easter?

From 3 December 2079
to 24 November 2080

2080 is Year A

Ash Wednesday 21 February
Lent 1 25 February
Lent 2 3 March
Lent 3 10 March
Lent 4 17 March
Lent 5 24 March
Palm Sunday 31 March
Maundy Thursday 4 April
Good Friday 5 April
Easter Day 7 April
Easter 2 14 April
Easter 3 21 April
Easter 4 28 April
Easter 5 5 May
Easter 6 12 May
Ascension Day 16 May
Easter 7 19 May
Pentecost 26 May
Trinity Sunday 2 June

From 1 December 2080
to 23 November 2081

2081 is Year B

Ash Wednesday 12 February
Lent 1 16 February
Lent 2 23 February
Lent 3 2 March
Lent 4 9 March
Lent 5 16 March
Palm Sunday 23 March
Maundy Thursday 27 March
Good Friday 28 March
Easter Day 30 March
Easter 2 6 April
Easter 3 13 April
Easter 4 20 April
Easter 5 27 April
Easter 6 4 May
Ascension Day 8 May
Easter 7 11 May
Pentecost 18 May
Trinity Sunday 25 May

From 30 November 2081
to 22 November 2082

2082 is Year C

Ash Wednesday 4 March
Lent 1 8 March
Lent 2 15 March
Lent 3 22 March
Lent 4 29 March
Lent 5 5 April
Palm Sunday 12 April
Maundy Thursday 16 April
Good Friday 17 April
Easter Day 19 April
Easter 2 26 April
Easter 3 3 May
Easter 4 10 May
Easter 5 17 May
Easter 6 24 May
Ascension Day 28 May
Easter 7 31 May
Pentecost 7 June
Trinity Sunday 14 June

From 29 November 2082
to 21 November 2083

2083 is Year A

Ash Wednesday 17 February
Lent 1 21 February
Lent 2 28 February
Lent 3 7 March
Lent 4 14 March
Lent 5 21 March
Palm Sunday 28 March
Maundy Thursday 1 April
Good Friday 2 April
Easter Day 4 April
Easter 2 11 April
Easter 3 18 April
Easter 4 25 April
Easter 5 2 May
Easter 6 9 May
Ascension Day 13 May
Easter 7 16 May
Pentecost 23 May
Trinity Sunday 30 May

From 28 November 2083
to 26 November 2084

2084 is Year B

Ash Wednesday 9 February
Lent 1 13 February
Lent 2 20 February
Lent 3 27 February
Lent 4 5 March
Lent 5 12 March
Palm Sunday 19 March
Maundy Thursday 23 March
Good Friday 24 March
Easter Day 26 March
Easter 2 2 April
Easter 3 9 April
Easter 4 16 April
Easter 5 23 April
Easter 6 30 April
Ascension Day 4 May
Easter 7 7 May
Pentecost 14 May
Trinity Sunday 21 May

From 3 December 2084
to 25 November 2085

2085 is Year C

Ash Wednesday 28 February
Lent 1 4 March
Lent 2 11 March
Lent 3 18 March
Lent 4 25 March
Lent 5 1 April
Palm Sunday 8 April
Maundy Thursday 12 April
Good Friday 13 April
Easter Day 15 April
Easter 2 22 April
Easter 3 29 April
Easter 4 6 May
Easter 5 13 May
Easter 6 20 May
Ascension Day 24 May
Easter 7 27 May
Pentecost 3 June
Trinity Sunday 10 June

From 2 December 2085
to 24 November 2086

2086 is Year A

Ash Wednesday 13 February
Lent 1 17 February
Lent 2 24 February
Lent 3 3 March
Lent 4 10 March
Lent 5 17 March
Palm Sunday 24 March
Maundy Thursday 28 March
Good Friday 29 March
Easter Day 31 March
Easter 2 7 April
Easter 3 14 April
Easter 4 21 April
Easter 5 28 April
Easter 6 5 May
Ascension Day 9 May
Easter 7 12 May
Pentecost 19 May
Trinity Sunday 26 May

From 1 December 2086
to 23 November 2087

2087 is Year B

Ash Wednesday 5 March
Lent 1 9 March
Lent 2 16 March
Lent 3 23 March
Lent 4 30 March
Lent 5 6 April
Palm Sunday 13 April
Maundy Thursday 17 April
Good Friday 18 April
Easter Day 20 April
Easter 2 27 April
Easter 3 4 May
Easter 4 11 May
Easter 5 18 May
Easter 6 25 May
Ascension Day 29 May
Easter 7 1 June
Pentecost 8 June
Trinity Sunday 15 June

From 30 November 2087
to 21 November 2088

2088 is Year C

Ash Wednesday 25 February
Lent 1 29 February
Lent 2 7 March
Lent 3 14 March
Lent 4 21 March
Lent 5 28 March
Palm Sunday 4 April
Maundy Thursday 8 April
Good Friday 9 April
Easter Day 11 April
Easter 2 18 April
Easter 3 25 April
Easter 4 2 May
Easter 5 9 May
Easter 6 16 May
Ascension Day 20 May
Easter 7 23 May
Pentecost 30 May
Trinity Sunday 6 June

Which Year is it (A, B or C) and When is Easter?

From 28 November 2088
to 20 November 2089

2089 is Year A

Ash Wednesday 16 February
Lent 1 20 February
Lent 2 27 February
Lent 3 6 March
Lent 4 13 March
Lent 5 20 March
Palm Sunday 27 March
Maundy Thursday 31 March
Good Friday 1 April
Easter Day 3 April
Easter 2 10 April
Easter 3 17 April
Easter 4 24 April
Easter 5 1 May
Easter 6 8 May
Ascension Day 12 May
Easter 7 15 May
Pentecost 22 May
Trinity Sunday 29 May

From 27 November 2089
to 26 November 2090

2090 is Year B

Ash Wednesday 1 March
Lent 1 5 March
Lent 2 12 March
Lent 3 19 March
Lent 4 26 March
Lent 5 2 April
Palm Sunday 9 April
Maundy Thursday 13 April
Good Friday 14 April
Easter Day 16 April
Easter 2 23 April
Easter 3 30 April
Easter 4 7 May
Easter 5 14 May
Easter 6 21 May
Ascension Day 25 May
Easter 7 28 May
Pentecost 4 June
Trinity Sunday 11 June

From 3 December 2090
to 25 November 2091

2091 is Year C

Ash Wednesday 21 February
Lent 1 25 February
Lent 2 4 March
Lent 3 11 March
Lent 4 18 March
Lent 5 25 March
Palm Sunday 1 April
Maundy Thursday 5 April
Good Friday 6 April
Easter Day 8 April
Easter 2 15 April
Easter 3 22 April
Easter 4 29 April
Easter 5 6 May
Easter 6 13 May
Ascension Day 17 May
Easter 7 20 May
Pentecost 27 May
Trinity Sunday 3 June

From 2 December 2091
to 23 November 2092

2092 is Year A

Ash Wednesday 13 February
Lent 1 17 February
Lent 2 24 February
Lent 3 2 March
Lent 4 9 March
Lent 5 16 March
Palm Sunday 23 March
Maundy Thursday 27 March
Good Friday 28 March
Easter Day 30 March
Easter 2 6 April
Easter 3 13 April
Easter 4 20 April
Easter 5 27 April
Easter 6 4 May
Ascension Day 8 May
Easter 7 11 May
Pentecost 18 May
Trinity Sunday 25 May

From 30 November 2092
to 22 November 2093

2093 is Year B

Ash Wednesday 25 February
Lent 1 1 March
Lent 2 8 March
Lent 3 15 March
Lent 4 22 March
Lent 5 29 March
Palm Sunday 5 April
Maundy Thursday 9 April
Good Friday 10 April
Easter Day 12 April
Easter 2 19 April
Easter 3 26 April
Easter 4 3 May
Easter 5 10 May
Easter 6 17 May
Ascension Day 21 May
Easter 7 24 May
Pentecost 31 May
Trinity Sunday 7 June

From 29 November 2093
to 21 November 2094

2094 is Year C

Ash Wednesday 17 February
Lent 1 21 February
Lent 2 28 February
Lent 3 7 March
Lent 4 14 March
Lent 5 21 March
Palm Sunday 28 March
Maundy Thursday 1 April
Good Friday 2 April
Easter Day 4 April
Easter 2 11 April
Easter 3 18 April
Easter 4 25 April
Easter 5 2 May
Easter 6 9 May
Ascension Day 13 May
Easter 7 16 May
Pentecost 23 May
Trinity Sunday 30 May

From 28 November 2094
to 20 November 2095

2095 is Year A

Ash Wednesday 9 March
Lent 1 13 March
Lent 2 20 March
Lent 3 27 March
Lent 4 3 April
Lent 5 10 April
Palm Sunday 17 April
Maundy Thursday 21 April
Good Friday 22 April
Easter Day 24 April
Easter 2 1 May
Easter 3 8 May
Easter 4 15 May
Easter 5 22 May
Easter 6 29 May
Ascension Day 2 June
Easter 7 5 June
Pentecost 12 June
Trinity Sunday 19 June

From 27 November 2095
to 25 November 2096

2096 is Year B

Ash Wednesday 29 February
Lent 1 4 March
Lent 2 11 March
Lent 3 18 March
Lent 4 25 March
Lent 5 1 April
Palm Sunday 8 April
Maundy Thursday 12 April
Good Friday 13 April
Easter Day 15 April
Easter 2 22 April
Easter 3 29 April
Easter 4 6 May
Easter 5 13 May
Easter 6 20 May
Ascension Day 24 May
Easter 7 27 May
Pentecost 3 June
Trinity Sunday 10 June

From 2 December 2096
to 24 November 2097

2097 is Year C

Ash Wednesday 13 February
Lent 1 17 February
Lent 2 24 February
Lent 3 3 March
Lent 4 10 March
Lent 5 17 March
Palm Sunday 24 March
Maundy Thursday 28 March
Good Friday 29 March
Easter Day 31 March
Easter 2 7 April
Easter 3 14 April
Easter 4 21 April
Easter 5 28 April
Easter 6 5 May
Ascension Day 9 May
Easter 7 12 May
Pentecost 19 May
Trinity Sunday 26 May

Complete table of readings including Psalms

Year A

There are many different resources available for presenting the Psalms, including different translations, and responsorial, poetic, metrical and musical settings. Psalms (and occasional biblical canticles) are suggested below, for use where needed. Exact selections of verses can be adjusted locally, depending on the resources to be used.

Christmas Sequence

Advent 1	Is 2.2-5	Ps 122	Rom 13.11-14	Mt 24.36-44
Advent 2	Is 11.1-5,10a	Ps 72.1-7,18-19	Rom 15.4-9a	Mt 3.1-12
Advent 3	Is 35.1-6	Ps 146.5-10	Jam 5.7-10	Mt 11.2-11
Advent 4	Is 7.10-14	Lk 1.47-55	Rom 1.1-7	Mt 1.18-23
Midnight Mass	Is 9.2,6-7a	Ps 96	Phil 4.4-8,9b	Lk 2.1,3-20
Christmas Day	Is 52.7-10	Ps 98	Heb 1.1-4	Jn 1.1-12,14
Saint John	Is 6.1-8	Ps 138	1 Jn 1.6-9	Jn 15.1-17
The Epiphany	Is 60.1-3,5b-6	Ps 72.1-4,10-15	Eph 2.11-14,17	Mt 2.1-12

Easter Sequence

Ash Wednesday	Is 1.11-18	Ps 32.1-7	2 Cor 5.14-15,17	Mt 6.1-6,16-21
Lent 1	Gen 3.1-6	Ps 51.1-14	Rom 5.12-19	Mt 4.1-11
Lent 2	Gen 12.1-4a	Ps 121	2 Tim 1.8-10	Mt 17.1-9
Lent 3	Ex 17.1-7	Ps 95	Rom 5.1-2,5-8	Jn 4.5-14
Lent 4	1 Sam 16.1b,4-7,10-13a	Ps 23	Eph 5.8-11	Jn 9.1-7,14,16-17,33-39
Lent 5	Ezekiel 37.11-14	Ps 130	Rom 8.6-11	Jn 11.20-41,43-45
Palm Procession				Mt 21.4-11
Palm Sunday	Is 50.4-9a	Ps 31.9-16	Phil 2.5-11	Mt 26.14 - 27.61
Maundy Thursday	Ex 12.1-3,5a,6-8,11-14	Ps 116.1-2,12-17	Rev 5.5a,6a,7-14	Jn 1.23,26b-27,29
Good Friday	Is 53.3-5	Ps 22	Heb 4.14-16;5.7-10a	Jn 18-19
Easter Day	Acts 2.22-32	Ps 118.1-2,14-24	Col 3.1-4	Jn 20.1-18
Easter 2	Acts 2.32,36-41	Ps 116.1-2,12-17	1 Peter 1.3-9	Jn 20.19-31
Easter 3	Acts 2.42-47	Ps 150	1 Peter 1.17-23	Lk 24.13-35
Easter 4	Acts 3.1-19	Ps 23	1 Peter 2.20-25	Jn 10.1-10
Easter 5	Acts 4.1-12	Ps 118.1-2,14-24	1 Peter 2.4-9	Jn 14.1-14
Easter 6	Acts 7.52-60	Ps 31.1-5	1 Peter 3.15-18a	Jn 14.15-21
Ascension Day	Acts 1.3-11	Ps 47	Heb 7.23-28	Mt 28.16-20
Easter 7	Acts 1.3-9,12-14	Ps 68.1-10,32-35	1 Peter 5.6-11	Jn 17.1-11
Pentecost	Acts 2.1-21	Ps 104.1-2,29-36	1 Cor 12.4-13	Jn 7.37-39
Trinity Sunday	Is 40.28-31	Ps 8	2 Cor 13.11-13	Mt 28.16-20

Ordinary Time

Sunday 1	Is 42.1-4,6-7	Ps 29	Titus 3.4-7	Mt 3.13-17
Sunday 2	Is 9.1-4	Ps 27	1 Cor 1.1-9	Mt 4.12-17
Sunday 3	Is 49.5-6	Ps 40.1-11	1 Cor 1.10-13,17-18	Mt 4.18-25
Sunday 4	Micah 6.6-8	Ps 15	1 Cor 1.21-27	Mt 5.1-12
Sunday 5	Is 58.1b,3b-9a	Ps 112.1-9	1 Cor 2.1-7,9-10a,13a	Mt 5.13-20
Sunday 6	Ex 20.2-17	Ps 119.1-8	1 Cor 3.3-6,10-11,16-17	Mt 5.20-22a,27-28,33-34a,37a
Sunday 7	Lev 19.2b-4,9-12,17-18	Ps 119.33-40	1 Cor 3.18-22	Mt 5.38-48
Sunday 8	Is 49.9-10,14-15	Ps 131	1 Cor 4.1-5	Mt 6.24-33
Sunday 9	Deut 11.18-20,26-28	Ps 31.1-5,19-24	Rom 1.1-7	Mt 7.21-29
Sunday 10	Hos 6.3b-6	Ps 50.7-15	Rom 2.13-16	Mt 9.9-13
Sunday 11	Ex 19.1-6	Ps 100	Rom 3.21-24	Mt 9.35 - 10.8
Sunday 12	Jer 20.9-11a	Ps 69.13-18	Rom 6.3-11	Mt 10.16,28-31
Sunday 13	Jer 28.1-9,14a	Ps 89.1-4,15-18	Rom 6.13-16,23	Mt 10.34-42
Sunday 14	Zech 9.9-10	Ps 145.8-15	Rom 8.1-4	Mt 11.18-19,25-30
Sunday 15	Is 55.10-13	Ps 65.3-13	Rom 8.5-13	Mt 13.1-8,18-23
Sunday 16	Is 44.6-8	Ps 86.11-17	Rom 8.14-17	Mt 13.24-30
Sunday 17	1 K 3.5-13	Ps 119.129-136	Rom 8.18-26	Mt 13.31-33,44-46
Sunday 18	Is 55.1-3	Ps 145.8-9,14-21	Rom 8.28-30	Mt 14.13-21
Sunday 19	1 K 19.9a,11-13a	Ps 85.8-13	Rom 8.31-39	Mt 14.22-33
Sunday 20	Is 56.6-7	Ps 67	Rom 12.1-2	Mt 15.21-28
Sunday 21	Is 51.1-4	Ps 138	Rom 12.4-8	Mt 16.13-20
Sunday 22	Jer 15.16-21	Ps 26.1-8	Rom 12.9-18	Mt 16.21-26
Sunday 23	Ezekiel 33.7-9	Ps 119.33-40	Rom 12.19-21	Mt 18.15-20
Sunday 24	Gen 50.15-21	Ps 103.1-13	Rom 13.8-10	Mt 18.21-35
Sunday 25	Is 55.6-9	Ps 145.1-8	Phil 1.20b-27	Mt 20.1-16
Sunday 26	Ezekiel 18.21-25	Ps 25.1-9	Phil 2.1-11	Mt 21.23-32
Sunday 27	Is 5.1-7	Ps 80.7-15	Phil 3.4-12	Mt 21.33-41,43
Sunday 28	Is 25.6-9	Ps 23	Phil 4.4-9	Mt 22.1-14
Sunday 29	Is 44.28 - 45.1,4,13a	Ps 126	1 Thes 1.1-9	Mt 21.45,22.15-22
Sunday 30	Lev 19.2b,15-18	Ps 1	1 Thes 2.1,7b,12-13	Mt 22.35-40
Sunday 31	Rev 7.9-13a,14b-17	Ps 34.1-10	1 Thes 4.14-18	Mt 23.2-12
Sunday 32	Micah 3.5-12	Ps 43	1 Thes 5.1-9	Mt 25.1-4,8-13
Sunday 33	Zeph 1.7a,12-16,18	Ps 90	1 Thes 5.12-15	Mt 25.14-29
Sunday 34	Ezekiel 34.11-16,20-24	Ps 100	Eph 1.17-23	Mt 25.31-46

Complete table of readings including Psalms

Year B

There are many different resources available for presenting the Psalms, including different translations, and responsorial, poetic, metrical and musical settings. Psalms (and occasional biblical canticles) are suggested below, for use where needed. Exact selections of verses can be adjusted locally, depending on the resources to be used.

Christmas Sequence

Advent 1	Is 63.18 - 64.9	Ps 80.1-7,17-19	1 Cor 1.4-9	Mk 13.24-37
Advent 2	Is 40.1-5a	Ps 85.1-2,8-13	2 Peter 3.8-15a	Mk 1.1-8
Advent 3	Is 61.1-2,10-11	Ps 126	1 Thes 5.16-23	Jn 1.6-8,19-28
Advent 4	2 Sam 7.1-11,16	Lk 1.47-55	Rom 16.25-27	Lk 1.26-38
Midnight Mass	Is 9.2,6-7a	Ps 96	Phil 4.4-8,9b	Lk 2.1,3-20
Christmas Day	Is 52.7-10	Ps 98	Heb 1.1-4	Jn 1.1-12,14
Saint John	Ex 33.7-11a	Ps 117	1 Jn 3.1-2	Jn 21.19b-25
The Epiphany	Is 49.5-7	Ps 72.1-4,10-15	Gal 3.26-29	Mt 2.1-12

Easter Sequence

Ash Wednesday	Is 58.1b,3b-9a	Ps 32.1-7	1 Tim 6.6-12a	Mt 23.37-39
Lent 1	Gen 9.8-15	Ps 25.1-10	1 Peter 3.20-21	Mk 1.9-15
Lent 2	Gen 15.1,5-6	Ps 27	Rom 4.3,13,16	Mk 9.2-9
Lent 3	Ex 20.2-17	Ps 19	1 Cor 1.21-25	Jn 2.13-22
Lent 4	2 Chron 36.14-23	Ps 137.1-6	Eph 2.1-10	Jn 3.16-21
Lent 5	Jer 31.31-34	Ps 119.9-16	Heb 5.7-10a	Jn 12.23-28a,31-32
Palm Procession				Mk 11.1-2,7-10
Palm Sunday	Is 50.4-9a	Ps 31.9-16	Phil 2.5-11	Mk 14.1 - 15.47
Maundy Thursday	Micah 6.6-8	Ps 15	Rom 12.1-2,9-20a,21	Jn 13.4-9,12-16a,34-35
Good Friday	Is 53.3-5	Ps 22	Heb 4.14-16;5.7-10a	Jn 18-19
Easter Day	Is 25.6-9	Ps 118.1-2,14-24	1 Cor 15.1-10a	Jn 20.1-18
Easter 2	Acts 8.26-38	Ps 33	1 Jn 1.1-5	Jn 20.19-31
Easter 3	Acts 10.9-23	Ps 148	1 Jn 1.6-9	Lk 24.36-48
Easter 4	Acts 10.24-29a,34b-48a	Ps 23	1 Jn 3.1-2	Jn 10.11-18
Easter 5	Acts 11.1-4,15-18	Ps 98	1 Jn 3.16-24a	Jn 15.1-8
Easter 6	Acts 15.1-2,4-6,8-11	Ps 67	1 Jn 4.7-10	Jn 15.9-17
Ascension Day	Acts 1.3-11	Ps 47	Rev 5.5a,6a,7-14	Mk 16.15-16a,19-20
Easter 7	Acts 15.12-20,29	Ps 150	1 Jn 4.11-12,16b,18-21	Jn 17.6-19
Pentecost	Acts 2.1-21	Ps 104.1-2,29-36	Rom 8.22-26	Jn 15.26,16.12-15
Trinity Sunday	Is 6.1-8	Ps 29	Rom 8.14-17	Jn 3.1-16

Ordinary Time

Sunday 1	Is 55.1-3,6-7	Ps 29	Eph 1.9-14	Jn 1.29-34
Sunday 2	1 Sam 3.1-10	Ps 139.1-5,13-18	1 Cor 6.12,19-20	Jn 1.35-42
Sunday 3	Is 62.1-4	Ps 36.5-10	1 Cor 9.19-23	Jn 2.1-11
Sunday 4	Jonah 3.1-10	Ps 25.4-10	1 Cor 9.24-27	Mk 1.14-28
Sunday 5	Is 40.27-31	Ps 147.1-11	1 Cor 10.32 - 11.1	Mk 1.29-39
Sunday 6	Lev 13.2-3,45-46;14.2-4,8a,10	Ps 30	2 Cor 3.1b-6	Mk 1.40-45
Sunday 7	Is 43.18-25,44.3	Ps 41	2 Cor 3.7-9	Mk 2.1-12
Sunday 8	Hos 2.14-15a,19-23	Ps 103.1-13,22	2 Cor 4.5-7	Mk 2.18-22
Sunday 9	Deut 5.12-15	Ps 81.1-10	2 Cor 4.8-12	Mk 2.23 - 3.6
Sunday 10	Gen 3.8-15	Ps 130	2 Cor 4.13-15	Mk 3.20-35
Sunday 11	Ezekiel 17.22-24	Ps 92.1-4,12-15	2 Cor 4.16 - 5.1	Mk 4.26-34
Sunday 12	Job 38.1-13	Ps 107.1-3,23-32	2 Cor 5.6-10	Mk 4.35-41
Sunday 13	Lam 3.22-33	Ps 30	2 Cor 5.14-15,17	Mk 5.21-43
Sunday 14	Ezekiel 1.28b - 2.5	Ps 123	2 Cor 12.2-10	Mk 6.1-6
Sunday 15	Amos 7.7-15	Ps 85.8-13	Eph 1.3-8a	Mk 6.7-13
Sunday 16	Jer 23.1-6	Ps 23	Eph 2.11-22	Mk 6.30-34
Sunday 17	2 K 4.42-44	Ps 145.10-18	Eph 3.14-21	Jn 6.1-21
Sunday 18	Ex 16.2-3,9-15	Ps 78.23-29	Eph 4.1-6	Jn 6.22-35
Sunday 19	1 K 19.4-8	Ps 34.1-8	Eph 4.11-16	Jn 6.41-51
Sunday 20	Proverbs 9.1-6	Ps 34.9-14	Eph 4.25 - 5.2	Jn 6.51-58
Sunday 21	Josh 24.1a,14-18	Ps 34.15-22	Eph 6.10-20	Jn 6.60-69
Sunday 22	Deut 4.1a,6-8	Ps 15	Jam 1.19-27	Mk 7.1-8,14-15,21-23
Sunday 23	Is 35.4-7	Ps 146	Jam 2.1-9,14-17	Mk 7.31-37
Sunday 24	Is 50.4-9a	Ps 116.1-9	Jam 3.2-5,7-11	Mk 8.27-35
Sunday 25	Jer 11.18-20	Ps 54	Jam 3.13 - 4.3,7b-8a,10	Mk 9.30-37
Sunday 26	Num 11.14,16,25-29	Ps 19.7-14	Jam 5.13-16	Mk 9.38-48
Sunday 27	Gen 2.7-8,15,18-24	Ps 8	Heb 2.6-11	Mk 10.13-16
Sunday 28	Amos 5.6-7,10-15	Ps 90.12-17	Heb 4.12-16	Mk 10.17-31
Sunday 29	Is 53.4-6	Ps 91.9-16	Heb 5.1-6	Mk 10.35-45
Sunday 30	Jer 31.7-9	Ps 126	Heb 7.23-28	Mk 10.46b-52
Sunday 31	Deut 6.1-9	Ps 119.1-8	Heb 9.11-14	Mk 12.28-34a
Sunday 32	1 K 17.8-16	Ps 146	Heb 9.24-28	Mk 12.38-44
Sunday 33	Daniel 12.1-3	Ps 16	Heb 10.11-14,19-24	Mk 13.1-13
Sunday 34	Daniel 7.9-10,13-14	Ps 93	Rev 1.4-8	Jn 18.33b-37

Complete table of readings including Psalms

Year C

There are many different resources available for presenting the Psalms, including different translations, and responsorial, poetic, metrical and musical settings. Psalms (and occasional biblical canticles) are suggested below, for use where needed. Exact selections of verses can be adjusted locally, depending on the resources to be used.

Christmas Sequence

Advent 1	Jer 33.14-16	Ps 25.1-10	1 Thes 3.6-13	Lk 21.25-28,34-36
Advent 2	Mal 3.1-4	Lk 1.68-79	Phil 1.3-6,8-11	Lk 3.1-6
Advent 3	Zeph 3.14-20	Is 12.2-6	Phil 4.4-7	Lk 3.7-18
Advent 4	Micah 5.2-5a	Lk 1.47-55	Heb 10.1,4-7,10	Lk 1.39-55
Midnight Mass	Is 9.2,6-7a	Ps 96	Phil 2.5-11	Lk 2.1,3-20
Christmas Day	Is 52.7-10	Ps 98	Heb 1.1-4	Jn 1.1-12,14
Saint John	1 K 19.9a,11-13a	Ps 85.8-13	1 Jn 4.9-12,16b	Jn 1.1-12,14,16-18
The Epiphany	Micah 4.1-3	Ps 72.1-4,10-15	Eph 3.2-3a,5-6	Mt 2.1-12

Easter Sequence

Ash Wednesday	Daniel 9.3-6,17-19	Ps 32.1-7	Phil 2.12-15	Jn 8.2-11
Lent 1	Deut 26.4-10	Ps 91.1-2,9-16	Rom 10.8-13	Lk 4.1-13a
Lent 2	Gen 15.12-14,18	Ps 27	Phil 3.18 - 4.1	Lk 9.28-36
Lent 3	Is 55.6-7	Ps 103	1 Cor 10.1-6,9-13	Lk 13.1-9
Lent 4	Josh 5.9-12	Ps 34.1-8	2 Cor 5.17-20	Lk 15.1-3,11-32
Lent 5	Is 43.15-21	Ps 126	Phil 3.4-12	Jn 12.1-8
Palm Procession				Lk 19.35-40
Palm Sunday	Is 50.4-9a	Ps 31.9-16	Phil 2.5-11	Lk 22.14 - 23.56
Maundy Thursday	Gen 14.18-20a	Ps 116.10-17	1 Cor 11.23-26	Jn 6.22-35
Good Friday	Is 53.3-5	Ps 22	Heb 4.14-16;5.7-10a	Jn 18-19
Easter Day	Is 65.17-19	Ps 118.1-2,14-24	1 Cor 15.20-26	Jn 20.1-18
Easter 2	Acts 9.1-11a,15,17-19a	Ps 30	Rev 1.9-13,17-19	Jn 20.19-31
Easter 3	Acts 9.19b-20,23,25-28	Ps 86.1-10	Rev 5.11-14	Jn 21.1-19
Easter 4	Acts 11.19b-23,25-26	Ps 23	Rev 7.9-13a,14b-17	Jn 10.22-30
Easter 5	Acts 16.9-15a	Ps 67	Rev 21.1-7	Jn 13.31a,33-35
Easter 6	Acts 16.16-34	Ps 97	Rev 21.10,22-27;22.1-2	Jn 14.23-27
Ascension Day	Acts 1.3-11	Ps 47	Eph 1.17-23	Lk 24.44-53
Easter 7	Acts 17.16-34	Ps 66.8-20	Rev 22.12-14,16-17,20-21	Jn 17.20-26
Pentecost	Acts 2.1-21	Ps 104.1-2,29-36	Rom 8.14-17	Jn 14.8-17
Trinity Sunday	Proverbs 8.1-4,22-31	Ps 8	Rom 5.1-5	Jn 16.12-15

Ordinary Time

Sunday 1	Is 43.1b-3a,4a,5-7	Ps 29	Heb 2.14-15,17-18	Lk 2.22-40
Sunday 2	Jer 1.4-10	Ps 48	1 Cor 12.4-11	Lk 2.41-52
Sunday 3	Nehemiah 8.1-4a,7-10	Ps 19	1 Cor 12.12-20,27-31	Lk 4.14-21
Sunday 4	Jer 1.17-19	Ps 71.1-6	1 Cor 12.31b-13.13	Lk 4.21-30
Sunday 5	Is 6.1-8	Ps 138	1 Cor 15.1-10a	Lk 5.1-11
Sunday 6	Jer 17.5-8	Ps 1	1 Cor 15.12-20	Lk 6.17-26
Sunday 7	1 Sam 26.7-13,22-24	Ps 37.1-7	1 Cor 15.35-37a,42-44,49	Lk 6.27-38
Sunday 8	Is 55.10-13	Ps 92.1-4,12-15	1 Cor 15.51b-57	Lk 6.39-49
Sunday 9	1 K 8.41-43	Ps 96.1-9	Gal 1.1-5	Lk 7.2-10
Sunday 10	1 K 17.17-24	Ps 30	Gal 1.11-16,18,22-24	Lk 7.11-17
Sunday 11	2 Sam 12.1-5,7-9,13a	Ps 32	Gal 2.16,19-21	Lk 7.36-50
Sunday 12	Is 65.2-5,8	Ps 63	Gal 3.21-29	Lk 8.1-3,26-39
Sunday 13	1 K 19.15a,16b,19-21	Ps 16	Gal 5.17-25	Lk 9.51-62
Sunday 14	Is 66.10-14a	Ps 66.1-9	Col 1.3-4,9-14	Lk 10.1-11,17-20,23-24
Sunday 15	Deut 30.10-14	Ps 25.1-10	Col 1.15-20	Lk 10.25-37
Sunday 16	Gen 18.1-10a	Ps 15	Col 2.12-14,3.1-2	Lk 10.38-42
Sunday 17	Gen 18.23-32	Ps 138	Col 3.12-17	Lk 11.1-13
Sunday 18	Ecc 1.12-14;2.18-26a	Ps 49.1-12	Heb 10.32-36	Lk 12.13-21
Sunday 19	Gen 12.1-7	Ps 33.13-22	Heb 11.1,8-10	Lk 12.22-34
Sunday 20	Jer 23.25-29	Ps 82	Heb 12.1-3	Lk 12.49-56
Sunday 21	Is 58.9-14	Ps 103.1-8	Heb 12.22-24,28-29	Lk 13.10-17
Sunday 22	Deut 16.9-12	Ps 119.33-40	Heb 13.1-9a,15-16	Lk 14.1,7-14
Sunday 23	Deut 30.15-20	Ps 1	Philemon 10,12-17	Lk 14.25-33
Sunday 24	Ex 32.7-8,10-11,13-14	Ps 51.1-10	1 Tim 1.12-17	Lk 15.1-10
Sunday 25	Amos 8.4-7	Ps 113	1 Tim 2.1-7	Lk 16.1-13
Sunday 26	Amos 6.1,4-7	Ps 146	1 Tim 6.6-12a,17-19	Lk 16.13b-15,19-31
Sunday 27	Habakkuk 1.2-4;2.2-4	Ps 37.1-9	2 Tim 1.1-14	Lk 17.5-10
Sunday 28	2 K 5.1-3,5,9-15b	Ps 111	2 Tim 3.11b-17	Lk 17.11-19
Sunday 29	Gen 32.22-30	Ps 121	2 Tim 4.2-5	Lk 18.1-8a
Sunday 30	Jer 14.7-8a,9b,21,22b	Ps 84.1-7	2 Tim 4.6-8,17-18	Lk 18.9-14
Sunday 31	Is 25.6-9	Ps 24.1-6	2 Thes 1.1-4,11-12	Lk 19.1-10
Sunday 32	Job 19.23-27a	Ps 17.1-9	2 Thes 2.16 - 3.5	Lk 19.41-48
Sunday 33	Mal 4.1-2a	Ps 98	2 Thes 3.7-13	Lk 21.5-19
Sunday 34	2 Sam 5.1-3	Ps 122	Col 1.12-20	Lk 23.33-43

Reverse lectionary

Where to find specific readings

Genesis

Gen 2.7-8,15,18-24	Year B	Sunday 27
Gen 3.1-6	Year A	Lent 1
Gen 3.8-15	Year B	Sunday 10
Gen 9.8-15	Year B	Lent 1
Gen 12.1-7	Year C	Sunday 19
Gen 14.18-20a	Year C	Maundy Thursday
Gen 15.1,5-6	Year B	Lent 2
Gen 15.12-14,18	Year C	Lent 2
Gen 18.1-10a	Year C	Sunday 16
Gen 18.23-32	Year C	Sunday 17
Gen 32.22-30	Year C	Sunday 29
Gen 50.15-21	Year A	Sunday 24

Exodus

Ex 12.1-3,5a, 6-8,11-14	Year A	Maundy Thursday
Ex 16.2-3, 9-15	Year B	Sunday 18
Ex 17.1-7	Year A	Lent 3
Ex 19.1-6	Year A	Sunday 11
Ex 20.2-17	Year A	Sunday 6
Ex 32.7-8,10-11,13-14	Year C	Sunday 24
Ex 33.7-11a	Year B	Saint John

Leviticus

Lev 13.2-3,45-46	Year B	Sunday 6
Lev 14.2-4,8a,10	Year B	Sunday 6
Lev 19.2b-4,9-12,17-18	Year A	Sunday 7
Lev 19.2b, 15-18	Year A	Sunday 30

Numbers

Num 11.14,16,25-29	Year B	Sunday 26
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Deuteronomy

Deut 4.1a,6-8	Year B	Sunday 22
Deut 5.12-15	Year B	Sunday 9
Deut 6.1-9	Year B	Sunday 31
Deut 11.18-20,26-28	Year A	Sunday 9
Deut 16.9-12	Year C	Sunday 22
Deut 26.4-10	Year C	Lent 1
Deut 30.10-14	Year C	Sunday 15
Deut 30.15-20	Year C	Sunday 23

Joshua

Josh 5.9-12	Year C	Lent 4
Josh 24.1a, 14-18	Year B	Sunday 21

1 Samuel

1 Sam 3.1-10	Year B	Sunday 2
1 Sam 16.1b,4-7, 10-13a	Year A	Lent 4
1 Sam 26.7-13,22-24	Year C	Sunday 7

2 Samuel

2 Sam 5.1-3	Year C	Sunday 34
2 Sam 7.1-11,16	Year B	Advent 4
2 Sam 12.1-5,7-9,13a	Year C	Sunday 11

1 Kings

1 K 3.5-13	Year A	Sunday 17
1 K 8.41-43	Year C	Sunday 9
1 K 17.17-24	Year C	Sunday 10
1 K 17.8-16	Year B	Sunday 32
1 K 19.4-8	Year B	Sunday 19
1 K 19.9a,11-13a	Year A	Sunday 19
1 K 19.15a,16b,19-21	Year C	Sunday 13

2 Kings

2 K 4.42-44	Year B	Sunday 17
2 K 5.1-3,5,9-15b	Year C	Sunday 28

2 Chronicles

2 Chron 36.14-23	Year B	Lent 4
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Nehemiah

Nehemiah 8.1-4a, 7-10	Year C	Sunday 3
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Job

Job 19.23-27a	Year C	Sunday 32
Job 38.1-13	Year B	Sunday 12

Proverbs

Proverbs 8.1-4,22-31	Year C	Trinity Sunday
Proverbs 9.1-6	Year B	Sunday 20

Ecclesiastes

Ecc 1.12-14 & 2.18-26a	Year C	Sunday 18
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Isaiah

Is 1.11-18	Year A	Ash Wednesday
Is 2.2-5	Year A	Advent 1
Is 5.1-7	Year A	Sunday 27
Is 6.1-8	Year C	Sunday 5
Is 7.10-14	Year A	Advent 4
Is 9.1-4	Year A	Sunday 2
Is 9.2,6-7a	Year A	Midnight Mass
Is 11.1-5,10a	Year A	Advent 2
Is 25.6-9	Year A	Sunday 28
Is 35.1-6	Year A	Advent 3
Is 35.4-7	Year B	Sunday 23
Is 40.1-5a	Year B	Advent 2
Is 40.27-31	Year B	Sunday 5
Is 42.1-4, 6-7	Year A	Sunday 1
Is 43.1b-3a,4a,5-7	Year C	Sunday 1
Is 43.15-21	Year C	Lent 5
Is 43.18-25, 44.3	Year B	Sunday 7
Is 44.6-8	Year A	Sunday 16
Is 44.28 - 45.1,4,13a	Year A	Sunday 29
Is 49.5-7	Year B	The Epiphany
Is 49.9-10,14-15	Year A	Sunday 8
Is 50.4-9a	Year A	Palm Sunday
Is 51.1-4	Year A	Sunday 21
Is 52.7-10	Year A	Christmas Day
Is 53.3-5	Year A	Good Friday
Is 53.4-6	Year B	Sunday 29
Is 55.1-3	Year A	Sunday 18
Is 55.6-9	Year A	Sunday 25
Is 55.10-13	Year A	Sunday 15
Is 56.6-7	Year A	Sunday 20
Is 58.1b,3b-9a	Year A	Sunday 5
Is 58.9-14	Year C	Sunday 21
Is 60.1-3,5b-6	Year A	The Epiphany
Is 61.1-2,10-11	Year B	Advent 3
Is 62.1-4	Year B	Sunday 3
Is 63.18 - 64.9	Year B	Advent 1
Is 65.2-5,8	Year C	Sunday 12
Is 65.17-19	Year C	Easter Day
Is 66.10-14a	Year C	Sunday 14

Jeremiah

Jer 1.4-10	Year C	Sunday 2
Jer 1.17-19	Year C	Sunday 4
Jer 11.18-20	Year B	Sunday 25
Jer 14.7-8a,9b,21,22b	Year C	Sunday 30
Jer 15.16-21	Year A	Sunday 22
Jer 17.5-8	Year C	Sunday 6
Jer 20.9-11a	Year A	Sunday 12
Jer 23.1-6	Year B	Sunday 16
Jer 23.25-29	Year C	Sunday 20
Jer 28.1-9,14a	Year A	Sunday 13
Jer 31.7-9	Year B	Sunday 30
Jer 31.31-34	Year B	Lent 5
Jer 33.14-16	Year C	Advent 1

Lamentations

Lam 3.22-33	Year B	Sunday 13
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Ezekiel

Ezekiel 1.28b - 2.5	Year B	Sunday 14
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Reverse lectionary

Where to find specific readings

Ezekiel (continued)

Ezekiel 17.22-24	Year B	Sunday 11
Ezekiel 18.21-25	Year A	Sunday 26
Ezekiel 33.7-9	Year A	Sunday 23
Ezekiel 34.11-16, 20-24	Year A	Sunday 34
Ezekiel 37.11-14	Year A	Lent 5

Daniel

Daniel 12.1-3	Year B	Sunday 33
Daniel 7.9-10,13-14	Year B	Sunday 34
Daniel 9.3-6,17-19	Year C	Ash Wednesday

Hosea

Hos 2.14-15a,19-23	Year B	Sunday 8
Hos 6.3b-6	Year A	Sunday 10

Amos

Amos 5.6-7,10-15	Year B	Sunday 28
Amos 6.1,4-7	Year C	Sunday 26
Amos 7.7-15	Year B	Sunday 15
Amos 8.4-7	Year C	Sunday 25

Jonah

Jonah 3.1-10	Year B	Sunday 4
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Micah

Micah 3.5-12	Year A	Sunday 32
Micah 4.1-3	Year C	The Epiphany
Micah 5.2-5a	Year C	Advent 4
Micah 6.6-8	Year A	Sunday 4

Habakkuk

Habakkuk 1.2-4; 2.2-4	Year C	Sunday 27
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Zephaniah

Zeph 1.7a,12-16,18	Year A	Sunday 33
Zeph 3.14-20	Year C	Advent 3

Zechariah

Zech 9.9-10	Year A	Sunday 14
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Malachi

Mal 3.1-4	Year C	Advent 2
Mal 4.1-2a	Year C	Sunday 33

Matthew

Mt 1.18-23	Year A	Advent 4
Mt 2.1-12	Year A	The Epiphany
Mt 3.1-12	Year A	Advent 2
Mt 3.13-17	Year A	Sunday 1
Mt 4.1-11	Year A	Lent 1
Mt 4.12-17	Year A	Sunday 2
Mt 4.18-25	Year A	Sunday 3
Mt 5.1-12	Year A	Sunday 4
Mt 5.13-20	Year A	Sunday 5
Mt 5.20-22a,27-28	Year A	Sunday 6
Mt 5.33-34a,37a	Year A	Sunday 6
Mt 5.38-48	Year A	Sunday 7
Mt 6.1-6,16-21	Year A	Ash Wednesday
Mt 6.24-33	Year A	Sunday 8
Mt 7.21-29	Year A	Sunday 9
Mt 9.9-13	Year A	Sunday 10
Mt 9.35 - 10.8	Year A	Sunday 11
Mt 10.16,28-31	Year A	Sunday 12
Mt 10.34-42	Year A	Sunday 13
Mt 11.2-11	Year A	Advent 3
Mt 11.18-19, 25-30	Year A	Sunday 14
Mt 13.1-8,18-23	Year A	Sunday 15
Mt 13.24-30	Year A	Sunday 16
Mt 13.31-33, 44-46	Year A	Sunday 17
Mt 14.13-21	Year A	Sunday 18

Matthew (continued)

Mt 14.22-33	Year A	Sunday 19
Mt 15.21-28	Year A	Sunday 20
Mt 16.13-20	Year A	Sunday 21
Mt 16.21-26	Year A	Sunday 22
Mt 17.1-9	Year A	Lent 2
Mt 18.15-20	Year A	Sunday 23
Mt 18.21-35	Year A	Sunday 24
Mt 20.1-16	Year A	Sunday 25
Mt 21.4-11	Year A	Palm Procession
Mt 21.23-32	Year A	Sunday 26
Mt 21.33-41,43	Year A	Sunday 27
Mt 21.45,22.15-22	Year A	Sunday 29
Mt 22.1-14	Year A	Sunday 28
Mt 22.35-40	Year A	Sunday 30
Mt 23.2-12	Year A	Sunday 31
Mt 23.37-39	Year B	Ash Wednesday
Mt 24.36-44	Year A	Advent 1
Mt 25.1-4,8-13	Year A	Sunday 32
Mt 25.14-29	Year A	Sunday 33
Mt 25.31-46	Year A	Sunday 34
Mt 26.14 - 27.61	Year A	Palm Sunday
Mt 28.16-20	Year A	Trinity Sunday

Mark

Mk 1.1-8	Year B	Advent 2
Mk 1.9-15	Year B	Lent 1
Mk 1.14-28	Year B	Sunday 4
Mk 1.29-39	Year B	Sunday 5
Mk 1.40-45	Year B	Sunday 6
Mk 2.1-12	Year B	Sunday 7
Mk 2.18-22	Year B	Sunday 8
Mk 2.23 - 3.6	Year B	Sunday 9
Mk 3.20-35	Year B	Sunday 10
Mk 4.26-34	Year B	Sunday 11
Mk 4.35-41	Year B	Sunday 12
Mk 5.21-43	Year B	Sunday 13
Mk 6.1-6	Year B	Sunday 14
Mk 6.7-13	Year B	Sunday 15
Mk 6.30-34	Year B	Sunday 16
Mk 7.1-8,14-15,21-23	Year B	Sunday 22
Mk 7.31-37	Year B	Sunday 23
Mk 8.27-35	Year B	Sunday 24
Mk 9.2-9	Year B	Lent 2
Mk 9.30-37	Year B	Sunday 25
Mk 9.38-48	Year B	Sunday 26
Mk 10.13-16	Year B	Sunday 27
Mk 10.17-31	Year B	Sunday 28
Mk 10.35-45	Year B	Sunday 29
Mk 10.46b-52	Year B	Sunday 30
Mk 11.1-2,7-10	Year B	Palm Procession
Mk 12.28-34a	Year B	Sunday 31
Mk 12.38-44	Year B	Sunday 32
Mk 13.1-13	Year B	Sunday 33
Mk 13.24-37	Year B	Advent 1
Mk 14.1 - 15.47	Year B	Palm Sunday
Mk 16.15-16a,19-20	Year B	Ascension Day

Luke

Lk 1.26-38	Year B	Advent 4
Lk 1.39-55	Year C	Advent 4
Lk 2.1,3-20	Year A	Midnight Mass
Lk 2.22-40	Year C	Sunday 1
Lk 2.41-52	Year C	Sunday 2
Lk 3.1-6	Year C	Advent 2
Lk 3.7-18	Year C	Advent 3
Lk 4.1-13a	Year C	Lent 1
Lk 4.14-21	Year C	Sunday 3
Lk 4.21-30	Year C	Sunday 4
Lk 5.1-11	Year C	Sunday 5
Lk 6.17-26	Year C	Sunday 6
Lk 6.27-38	Year C	Sunday 7
Lk 6.39-49	Year C	Sunday 8
Lk 7.2-10	Year C	Sunday 9
Lk 7.11-17	Year C	Sunday 10

Reverse lectionary

Where to find specific readings

Luke (continued)

Lk 7.36-50	Year C	Sunday 11
Lk 8.1-3,26-39	Year C	Sunday 12
Lk 9.28-36	Year C	Lent 2
Lk 9.51-62	Year C	Sunday 13
Lk 10.1-11,17-20, 23-24	Year C	Sunday 14
Lk 10.25-37	Year C	Sunday 15
Lk 10.38-42	Year C	Sunday 16
Lk 11.1-13	Year C	Sunday 17
Lk 12.13-21	Year C	Sunday 18
Lk 12.22-34	Year C	Sunday 19
Lk 12.49-56	Year C	Sunday 20
Lk 13.1-9	Year C	Lent 3
Lk 13.10-17	Year C	Sunday 21
Lk 14.1,7-14	Year C	Sunday 22
Lk 14.25-33	Year C	Sunday 23
Lk 15.1-10	Year C	Sunday 24
Lk 15.1-3,11-32	Year C	Lent 4
Lk 16.1-13	Year C	Sunday 25
Lk 16.13b-15,19-31	Year C	Sunday 26
Lk 17.5-10	Year C	Sunday 27
Lk 17.11-19	Year C	Sunday 28
Lk 18.1-8a	Year C	Sunday 29
Lk 18.9-14	Year C	Sunday 30
Lk 19.1-10	Year C	Sunday 31
Lk 19.35-40	Year C	Palm Procession
Lk 19.41-48	Year C	Sunday 32
Lk 21.5-19	Year C	Sunday 33
Lk 21.25-28,34-36	Year C	Advent 1
Lk 22.14 - 23.56	Year C	Palm Sunday
Lk 23.33-43	Year C	Sunday 34
Lk 24.13-35	Year A	Easter 3
Lk 24.36-48	Year B	Easter 3
Lk 24.44-53	Year C	Ascension Day

John

Jn 1.1-12,14	Year A	Christmas Day
Jn 1.6-8, 19-28	Year B	Advent 3
Jn 1.29-34	Year B	Sunday 1
Jn 1.35-42	Year B	Sunday 2
Jn 2.1-11	Year B	Sunday 3
Jn 2.13-22	Year B	Lent 3
Jn 3.1-16	Year B	Trinity Sunday
Jn 3.16-21	Year B	Lent 4
Jn 4.5-14	Year A	Lent 3
Jn 6.1-21	Year B	Sunday 17
Jn 6.22-35	Year B	Sunday 18
Jn 6.41-51	Year B	Sunday 19
Jn 6.51-58	Year B	Sunday 20
Jn 6.60-69	Year B	Sunday 21
Jn 7.37-39	Year A	Pentecost
Jn 8.2-11	Year C	Ash Wednesday
Jn 9.1-7,14,16-17,33-39	Year A	Lent 4
Jn 10.1-10	Year A	Easter 4
Jn 10.11-18	Year B	Easter 4
Jn 10.22-30	Year C	Easter 4
Jn 11.20-41,43-45	Year A	Lent 5
Jn 12.1-8	Year C	Lent 5
Jn 12.23-28a,31-32	Year B	Lent 5
Jn 13.4-9,12-16a,34-35	Year B	Maundy Thursday
Jn 13.31a,33-35	Year C	Easter 5
Jn 14.1-14	Year A	Easter 5
Jn 14.8-17	Year C	Pentecost
Jn 14.15-21	Year A	Easter 6
Jn 14.23-27	Year C	Easter 6
Jn 15.1-8	Year B	Easter 5
Jn 15.9-17	Year B	Easter 6
Jn 16.12-15	Year C	Trinity Sunday
Jn 17.1-11	Year A	Easter 7
Jn 17.6-19	Year B	Easter 7
Jn 17.20-26	Year C	Easter 7

John (continued)

Jn 18-19	Year A	Good Friday
Jn 18.33b-37	Year B	Sunday 34
Jn 20.1-18	Year A	Easter Day
Jn 20.19-31	Year A	Easter 2
Jn 21.1-19	Year C	Easter 3
Jn 21.19b-25	Year B	Saint John

The Acts of the Apostles

Acts 1.3-11	Year A	Ascension Day
Acts 1.3-9,12-14	Year A	Easter 7
Acts 2.1-21	Year A	Pentecost
Acts 2.22-32	Year A	Easter Day
Acts 2.32,36-41	Year A	Easter 2
Acts 2.42-47	Year A	Easter 3
Acts 3.1-19	Year A	Easter 4
Acts 4.1-12	Year A	Easter 5
Acts 7.52-60	Year A	Easter 6
Acts 8.26-38	Year B	Easter 2
Acts 9.1-11a,15,17-19a	Year C	Easter 2
Acts 9.19b-20,23,25-28	Year C	Easter 3
Acts 10.9-23	Year B	Easter 3
Acts 10.24-29a, 34b-48a	Year B	Easter 4
Acts 11.1-4,15-18	Year B	Easter 5
Acts 11.19b-23,25-26	Year C	Easter 4
Acts 15.1-2,4-6,8-11	Year B	Easter 6
Acts 15.12-20,29	Year B	Easter 7
Acts 16.9-15a	Year C	Easter 5
Acts 16.16-34	Year C	Easter 6
Acts 17.16-34	Year C	Easter 7

Romans

Rom 1.1-7	Year A	Sunday 9
Rom 2.13-16	Year A	Sunday 10
Rom 3.21-24	Year A	Sunday 11
Rom 4.3,13,16	Year B	Lent 2
Rom 5.1-2,5-8	Year A	Lent 3
Rom 5.1-5	Year C	Trinity Sunday
Rom 5.12-19	Year A	Lent 1
Rom 6.3-11	Year A	Sunday 12
Rom 6.13-16,23	Year A	Sunday 13
Rom 8.1-4	Year A	Sunday 14
Rom 8.5-13	Year A	Sunday 15
Rom 8.14-17	Year A	Sunday 16
Rom 8.18-26	Year A	Sunday 17
Rom 8.28-30	Year A	Sunday 18
Rom 8.31-39	Year A	Sunday 19
Rom 10.8-13	Year C	Lent 1
Rom 12.1-2	Year A	Sunday 20
Rom 12.4-8	Year A	Sunday 21
Rom 12.9-18	Year A	Sunday 22
Rom 12.19-21	Year A	Sunday 23
Rom 13.8-10	Year A	Sunday 24
Rom 13.11-14	Year A	Advent 1
Rom 15.4-9a	Year A	Advent 2
Rom 16.25-27	Year B	Advent 4

1 Corinthians

1 Cor 1.1-9	Year A	Sunday 2
1 Cor 1.10-13,17-18	Year A	Sunday 3
1 Cor 1.21-27	Year A	Sunday 4
1 Cor 2.1-7,9-10a,13a	Year A	Sunday 5
1 Cor 3.3-6,10-11,16-17	Year A	Sunday 6
1 Cor 3.18-22	Year A	Sunday 7
1 Cor 4.1-5	Year A	Sunday 8
1 Cor 6.12,19-20	Year B	Sunday 2
1 Cor 9.19-23	Year B	Sunday 3
1 Cor 9.24-27	Year B	Sunday 4
1 Cor 10.1-6, 9-13	Year C	Lent 3
1 Cor 10.32 - 11.1	Year B	Sunday 5
1 Cor 11.23-26	Year C	Maundy Thursday
1 Cor 12.12-20,27-31	Year C	Sunday 3
1 Cor 13.1-13	Year C	Sunday 4
1 Cor 12.4-13	Year A	Pentecost
1 Cor 15.1-10a	Year C	Sunday 5

Reverse lectionary

Where to find specific readings

1 Corinthians (continued)

1 Cor 15.12-20	Year C	Sunday 6
1 Cor 15.20-26	Year C	Easter Day
1 Cor 15.35-37a,42-44,49	Year C	Sunday 7
1 Cor 15.51b-57	Year C	Sunday 8

2 Corinthians

2 Cor 3.1b-6	Year B	Sunday 6
2 Cor 3.7-9	Year B	Sunday 7
2 Cor 4.5-7	Year B	Sunday 8
2 Cor 4.8-12	Year B	Sunday 9
2 Cor 4.13-15	Year B	Sunday 10
2 Cor 4.16 - 5.1	Year B	Sunday 11
2 Cor 5.6-10	Year B	Sunday 12
2 Cor 5.14-15,17	Year B	Sunday 13
2 Cor 5.17-20	Year C	Lent 4
2 Cor 12.2-10	Year B	Sunday 14
2 Cor 13.11-13	Year A	Trinity Sunday

Galatians

Gal 1.1-5	Year C	Sunday 9
Gal 1.11-16,18,22-24	Year C	Sunday 10
Gal 2.16,19-21	Year C	Sunday 11
Gal 3.21-29	Year C	Sunday 12
Gal 5.17-25	Year C	Sunday 13

Ephesians

Eph 1.3-8a	Year B	Sunday 15
Eph 1.9-14	Year B	Sunday 1
Eph 1.17-23	Year A	Sunday 34
Eph 2.1-10	Year B	Lent 4
Eph 2.11-22	Year B	Sunday 16
Eph 3.2-3a, 5-6	Year C	The Epiphany
Eph 3.14-21	Year B	Sunday 17
Eph 4.1-6	Year B	Sunday 18
Eph 4.11-16	Year B	Sunday 19
Eph 4.25 - 5.2	Year B	Sunday 20
Eph 5.8-11	Year A	Lent 4
Eph 6.10-20	Year B	Sunday 21

Philippians

Phil 1.3-6,8-11	Year C	Advent 2
Phil 1.20b-27	Year A	Sunday 25
Phil 2.1-11	Year A	Sunday 26
Phil 2.5-11	Year A	Palm Sunday
Phil 2.12-15	Year C	Ash Wednesday
Phil 3.4-12	Year A	Sunday 27
Phil 3.18 - 4.1	Year C	Lent 2
Phil 4.4-9	Year A	Sunday 28

Colossians

Col 1.3-4,9-14	Year C	Sunday 14
Col 1.15-20	Year C	Sunday 15
Col 2.12-14, 3.1-2	Year C	Sunday 16
Col 3.1-4	Year A	Easter Day
Col 3.12-17	Year C	Sunday 17

1 Thessalonians

1 Thes 1.1-9	Year A	Sunday 29
1 Thes 2.1,7b,12-13	Year A	Sunday 30
1 Thes 3.6-13	Year C	Advent 1
1 Thes 4.14-18	Year A	Sunday 31
1 Thes 5.1-9	Year A	Sunday 32
1 Thes 5.12-15	Year A	Sunday 33
1 Thes 5.16-23	Year B	Advent 3

2 Thessalonians

2 Thes 1.1-4, 11-12	Year C	Sunday 31
2 Thes 2.16 - 3.5	Year C	Sunday 32
2 Thes 3.7-13	Year C	Sunday 33

1 Timothy

1 Tim 1.12-17	Year C	Sunday 24
1 Tim 2.1-7	Year C	Sunday 25
1 Tim 6.6-12a,17-19	Year C	Sunday 26

2 Timothy

2 Tim 1.1-14	Year C	Sunday 27
2 Tim 3.11b-17	Year C	Sunday 28
2 Tim 4.2-5	Year C	Sunday 29
2 Tim 4.6-8, 17-18	Year C	Sunday 30

Titus

Titus 3.4-7	Year A	Sunday 1
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Philemon

Philemon 10,12-17	Year C	Sunday 23
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Hebrews

Heb 1.1-4	Year A	Christmas Day
Heb 2.6-11	Year B	Sunday 27
Heb 2.14-15,17-18	Year C	Sunday 1
Heb 4.12-16	Year B	Sunday 28
Heb 5.1-6	Year B	Sunday 29
Heb 5.7-10a	Year B	Lent 5
Heb 7.23-28	Year B	Sunday 30
Heb 9.11-14	Year B	Sunday 31
Heb 9.24-28	Year B	Sunday 32
Heb 10.1,4-7,10	Year C	Advent 4
Heb 10.11-14,19-24	Year B	Sunday 33
Heb 10.32-36	Year C	Sunday 18
Heb 11.1,8-10	Year C	Sunday 19
Heb 12.1-3	Year C	Sunday 20
Heb 12.22-24,28-29	Year C	Sunday 21
Heb 13.1-9a, 15-16	Year C	Sunday 22

James

Jam 1.19-27	Year B	Sunday 22
Jam 2.1-9, 14-17	Year B	Sunday 23
Jam 3.13 - 4.3,7b-8a,10	Year B	Sunday 25
Jam 3.2-5,7-11	Year B	Sunday 24
Jam 5.13-16	Year B	Sunday 26
Jam 5.7-10	Year A	Advent 3

1 Peter

1 Peter 1.3-9	Year A	Easter 2
1 Peter 1.17-23	Year A	Easter 3
1 Peter 2.20-25	Year A	Easter 4
1 Peter 2.4-9	Year A	Easter 5
1 Peter 3.15-18a	Year A	Easter 6
1 Peter 3.20-21	Year B	Lent 1
1 Peter 5.6-11	Year A	Easter 7

2 Peter

2 Peter 3.8-15a	Year B	Advent 2
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1 John

1 Jn 1.1-5	Year B	Easter 2
1 Jn 1.6-9	Year B	Easter 3
1 Jn 3.1-2	Year B	Easter 4
1 Jn 3.16-24a	Year B	Easter 5
1 Jn 4.7-10	Year B	Easter 6
1 Jn 4.11-12,16b,18-21	Year B	Easter 7

Revelation

Rev 1.4-8	Year B	Sunday 34
Rev 1.9-13,17-19	Year C	Easter 2
Rev 5.11-14	Year C	Easter 3
Rev 5.5a,6a,7-14	Year A	Maundy Thursday
Rev 7.9-13a,14b-17	Year C	Easter 4
Rev 21.1-7	Year C	Easter 5
Rev 21.10,22-27 & 22.1-2	Year C	Easter 6
Rev 22.12-14,16-17,20-21	Year C	Easter 7

Year

A

Sunday between 27 November and 3 December
First Sunday of Advent

First Reading - Isaiah 2.2-5

A reading from the book of the prophet Isaiah.

The time will come
when the mountain
of the temple
of the Lord
will be established
as the greatest
of all mountains,
high above the hills.
People of all nations will say,
'The teaching of the Lord
comes from Mount Zion,
and the word of the Lord
from Jerusalem.
So let us go up
to the mountain of the Lord,
to the house
of the God of Jacob,
to learn there
how to walk
in the right path.'

Then the Lord
will bring justice and peace
to the nations.
They will take their weapons of war,
their swords and their spears,
and they will re-work them
into ploughs
and pruning-hooks.

No longer
will nation
lift up sword
against nation;
neither will they
learn war
any more.

So come, O people of Jacob;
let us walk
in the light
of the Lord.

This is the word of the Lord.

Second Reading - Romans 13.11-14

A reading from the letter of Paul to the Romans.

Now is the time
to be fully awake,
for our salvation
is closer to us now
than when we first
became believers.
The night is almost over -
the day is near.
So let us throw off
the works of darkness,
and put on
the armour of light.

Let there be no
drunkenness, indecency,
quarrelling, or jealousy,
or any other
work of darkness.

But let us live honourably,
as in the day,
in the light
of our Lord
Jesus Christ.

This is the word of the Lord.

Gospel - Matthew 24.36-44

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said:

'About that day,
and that hour,
no one knows -
not the angels in heaven,
nor even the Son,
but only the Father.

In the days of Noah,
before the flood,
they were eating and drinking,
at banquets and weddings,
right up to the day
that Noah
entered the ark.

They knew nothing
until the flood came,
and swept them away.

So it will be
at the coming
of the Son of Man.

On that day, two men
will be working in a field;
one will be taken,
and one will be left.

Two women
will be grinding flour together;
one will be taken,
and one will be left.

So stay alert,
because you do not know
on what day
the Lord is coming.

If you knew
that a thief
was coming in the night,
you would stay awake,
to protect your home.

In the same way,
be ready,
for the Son of Man
is coming
at an unexpected hour.'

This is the Gospel of the Lord.

Sunday between 4 and 10 December
Second Sunday of Advent

First Reading - Isaiah 11.1-5, 10a

A reading from the book of the prophet Isaiah.

A new son of David
will appear.

And the spirit of the Lord will be with him:
the spirit of wisdom, and understanding,
of authority, and strength,
of knowledge, and honouring the Lord.

He will not judge by appearances,
but with righteousness
he will bring justice
for the humble, the weak, and the poor.

The power of his words
will shake the earth,
and strike down the wicked.

Righteousness
and faithfulness
will be his strength,
and all the nations
will turn to him.

This is the word of the Lord.

Second Reading - Romans 15.4-9a

A reading from the letter of Paul to the Romans.

Everything that was written
in former times
was written

to instruct us, and
to encourage us,
so that we can trust in God
with confidence,
patience, and endurance.

So I pray
that the God who gives encouragement
and confidence
will help you to live
in harmony with one another
in Christ Jesus,
and to give glory to God,
the Father
of our Lord Jesus Christ,
with one united voice.

For you should accept and welcome
one another,
just as Christ
has accepted
and welcomed you.

Christ became a servant,
first, to the descendants of Abraham,
to fulfil the promises
God made long ago.

And Christ also became
a servant to all,
so that people of every nation
will give glory to God
for God's great mercy,
as the scriptures foretold.

This is the word of the Lord.

Gospel - Matthew 3.1-12

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

The prophet Isaiah
spoke
of the voice of one
crying out in the wilderness:
'Prepare the way of the Lord.'

In fulfilment of this word,
John the Baptist appeared,
in the wilderness of Judea,
saying, 'Repent,
for the kingdom of heaven
is near.'

John wore clothing made from camel's hair,
and a leather belt around his waist.

And his food
was locusts
and wild honey.

People from Jerusalem,
and all Judea,
and all the region around the Jordan,
went out to hear John,
and they were baptised, by John,
in the river Jordan,
confessing their sins.

When John saw
that many religious leaders
were coming to him for baptism,
he said to them, 'You brood of vipers!
You think
you can flee
from the judgement
that is coming.

But you must bear fruit
that shows
your repentance!

Do not imagine
that it is enough
to have Abraham as your father.

God could raise up,
from these stones,
children to Abraham!

The axe is ready,
and any tree
that does not
bear good fruit
will be cut down
and thrown into the fire.

I baptise you with water, for repentance,
but after me
comes one who is more powerful.

I am not worthy
even to carry his shoes.

He will baptise you
with the Holy Spirit
and with fire.

And he will separate the wheat from the chaff,
gathering the wheat into his barn,
and throwing the chaff
into the fire.'

This is the Gospel of the Lord.

Sunday between 11 and 17 December

Third Sunday of Advent

First Reading - Isaiah 35.1-6

A reading from the book of the prophet Isaiah.

The driest lands
of the wilderness
will burst into bloom,
and sing for joy,
to declare
the glory
of the Lord.

The desert
will be as green
as forest
and pasture
to proclaim
the majesty of God.
So encourage
the weak,
and all who live in fear.

Say to them,
'Do not be afraid!
For God is surely coming,
with justice,
to save you.'

On that day,
the blind will see, the deaf will hear,
the lame will run like the deer,
and the voiceless
will sing for joy!

This is the word of the Lord.

Second Reading - James 5.7-10

A reading from the letter of James.

My brothers and sisters,
be patient,
as you wait
for the coming of the Lord.
As the farmer waits patiently
for the crops to grow,
through the spring and autumn rains,
so you also
must be patient -
trusting, with confidence,
that the coming of the Lord
is near.

As you wait,
do not complain
against one another,
for you will surely be judged yourself
when that day comes.

But follow
the example
of the prophets, who showed
great patience,
even when they suffered
for speaking
in the name of the Lord.

This is the word of the Lord.

Gospel - Matthew 11.2-11

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

When John the Baptist,
in prison,
heard
what Jesus the Messiah was doing,
he sent his disciples
to ask Jesus, 'Are you the one
foretold by the prophets,
or should we continue
to watch
for another?'

Jesus said to them, 'Go and tell John
what you see and hear.

The blind receive their sight,
the lame walk,
the deaf hear;
people with leprosy are cleansed,
the dead are raised,
and the poor
receive good news.

Blessed are those who find
no offence in this!

As John's disciples
went on their way,

Jesus turned to the crowds
to speak
about John the Baptist.

Jesus said, 'You went into the wilderness,
not to see a reed,
blowing in the wind,
or someone dressed in palace robes,
but to see a prophet;

and indeed
more than a prophet,
for John is the one who fulfils
the scripture,
where it says, "I am sending
my messenger ahead of you,
to prepare your way before you."

John the Baptist
is the greatest
amongst all who have ever been born.

And I tell you, everyone
in the kingdom of heaven
will be greater still!

This is the Gospel of the Lord.

Sunday between 18 and 24 December
Fourth Sunday of Advent

First Reading - Isaiah 7.10-14

A reading from the book of the prophet Isaiah.
The Lord said to Ahaz, 'Ask for a sign
from the Lord your God.

Let it be
as deep as the underworld,
or as high as heaven.'

But Ahaz replied, 'I will not
ask for a sign,

for I will not
put the Lord
to the test.'

Now hear this, you people of David.

You try the patience of mortals.

You even try
the patience of God!

And yet the Lord will indeed
give you a sign.

A young woman
will bear a son,
and name him Emmanuel,
which means,
"God is with us".

This is the word of the Lord.

Second Reading - Romans 1.1-7

A reading from the letter of Paul to the Romans.

From Paul, a servant of Jesus Christ,
called by God
to be an apostle.

The gospel we proclaim
was promised
long ago,
through the prophets,
in the holy scriptures.

It is the gospel
of the Son of God,
Jesus Christ our Lord.

In the flesh,
he was descended from David.

In the Holy Spirit,
he was declared, in great power,
by his resurrection from the dead,
to be the Son of God.

Through him,
we have received God's grace,
and we have been commissioned
as apostles,

to call people of all nations
to faith,
including yourselves, who are
called to belong to Jesus Christ.

We write now
to all God's beloved in Rome, who are
called to be saints.

Grace to you, and peace,
from God our Father,
and the Lord Jesus Christ.

This is the word of the Lord.

Gospel - Matthew 1.18-23

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

The birth of Jesus the Messiah
took place
in this way.

Mary, his mother,
was pledged in marriage
to Joseph.

But before
they came together,
she was found
to be expecting a child
by the Holy Spirit.

Joseph, being a righteous man,
and not wishing
to expose her
to public disgrace,
planned to dismiss her quietly.

But just
as he had
resolved to do this,
an angel of the Lord
appeared to him
in a dream,
and said, 'Joseph,
son of David,
do not be afraid

to take Mary
as your wife,
for the child
conceived within her
is from the Holy Spirit.

She will bear a son,
and you are to name him
Jesus,
which means,
"the Lord is our Saviour",
for he will save his people
from their sins.'

All this took place
to fulfil
the word of the Lord
through the prophet Isaiah:

'A young woman
will bear a son,
and name him Emmanuel,
which means,
"God is with us).'

This is the Gospel of the Lord.

Midnight Mass

*and suitable for other services
after midday on 24 December*

First Reading - Isaiah 9.2,6-7a

A reading from the book of the prophet Isaiah.

The people who walked in darkness
have seen a great light.

On those who dwell
in the land of deep darkness -
on them, the light will shine.

For a child is born to us,
a son to rule over us,
and he will be called
Wonderful Counsellor,
Mighty God,
Everlasting Father,
and Prince of Peace.

From the throne of David,
he will extend for ever
his kingdom of righteousness,
justice, and peace.

This is the word of the Lord.

Second Reading - Philippians 4.4-8,9b

A reading from the letter of Paul to the Philippians.

Rejoice in the Lord - always!

I say again, rejoice!

And let your
gracious gentleness
be known to everyone.

The Lord is near,
so do not worry
about anything.

But in everything, with prayer,
and thanksgiving,

let your requests
be made known to God.

And the peace of God,
which surpasses
all understanding,

will protect
your hearts
and your minds
in Christ Jesus.

Finally,
my brothers and sisters,

set your minds
on all that is
true, and pure,
just, and honourable.

Set your minds
on all that is
pleasing, and admirable,
excellent, and worthy of praise.

And the God of peace
will be with you.

This is the word of the Lord.

Gospel - Luke 2.1,3-20

Hear the Gospel of our Lord Jesus Christ
according to Luke.

An order went out, from the emperor,
that all the world
should be registered,
each in their own town.

Joseph, a descendant of David,
was engaged to Mary, who was expecting a child,
so they travelled together
to the city of David,
Bethlehem, in Judea.

While they were there,
the time came
for the child
to be born,
and Mary gave birth
to her firstborn, a son.

She wrapped the child in bands of cloth,
and laid him in a manger,
because there was no room for them
at the inn.

Out in the fields, there were shepherds,
keeping watch
through the night.

An angel of the Lord appeared to them,
and the glory of the Lord
shone around them,
and they were afraid.

The angel said, 'Do not be afraid.
I bring good news
of great joy
for all people.

Today, in the city of David,
there is born a Saviour,
the Messiah,
the Lord.

This will be the sign for you:
you will find the child
wrapped in bands of cloth,
and lying in a manger.'

A vast choir of angels appeared, proclaiming,
'Glory to God in the highest heaven!
Peace on earth,
and God's blessings
on all people!'

The shepherds made their way quickly
to Bethlehem,
where they found Mary and Joseph,
and the child, lying in the manger.

When the shepherds made known
the message of the angels,
all who heard it
were amazed.

And Mary treasured all these words,
and pondered them in her heart.

And the shepherds returned,
glorifying and praising God
for all
that they had
seen and heard.

This is the Gospel of the Lord.

Christmas Day
25 December

First Reading - Isaiah 52.7-10

A reading from the book of the prophet Isaiah.

Those who keep watch
are shouting out
with joy.

For they see, on the mountains,
the messenger
approaching,
bringing good news
of salvation, and peace;
good news
of the triumph
of our God.

Join in their song,
O ruins of Jerusalem!

For all the world
will see the Lord
returning to Zion,
with mercy and strength,
declaring
that your freedom
has been won.

This is the word of the Lord.

Second Reading - Hebrews 1.1-4

A reading from the letter to the Hebrews.

Long ago,
God spoke to our ancestors,
in many and various ways,
by the prophets,
but in these last days,
God has spoken to us
by a Son,

appointed by God
as inheritor
of all things,
the reflection
of God's glory,
the exact imprint
of God's very being.

Present with God
at the creation of the universe,
and sustaining
all creation
by his powerful word,
he has
reconciled us to God,
and is seated now,
higher even than the angels,
at the right hand
of God's Majesty
on high.

This is the word of the Lord.

Gospel - John 1.1-12,14

Hear the Gospel of our Lord Jesus Christ
according to John.

In the beginning
was the Word,
and the Word
was with God,
and the Word
was God.

The Word
was in the beginning
with God.

Through the Word,
all things
came into being.

And in the Word
was life -
the life

that was the light
of all people.

That light
now shines
in the darkness,
and the darkness
has not
overcome it.

There was a man sent from God,
whose name was John.

John himself was not
the light,
but came
to bear witness to the light.

The true light,
bringing light to all,
was coming
into the world.

He was in the world -
the world that came into being through him -
and yet the world
did not
know him.

He came to his own,
and his own
did not
receive him.

But all who
did
receive him -
all who believed in his name -

he called
to become
children of God.

And the Word
became flesh,
and dwelt amongst us.

And we have seen his glory -
the glory
of the Father's only Son,
full of grace
and truth.

This is the Gospel of the Lord.

Sunday between 26 December and 1 January
Saint John the Evangelist

First Reading - Isaiah 6.1-8

A reading from the book of the prophet Isaiah.

It was in the year that King Uzziah died
that I saw the Lord,
sitting on a high throne,
in robes
that filled the temple.

Angels, around the Lord,
called out to one another,
saying: 'Holy, holy, holy
is the Lord almighty;
the whole earth is filled
with the glory of the Lord.'

Their voices shook the very foundations
of the temple,
and the temple was filled with smoke.

I said: 'I am ruined!

For I am a man of unclean lips,
and I live amongst a people
of unclean lips;
yet my eyes have seen the King,
the Lord almighty!'

Then one of the angels flew to me,
and touched my lips
with a burning coal
that had been taken from the altar,
saying, 'Now that this has touched your lips,
your guilt is removed,
and you are forgiven.'

Then I heard
the voice of the Lord,
saying, 'Is there anyone I can send?'

And I said, 'Here I am;
send me.'

This is the word of the Lord.

Second Reading - 1 John 1.6-9

A reading from the first letter of John.

We cannot say
that we have fellowship with God
if we are walking in darkness.

But if we walk in the light,
we have fellowship with God,
and with one another.

And the sacrifice of Jesus
cleanses us
from all our transgressions.

If we say
that we have
done no wrong,
we deceive ourselves,
and the truth is far from us.

But if we confess,
God is faithful and just,
and will forgive us,
and cleanse us
from all unrighteousness.

This is the word of the Lord.

Gospel - John 15.1-17

Hear the Gospel of our Lord Jesus Christ
according to John.

Jesus said to his disciples:

'I am the true vine, and my Father
is the keeper of the vineyard.

He removes every branch in me
that bears no fruit.

Every branch that does bear fruit,
he cleans, and prunes, to bear more fruit.

You have been cleansed
by the words that I have spoken to you.

Now remain in me,
as I remain in you.

As a branch cannot bear fruit
unless it remains in the vine,
neither can you bear fruit, unless you remain in me.

I am the vine,
you are the branches.

Those who remain in me, and I in them,
will bear much fruit.

Apart from me, you can do nothing -
like a cut and withered branch.

But if you remain in me,
and my words remain in you,
whatever you ask,
it will be done for you.

There is glory for my Father in this:
that you bear much fruit
as my disciples.

As the Father has loved me, so I have loved you;
now remain in my love.

If you keep my commandments,
you will remain in my love,
just as I have kept my Father's commandments,
and remain in his love.

All this I say
so that you may be
my delight;
and your own joy
may be complete.

This is my commandment:
that you love one another, as I have loved you.

And there is no greater love than this:
that you lay down your life
for your friends.

You are my friends, if you keep my commandments.

I do not call you servants
any longer, because the servant does not know
what the master is doing;

but I have called you friends, because
I have made known to you
everything that I have heard from my Father.

You did not choose me, but I chose you,
and I appointed you to go and bear fruit,
fruit that will last,
and the Father will give you
whatever you ask in my name.

All of this, I say to you
to direct you
to love one another.'

This is the Gospel of the Lord.

Sunday between 2 and 6 January only
The Epiphany

First Reading - Isaiah 60.1-3,5b-6

A reading from the book of the prophet Isaiah.

Arise, and shine,
for your light has come;
and the glory of the Lord
has risen upon you.
A deep darkness
will cover the earth and its peoples;
but over you,
the glory of the Lord
will rise
like the sun.
Nations will come to your light,
and kings
to the brightness of your dawn.
The wealth of the nations,
and the riches of the oceans,
will come to you.
Camels, from Egypt, and Arabia,
will fill the land.
They will bring
gold and frankincense,
and they will proclaim
the praise of the Lord.
This is the word of the Lord.

Second Reading - Ephesians 2.11-14,17

A reading from the letter of Paul to the Ephesians.

Previously,
you did not know Christ.
You were strangers also
to the covenants
that God had made
with Abraham, Isaac and Jacob.
You were without God,
and without hope in the world.
But now, you who were once
far off
have been brought near.
For Christ is our peace.
In his own body and blood,
he has broken down
the hostility
which had been like
a dividing wall
between us.
Christ came and proclaimed peace
to you who were far off,
and peace
to those who were near.
And through him
we all now have access,
in one Spirit,
to the Father.
This is the word of the Lord.

Gospel - Matthew 2.1-12

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

In the time of King Herod,
after Jesus was born
(in Bethlehem of Judea),
Magi from the East
came to Jerusalem,
saying, 'We are looking for the child
who is born
to be king of the Jews.
For we observed his star, at its rising,
and we have come to pay him homage.'
When King Herod heard this,
he was troubled,
and all Jerusalem with him.
He called together
the chief priests and the scribes,
and enquired of them
where the Messiah
was to be born.
They told him, 'In Bethlehem of Judea;
for it is written in the prophets:
"You, O Bethlehem,
in the land of Judah,
are not the least
amongst the ruling cities
of Judah; for out of you
will come a leader, who is
to shepherd
my people Israel."
Then Herod called secretly for the Magi,
and learned from them
the exact time
at which the star had appeared.
Then he sent them to Bethlehem,
saying, 'Go and search for the child;
and when you have found him,
bring me word,
so that I may also go
and pay him homage.'
So the Magi set out;
and there, ahead of them,
went the star
which they had seen
at its rising;
until it stopped
over the place
where they would find the child;
at which
they were filled with joy.
On entering the house, they saw the child,
with Mary his mother,
and they knelt down, and paid him homage.
Then, opening their treasure-chests,
they offered him gifts of gold,
frankincense, and myrrh.
And having been warned in a dream
not to return to Herod,
they left for their own country
by another road.
This is the Gospel of the Lord.

Sunday between 7 and 13 January

First Sunday in Ordinary Time

First Reading - Isaiah 42.1-4, 6-7

A reading from the book of the prophet Isaiah.

'You are my servant,
my chosen',
says the Lord.
'I uphold you,
I delight in you.
I will set my spirit upon you,
and you will bring justice
to the nations.
You will not shout out,
or lift up your voice.
You will not break
a bruised
reed,
or extinguish
a dimly
burning
flame.
I will sustain you,
in courage
and confidence,
while you establish
justice
on earth.
All the nations
will look to you.
I have called you
to this
work
of justice
and righteousness.
I will lead you
and protect you.
I have given you
as a covenant
to the people,
and as a light
to the nations,
to open
the eyes that are blind,
and to lead the captives
out of darkness
into freedom
and light.'
This is the word of the Lord.

Second Reading - Titus 3.4-7

A reading from the letter of Paul to Titus.

In the love and generosity of God,
we are saved
not by any good deeds that we have done,
but by God's mercy.
God
cleanses us,
renews us,
even re-creates us,
and pours out the Holy Spirit upon us.
And so,
by God's grace,
through our Saviour Jesus Christ,
we are reconciled with God,
and we are made inheritors
of eternal life.
This is the word of the Lord.

Gospel - Matthew 3.13-17

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus
came from Galilee,
to the Jordan,
to be baptised
by John.
John pleaded
that Jesus
should be
baptising John,
not
John baptising Jesus.
But Jesus said,
'Let it be so'.
As Jesus
came up
out of the water,
after being
baptised by John,
he saw the heavens opened,
and the Spirit of God
descending
like a dove,
and settling upon him.
And a voice from heaven said,
'This
is my beloved Son,
and I delight
in him.'
This is the Gospel of the Lord.

Sunday between 14 and 20 January
Second Sunday in Ordinary Time

First Reading - Isaiah 9.1-4

A reading from the book of the prophet Isaiah.

O land of Zebulun and Naftali,
on the shores of Galilee,
beyond the Jordan,
amongst the other nations:
you have suffered anguish,
affliction, and despair;
but you will be
raised to glory.
You have walked
in darkness,
but you will see
a great light.
You have lived
in a land
of deep darkness,
but on you,
the light will shine.
You will
enlarge the nation;
and there will be joy
like the joy
on the day of the harvest,
or on the day
when the enemy
is driven away.
For the bar
across your shoulders,
and the power
of your oppressor,
will be broken.
This is the word of the Lord.

Second Reading - 1 Corinthians 1.1-9

A reading from the first letter of Paul to the Corinthians.

To the church of God in Corinth,
made holy, in our Lord Jesus Christ.
And to all those,
in every place, who call on his name.
Grace to you, and peace,
from God our Father
and the Lord Jesus Christ.
Every day
I give thanks
for all that God is doing amongst you.
For in Christ,
you have grown
in every way.
You have grown
in your confidence
in the message of Christ.
And you have grown
in every spiritual gift,
as you look
for the coming of our Lord.
God has called you
into the fellowship
of our Lord Jesus Christ,
the Son of God.
And we trust
that God will continue
to give you the strength
that will keep you in holiness
for the day of our Lord.
This is the word of the Lord.

Gospel - Matthew 4.12-17

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

When he heard
that John the Baptist
had been arrested,
Jesus left Nazareth,
and made his home at Capernaum,
on the north shore of Galilee,
fulfilling the words
of the prophet Isaiah:
'O land of Zebulun and Naftali,
on the shores of Galilee,
beyond the Jordan,
amongst the other nations:
you have walked
in darkness,
but you will see
a great light;
you have lived
in a land
of deep darkness,
but on you,
the light will shine.'
And there,
Jesus began to teach,
saying, 'Repent,
for the kingdom of heaven is near.'
This is the Gospel of the Lord.

Sunday between 21 and 27 January
Third Sunday in Ordinary Time

First Reading - Isaiah 49.5-6

A reading from the book of the prophet Isaiah.

The Lord called me,
even before I was born,
to gather Jacob and Israel
back to the Lord;
a great task,
for which the Lord God
is my strength.
And now the Lord says,
'It is too light a thing
that you should be my servant
to raise up the tribes of Jacob,
and to restore the survivors of Israel.
I will give you
as a light
to all
nations,
that my salvation may reach
to the ends of the earth.'
This is the word of the Lord.

Second Reading - 1 Corinthians 1.10-13,17-18

A reading from the first letter of Paul to the Corinthians.

I hear that there have been
quarrels
amongst you,
with some saying
they belong to Paul,
while others say
they belong to Apollos,
or to Peter,
or only to Christ.
But Christ is not divided!
Paul was not crucified for you!
And you were not baptised in the name of Paul!
Indeed Christ did not send me to baptise,
but to proclaim the gospel;
and not even with eloquent words of wisdom,
which might have distracted
from the power
of the message itself -
the message
of the cross of Christ.
For the message of the cross
is foolishness
to those who are perishing,
but to those who are
being saved,
it is the power of God.
So I appeal to you, brothers and sisters,
in the name of our Lord Jesus Christ,
to find agreement with one another,
so that there may be
no more divisions amongst you,
and you may be united
in mind and purpose.
This is the word of the Lord.

Gospel - Matthew 4.18-25

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

As Jesus walked
by the Sea of Galilee,
he saw two fishermen
casting a net
into the lake -
Simon, who is called Peter,
and his brother Andrew.
Jesus said to them,
'Come, follow me,
and I will
send you out
to fish for people!'
Immediately,
they left their nets
and followed him.
As Jesus went on from there,
he saw the brothers James and John,
with their father,
in their boat, mending their nets.
And he called them.
Immediately
they left the boat, and their father,
and followed him.
Jesus
began to travel
throughout Galilee,
teaching
in their synagogues,
proclaiming
the good news of the kingdom,
and curing
every disease
and every sickness
amongst the people.
His fame spread north
into Syria.
And they brought to him
all who suffered
with demons,
diseases,
or pain;
and he healed them.
And great crowds
followed him,
from Galilee,
Jerusalem, and Judea,
and from the east side of the Jordan,
and beyond.
This is the Gospel of the Lord.

Sunday between 28 January and 3 February
Fourth Sunday in Ordinary Time

First Reading - Micah 6.6-8

A reading from the book of the prophet Micah.

What shall I bring,
as an offering, to the Lord,
as I bow down
before God most high?
Shall I bring burnt-offerings,
calves a year old,
thousands of rams,
rivers of oil,
or even my firstborn,
the fruit of my body,
for the transgressions of my soul?
No, for the offering
the Lord requires of us
is this:
to do justice,
to love kindness,
and to walk humbly
with our God.
This is the word of the Lord.

Second Reading - 1 Corinthians 1.21-27

A reading from the first letter of Paul to the Corinthians.

The wisdom of the world
did not
lead people to God.
Instead,
God has used
not the wisdom of the world,
but the foolishness
of our proclamation
to save
those who believe.
Greeks
demand wisdom,
and Hebrews
demand miraculous signs,
but we proclaim
Christ crucified.
The proclamation
of Christ crucified
is foolishness
to Greeks,
and a stumbling-block
to Hebrews.
But to those who are called -
both Hebrew and Greek -
the proclamation of Christ crucified
is both the wisdom of God,
and the power of God.
For God's foolishness
is wiser
than human wisdom;
just as God's weakness
is stronger
than human strength.

When you were called,
not many of you were wise
by human standards;
not many were powerful,
or of noble birth.
But God chose
what is foolish in the world
to shame the wise.
God chose
what is weak in the world
to shame the strong.
This is the word of the Lord.

Gospel - Matthew 5.1-12

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

When Jesus saw
the great crowds
that followed him,
he went up on the mountainside,
and sat down.
His disciples gathered around him,
and he began to teach them, saying:
'Blessed are the poor, in spirit,
for theirs is the kingdom of heaven.
Blessed are those who mourn,
for they will be comforted.
Blessed are the humble, meek, and gentle,
for they will inherit the earth.
Blessed are those who hunger and thirst
for righteousness,
for they will be filled.
Blessed are the merciful,
for they will receive mercy.
Blessed are the pure in heart,
for they will see God.
Blessed are the peacemakers,
for they will be called
children of God.
Blessed are those who are persecuted
for righteousness,
for theirs is the kingdom of heaven.
Blessed are you
when people insult you,
and persecute you,
and condemn you, falsely, on my account,
for in the same way,
they persecuted
the prophets of old.
Rejoice, and be glad,
for your reward
is great in heaven.'
This is the Gospel of the Lord.

Sunday between 4 and 10 February
(if before Ash Wednesday)

Fifth Sunday in Ordinary Time

First Reading - Isaiah 58.1b,3b-9a

A reading from the book of the prophet Isaiah.

The Lord says

to the people of Jacob:

I see your rebellion,
and I know your transgressions.

On the day of holy fasting and prayer,
you serve your own interests,
you oppress your workers,
and you quarrel, and fight.

This is not the fasting
that will make your voice
heard on high.

If you deny yourself,
bow your head,
and lie down in sackcloth and ashes,
even this
is not the fasting
that I honour,
says the Lord.

The fast that I honour
is to remove
the bonds of injustice,
and to let the oppressed
go free.

The fast that I honour
is to share your bread with the hungry,
to bring the homeless poor into your house,
and not to hide away
from the needs
of those around you.

When this becomes your fast, then
your light and your healing will come,
your righteousness will lead you on,
and the glory of the Lord
will protect you.

Then you will call, and the Lord will answer.
You will cry for help,
and the Lord will hear.

This is the word of the Lord.

Second Reading - 1 Corinthians 2.1-7,9-10a,13a

A reading from the first letter of Paul to the Corinthians.

When I was with you, brothers and sisters,
I did not proclaim the message of God
with lofty words
of human wisdom.

I had decided to know nothing amongst you
except Jesus Christ, and him crucified.

I came to you in weakness,
with fear, and trembling.

My proclamation was not
in persuasive words
of human wisdom,
but relied on the power of the Spirit,
so that your faith would rest
not on human wisdom
but on the power of God.

Yet amongst the mature, we do speak wisdom.

For while the wisdom of this age
comes to nothing,

God's eternal and glorious wisdom
is now being revealed.

The scripture says, 'No eye has seen,
no ear has heard, no human heart
has understood'
all that has been prepared
for those who love God.

These hidden things, God has now revealed to us
through the Spirit.

And we speak of them
in words
not taught by human wisdom,
but taught by the Spirit.

This is the word of the Lord.

Gospel - Matthew 5.13-20

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said,

'You are the salt of the earth.

But salt that loses its taste
is fit only
to be thrown out, and trampled under foot.

You are the light of the world.

When you light a lamp,
you do not put it under a barrel,
but on a lampstand,
to give light to the whole house.
Like a city on a hilltop, it will not be hidden.
In the same way,
let your light shine out,
that all may see the good that you do,
and give glory to your Father in heaven.

I have not
come to abolish
the law
or the prophets,
but to fulfil them.

While heaven and earth remain,
not one letter,
not one stroke of a letter,
will pass from the law,
until everything is fulfilled.

Indeed, whoever breaks
even the least
of these commandments,
and teaches others to do the same,
will be called the least
in the kingdom of heaven;
while whoever
both keeps them and teaches them
will be called great
in the kingdom of heaven.

I tell you, your righteousness
must be greater than that
of the scribes and the Pharisees,
if you are to enter
the kingdom of heaven.'

This is the Gospel of the Lord.

**Sunday between 11 and 17 February
(if before Ash Wednesday)**

Sixth Sunday in Ordinary Time

First Reading - Exodus 20.2-17

A reading from the book of Exodus.

I am the Lord your God.

I brought you out of the land of Egypt, out
of the house of slavery.

You shall have no other gods before me.

You shall not make for yourself any idol,
in the form of anything
that is in the sky above,
or the earth below,
or the waters under the earth.

You shall not bow down to them,
or worship them,

for I am the Lord your God, and I grieve
at the rebellion
of those who reject me,
to the third and fourth generation;

but I show steadfast love
to a thousand generations
of those who honour me
and keep my commandments.

You shall not take
the name
of the Lord your God
in vain.

You shall remember the sabbath day,
and keep it holy.

Six days
you shall labour, and do all your work,
but the seventh day
is a sabbath to the Lord your God.

On the sabbath day, you shall do no work.

All shall rest
on the sabbath day: you,
your sons and daughters, your servants;
the foreigners living in your towns;
even your livestock;
for in six days, the Lord made
the heavens, the earth, the sea,
and all that is in them,
but rested on the seventh day;
therefore the Lord blessed the sabbath day,
and made it holy.

You shall honour your father and mother,
that your days may be long
in the land
that the Lord, your God, is giving you.

You shall not murder.
You shall not commit adultery.
You shall not steal.
You shall not bear false witness
against your neighbour.

You shall not envy
your neighbour's spouse.

You shall not envy
your neighbour's household, or home,
or anything that belongs to your neighbour.

This is the word of the Lord.

Second Reading - 1 Corinthians 3.3-6,10-11,16-17

A reading from the first letter of Paul to the Corinthians.

My brothers and sisters,

let there be no jealousy or quarrelling amongst you,
with one saying 'I follow Paul',
and another saying 'I follow Apollos'.

For Paul and Apollos are only servants
within the work of the Lord.

I may have planted, and Apollos may have watered,
but God
gave the growth.

I may have laid the foundation,
and Apollos may be building upon it,
but the foundation is Jesus Christ,
and you are being built together

on that foundation
into God's temple;

so let no one harm
God's temple,
for God's temple is holy,
with God's Spirit
dwelling within.

This is the word of the Lord.

Gospel - Matthew 5.20-22a,27-28,33-34a,37a

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said,

'I tell you,
your righteousness
must be greater than that
of the scribes and the Pharisees
if you are to enter
the kingdom of heaven.

You have heard it said,
"You shall not murder";
and "whoever murders shall be liable to judgement."

But I say to you
that if you are angry
with a brother or sister,
you will be liable to judgement.

You have heard it said,
"You shall not commit adultery."

But I say to you
that any man who looks at a woman
improperly
has already
committed adultery
in his heart.

You have heard it said,
"You must fulfil your vow
when you swear an oath to the Lord."

But I say to you,
do not swear
oaths or vows
at all,
but in your ordinary speaking,
let your "yes" mean "yes",
and let your "no" mean "no",
without the need
for any oath or vow.'

This is the Gospel of the Lord.

**Sunday between 18 and 24 February
(if before Ash Wednesday)**

Seventh Sunday in Ordinary Time

First Reading - Leviticus 19.2b-4,9-12,17-18

A reading from the book of Leviticus.

You shall be holy,
for I am holy,
says the Lord your God.
You shall honour
your mother
and your father,
and you shall keep my sabbath,
says the Lord.
You shall not
turn to idols,
or make gods out of metal
for yourselves,
says the Lord.
When you gather in the harvest,
you shall not
cut to the very edge of your field,
or return
for the little
that remains.
And you shall not
strip your vineyard bare,
or gather
the fallen grapes.
These you shall leave
for the poor,
and for the foreigner
living amongst you,
says the Lord your God.
You shall not steal,
or be dishonest in your dealings,
or lie to one another.
You shall not swear
a false oath
in my name,
for this would be dishonouring
the name
of the Lord your God.
You shall not hold hatred
in your heart
against your neighbour.
You shall challenge
your neighbour's wrong-doing,
for if you fail to do so,
you bear the guilt
of that wrong-doing
yourself, says the Lord.
You shall not
take revenge,
or bear a grudge
against any
of your people.
And you shall love your neighbour
as yourself,
says the Lord your God.
This is the word of the Lord.

Second Reading - 1 Corinthians 3.18-22

A reading from the first letter of Paul to the Corinthians.

The best wisdom of this world
is mere foolishness to God.
So do not long for this world
to call you wise.
Indeed, when you find
true, godly wisdom,
this world
will call you a fool.
The scripture says: 'the Lord catches the wise
in their own craftiness', and,
'their arguments come to nothing'.
So let no one boast about mere human leaders.
For so much more
is yours in Christ - indeed everything!
Not just Paul, and Apollos, and Peter,
but the whole world; even life, and death;
the whole of the present,
and the whole of the future.
This is the word of the Lord.

Gospel - Matthew 5.38-48

Hear the Gospel of our Lord Jesus Christ

according to Matthew.

Jesus said to his disciples:

'You have heard it said,
"An eye for an eye, and a tooth for a tooth."
But I say to you,
do not take revenge
against the one who has wronged you.
If they strike you on one cheek,
offer the other.
If they demand your shirt,
give your coat as well.
If they force you to walk one mile,
walk two.
Give to those who ask,
and welcome
those who come to borrow.
You have heard it said,
"You shall love your neighbour -
and hate your enemy."
But I say to you,
love your enemies,
and pray for those who persecute you.
This will make you true children
of your Father in heaven.
For you see how your Father
makes the sun come up each day
on the good, and the wicked, alike.
And you see how your Father makes the rain to fall
on both the righteous
and the unrighteous.
If you love only those who love you,
that deserves no reward.
If you greet only your brothers and sisters,
you are doing no more
than all people everywhere.
So in all these things, aim for perfection -
the perfection of your Father in heaven.'
This is the Gospel of the Lord.

Sunday between 25 February and 3 March
[not Sunday 3 March in a leap year]
(if before Ash Wednesday)
Eighth Sunday in Ordinary Time

First Reading - Isaiah 49.9-10, 14-15

A reading from the book of the prophet Isaiah.

The Lord says to Jerusalem:

I led you
from captivity to freedom.
I gave you food along the way.
I led you
to pasture in the wilderness.
You knew neither hunger nor thirst,
as I led you, with compassion,
by springs of water
through the desert heat.
I led you from darkness to light.
And yet
you continue to say,
'The Lord has abandoned us',
and,
'Our Lord has forgotten us'.

No mother
abandons her child,
or forgets
the infant
she holds
in her arms.

And neither will I
forget you,
says the Lord.

This is the word of the Lord.

Second Reading - 1 Corinthians 4.1-5

A reading from the first letter of Paul to the Corinthians.

Apollos and I, alike,
have sought only
to be servants of Christ,
entrusted
with all
that God has revealed.

I believe
I have fulfilled that trust,
but it is not
for me,
or you,
or anyone else on earth,
to judge.

For when the Lord comes,
and shines a light
on all
that is hidden
in our hearts,
all motivations
will be known;
and the Lord will judge
what is worthy of praise.
This is the word of the Lord.

Gospel - Matthew 6.24-33

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said,
'You cannot serve two masters,
for you will love one,
and hate the other;
you will be devoted to one,
and despise the other.

You cannot serve
both God and wealth.
So I tell you:
do not worry
about what you will eat,
or drink, or wear;

for life
is more than food,
and the body
is more than clothing.
Look at the birds of the air:
they do not plant,
or harvest,
or gather into barns,
and yet
your heavenly Father
feeds them.

And you are more valuable
than the birds!

Look at the wild flowers,
how they grow:
they do not
weave or sew,
and yet

not even Solomon
in all his glory
was clothed
as finely
as these.

If this is how
God clothes
the grass of the field, which is
alive today,
and dried up tomorrow,
then how much more
will God clothe you!

So have faith!
Do not worry, as others do,
about what you will eat,
or drink, or wear.

Worrying
will not add
a single hour
to your span of life.
And your heavenly Father knows
that you need these things.

So work instead
for the kingdom of God,
and for righteousness;
and all these other things
will be given to you
as well.'

This is the Gospel of the Lord.

Sunday between 4 and 7 March
[plus Sunday 3 March in a leap year]
(if before Ash Wednesday)

Ninth Sunday in Ordinary Time

First Reading - Deuteronomy 11.18-20, 26-28

A reading from the book of Deuteronomy.

Fix these words

in your heart
and in your soul,

on your hands

and before your eyes.

Teach them to your children,

every morning, and every evening,

both when you are at home,

and when you are away.

Write them

on your gates
and on your houses.

For I set before you

today
both a blessing
and a curse:

a blessing,

if you live
by the commandments of the Lord your God
that I am giving you today;

and a curse,

if you reject the way
of the Lord your God,

and follow

other gods
you have not known.

This is the word of the Lord.

Second Reading - Romans 1.1-7

A reading from the letter of Paul to the Romans.

From Paul,

a servant of Jesus Christ,
called by God
to be an apostle.

The gospel we proclaim

was promised
long ago,
through the prophets,
in the holy scriptures.

It is the gospel

of the Son of God,
Jesus Christ our Lord.

In the flesh,

he was descended from David.

In the Holy Spirit,

he was declared,
in great power,
by his resurrection from the dead,
to be the Son of God.

Through him,

we have received God's grace,
and we have been commissioned
as apostles,

to call people of all nations

to faith,

including yourselves, who are

called to belong to Jesus Christ.

We write now

to all God's beloved in Rome, who are
called to be saints.

Grace to you, and peace,

from God our Father,
and the Lord Jesus Christ.

This is the word of the Lord.

Gospel - Matthew 7.21-29

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said,

'The day will come
when many will claim
to have spoken prophecies,
cast out demons,
and done powerful deeds,
in my name.

But I will call them wicked,

and send them away,
saying, "I do not know you".

For you do not

enter
the kingdom of heaven
by calling me Lord,
but by doing
my Father's will.

If you hear my words,

and then
live by them,
you have built your house on rock,
and it will stand firm
when the storms
and the floods
beat against it.

But if you hear my words

and then do not
live by them,
you have built your house on sand,
and in the storm,
and the flood,
it will collapse,
and be swept away.'

And the crowds paid full attention

to every word
that Jesus spoke,
because his teaching
was powerful -
unlike the teaching
of their scribes.

This is the Gospel of the Lord.

Ash Wednesday

First Reading - *Isaiah 1.11-18*

A reading from the book of the prophet Isaiah.
Trample through my temple no more,
says the Lord.
I take no pleasure
in your endless sacrifices.
Your offerings are futile.
I despise your incense,
your festivals,
and your solemn assemblies,
while iniquity remains.
When you reach out your hands in prayer,
I will not listen.
I will cover my eyes,
for your hands are red with blood, says the Lord.
But this
is how to wash yourselves,
and make yourselves clean:
cease to do evil,
and learn to do good;
work for justice;
rescue the oppressed;
defend the orphan,
and plead for the widow.
Then, says the Lord,
all that was
stained
blood-red
with sin
will be made pure,
like lamb's-wool,
or freshly-fallen snow.
This is the word of the Lord.

Second Reading - *2 Corinthians 5.14-15,17*

A reading from the second letter of Paul
to the Corinthians.
We declare, with confidence,
that Christ died
for all;
so
all have died.
Therefore, let us live
no longer
for ourselves,
but for Christ, who died for us -
and rose again.
For anyone who is in Christ
is a new creation.
The old
has passed away,
and everything
is new.
This is the word of the Lord.

Gospel - *Matthew 6.1-6, 16-21*

Hear the Gospel of our Lord Jesus Christ
according to Matthew.
Jesus said to his disciples, 'Take care
not to do
your good deeds
to be seen by others;
for if that is your purpose,
you will have no reward
from your Father in heaven.
When you give
to those in need,
do not announce it
with a fanfare,
in the synagogues,
and in the streets,
as the hypocrites do,
seeking praise.
I tell you,
they have received their reward.
But when you give, do not let
your left hand know
what your right hand
is doing.
Do your giving in secret,
and your Father, who sees in secret, will reward you.
In the same way, when you pray,
do not be like the hypocrites, who love
to stand and pray in the synagogues,
and at the street corners, to be seen by others.
I tell you, they have received their reward.
But when you pray,
go into your room, and shut the door,
and pray to your Father, who is in secret;
and your Father, who sees in secret, will reward you.
And when you fast, do not look miserable,
like the hypocrites, who disfigure their faces
to show others
they are fasting.
I tell you,
they have received
their reward.
But when you fast,
clean your hair, and wash your face,
so that your fasting is seen
not by others,
but by your Father;
and your Father, who knows all things,
will reward you.
And do not put your heart
into storing up treasure on earth,
where everything decays,
and thieves break in and steal.
But put your heart, instead,
into storing up
everlasting treasures
in heaven,
that no thief
can take away.'
This is the Gospel of the Lord.

■ First Sunday of Lent

First Reading - Genesis 3.1-6

A reading from the book of Genesis.

The serpent
was more cunning
than any other creature
the Lord God had made.
The serpent said to Eve, 'Did God say
that you are not to eat
from any of the trees
in the garden?'
Eve said to the serpent, 'We may eat the fruit
of any tree
in the garden;
except the tree
in the middle of the garden,
for God said that if
we even touch it,
we shall die.'
The serpent said to Eve, 'You will not die;
but when you eat
the fruit
of that tree,
your eyes will be opened,
and you will be like God,
knowing good and evil.'
Understanding now
that the fruit
of the tree
would bring knowledge,
and seeing that it was beautiful,
and good to eat,
Eve took fruit
from the tree,
and gave some to Adam, who was with her,
and they ate.
This is the word of the Lord.

Second Reading - Romans 5.12-19

A reading from the letter of Paul to the Romans.
Sin - rebellion against God - came into the world
through Adam;
and death
came into the world
through sin;
and death spread to all,
for all have sinned.
And so we see
that sin
was already in the world, and leading to death,
long before the laws,
defining and measuring sin,
were given to Moses.
But now, the power of sin and death,
which all began
with the sin of Adam,
is swept away
by the far greater power
of the gift of God's grace
in Jesus Christ.

The sin of Adam
led to death,
but now
there is life
for those who receive forgiveness
in Christ.
Adam's trespass
led to condemnation and death for all.
But Christ's work of righteousness
leads to forgiveness and life for all.
By the disobedience of Adam,
many were made sinners, and died.
Now, by the obedience of Christ,
many will be made righteous, and live.
This is the word of the Lord.

Gospel - Matthew 4.1-11

Hear the Gospel of our Lord Jesus Christ
according to Matthew.
Jesus was led by the Spirit, into the wilderness,
to be tempted by the devil.
He ate nothing
for forty days, and forty nights.
The tempter came to him,
in his great hunger, and said,
'If you are the Son of God,
command these stones
to become bread.'
But Jesus answered, 'The scripture says
that life is sustained,
not by bread alone,
but by the word of God.'
Then the devil took him to the holy city,
and placed him
on the highest point
of the temple,
saying, 'If you are the Son of God,
throw yourself down from here,
for the scripture says
that the Lord Most High
will send angels to protect you,
to raise you up in their hands,
so that
you will not even hurt your foot
against a stone.'
Jesus answered, 'The scripture also says,
"Do not put the Lord your God
to the test."
Then the devil led him to a high mountain,
and showed him all the kingdoms of the world,
and their splendour; and said,
'All these, I will give to you,
if you fall down and worship me.'
Jesus said, 'Away from me, Satan;
for the scripture says,
"Worship and serve
the Lord your God,
and no other."
And the devil left him.
And angels came,
and ministered to him.
This is the Gospel of the Lord.

■ Second Sunday of Lent

First Reading - *Genesis 12.1-5*

A reading from the book of Genesis.

The Lord said to Abram,
'You are to leave
your country, your people,
and your father's house,
and go to the land
that I will show you.
And I will make you into
a great nation,
and I will bless you.
I will make your name
great,
and you will be
a blessing to many.
I will bless
those who bless you,
and I will rebuke
those who dishonour you.
And in you,
all the nations
of the earth
will be blessed.'

And Abram departed from Haran,
with his wife Sara,
and his nephew Lot,
and all their household,
and all their possessions,
as the Lord had directed.
This is the word of the Lord.

Second Reading - *2 Timothy 1.8-10*

A reading from the second letter of Paul to Timothy.

God saved us,
and called us
to new life in Christ,
not because of anything we had done,
but by God's grace -
and for God's purposes.
This grace of God
was established in Christ Jesus
before the foundation of the world.
It is by this grace of God
that our Saviour Jesus Christ
has broken the power of death
and shown us
the way to eternal life.
So do not be ashamed
to speak
of our salvation in Christ,
And do not be ashamed
of me, a prisoner for Christ.
But be ready
to suffer
for the sake of the gospel,
trusting
in the power of God.
This is the word of the Lord.

Gospel - *Matthew 17.1-9*

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus took Peter,
and the brothers James and John,
and led them up a high mountain
by themselves.

And there,
Jesus was transfigured
in their presence.

His face
shone like the sun.
His clothes
became dazzling white.

And Moses
and Elijah
appeared,
talking with him.

Peter said to Jesus, 'Lord,
it is good for us
to be here.

Let me make
three shelters,
one for you,
one for Moses,
and one for Elijah.'

While Peter
was still speaking,
a bright cloud
covered them.

And a voice
spoke from the cloud,
saying, 'This is my beloved Son.
Listen to him.'

When the disciples
heard the voice,
they fell to the ground
in fear.

But Jesus came to them,
and touched them, saying, 'Get up,
and do not be afraid.'

When they looked up,
they now saw
only Jesus,
alone.

As they were
coming down the mountain,
Jesus said, 'Tell no one
what you have seen,
until the Son of Man
has been raised from the dead.'

This is the Gospel of the Lord.

■ Third Sunday of Lent

First Reading - *Exodus 17.1-7*

A reading from the book of Exodus.

The whole people of Israel
made the journey
through the wilderness
in stages, as the Lord commanded.

In one place where they rested,
there was no water
for the people to drink.

The people argued,
and complained against Moses,
saying, 'You have brought us
out of Egypt
to a place where we, and our children,
and our livestock, will all die of thirst!'

Moses said to them, 'Surely
you should not
quarrel or complain against me.

For surely
you should not
doubt the Lord,
or put the Lord to the test.'

And Moses cried out to the Lord,
'What shall I do with this people?
They are almost ready to stone me.'

The Lord said to Moses, 'Go on ahead of the people.

Take with you
some of the elders of the people.

Carry with you
the same stick that you used
to strike
the river Nile.

I will stand before you,
on the rock, at Mount Sinai.

You will strike the rock, and water
will come out of the rock,
for the people to drink.'

And Moses did
as the Lord commanded.

And he called the place
'Quarrel', and 'Testing',
because there, the people had quarrelled,
and doubted the Lord,
and even questioned
whether the Lord was with them.

This is the word of the Lord.

Second Reading - *Romans 5.1-2,5-8*

A reading from the letter of Paul to the Romans.

It is rare
for anyone
to die for another -
even for somebody good.

And so we see the proof
of God's great love for us
in this:

that while we were still
weak, ungodly sinners,
Christ died for us.

And now we have received God's love
into our hearts
through the gift of the Holy Spirit.
We have been reconciled with God, by faith,
in our Lord Jesus Christ.
And now we stand, with joyful confidence,
in the grace,
and the peace,
and the glory of God.
This is the word of the Lord.

Gospel - *John 4.5-14*

Hear the Gospel of our Lord Jesus Christ
according to John.

Jesus approached a town in Samaria,
on land that Jacob
had once given
to his son Joseph.

Tired out by the journey, Jesus sat down
by Jacob's Well,
while his disciples
went into town
to buy food.

At about midday,
a woman of Samaria
came to draw water
from the well.

Jesus asked her
to draw some water
for him to drink.

Now Jews do not share things
with people of Samaria,
so the woman said to Jesus, 'It is strange
that you, being Jewish, are requesting
a drink from me, a woman of Samaria.'

Jesus said, 'If you knew
the generosity of God,
and who it is
that is asking you
for a drink,

you would have asked him
for the gift
of living water.'

The woman said to him, 'Sir, you have no bucket,
and the well is deep.

Where would you get that living water?

Are you greater than our ancestor Jacob, who gave us
this well,
and drank from it himself,
with his sons, and all their livestock?'

Jesus said, 'Everyone who drinks this water
will be thirsty again.

But those who drink the water
that I give
will never be thirsty.

The water that I give
will become,
within them,
a flowing fountain
of water
for eternal life.'

This is the Gospel of the Lord.

■ Fourth Sunday of Lent

First Reading - 1 Samuel 16.1b,4-7,10-13a

A reading from the first book of Samuel.
The Lord sent Samuel
to the home of Jesse, in Bethlehem,
saying, 'I have chosen, for myself, a king,
amongst the sons of Jesse.'
In Bethlehem, Samuel invited
Jesse and his sons, and all the elders of the city,
to meet with him, in peace,
and make a sacrifice to the Lord.
Once they had gathered, Samuel first saw
Jesse's eldest son, Eliab.
Samuel thought that Eliab
would surely be the Lord's anointed.
But the Lord said to Samuel, 'Do not
look upon his height, or his appearance,
for I have rejected him.
Mortals may look
on the outward appearance,
but the Lord
looks on the heart.'
Jesse presented six more of his sons
to Samuel.
But Samuel said, 'Are all
your sons here?
For the Lord has not chosen
any of these.'
Jesse replied, 'There remains only the youngest,
and he is out, watching over the sheep.'
Samuel said, 'Send for him;
and we will not eat
until he arrives.'
When the youngest son arrived,
the Lord immediately said to Samuel,
'Rise, and anoint him, for he is the one.'
Samuel took the horn of oil, and anointed David
in the presence of his brothers.
And the Spirit of the Lord
came powerfully
upon David
from that day forward.
This is the word of the Lord.

Second Reading - Ephesians 5.8-11

A reading from the letter of Paul to the Ephesians.
Once, you were in darkness;
but now, you are in the light
of the Lord.
So live
as children of the light,
in the fruitful ways
of goodness, righteousness, and truth,
seeking always
what is pleasing
to the Lord.
And take no part
in the fruitless works of darkness;
but expose them, instead, to the light.
This is the word of the Lord.

Gospel - John 9.1-7,14,16-17,33-39

Hear the Gospel of our Lord Jesus Christ
according to John.
After leaving the temple,
Jesus and his disciples
saw a man who had been blind from birth.
The disciples asked Jesus,
'Why was this man born blind?
Was it for his own sins,
or for the sins of his parents?'
Jesus answered, 'Neither;
but that the works of God
could be revealed in him.
I am the light of the world,
and while it is day,
we must do the works
of the one who sent me.'
Then Jesus spat on the ground,
made mud with the saliva,
and spread the mud
on the man's eyes,
saying to him, 'Go and wash
in the pool of Siloam' (which means Sent).
The man went,
and washed;
and came back,
able to see.
All of this happened
on the sabbath.
The Pharisees
began to argue amongst themselves.
Some insisted, 'This Jesus
cannot be from God,
for he does not
observe the sabbath.'
But others said, 'If he were a sinner,
he could not perform
such signs.'
The man who had been
healed of his blindness
said, 'Surely
his good works show
that he is a prophet.'
The Pharisees said,
'You were born in sin,
and you presume to teach us?'
And they drove him out.
Jesus found him, and said to him,
'Do you believe in the Son of Man?'
He answered, 'Who is that, sir?
Tell me, so that I may believe.'
Jesus said, 'You have seen him,
and you are speaking with him.'
He said, 'Lord, I believe,'
and worshipped him.
Jesus said, 'For judgement
I have come into the world:
to bring sight
to the blind,
and to expose the blindness
of those who think they can see.'
This is the Gospel of the Lord.

Fifth Sunday of Lent

First Reading - Ezekiel 37.11-14

A reading from the book of the prophet Ezekiel.
The people are saying, 'Our bones are dried up,
and our hope is gone.'
But the Lord God says, 'I will bring you up
from your graves.
I will put my spirit within you, and you will live.
And I will lead you back
to the promised land.
And then you will know
that I am the Lord.'
This is the word of the Lord.

Second Reading - Romans 8.6-11

A reading from the letter of Paul to the Romans.
To set the mind on the flesh
is death.
But to set the mind on the spirit
is life, and peace.
The mind that is set on the flesh
is hostile to God, and unable
to follow God's law.
But your life now is not
in the flesh, but in the spirit,
with the spirit of God dwelling within you.
For everyone who belongs to Christ
has the spirit of Christ within.
And though your body is dead, in sin,
your spirit is alive
in the righteousness of Christ.
For the spirit of God,
having raised Jesus from the dead,
now dwells within you, to give life
to your mortal body also.
This is the word of the Lord.

Gospel - John 11.20b-45

Hear the Gospel of our Lord Jesus Christ
according to John.
When Martha heard
that Jesus was coming,
she went out to meet Jesus,
while Mary stayed at home.
Martha said to Jesus, 'Lord,
if you had been here, my brother Lazarus
would not have died.
But even now, I know that God will give you
whatever you ask.'
Jesus said to Martha, 'Your brother
will rise again.'
Martha said, 'I know
that he will rise again
at the resurrection, on the last day.'
Jesus said, 'I am the resurrection, and the life.
Those who live and believe in me
will never die.
And even if they die,
they will live.
Do you believe this?'

Martha said to Jesus, 'Yes, Lord,
I believe
that you are the Messiah,
the Son of God, who has
come into the world.'
Then Martha went back into the village,
and said to her sister Mary,
'The Teacher is here,
and is calling for you.'
Mary left the house,
and went quickly to the place
outside the village
where Martha had met with Jesus.
Those who had been consoling Mary
thought she was going to the tomb, to weep,
so they also left the house, and followed her.
When Mary saw Jesus,
she knelt at his feet,
and said to him, 'Lord,
if you had been here,
my brother would not have died.'
When Jesus saw Mary weeping,
and those who were with her, also weeping,
he was deeply moved.
Jesus asked them, 'Where have you laid him?'
They said, 'Lord, come and see.'
Jesus also began to weep,
leading some to say, 'See how he loved him!'
But others said, 'He opened
the eyes of the blind.
Surely he could have kept Lazarus from dying.'
Jesus arrived at the tomb,
greatly distressed.
It was a cave,
with a stone
across the entrance.
Jesus said, 'Take away the stone.'
Martha said, 'Lord, it will be unpleasant;
he has been dead
for four days.'
Jesus replied, 'Those who believe
will see the glory of God.'
So they took away the stone.
For the sake of the gathered crowd,
so that they would understand
that this was the work of the Father,
Jesus looked up, and said,
'Father, I thank you for hearing me'.
Then Jesus shouted
into the cave, 'Lazarus, come out!'
And Lazarus came out of the cave,
his hands and his feet
still bound
in strips of linen,
and a cloth around his head.
Jesus said to them, 'Unbind him,
and let him go.'
Many of those who had been
comforting Mary
saw what Jesus did,
and came to believe in him.
This is the Gospel of the Lord.

■ Palm Sunday

Palm Procession - *Matthew 21.4-11*

Hear the Gospel of our Lord Jesus Christ
according to Matthew.
The disciples brought the donkey and the foal to Jesus,
as Jesus had instructed them,
and made a saddle from their cloaks,
fulfilling the words
of the prophet Zekariah,
'Your king is coming to you, Jerusalem,
humble, and riding on a donkey,
on the foal of a donkey.'
Many in the crowd
spread their cloaks on the road,
and others cut branches from the trees
and spread those on the road.
The crowds that went in front of him,
and the crowds that followed behind,
shouted out, 'Hosanna to the Son of David!
Blessed is the one who comes
in the name of the Lord!'
When they entered Jerusalem,
the whole city was in turmoil,
with everyone asking, 'Who is this?'
And the crowds were saying, 'This is
the prophet Jesus,
from Nazareth, in Galilee.'
This is the Gospel of the Lord.

Main Liturgy

First Reading - *Isaiah 50.4-9a*

A reading from the book of the prophet Isaiah.
The Lord God
has taught me wisdom,
so that I may speak
words of comfort
to the weary.
Morning by morning,
the Lord God awakens me,
so that I may learn wisdom
as a servant of the Lord.
When I face
persecution
and violence,
I do not hide my face,
or turn away.
Let my accusers
confront me.
I will set my face
like flint.
For I know
that the Lord God
brings justice,
and I will not
be defeated
or ashamed.
This is the word of the Lord.

Second Reading - *Philippians 2.5-11*

A reading from the letter of Paul to the Philippians.
Let Christ Jesus
be your example.
He did not regard
his equality with God
as something to be exploited,
but emptied himself,
taking the form of a servant.
Born in human form,
he humbled himself,
in faithful obedience,
even to death on the cross.
And now, God has highly exalted him,
and has given him the name
that is above every name,
so that
at the name of Jesus,
all shall bow down,
in heaven, on earth, and under the earth,
and declare that Jesus Christ is Lord,
to the glory
of God the Father.
This is the word of the Lord.

Passion - *Matthew 26.14 - 27.61*

The Passion of our Lord Jesus Christ
according to Matthew.
Judas Iscariot,
one of the twelve,
went to the chief priests, and said,
'What will you give me
if I betray him to you?'
They paid him
thirty pieces of silver.
And from that moment,
he looked for an opportunity
to betray Jesus to them.
On the first day
of the Passover festival,
the disciples asked Jesus
where they should
make preparations
for the Passover meal.
Jesus told them to go into the city
to a certain man, and say to him,
'The Teacher says, "My time is near;
I will keep the Passover at your house
with my disciples."'"
The disciples did
as Jesus had directed them,
and they prepared
the Passover meal.

When it was evening,
Jesus and the twelve
took their places at the table.

While they were eating,
Jesus said, 'Truly, I tell you,
one of you
will betray me.'

The disciples were greatly distressed,
and began to say to him,
one after another, 'Surely, not me, Lord?'

Jesus said, 'One who is
sharing this meal with me
will betray me.

The Son of Man will go
as it is written.

As for the one who
betrays him,
it would have been better
not to have been born.'

Judas, the betrayer,
said, 'Teacher, am I the one?'

Jesus replied,
'You have said it.'

While they were eating,
Jesus took bread,
and after giving thanks,
he broke it,
and gave it to his disciples,
saying, 'Take, eat;
this is my body.'

Then he took a cup, and after giving thanks,
he gave it
to them,

saying, 'Drink from this cup,
all of you;
for this is my blood
of the covenant,
which is poured out
for many
for the forgiveness of sins.

And I will not
drink
the fruit of the vine
again
until I drink it with you
in my Father's kingdom.'

When they had sung a hymn,
they went out
to the Mount of Olives.

And Jesus said to them,
'You will all fall away
because of me
this night.

As the scripture says,
"I will strike the shepherd,
and the sheep
will be scattered."

But after I am raised up,
I will go ahead of you
to Galilee.'

Peter said to Jesus,
'Others may fall away,
but I will not.'

Jesus said to Peter, 'This very night,
before the cock crows,
you will deny me
three times.'

Peter replied, 'Even if I must
die with you,
I will not deny you!'

And all the disciples
said the same.

They went to a place
called Gethsemane.

And Jesus said to his disciples, 'Stay here,
while I go over there
to pray.'

Jesus took with him
Peter, and the brothers James and John.

And he became
sorrowful, and distressed,
saying to them, 'My soul
is consumed with grief, to the point of death.
Stay here, and keep watch.'

And going a little further,
he fell to the ground,
and prayed, 'My Father,
if it is possible,
take this cup from me;
yet not my will,
but yours,
be done.'

Returning to the disciples,
he found them sleeping.

He said to Peter, 'Could you not
watch with me, even one hour?'

Stay awake, and pray,
that you may not
have to enter
the time of temptation, testing, and trial;
for the spirit is willing,
but the flesh is weak.'

Again he went away, and prayed, 'My Father,
if this cup cannot pass
unless I drink it,
your will be done.'

And he returned, and again
found them sleeping,
for their eyes were heavy.

So leaving them again,
he went away,
and prayed a third time,
saying the same words.

Then he returned to the disciples,
and said to them, 'Are you still sleeping,
and taking your rest?'

The hour has come,
and the Son of Man is betrayed
into the hands of sinners.

Let us be going;
see, my betrayer is at hand.'

While Jesus
was still speaking,
Judas, one of the twelve, arrived,
with a crowd,
with swords and clubs,
from the chief priests,
and the elders of the people.
Judas, the betrayer,
had arranged a signal with them,
saying, 'I will greet him
with a kiss;
then you can arrest him.'
So Judas
now approached Jesus,
saying, 'Greetings, Teacher,'
and kissed him.
Jesus said to Judas, 'My friend, do
what you are here
to do.'
Then they took hold of Jesus,
and arrested him.

One of the disciples
drew his sword,
and struck
the servant of the high priest,
cutting off his ear.
But Jesus said,
'Put away your sword;
for all who live
by the sword
will die
by the sword.
I could appeal to my Father,
and he would send
twelve legions
of angels.
But what is written
must be fulfilled,
that it must happen
in this way.'

Then Jesus turned to the crowd,
and said,
'Day after day
I was teaching in the temple,
and you did not arrest me.
And now you come out
with swords and clubs
to arrest me
like an outlaw.
But all this has taken place
that the scriptures
would be fulfilled.'
Then all the disciples
deserted him, and fled.

Those who had arrested Jesus
took him to the house of Caiaphas, the high priest,
where the scribes and the elders had gathered.
Peter followed them
at a distance,
to the courtyard of the high priest,
where he sat with the guards,
to see how this would end.

The chief priests, and the whole council,
were looking for false testimony against Jesus,
so that they could have him
put to death.

But they found none,
even though
many false witnesses
came forward.

Finally, two came forward, who claimed
that Jesus had said
he could destroy
the temple of God,
and rebuild it,
in three days.

The high priest stood up,
and demanded of Jesus, 'How do you respond
to what they are saying?
Have you no answer?'

Jesus remained silent.

Then the high priest said,
'I put you under oath
before the living God.
Tell us now,
whether you are the Messiah,
the Son of God.'

Jesus said to him,
'You have said it.
But I say to you,
that after all this,
you will see
the Son of Man
seated
at the right hand of power,
and returning
on the clouds of heaven.'

Then the high priest
tore at his robes,
and said to the scribes and the elders,
'We need
no more witnesses.

You have heard
his blasphemy.
What is your verdict?'

The scribes and the elders
answered, 'He must die.'

And they spat
in his face,
and struck him.

And some mocked him,
saying, 'If you are a prophet,
tell us who struck you.'

Now Peter was sitting outside,
in the courtyard.
One of the women who worked there
approached Peter,
and said, 'You were with Jesus, from Galilee.'
But Peter denied it,
saying, 'I do not know
what you mean.'
And he moved
to the outer courtyard.
Another woman saw him there, and said,
'This man was with Jesus of Nazareth.'
Again Peter denied it, this time with an oath,
saying, 'I do not know the man.'
After a while, those standing there
said to Peter, 'Surely you were with him,
for your accent betrays you.'
Peter began to curse, and again swore,
with an oath, 'I do not know the man.'
At that very moment,
the cock crowed.
And Peter remembered
that Jesus had said to him,
'Before the cock crows,
you will deny me three times.'
And Peter went out,
and wept bitterly.

When morning came,
the chief priests,
and the elders of the people,
again conspired together,
against Jesus,
to bring about his death.
Then they bound Jesus, led him away,
and handed him over to Pilate, the governor.

When Judas
saw
that Jesus
was condemned,
he repented,
and brought back
the thirty silver coins
to the chief priests and the elders.
Judas said, 'I have sinned,
by betraying innocent blood.'
The chief priests, and the elders, said,
'What is that to us?
See to it yourself.'
Judas
threw the coins
into the temple.
And he went away
and hanged himself.

Taking the coins,
the chief priests said,
'We cannot put these
into the treasury,
for they are blood money.'
And after discussing this together,
they used them
to buy
The Potter's Field,
as a place
to bury
foreigners.
For this reason,
the place
has been called
The Field of Blood
to this day.
And in this way
the words of the prophet
were fulfilled:
'They took
thirty silver coins,
the price
that had been
set on him,
and gave them
for The Potter's Field,
as the Lord
had directed.'

Now Jesus
stood before Pilate, the governor;
and Pilate asked Jesus, 'Are you
the King of the Jews?'
Jesus replied, 'You have said it.'
Then the chief priests
and the elders
set out their accusations against Jesus.
But Jesus gave no reply.
Pilate said to Jesus, 'Do you not hear
the accusations
they are making against you?'
And still,
Jesus gave no reply.

And a message was sent to Pilate
by his wife:
'Have nothing to do
with this innocent man,
for today I have suffered many things
in a dream, because of him.'

Now at the festival, it was the custom
of the governor
to release to the crowd
a prisoner, of their choosing.
Pilate was holding a notorious prisoner,
called Barabbas.
Pilate asked
the gathered crowd,
'Who do you want me to release for you?
Barabbas?
Or Jesus, called the Messiah?'

Pilate recognised
that it was out of envy
that the chief priests and the elders
had arrested Jesus,
and had brought Jesus to him.
And now the chief priests and the elders
persuaded the crowds
to ask
for the release of Barabbas,
and to have
Jesus
put to death.
Pilate asked the crowd again,
'Which of these two
shall I release to you?'

And the crowd
demanded Barabbas.
Pilate asked them, 'What then shall I do
with Jesus, called the Messiah?'

And the crowd cried out,
'Crucify him!'

Pilate asked, 'Why?
What evil has he done?'

But they shouted all the more, 'Crucify!'

When Pilate saw that he could do nothing,
and that a riot was beginning,
he took water,
and washed his hands
in front of the crowd,
saying, 'I am innocent
of this man's blood.'

And the people answered, 'His blood be on us
and on our children!'

Pilate released Barabbas for them,
and had Jesus flogged;
then handed Jesus over
to be crucified.

Pilate's soldiers
took Jesus to the barracks, where
the whole company of soldiers
gathered around him.
They put a red robe on him,
and twisted some thorns
into a crown, and put it on his head.
They put a reed
in his right hand,
then knelt before him,
and mocked him, saying, 'Hail, King of the Jews!'

They spat on him,
and hit him, on the head, with the reed.
And after they had mocked him,
they removed the robe from him,
and led him away
to crucify him.

As they went out,
a man from north Africa, called Simon, was there,
and they made him carry the cross.
When they came to the place
called Golgotha, The Place of the Skull,
they offered Jesus wine to drink,
mixed with bitter herbs;
but after tasting it, he would drink no more.
And when they had crucified him,
they divided his clothing between them,
by casting lots.
Then they sat and kept watch over him.
Above his head,
they put the charge against him,
which read, 'This is Jesus, the King of the Jews.'

Two thieves
were crucified with him,
one on his right, and one on his left.
Those who passed by
mocked him,
shaking their heads,
and saying, 'You said you could
destroy the temple,
and build it in three days -
so save yourself.'

If you are
the Son of God,
come down from the cross.'

The chief priests, the elders,
and the teachers of the law,
also mocked him,
saying, 'He saved others,
but he cannot save himself.
If he is the King of Israel,
let him come down from the cross,
and we will believe in him.
He trusts in God;
he claims to be
the Son of God;
let us see
whether God
will deliver him now.'

And those who were crucified with him
also taunted him.

At midday,
darkness came over the whole land
for three hours.

Then Jesus cried out
with a loud voice,
'My God, my God,
why have you forsaken me?'

Jesus cried out in Aramaic,
addressing God as 'Eli'.

Some of the bystanders
thought he was calling
for Elijah.

One of them
brought a sponge,
filled it with sour wine,
put it on a stick,
and held it up
for Jesus to drink.

But others said, 'Wait,
let us see
whether Elijah
will come to save him.'

Then Jesus
let out
a loud cry
once again,
and yielded up
his spirit.

And the curtain
of the temple sanctuary
was torn in two.

The earth shook,
and rocks
split apart.

Tombs
broke open;
and the bodies of many godly people who had died
were awakened.

After his resurrection,
they came out from their tombs,
and entered the holy city,
and appeared to many.

When the centurion,
and the other soldiers,
guarding Jesus,
saw the earthquake,
and all that had taken place,
they said,
'Truly this was
the Son of God.'

Many women
were also there,
looking on from a distance.

They had followed Jesus
from Galilee,
and had
provided for him.
They included
Mary Magdalene,
Mary the mother of James and Joseph,
and the mother of the sons of Zebedee.

When it was evening,
Joseph of Arimathea,
a disciple of Jesus,
went to Pilate,
and asked for the body of Jesus;
and Pilate ordered
that it should be given to him.

So Joseph of Arimathea
took the body of Jesus,
wrapped it
in a clean
linen cloth,
and laid it
in his own
new tomb,
which had been
carved out
from the rock.

He rolled a great stone
across the entrance
of the tomb,
and went away.

And Mary Magdalene,
and the other Mary,
were there,
sitting opposite the tomb.

The Passion of the Lord.

■ Maundy Thursday

First Reading - *Exodus 12.2-3,5a,6-8,11-14*

A reading from the book of Exodus.

The Lord spoke these words
to Moses and Aaron
in Egypt.
You are to call this month
the first month
of the year.
On the tenth day
of this month,
each family, each household,
is to take a lamb,
a year-old male, without blemish.
On the fourteenth day,
each household
is to slaughter the lamb
at sunset.
With the blood of the lamb,
you are to mark
the door-frame
of the house
where you will eat.
That same night,
you are to roast the lamb
over a fire,
and eat it,
with bitter herbs,
and bread
made without yeast.
You are to eat it
hurriedly,
with your belt fastened,
and your shoes on your feet.
That night will be
the Passover
of the Lord -
for I will pass through
the land of Egypt
that night,
and I will strike down
every first-born male
in the land of Egypt,
both people and animals.
Against all the gods of Egypt,
I will bring judgement -
for I am the Lord.
But when I see
the blood of the lamb
on the houses where you live,
I will pass over you,
and no plague will destroy you,
even as I strike
the land of Egypt.
And then,
you are to keep this day
as a day of remembrance,
a festival to the Lord
for ever,
through every generation.
This is the word of the Lord.

Second Reading - *Revelation 5.5a,6a,7-13*

A reading from the book of Revelation.

Looking like a lamb
that has been slain,
and is alive again,
the one who is
the Lion of Judah, and the root of David, took
the scroll
from the one who was
seated on the throne.
The four living creatures, and the twenty-four elders,
holding musical instruments,
and golden bowls
of fragrant offerings of incense
(which are the prayers of the saints),
fell down before the Lamb,
and sang: 'You are worthy,
for you were slain,
and by your blood
you have restored to God
a people to serve
as a royal priesthood on earth
from every nation, tribe, and language.'
Then I heard thousands of angels,
all around the throne,
with the living creatures, and the elders,
singing in full voice: 'Worthy
is the Lamb that was slain,
to receive
all wisdom and power,
all glory and honour and praise!'
Then I heard every creature
in heaven and on earth,
and under the earth, and in the sea,
singing to the one who was seated on the throne,
and to the Lamb, 'Blessing and honour
and glory and power,
be yours for ever and ever!'
This is the word of the Lord.

Gospel - *John 1.23,26b-27,29*

Hear the Gospel of our Lord Jesus Christ
according to John.
John the Baptist said,
'I am the voice
crying out, in the wilderness,
"Make straight the way of the Lord,"
as the prophet Isaiah has said.
But amongst you
stands one
you do not know,
the one who is coming after me.
And I am not worthy
even to be his servant.'
The next day,
John saw Jesus
coming towards him,
and declared,
'Here is the Lamb of God,
the one who takes away
the sin of the world!'
This is the Gospel of the Lord.

■ Good Friday

First Reading - *Isaiah 53.3-5*

He was despised
and rejected.
He knew anguish
and pain.
We counted him as worthless,
as struck down
by God.
We turned our faces
from him.
Yet truly
he bore our anguish,
and carried our pain.
He was wounded
for our transgressions,
and crushed
for our iniquities.
He bore the punishment
that makes us whole.
And by his wounds,
we are healed.

Second Reading - *Hebrews 4.14-16; 5.7-10a*

We have
a great high priest, who has
ascended
into heaven,
Jesus, the Son of God.
And he is able to sympathise
with our weakness,
for he himself
has been tested,
in every way, as we are -
yet without sin.
So let us trust in him,
and approach the throne of grace
with confidence,
that we may receive
mercy,
and find
grace to help
in time of need.
In the days of his earthly life,
Jesus offered up prayers,
with loud cries, and tears,
to the one who was
able to rescue him
from death.
And his prayer was heard,
in his reverent submission
to the will of the Father.
Even as
the Son,
he grew
in devotion
through all
he learned
and endured.
And when he had
accomplished
and completed
all things,
he was declared by God
to be
the eternal high priest,
and has become
the source
of eternal salvation
for all who trust in him.

*Good Friday Passion Readings
begin on the next page*

Good Friday
Passion Reading Part 1

John 18.1-27

Jesus went
with his disciples
to a garden
on the far side
of the Kidron valley.
Judas
also knew the place,
because Jesus
would often meet there
with his disciples.
So Judas led
the soldiers and the temple guards there,
with weapons and torches.
Jesus, knowing what was happening,
stepped forward, and asked them, 'Who is it
that you are looking for?'
They answered, 'Jesus of Nazareth.'
Jesus said, 'I am he.'
And they stepped back
and fell to the ground.
Jesus asked them again, 'Who is it
that you are looking for?'
And again they said, 'Jesus of Nazareth.'
Jesus replied, 'I say again, I am he.
Now let these others go.'
In this way,
he fulfilled the words
he had spoken earlier
in prayer:
'I have protected those
you entrusted to me.'
Simon Peter
now drew his sword,
and struck
the servant
of the high priest,
cutting off
his right ear.
Jesus said, 'Put your sword away,
for I must surely drink
from the cup
that the Father
has given me.'
Then the soldiers
and the temple guards
arrested Jesus,
and bound him.
They took him first to Annas,
the father-in-law
of Caiaphas, who was the high priest
that year.
Caiaphas
was the one who had said
that it was better
to have one person die
for the people.

Simon Peter,
and another disciple,
followed Jesus.
The other disciple
was known
to the high priest, and was able
to follow Jesus
all the way into the courtyard.
But Peter was left standing outside the gate,
until the other disciple
went out
and spoke to the woman who was
guarding the gate.
The woman said to Peter, 'Are you also
one of his disciples?'
Peter said, 'I am not.'
The temple guards and servants
had made a charcoal fire
in the courtyard,
and they were standing around it
to keep warm.
Peter went
and stood with them.
Inside, Jesus was being questioned
about his disciples
and his teaching.
Jesus said, 'I have always spoken openly.
I have taught
in the synagogue,
and in the temple,
where people gather.
I have said nothing in secret.
You do not need
to question me.
You can ask
those who heard me.'
One of the temple guards
struck Jesus on the face,
saying, 'That is not
how you answer
the high priest.'
Jesus said, 'If what I have said
is untrue, then say so;
but if it is true, why strike me?'
Annas now sent Jesus, bound,
to Caiaphas, the high priest.
Simon Peter
was still standing
with the temple guards,
by the charcoal fire, in the courtyard.
Those who were standing there
asked Peter, 'Are you also
one of his disciples?'
Peter again denied it,
saying, 'I am not.'
One of the servants of the high priest
(a relative of the man whose ear Peter had cut off)
said to Peter, 'Did I not
see you with him, in the garden?'
Again Peter denied it;
and at that very moment,
the cock crowed.

Good Friday
Passion Reading Part 2

John 18.28 - 19.16

At first light, they took Jesus
from the court of Caiaphas,
the high priest,
to the headquarters of Pilate,
the Roman governor.
But they did not go in,
as that would have been
a ritual defilement, preventing them
from eating the Passover.
So Pilate went out to them, and asked,
'What charges do you bring
against this man?'
They answered, 'If he were not
an offender, we would not have
brought him to you.'
Pilate said, 'Take him yourselves,
and judge him by your own law.'
They replied, 'It is not lawful for us
to put anyone to death.'
Pilate went back inside his headquarters.
There, he summoned Jesus,
and asked him, 'Are you
the King of the Jews?'
Jesus said, 'Do you ask this for yourself,
or is it something
that others have said?'
Pilate replied, 'I am a Roman, not a Jew.
Your own people, and their chief priests
have handed you over to me.
What is it
that you have done?'
Jesus said, 'My kingdom
is not
of this world,
or I would have guards,
fighting to protect me.
My kingdom is not here.'
Pilate said, 'So you are a king!'
Jesus said, 'You have said it.
I was born, and I came into the world,
to bear witness to the truth.
Everyone who seeks the truth
hears my voice.'
Pilate said, 'And what is truth?'
Pilate then returned
to those who were waiting outside,
and said, 'I find no case against him.
But you have a custom
that I release a prisoner for you
at Passover.
Do you want me to release to you
the King of the Jews?'
And they shouted, 'Not him,
but Barabbas!'
And Barabbas
was a common criminal.

Pilate took Jesus,
and had him flogged.
The soldiers made a crown, out of thorns,
and put it on his head; and they dressed him
in a purple robe.
They came up to him,
saying, 'Hail, King of the Jews!'
and struck him on the face.
Pilate returned to those who were waiting outside,
and said, 'I am bringing him out to you
to let you know
that I find no case against him.'
Jesus came out,
wearing the crown of thorns
and the purple robe.
Pilate said, 'Behold the man!'
As soon as the chief priests, and the temple guards,
saw him,
they shouted, 'Crucify!'
Pilate said, 'Take him yourselves and crucify him.
I find no case against him.'
They said, 'By our law, he must die,
for he claims to be
the Son of God.'
When Pilate heard this,
he was greatly concerned.
He entered his headquarters again,
and asked Jesus, 'Where are you from?'
But Jesus gave no answer.
Pilate said, 'Do you refuse to speak to me?
Do you not see
that I have the power to release you,
or to crucify you?'
Jesus said, 'You would have had
no power over me,
had it not been given to you.
The one who handed me over to you
is guilty of a greater sin.'
On hearing this, Pilate again
sought to release Jesus,
but the chief priests
and the temple guards
said, 'If you release him, you are no friend
of the emperor,
for he sets himself against the emperor,
by calling himself a king.'
Pilate took Jesus outside,
and sat on the judgement seat,
at the stone pavement.
It was about midday
on the day of preparation
for the Passover.
Pilate said, 'Here is your king!'
They cried out, 'Away with him!
Crucify him!'
Pilate asked them, 'Shall I
crucify your king?'
They answered, 'We have no king
but the emperor!'
And Pilate handed Jesus over to them,
and they led him away
to be crucified.

Good Friday
Passion Reading Part 3

John 19.17-end

With Jesus carrying his own cross,
they led him out
to The Place of the Skull
(which in Hebrew is Golgotha).
There, they crucified him,
between two others,
one on his right, and one on his left.
Pilate had an inscription
placed on the cross: 'Jesus of Nazareth,
the King of the Jews.'
Many people were able to read this,
as the place of the crucifixion
was near the city,
and the sign was written
in Latin, Greek, and Hebrew.
The chief priests complained to Pilate,
insisting that the inscription
should not be
'The King of the Jews',
but 'This man claimed to be
the King of the Jews'.
But Pilate said, 'What I have written,
I have written.'
The soldiers who crucified Jesus
divided his clothes
between them.
But his tunic was woven as a single piece,
so rather than tear it,
they cast lots for it.
As it says in the psalm, 'They divided
my garments
amongst themselves,
and for my clothing,
they cast lots.'
Standing by the cross of Jesus
were his mother,
and his mother's sister,
Mary the wife of Clopas,
and Mary Magdalene.
When Jesus saw the beloved disciple
standing beside his mother,
Jesus said to his mother, 'Here is your son',
and to the disciple, 'Here is your mother.'
And from that time on,
the disciple took her into his own home.
Knowing that everything was now completed,
and in order to fulfil the scripture,
Jesus said, 'I am thirsty.'
From a jar that was standing there,
they filled a sponge
with sour wine,
fixed it
on a branch of herbs,
and lifted it to his mouth.
When Jesus had received it,
he said, 'It is finished,'
And he bowed his head,
and gave up his spirit.

The temple authorities
did not want the crucifixions
continuing into the sabbath,
so they asked Pilate to order
that the legs of the crucified
be broken,
and the bodies removed.
The soldiers came
and broke the legs
of the two who had been crucified
alongside Jesus.
But when they came to Jesus,
seeing that he was already dead,
they did not break his legs,
but pierced his side with a spear;
and blood and water
flowed out.
This account is given
by one who was there, who
witnessed these things,
so that you may know it
to be true.
And so it is
that the scriptures
were fulfilled:
'Not one
of his bones
will be broken,'
and,
'They will look upon
the one they have pierced.'
After all these things
had taken place,
Joseph of Arimathea
sought and received
from Pilate
permission to take away
the body of Jesus.
Joseph was a disciple of Jesus,
but secretly, for fear
of the religious authorities.
Nicodemus, who had first come to Jesus
by night,
brought linen cloths,
and ointment, with myrrh, and fragrant oils.
And together,
they anointed and wrapped
the body of Jesus
for burial.
In a garden,
close to the place of crucifixion,
there was a new tomb,
in which no one
had ever been laid.
And as the sabbath
was soon to begin,
and the tomb
was nearby,
they laid the body of Jesus there.

Easter Day

First Reading - Acts 2.22-24,29-32,36

A reading from the Acts of the Apostles.

Peter said, 'People of Israel,
you were all witnesses
to the signs, wonders, and deeds of power,
that God did amongst us
through Jesus of Nazareth.
And yet you had him crucified,
at the hands of those
outside the law.

But God raised him up,
setting him free from death,
which could not
hold him in its power.

All this was in fulfilment of a plan
that God formed
long ago.

King David died,
and was buried,
and his tomb is with us
to this day.

But as a prophet, King David knew
that God would put
one of his own descendants
on his throne.

When King David wrote
that he would not
be abandoned to death,

he was writing
of that descendant, the Messiah,
and the resurrection
of the Messiah.

And now, we are all witnesses
that God has raised up
this Jesus
from the dead.

So let it be known, to all Israel,
that God has made this Jesus -
the one you crucified -
to be both Messiah and Lord.'

This is the word of the Lord.

Second Reading - Colossians 3.1-4

A reading from the letter of Paul to the Colossians.

Now that you have been raised up with Christ,
seek the things
that are above.

Set your minds
on the things of heaven,
not on the things of earth.

For you have died,
and your new life, in the risen Christ,
is secure,
in the presence of God.

And when Christ, who is your life, appears,
you also
will appear with him
in glory.

This is the word of the Lord.

Gospel - John 20.1-18

Hear the Gospel of our Lord Jesus Christ
according to John.

Early on the first day of the week, while it was still dark,
Mary Magdalene came to the tomb,
and saw that the stone
had been removed.

She hurried back to Simon Peter,
and the disciple Jesus loved, and said,
'They have taken the Lord out of the tomb,
and we do not know
where they have laid him.'

Peter and the other disciple
set off running
towards the tomb.

The other disciple outran Peter,
reaching the tomb first.

Bending down to look in, he could see
the linen wrappings, lying there,
but did not go in.

Then Simon Peter came, following him,
and went into the tomb.

He saw the linen wrappings; and he saw
the cloth that had been on Jesus' head,
rolled up separately, in a place by itself.

Then the other disciple also went in,
and saw, and believed;
(for until this point,
they had not understood the scripture,
that he must rise from the dead).

When these two disciples returned to their homes,
Mary stayed, weeping, outside the tomb.

As she wept, she bent over to look into the tomb;
and she saw two angels, in white robes,
sitting one at the head, and one at the feet,
of where the body of Jesus had been.

The angels said to Mary, 'Why are you weeping?'

Mary said, 'They have taken away my Lord,
and I do not know where they have laid him.'

When she had said this, she turned around,
and saw Jesus standing there,
but she did not know
that it was Jesus.

Jesus asked her, 'Why are you weeping? Who is it
that you are looking for?'

Supposing him to be the gardener, she said to him,
'Sir, if you have carried him away,
tell me where you have laid him,
and I will take him away.'

Jesus said to her, 'Mary.'

Mary turned, and said to him, 'Teacher!'

Jesus said, 'Do not hold me,
for I have not yet ascended to the Father.
But go, and tell my brothers
that I am ascending
to my Father and your Father,
to my God and your God.

Mary Magdalene went
and said to the disciples, 'I have seen the Lord';
and she told them the words
the Lord had spoken to her.

This is the Gospel of the Lord.

■ Second Sunday of Easter

First Reading - Acts 2.32,36-41

A reading from the Acts of the Apostles.

Peter said, 'People of Israel,
we are all now witnesses
that God has raised up Jesus from the dead.

So let it be known, to all Israel,
that God has made this Jesus -
the one you crucified -
to be both Messiah and Lord.'

When the people heard this, they were cut to the heart,
and they asked Peter, and the apostles,
what they should do.

Peter said to them, 'Save yourselves
from this corrupt generation.

Repent, and be baptised,
in the name of Jesus Christ,
for the forgiveness of your sins;
and you will receive the gift of the Holy Spirit.

This promise is for you, and for your children,
and for all who are far away -
for all are now called
by the Lord our God.'

Those who welcomed Peter's message were baptised.

And that day, about three thousand
were added to their number.

This is the word of the Lord.

Second Reading - 1 Peter 1.3-9

A reading from the first letter of Peter.

Let us give praise to God,
the Father of our Lord Jesus Christ!
For by the great mercy of God,
and the resurrection of Jesus Christ
from the dead,

we have been given new birth
into a new and living faith,
and into an inheritance, kept for us in heaven,
that will never perish, spoil, or fade.

And you, yourselves, are being protected,
by the power of God, and by your faith,
until the day when our salvation
will be fully revealed, at the end of the age.

So rejoice, even though, for a little while,
you suffer many and various trials.

Gold
is also tested, by fire.

And your faith
is more precious than gold!

Your present trials demonstrate
that your faith is genuine;
and that will be to your praise and honour
when Jesus Christ is revealed.

Although you have not seen him, you love him,
you trust in him, and you are filled
with the glory
of a joy beyond words,
as your faith leads you on
towards the perfection of your salvation.

This is the word of the Lord.

Gospel - John 20.19-31

Hear the Gospel of our Lord Jesus Christ
according to John.

The disciples met together
on the evening
of the first day of the week,
with the doors locked,
because they were afraid.

And Jesus came, and stood amongst them,
and said, 'Peace be with you.'

He showed them his hands,
and his side.

And the disciples were filled with joy
at seeing the risen Lord.

Jesus said to them, 'Peace be with you.
As the Father has sent me,
so I send you.'

And breathing on them,
he said, 'Receive the Holy Spirit.

If you forgive anyone,
they are forgiven.

If you fail to forgive,
sin remains.'

Now one of the twelve,
Thomas (called the Twin),
was not with them
when Jesus came.

When the other disciples told Thomas
that they had seen
the Lord,

Thomas said to them, 'Unless I see and touch
the marks
of the nails
in his hands,
and put my hand
in his side,
I will not believe.'

A week later,
Thomas was with the disciples
when they gathered.

And again, though the doors were locked,
Jesus came, and stood amongst them,
and said, 'Peace be with you.'

Jesus said
to Thomas, 'See and touch my hands,
and place your hand in my side.
Do not doubt, but believe.'

Thomas replied, 'My Lord, and my God!'
Jesus said to Thomas, 'You have seen me,
and you have believed.

Blessed are those who do not see,
and yet believe.'

Jesus did many other signs,
in the presence of his disciples,
which are not recorded in this book.

But these are written
that you may believe
that Jesus is the Messiah, the Son of God,
and through believing,
may have life
in his name.

This is the Gospel of the Lord.

Third Sunday of Easter

First Reading - Acts 2.42-47

A reading from the Acts of the Apostles.
All those who were baptised
devoted themselves
to the apostles' teaching and fellowship,
the breaking of bread, and the prayers.
All were deeply moved
at the many wonders and signs
being done
through the apostles.
The believers were all together, day by day,
in the temple,
and breaking bread in their homes,
where they would
eat together, with glad and generous hearts.
They held everything in common,
selling their goods and possessions,
and distributing the proceeds
to any who were in need.
They were continually praising God.
They had the goodwill
of all the people.
And day by day, the Lord was adding to their number
those who were being saved.
This is the word of the Lord.

Second Reading - 1 Peter 1.17b-21

A reading from the first letter of Peter.
We have been rescued
from the futile ways
that we inherited from our ancestors.
And the cost of our rescue
was not silver or gold,
but the precious blood of Christ, who was
like a sacrificial lamb, without defect or blemish.
This was God's plan and purpose
from before the foundation of the world:
that through Christ, we should find
faith and trust in God, who has raised Christ
from death to glory.
So during this time of our exile, let us live a life
that honours
our Father in heaven.
This is the word of the Lord.

Gospel - Luke 24.13-35

Hear the Gospel of our Lord Jesus Christ
according to Luke.
That same day, the first day of the week,
two of the disciples
were walking to a village called Emmaus,
about seven miles from Jerusalem,
talking with each other
about everything that had happened.
While they were talking, and discussing these things,
Jesus himself came near, and walked with them,
but their eyes were kept from recognising him.
Jesus asked them what they were discussing
as they were walking along.

They stood still, looking downcast.
One of them said, 'You must be the only person,
in all Jerusalem, who does not know
the things that have happened there, in recent days.'
Jesus asked them, 'What things?'
They said, 'About Jesus of Nazareth,
a prophet, mighty in word and deed,
in the sight of God, and all the people.
And how our chief priests and elders
handed him over
to be condemned to death,
and crucified.
We had hoped
that he was the one to save Israel.
It is now the third day since these things took place,
and some women from our group
astounded us.
They were at the tomb early this morning.
They did not find his body,
but came back and told us
that they had seen
a vision of angels, who said that he was alive.
Some of those who were with us
went to the tomb,
and found it just as the women had said.'
Jesus said to them, 'How foolish you are,
and how slow to believe
all that the prophets have declared!
For it was necessary that the Messiah
should suffer these things, and only then
enter into his glory.'
And beginning with Moses, and the prophets,
Jesus explained to them
all the scriptures concerning himself.
As they came near to the village, Jesus
walked on ahead, as if he intended to go on.
But they persuaded him to stay with them,
as it was already late, and becoming dark.
When they came to eat, Jesus took bread,
blessed it, broke it, and gave it to them.
Then their eyes were opened,
and they recognised him.
And he disappeared
from their sight.
And now, they each
told the other
how their hearts
had burned within them
as he had talked with them, on the road,
and opened the scriptures to them.
That same hour, they returned to Jerusalem,
and found the eleven, and those with them,
gathered together.
They were saying, 'The Lord has risen,
and has appeared to Peter!'
And the two disciples told them
what had happened on the road,
and how the Lord
had been
made known to them
in the breaking of bread.
This is the Gospel of the Lord.

Fourth Sunday of Easter

First Reading - Acts 3.1-19

A reading from the Acts of the Apostles.
Peter and John went up to the temple
at the time of the afternoon prayers.
They saw a man who had been lame from birth
being carried to one of the temple gates,
where he would beg each day
as people entered the temple.
Peter and John
looked at him intently.
Peter said, 'Look at us'.
And he looked up,
expecting to receive something from them.
Peter said, 'I have no gold or silver,
but I will give you
what I have.
In the name
of Jesus Christ of Nazareth, get up and walk!'
Taking him by the hand,
Peter helped him up,
and immediately, the man's feet and ankles
became strong.
He stood up, and began to walk.
And he entered the temple,
holding on to Peter and John,
walking, even jumping,
and giving thanks to God.
People began to gather around, amazed,
when they saw him,
and recognised him
as the man who sat begging
at the temple gate.
Peter addressed those who gathered,
saying: "People of Israel, do not
be surprised
by what you see.
We have no power or godliness
to make this man walk.
But by this sign, the God of our ancestors,
the God of Abraham, Isaac, and Jacob,
is glorifying Jesus, the faithful son of God -
the one you handed over to Pilate,
and rejected
even when Pilate offered to release him.
You rejected the holy and righteous one,
asking for a murderer instead.
You killed the prince of life.
But God raised him from the dead.
And now, it is by faith in the name of Jesus
that this man has been healed,
and made strong.
I know that you, and your leaders, acted in ignorance;
but this is how God fulfilled
all that is written in the prophets,
that the Messiah would suffer.
So repent, now;
turn again; and your sins
will be forgiven.'
This is the word of the Lord.

Second Reading - 1 Peter 2.20-25

A reading from the first letter of Peter.
It is not a virtue, if you endure
when you are punished for doing wrong.
But if you endure
when you suffer for doing right,
that is a worthy sacrifice,
for you are following the example
of Christ, who suffered for you.
As it says in the scriptures, 'He committed no sin,
in word or deed.'
When he was abused,
he gave no insult in return.
When he suffered, he did not curse,
but trusted
in the one who is
the righteous judge of all.
It was for our sins
that he suffered, in his body, on the cross.
It is by his wounds
that we are healed.
And it is by his worthy sacrifice
that we can now be dead to sin,
and alive to righteousness.
Like sheep, we were going astray;
but now, we have returned to the one who is
the shepherd and guardian of our lives.
This is the word of the Lord.

Gospel - John 10.1-10

Hear the Gospel of our Lord Jesus Christ
according to John.
Jesus said to the Pharisees:
'When the shepherd
goes to the sheepfold,
the gatekeeper
welcomes him in.
The shepherd then calls his sheep
by name, and leads them out.
And they follow him,
because they know his voice.
The thief climbs in another way, but the sheep
will not follow him.
They keep away from him, because they do not
know his voice.'
The Pharisees did not understand
what Jesus was saying to them.
So Jesus said to them, 'I am
the gate for the sheep.
Whoever enters by the gate
will be safe,
free to come in, and go out,
and find pasture.
All who came before me
were thieves and robbers,
coming only to steal, and kill, and destroy.
But the sheep
did not listen to them.
I came
that they may have life,
and life in all its fullness.'
This is the Gospel of the Lord.

Fifth Sunday of Easter

First Reading - Acts 4.1-12

A reading from the Acts of the Apostles.

Peter and John continued to speak
to the crowd that had gathered, in the temple,
about Jesus, and about the resurrection of the dead.
The priests, and the Sadducees,
were greatly annoyed,
and taking the commander of the temple guard,
they arrested Peter and John,
and put them in a cell
for the night.

But many had already heard the message,
and the number of believers was now
about five thousand.

The next day, the leaders, the elders,
and the teachers of the law, all met in Jerusalem.

Amongst them were Annas the high priest,
and Caiaphas, and others
from the high priest's family.

They had Peter and John brought in,
and began to question them:

'By what power, or in what name, are you doing this?'

Peter, filled with the Holy Spirit, said to them,
'Rulers and elders of the people,
you question us today
about an act of kindness
towards a man who was lame.

We say to you, and to all the people of Israel:
this man stands before you,
healed

in the name of Jesus Christ of Nazareth,
the one you crucified,
and God raised from the dead.

This Jesus is

"the stone the builders rejected,
which has become the cornerstone,"
and there is no other name under heaven
by which we can be saved.'

This is the word of the Lord.

Second Reading - 1 Peter 2.4-9

A reading from the first letter of Peter.

The scripture says: 'See, I am laying in Zion
a cornerstone, chosen and true;
and whoever relies on it
will never be put to shame.'

The scripture also says, 'The stone
that the builders rejected
has become the cornerstone.'

So come to the one who is
the living stone,
rejected by mortals,
but chosen by God.

And like living stones yourselves,
be built into a spiritual temple,
to be a holy priesthood,
offering spiritual sacrifices,
acceptable to God,
through Jesus Christ.

And for those who do not believe,
the scripture also says,
it is 'a stone that makes them stumble and fall'.
And so indeed they stumble and fall
when they reject the word of God.
But you are a chosen people,
a royal priesthood, a holy nation,
declaring the praises
of the one who called you
and led you out of darkness
into freedom and light.
This is the word of the Lord.

Gospel - John 14.1-14

Hear the Gospel of our Lord Jesus Christ
according to John.

Jesus said to his disciples:

'Do not be afraid.

Trust in God.

Trust also in me.

There is room for many
in my Father's house.

I go now to prepare a place for you.

And I will return for you,
and take you to myself,
so that where I am,
there you will be also.

And you already know the way
to the place where I am going.'

Thomas said, 'Lord, we do not know
where you are going.

How can we know the way?'

Jesus said, 'I am the way,
and the truth, and the life.

Everyone who comes to the Father
comes through me.

And if you know me,
you know my Father also,
and indeed you have seen him.

Philip said, 'Lord,
show us the Father,
and we will be satisfied.'

Jesus said, 'Philip,
have I been with you, all this time,
and still, you do not know me?

Whoever has seen me
has seen the Father,
for I am in the Father,
and the Father is in me.

The words that I speak
are the words
of the Father within me.

And now, those who trust in me
will do all that I have done, and more,
because I am returning to the Father.

And I will do
whatever you ask
in my name;
and in this way also,
I will bring glory
to the Father.'

This is the Gospel of the Lord.

Sixth Sunday of Easter

First Reading - Acts 7.52-60

A reading from the Acts of the Apostles.

Concluding his statement
to the high priest
and the council,
Stephen now accused them directly.

'Your ancestors persecuted
every prophet
they were sent.

They killed those who spoke
of the coming of
the Righteous One.

And now
you have become
his betrayers
and his murderers.

You had the privilege
of receiving God's law,
but you never obeyed it!

The high priest
and the council
were furious
at Stephen's words.

Stephen, filled with the Holy Spirit,
gazed into heaven, and said,
'I see

the glory of God,
and I see
Jesus, standing
at the right hand of God!'

But they covered their ears,
and with a loud shout,
they rushed at Stephen,
and dragged him out of the city.

Then laying their coats
at the feet
of a young man
named Saul,

they began
to stone
Stephen.

Stephen prayed, 'Lord Jesus,
receive my spirit.'

And falling
to his knees,
as he died,
Stephen cried out, 'Lord,
do not hold this sin against them.'

This is the word of the Lord.

Second Reading - 1 Peter 3.15b-18a

A reading from the first letter of Peter.

Always be ready
to speak about
the confidence
that you have in your faith.

Do so with gentleness, and respect,
and with a clear conscience,
so that those who speak against you
will be
put to shame
by your good conduct
in Christ.

It is better to suffer
for doing good
than to suffer
for doing wrong;
as Christ also suffered - the righteous
for the unrighteous,
once, for the sins of all,
to bring us back to God.
This is the word of the Lord.

Gospel - John 14.15-21

Hear the Gospel of our Lord Jesus Christ
according to John.

Jesus said to his disciples:

'If you love me,
and live by all that I have taught you,

I will ask the Father,
and he will send you
the Holy Spirit,
to be with you -

the Spirit of truth,
unknown to the world,
but known to you,

to be alongside you,
amongst you,
and within you.

Soon, the world
will not see me.

But you will see me.

I will not
leave you desolate.

I will come to you.

And you will live,
because I live.

And you will know
that I am in the Father.

And you will know
that you are in me,
and that

I am in you.

If you love me,
and live by all
that I have taught you,

I will love you,
and my Father
will love you,

and you will know
that I am with you.'

This is the Gospel of the Lord.

Ascension Day

First Reading - Acts 1.3-11

A reading from the Acts of the Apostles.

After his suffering
and death,

Jesus

presented himself alive
to the apostles,
with many

convincing proofs,
appearing to them
during forty days,
and speaking
of the kingdom of God.

Jesus said to them,

'Do not
leave Jerusalem,
but wait here
for all that is promised
by the Father.

John baptised with water,
but you will be
baptised
with the Holy Spirit
not many days from now.'

The apostles

asked Jesus, 'Lord, is this the time
when you will restore
the kingdom of Israel?'

Jesus replied, 'You cannot know
every time or season
in the purposes
of the Father.

But you will receive power
when the Holy Spirit
comes upon you.

And you will be my witnesses
in Jerusalem, in all Judea,
in Samaria,
and to the ends of the earth.'

Then, as they were watching,
he was taken up,

and a cloud
hid him
from their sight.

And as they looked intently
into the sky,
two figures in white robes appeared,
saying, 'Men of Galilee,
why do you stand here
looking into the sky?'

This Jesus

has been
taken up
from you
into heaven,

and will return
in the same way
you saw him go.'

This is the word of the Lord.

Second Reading - Hebrews 7.23-28

A reading from the letter to the Hebrews.

The former high priests

were many in number,
because they were prevented by death
from continuing in office.

But Jesus lives for ever,
and his priesthood
does not
come to an end.

He is able to intercede, for all time,
on behalf of those who
approach God
through him.

He is holy,
righteous,
undefiled;

set apart now
from sinners,
exalted

above the heavens.

The former high priests
offered sacrifices
day after day,
for their own sins
and for the sins of the people;
but Jesus offered himself,
once for all.

The old law
appointed
high priests who were
subject to human weakness;
but the new law
appoints
a Son, who is
made perfect
for ever.

This is the word of the Lord.

Gospel - Matthew 28.16-20

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

The eleven disciples went
to the mountain in Galilee,
as Jesus had directed them.

When the disciples saw Jesus there,
one by one, they bowed down
and worshipped him.

Jesus said, 'All authority
in heaven and on earth
has been given to me.

Go therefore, and make disciples
of all nations,
baptising them
in the name of the Father, and the Son,
and the Holy Spirit,
and teaching them
all that I have commanded you.

And know
that I am with you always,
even to the end of the age.'

This is the Gospel of the Lord.

Seventh Sunday of Easter

First Reading - Acts 1.3-9, 12-14

A reading from the Acts of the Apostles.

After his suffering and death,
Jesus presented himself alive to the apostles,
with many convincing proofs,
appearing to them during forty days,
and speaking of the kingdom of God.

Jesus said to them,

'Do not
leave Jerusalem,
but wait here
for all that is promised
by the Father.

John baptised with water,
but you will be
baptised
with the Holy Spirit
not many days from now.'

The apostles
asked Jesus, 'Lord, is this the time
when you will restore
the kingdom of Israel?'

Jesus replied, 'You cannot know
every time or season
in the purposes
of the Father.

But you will receive power
when the Holy Spirit
comes upon you.

And you will be my witnesses
in Jerusalem,
in all Judea,
in Samaria,
and to the ends of the earth.'

Then, as they were watching,
he was taken up,
and a cloud
hid him
from their sight.

The eleven returned
from the Mount of Olives
to the upper room in Jerusalem
where they were staying.

And with the women,
and Mary, the mother of Jesus,
and his brothers,
they devoted themselves
to prayer.

This is the word of the Lord.

Second Reading - 1 Peter 5.6-11

A reading from the first letter of Peter.

Be humble
in the presence
of the mighty power of God;
and God will raise you up
at the right time.

Let God, who cares for you,
hold all your anxieties.

Be alert, and watchful,
and steadfast in your faith.
Resist your enemy, the devil, who goes about
like a lion, seeking someone to devour.
You know that your brothers and sisters
throughout the world
share the same suffering as you.

And you know
that after you have suffered a little while,
the God of all grace
will fully restore you,
strengthen you,
and establish you
in the eternal glory of Christ
to which you are called.

To God be the power and the glory for ever.
This is the word of the Lord.

Gospel - John 17.1-11

Hear the Gospel of our Lord Jesus Christ
according to John.

Jesus looked up to heaven, and said,
'Father, the hour has come
to glorify your Son, that your Son
may glorify you.

You granted your Son authority
to give eternal life
to those you have given to him;
to know you, the one true God,
and Jesus Christ, the one you have sent.

Father, I have glorified you on earth
by completing the work
that you gave me to do.

Now glorify me, in your own presence once again,
with the glory that I knew
before the world began.

I have made your name known
to those you gave me
from the world.

They were yours, and you gave them to me;
and they have trusted your word.

They know
that everything I have
comes from you.

I have passed on to them
the words that you gave to me,
and they have received and trusted them.

And they know that I myself
came from you.

I pray for them now;
praying not for the whole world,
but for those you have given to me,
because they are yours,
and they have honoured me.

Now I am departing from the world,
to return to you;
but they will remain in the world.

Father, protect them,
for the honour of your name,
the name that you entrusted to me.

May they be one, as we are one.'
This is the Gospel of the Lord.

Pentecost

First Reading - Acts 2.1-21

A reading from the Acts of the Apostles.
On the day of Pentecost, the disciples
were all together in one place,
when suddenly, all around them,
there was a sound
like the rush of a violent wind,
filling the entire house
where they were meeting.
Flames, or tongues of fire, appeared amongst them,
and rested on each of them.
And they were filled with the Holy Spirit,
and began to speak in many languages.
At this sound,
a crowd began to gather,
made up of Jewish believers who were
staying in Jerusalem -
from Asia and Arabia,
Egypt and North Africa,
Judea, Turkey, Syria,
Greece and the Balkans,
Crete, and Rome,
both Hebrews and converts.
They said, 'Surely, these who are speaking
are all from Galilee.
And yet we hear them
declaring the greatness of God,
each
in our own language.
What can this mean?'
But others mocked and said, 'They have had
too much wine.'
Peter, standing with the eleven,
raised his voice,
and addressed the crowd, saying:
'People of Judea,
and all who are here in Jerusalem:
these are not drunk, as you suppose,
for it is only nine o'clock in the morning.
No; this is what was spoken
through the prophet Joel,
when God declared: "In those days,
I will pour out my Spirit on all people.
The young will see visions,
your elders will dream dreams,
and your sons and your daughters
will receive and proclaim my word.
There will be wonders and signs
in the heavens, and on the earth:
blood, and fire, and clouds of smoke,
the sun turned to darkness
and the moon blood red,
before the coming
of the great and glorious day of the Lord.
And everyone who calls
on the name of the Lord
will be saved.'"'
This is the word of the Lord.

Second Reading - 1 Corinthians 12.4-13

A reading from the first letter of Paul to the Corinthians.
There are many different gifts,
but only one Spirit.
There are different kinds of ministry,
but all serving the same Lord.
There are different activities,
but in all of them, and in everyone,
it is the same God at work.
And the work of the Spirit, in each individual,
is given
for the good of all.
Through the Spirit,
one person receives the gift of wisdom.
Another, by the same Spirit, receives the gift
of knowledge.
In the same Spirit, another receives the gift of faith.
Another receives gifts
of healing,
and another receives the gift
of the working of miracles.
Others, in the same Spirit,
receive the gifts
of prophecy, discernment,
languages, and interpretation.
All these gifts
are the work of the one Holy Spirit, who
distributes
these gifts
as the Holy Spirit wills.
And just as the body
is one body, with many parts,
so we, though many,
are one body, in Christ.
For in the one Spirit,
we were all baptised into one body,
whether Hebrews or Greeks, slaves or free.
and we all receive
the same
Holy Spirit.
This is the word of the Lord.

Gospel - John 7.37-39

Hear the Gospel of our Lord Jesus Christ
according to John.
On the final day
of the festival of the harvest, in Jerusalem,
Jesus was again
teaching in the temple.
Jesus said, 'Let all who are thirsty
come to me
and drink.
And, as the scripture says,
all who believe in me
will have streams of living water
flowing from within.'
By this, Jesus meant the Spirit,
which all who believed in him
would receive
after he had been glorified.
This is the Gospel of the Lord.

Trinity Sunday

First Reading - Isaiah 40.28-31

A reading from the book of the prophet Isaiah.

The Lord
is the everlasting God,
the creator
of all the earth,
with wisdom
beyond
our understanding.
The Lord does not
faint
or grow weary
and will give strength
to the suffering
and the weak.
Even the young
may grow weary,
and stumble, and fall.
But those who trust in the Lord
will find their strength renewed.
They will rise up
on wings
like eagles.
They will run,
and they will
endure.
This is the word of the Lord.

Second Reading - 2 Corinthians 13.11-13

A reading from the second letter of Paul
to the Corinthians.

Finally, my brothers and sisters,
be joyful, as you grow in faith.
Encourage one another;
be of one mind;
live in peace.
And the God
of love and peace
will be with you.
Greet one another
with a holy kiss.
All the saints here
send their greetings.
And may the grace
of our Lord Jesus Christ,
the love of God,
and the fellowship
of the Holy Spirit,
be with you all.
This is the word of the Lord.

Gospel - Matthew 28.16-20

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

The eleven disciples went
to the mountain
in Galilee,
as Jesus had directed them.
When the disciples
saw Jesus there,
one by one,
they bowed down
and worshipped him.
Jesus said, 'All authority
in heaven and on earth
has been given to me.
Go therefore,
and make disciples
of all nations,
baptising them
in the name of the Father
and the Son
and the Holy Spirit,
and teaching them
all that I have commanded you.
And know
that I am with you always,
even
to the end
of the age.'
This is the Gospel of the Lord.

**Sunday between 24 and 28 May
(if after Trinity Sunday)**

Eighth Sunday in Ordinary Time

First Reading - Isaiah 49.9-10, 14-15

A reading from the book of the prophet Isaiah.

The Lord says to Jerusalem:

I led you
from captivity to freedom.
I gave you food along the way.
I led you
to pasture in the wilderness.
You knew neither hunger nor thirst,
as I led you, with compassion,
by springs of water
through the desert heat.

I led you from darkness to light.

And yet

you continue to say,
'The Lord has abandoned us',
and,
'Our Lord has forgotten us'.

No mother
abandons her child,

or forgets
the infant
she holds
in her arms.

And neither will I
forget you,
says the Lord.

This is the word of the Lord.

Second Reading - 1 Corinthians 4.1-5

A reading from the first letter of Paul to the Corinthians.

Apollos and I, alike,
have sought only
to be servants of Christ,
entrusted
with all
that God has revealed.

I believe
I have fulfilled that trust,
but it is not
for me,
or you,
or anyone else on earth,
to judge.

For when the Lord comes,
and shines a light
on all
that is hidden
in our hearts,

all motivations
will be known;
and the Lord will judge
what is worthy of praise.

This is the word of the Lord.

Gospel - Matthew 6.24-33

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said,

'You cannot serve two masters,
for you will love one,
and hate the other;
you will be devoted to one,
and despise the other.

You cannot serve
both God and wealth.

So I tell you:

do not worry
about what you will eat,
or drink, or wear;

for life

is more than food,

and the body

is more than clothing.

Look at the birds of the air:

they do not plant,
or harvest,
or gather into barns,
and yet

your heavenly Father
feeds them.

And you are more valuable
than the birds!

Look at the wild flowers,
how they grow:

they do not
weave or sew,
and yet

not even Solomon
in all his glory
was clothed
as finely
as these.

If this is how

God clothes
the grass of the field, which is
alive today,
and dried up tomorrow,

then how much more
will God clothe you!

So have faith!

Do not worry, as others do,
about what you will eat,
or drink, or wear.

Worrying

will not add
a single hour
to your span of life.

And your heavenly Father knows
that you need these things.

So work instead

for the kingdom of God,
and for righteousness;
and all these other things
will be given to you
as well.'

This is the Gospel of the Lord.

**Sunday between 29 May and 4 June
(if after Trinity Sunday)**

Ninth Sunday in Ordinary Time

First Reading - Deuteronomy 11.18-20, 26-28

A reading from the book of Deuteronomy.

Fix these words

in your heart
and in your soul,
on your hands
and before your eyes.

Teach them to your children,
every morning, and every evening,
both when you are at home,
and when you are away.

Write them

on your gates
and on your houses.

For I set before you

today
both a blessing
and a curse:

a blessing,
if you live
by the commandments of the Lord your God
that I am giving you today;

and a curse,
if you reject the way
of the Lord your God,

and follow
other gods
you have not known.

This is the word of the Lord.

Second Reading - Romans 1.1-7

A reading from the letter of Paul to the Romans.

From Paul,

a servant of Jesus Christ,
called by God
to be an apostle.

The gospel we proclaim
was promised
long ago,
through the prophets,
in the holy scriptures.

It is the gospel
of the Son of God,
Jesus Christ our Lord.

In the flesh,
he was descended from David.

In the Holy Spirit,
he was declared,
in great power,
by his resurrection from the dead,
to be the Son of God.

Through him,
we have received God's grace,
and we have been commissioned
as apostles,

to call people of all nations
to faith,
including yourselves, who are
called to belong to Jesus Christ.

We write now
to all God's beloved in Rome, who are
called to be saints.

Grace to you, and peace,
from God our Father,
and the Lord Jesus Christ.

This is the word of the Lord.

Gospel - Matthew 7.21-29

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said,

'The day will come
when many will claim
to have spoken prophecies,
cast out demons,
and done powerful deeds,
in my name.

But I will call them wicked,
and send them away,
saying, "I do not know you".

For you do not
enter
the kingdom of heaven
by calling me Lord,
but by doing
my Father's will.

If you hear my words,
and then
live by them,
you have built your house on rock,
and it will stand firm
when the storms
and the floods
beat against it.

But if you hear my words
and then do not
live by them,
you have built your house on sand,
and in the storm,
and the flood,
it will collapse,
and be swept away.'

And the crowds paid full attention
to every word
that Jesus spoke,
because his teaching
was powerful -
unlike the teaching
of their scribes.

This is the Gospel of the Lord.

**Sunday between 5 and 11 June
(if after Trinity Sunday)**

Tenth Sunday in Ordinary Time

First Reading - Hosea 6.3b-6

A reading from the book of the prophet Hosea.

The presence of the Lord
is as certain
as the rising of the sun.
And the Lord will come to us
like the spring rains
that water the earth.
Yet the Lord says, 'What shall I do with you,
my people?
For your compassion disappears,
like the dew,
and like the morning mist.
I send you my words,
to cut you
to the heart.
I send you my judgements,
blazing
like the sun.
Then I see
your sacrifices,
and I see
your burnt-offerings.
But what I long to see
is compassion,
and for my people
to know their God.'
This is the word of the Lord.

Second Reading - Romans 2.13-16

A reading from the letter of Paul to the Romans.

Hearing God's law
will not
make you righteous,
unless
you also do
what the law demands.
When those who have not
heard God's law
do naturally
what the law demands,
they show
that they have the law
within themselves,
already written
on their hearts,
and in their
thoughts
and consciences.
And their own
thoughts and consciences
will both accuse them
and excuse them
on the day
when God judges
the secret thoughts
of us all.
This is the word of the Lord.

Gospel - Matthew 9.9-13

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

As Jesus
was walking along,
he passed by the place where
the Roman taxes
were collected.
Jesus saw a man
called Matthew
working there.
Jesus said to Matthew,
'Follow me.'
And Matthew got up
and followed Jesus.
Jesus and his disciples
later
sat at dinner
with many
collectors of the Roman taxes,
and other
notorious sinners.
When the Pharisees saw this,
they said
to the disciples,
'Why does your teacher
eat with such people?'
When Jesus heard this, he said,
'It is the sick,
not the healthy, who
need a doctor;
I have come
to call sinners,
not
the righteous.
Go and learn
what the scripture means,
where it says,
"I look
not
for sacrifice,
but for compassion."
This is the Gospel of the Lord.

**Sunday between 12 and 18 June
(if after Trinity Sunday)**

Eleventh Sunday in Ordinary Time

First Reading - Exodus 19.1-6

A reading from the book of Exodus.

Exactly two months

after escaping from slavery in Egypt,
the Israelites arrived
at Mount Sinai.

And they set up camp there,
at the foot
of the mountain.

Moses went up the mountain
to meet with God.

And there, the Lord
gave Moses
this message
for the people.

'You have seen what I did
to those who had
enslaved you,
and how I carried you
on eagles' wings,
to bring you
to myself.

So now, I say,
if you will hear my voice,
and keep my covenant,
you will be my treasured possession
out of all the nations.

The whole world is mine -
but you will be, for me,
a kingdom of priests,
and a holy nation.'

This is the word of the Lord.

Second Reading - Romans 3.21-24

A reading from the letter of Paul to the Romans.

The Hebrew law,
and the Hebrew prophets,
speak of the righteousness
that comes from God.

But this righteousness
has now been made known
even to those
outside
the Hebrew law.

The righteousness
that comes from God
is now given, through faith in Jesus Christ,
to all who believe.

There is no longer any distinction,
for all have sinned,
and fallen short
of the glory of God.

And all are now set free from sin,
and reconciled with God,
freely,
by God's grace,
through Jesus Christ.

This is the word of the Lord.

Gospel - Matthew 9.35 - 10.8

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus went through all
the towns and villages,
curing every disease and sickness,
teaching in the synagogues,
and proclaiming
the good news of the kingdom.

Whenever Jesus saw the crowds,
he had compassion on them,
because they were weary, and lost,
like sheep
without a shepherd.

Jesus said to his disciples,
'The harvest is plentiful,
but the workers are few.

Ask the Lord
to send more workers
for the harvest.'

Then, summoning the twelve,
Jesus gave them
authority
to drive out
unclean spirits,
and to cure
every disease
and every sickness.

The twelve he appointed as apostles
were:

Simon Peter,
and his brother Andrew;
James and John
(the sons of Zebedee);

Philip,
and Bartholomew;

Thomas,
and Matthew (the tax-collector);

James (the son of Alphaeus)
and Thaddeus;

Simon (the Zealot);
and Judas Iscariot (the one who betrayed him).

These twelve, Jesus sent out,
with these instructions:

'I am sending you
not to any foreign nation,
not even to Samaria,
but to our own people,
the descendants of Jacob,
in Galilee, and Judea,
for they have become
like lost sheep.

As you go, proclaim the good news
that the kingdom of heaven
has come.

Heal the sick,
cleanse those with leprosy,
raise the dead,
and drive out demons.

Freely you have received.
Now freely give.'

This is the Gospel of the Lord.

**Sunday between 19 and 25 June
(if after Trinity Sunday)**

Twelfth Sunday in Ordinary Time

First Reading - Jeremiah 20.9-11a

A reading from the book of the prophet Jeremiah.

I cannot hold back
from proclaiming the Lord,
or from speaking
in the name
of the Lord.

The word of the Lord
is like a fire in my bones,
and I am powerless
to hold it in.

I am surrounded
by those who
denounce me.

They watch
for the opportunity
to take their revenge.

But the Lord is with me
like a mighty warrior,
and those who
work against me
will not
prevail.

This is the word of the Lord.

Second Reading - Romans 6.3-11

A reading from the letter of Paul to the Romans.

If you die,
you are no longer
under the power of sin.

And if, like Christ,
you are then
raised up from the dead,
by the glory of the Father,
you are no longer
under the power of death.

In his death,
Christ died to sin,
once,
for all.

And the life he now lives,
he lives
to God.

In our baptism,
we are united with Christ,
in both
his death
and his resurrection.

We die to sin,
and we are raised up,
by the glory of the Father,
to live to God,
in newness of life
in Christ Jesus.

This is the word of the Lord.

Gospel - Matthew 10.16,28-31

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said to the twelve,
'I am sending you out
like sheep
amongst wolves.

Have the wisdom
of serpents.
And be as innocent
as doves.

Do not be afraid
of those who can kill the body
but cannot
kill the soul.

Instead,
serve and honour God, who has power
over both the body
and the soul.

Two sparrows
are sold for a penny,
yet not even a sparrow
falls to the ground
without your Father knowing it.

So do not be afraid.
You are worth more
than many sparrows.

Even the hairs of your head
are all counted.'

This is the Gospel of the Lord.

Sunday between 26 June and 2 July

Thirteenth Sunday in Ordinary Time

First Reading - Jeremiah 28.1-9,14a

A reading from the book of the prophet Jeremiah.

The prophet Hanan-iah announced,
in the temple,
that within two years,
the heavy burden
imposed by the king of Babylon
would be removed;
and the exiles,
and the treasures of the temple,
would return
from Babylon
to Jerusalem.

Jeremiah said, 'May the Lord indeed
fulfil the words
that you have spoken,
and bring back to this place
the treasures of the temple,
and all the exiles.

But listen now
to these words
that I speak to you, and to all the people.

From ancient times,
the prophets have spoken
to many great kingdoms and nations,
of famine, disease, and war.

But when a prophet
brings words
of comfort, and peace,

only when
the words of that prophet
come true

will it be known
that the Lord
has truly
sent a prophet.

For this is what the Lord Almighty,
the God of Israel,
truly says:

Beware, for this nation will continue
to be in chains,
serving the King of Babylon, who will rule
with a rod of iron.'

This is the word of the Lord.

Second Reading - Romans 6.13-16,23

A reading from the letter of Paul to the Romans.

Now that God has brought you
from death to life,
you are no longer
under the law,
but under grace.

And sin
can no longer
rule over you.

This does not mean
that you are free to sin,
for you become like a servant
to the one you obey.

If you obey sin, you will die.
But if you serve God,
you will live - and live in righteousness.
So do not present yourself to sin,
to be used for wickedness,
but present yourself to God,
to be used for righteousness,
For the wage paid by sin
is death,
but the free gift of God
is eternal life
in Jesus Christ our Lord.
This is the word of the Lord.

Gospel - Matthew 10.34-42

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said to the twelve: 'Do not think
that I have come
to bring peace
to the earth;
for I bring
not peace, but a sword.

I have come to set a son against his father,
a daughter against her mother,
and a woman
against the mother of her husband.

Your enemies
will be members
of your own household.

For whoever loves father or mother
or son or daughter
more than me
is not worthy
to be my disciple.

And whoever does not
take up their cross
and follow me
is not worthy
to be my disciple.

Those who cling to their life
will lose it.

But those who lose their life
for my sake
will find it.

Whoever welcomes you
into their home
welcomes me;
and whoever welcomes me
welcomes the one who sent me.

Whoever welcomes a prophet
as a prophet
will receive a prophet's reward.

Whoever welcomes
any righteous person
will receive the reward of the righteous.

And whoever gives even
a cup of water
to even the least
of my disciples -
truly I tell you, all these will receive their reward.'
This is the Gospel of the Lord.

Sunday between 3 and 9 July

Fourteenth Sunday in Ordinary Time

First Reading - Zechariah 9.9-10

A reading from the book of the prophet Zechariah.

Rejoice, O Zion,
and shout aloud, O Jerusalem,
for your king is here,
your righteous saviour,
humble, and riding
on a donkey.

He will banish
the chariots of battle
and the weapons of war.

He will command peace
for all nations,
across the whole land,
and
to the ends
of the earth.

This is the word of the Lord.

Second Reading - Romans 8.1-4

A reading from the letter of Paul to the Romans.

There is now
no condemnation
for those who are
in Christ Jesus.

For the spirit of life,
in Christ Jesus,
has set us free
from the power
of sin
and death.

In the weakness
of our
human flesh,
the law
could never
set us free.

But God has now done
what the law
could not do.

By sending
God's own Son,
in human flesh,

like a perfect
sacrifice for sin,
God has destroyed
the power
of sin and death.

And so
we finally enter
into the righteousness
that the law intended,

living now
not
by our weak
human flesh,
but by
the spirit.

This is the word of the Lord.

Gospel - Matthew 11.18-19, 25-30

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said,
'John the Baptist came,
neither eating nor drinking,
and they said he had a demon.

The Son of Man comes,
eating and drinking,
and they call him a glutton,
a drunkard,
and a friend of sinners.

But wisdom
is known
by her deeds.'

And Jesus said,
'I thank you, Father,
Lord of heaven and earth,
that you have revealed
to your children
what you have hidden
from the scholar
and the scribe.

You have trusted me
with all things,
as Father
to Son,
so that others
will come to know you, Father,
as I know you.'

And Jesus said,
'Come to me,
all you
that are weary,
with heavy burdens,
and I will give you rest.

Walk with me,
and learn from me;
for the burden
I will place upon you
will fit you well,
and will not overwhelm you.

For I am gentle,
and humble in heart;
and you will find rest
for your soul.'

This is the Gospel of the Lord.

Sunday between 10 and 16 July
Fifteenth Sunday in Ordinary Time

First Reading - Isaiah 55.10-13

A reading from the book of the prophet Isaiah.

The rain and the snow
come down from heaven,
and do not return there
until they have watered the earth,
making it fruitful with grain,
producing bread to eat,
and new seed to sow.
In the same way, says the Lord,
the word that I speak
will not return to me
without accomplishing
all that I intend, and succeeding
in the purpose for which I sent it.
And now where once
there were thorns and brambles,
tall and blossoming trees
will grow;
and this will be a memorial,
an everlasting sign,
to honour the name of the Lord.
And you will go out with joy,
and return in peace;
and the trees of the field
will clap their hands,
and the mountains and the hills
will break into song.
This is the word of the Lord.

Second Reading - Romans 8.5-13

A reading from the letter of Paul to the Romans.
Those who live according to the flesh
have set their minds on the things of the flesh.
But those who live according to the spirit
have set their minds on the things of the spirit.
To set the mind on the flesh
is death.
But to set the mind on the spirit
is life, and peace.
The mind that is set on the flesh
is hostile to God, and unable
to follow God's law.
But your life now
is not in the flesh,
but in the spirit,
with the spirit of God
dwelling within you.
For everyone who belongs to Christ
has the spirit of Christ within.
And though your body is dead, in sin,
your spirit is alive
in the righteousness of Christ.
For the spirit of God,
having raised Jesus from the dead,
now dwells within you, to give life
to your mortal body also.
So, my brothers and sisters,
we owe nothing to the flesh.

It has no power over us
to make us live
according to the ways of the flesh
which lead to death.
Instead, we put to death
the ways of the flesh,
and live by the spirit.
This is the word of the Lord.

Gospel - Matthew 13.1-8, 18-23

Hear the Gospel of our Lord Jesus Christ
according to Matthew.
Jesus sat by the lake, and a great crowd
gathered around him.
So while the crowd
remained on the beach,
Jesus got into a boat, and spoke from there,
teaching them many things, in parables.
Jesus said:
'A farmer went out
to scatter seed
in the field.
Some seed
fell on the path,
and the birds came, and ate it up.
Some seed
fell in shallow soil, on rocky ground;
it sprang up quickly,
but when the sun came out,
it dried up, and withered away,
because it had no root.
Some seed fell amongst thorns,
and the thorns grew up, and choked it.
But some seed fell on good soil,
and produced a harvest
of thirty or sixty or a hundred times
what was planted.
In the same way, when someone hears
the word of the kingdom,
and does not take it to heart,
the evil one comes, and snatches it away -
like the birds,
with the seed that fell on the path.
The seed that fell
in shallow soil, on rocky ground,
is like someone who hears the word,
and immediately receives it with joy,
but has no root, and falls away
when trouble or persecution comes.
The seed that fell amongst the thorns
is like someone who hears the word,
but it is choked out
by the cares of this world, and its wealth,
and there is no harvest.
But the seed that falls on good soil
is like someone who hears the word,
and takes it to heart,
and produces a harvest
of thirty or sixty or a hundred times
what was planted.'
This is the Gospel of the Lord.

Sunday between 17 and 23 July
Sixteenth Sunday in Ordinary Time

First Reading - Isaiah 44.6-8

A reading from the book of the prophet Isaiah.

The Lord of all heaven,
your King and Saviour, says:

'I am the first,
and I am the last,
and there is
no other god.

No other
has established a people, long ago,
or revealed what is to come.

So do not
be troubled or afraid,
for I declared it long ago,
and you are my witnesses:
there is no other god,
no other rock.'

This is the word of the Lord.

Second Reading - Romans 8.14-17

A reading from the letter of Paul to the Romans.

Now that you are led
by the spirit of God,

you are
adopted
as children of God.

God receives you
not as slaves,
to fall back into fear,
but as adopted children,
able to address God
as 'Abba' and 'Father'.

And being adopted
as children of God,

we inherit
all things,

alongside
Christ Jesus himself,

including
both his suffering
and his glory.

This is the word of the Lord.

Gospel - Matthew 13.24-30

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus told them another parable.

'A farmer
planted
good seed
in a field.

Then, during the night,
an enemy came,
and planted weeds
amongst the wheat.

When the wheat
came up,
the weeds
also appeared.

The workers said, "You planted
good seed.

So why does the field
have weeds?"

And the farmer said, "An enemy has done this!"

The workers asked
whether they should
gather up
the weeds.

But the farmer said, "No,
for in pulling up
the weeds,

you would also
uproot
the wheat.

So let them
grow together
until the harvest,

when I will tell
the workers
first

to gather
the weeds
into bundles, to be burned,

and then
to gather the wheat
into my barn."

This is the Gospel of the Lord.

Sunday between 24 and 30 July
Seventeenth Sunday in Ordinary Time

First Reading - 1 Kings 3.5-13

A reading from the first book of Kings.

The Lord appeared
to Solomon
in a dream, by night,
saying, 'Make your request.
Ask what I should give to you.'
And Solomon
said to the Lord,
'You showed great and steadfast love
to my father David, who served you
faithfully, in righteousness and justice.
And you have continued
in that great and steadfast love
by giving David a son
to sit on his throne today.
And now, I am that king,
your humble servant,
in place of my father David,
even though I am only a child.
The people of this nation,
your chosen people, O Lord,
are so great in number
that they cannot be counted.
And so my request
is for an understanding heart,
to judge between good and evil,
for without this, none could govern
this your great people.'
It pleased the Lord
that this was Solomon's request.
So the Lord said to Solomon,
'Because you have
not asked
for long life,
or riches,
or the death of your enemies,
but have asked
for an understanding heart,
to govern with justice,
I will grant
what you have asked.
I will give you
a wise
and understanding heart,
like no other
that has gone before,
or will ever
be again.
And I will also
give you
what you have
not asked:
riches and honour, all your life,
such that no other king
can compare.
This is the word of the Lord.

Second Reading - Romans 8.18-26

A reading from the letter of Paul to the Romans.

Our present sufferings
are not worth comparing
to the glory
that is to come.
The whole creation
is waiting, with eager longing,
to be freed
from the slavery
of death and decay,
and to enter
the glorious freedom
of the children of God.
The whole creation
is groaning, as if in labour pains.
And even we,
with the spirit of life within us,
groan inwardly,
as we await
the completion of our adoption
into the full freedom
of the children of God.
We do not yet
see it completed,
but we wait for it
with patience, confidence, and trust.
And the spirit helps us
in our present weakness;
for we do not know
how to pray as we ought,
but the spirit prays within us,
in sighs too deep for words.
This is the word of the Lord.

Gospel - Matthew 13.31-33, 44-46

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said,
'The kingdom of heaven
is like a mustard seed
that someone plants in a field.
It is the smallest of all seeds,
but when it grows, it becomes a great tree,
and the birds of the air
come and nest in its branches.
Or the kingdom of heaven
is like a spoonful of yeast,
that a woman takes,
and mixes into an entire sack of flour,
so that every part of the dough will rise.
Or the kingdom of heaven
is like treasure, buried in a field,
which someone discovers;
and they sell
all that they have, to buy the field.
Or the kingdom of heaven is like a merchant,
in search of fine pearls.
Finding one pearl of great value,
to secure it, they sell
all that they have.'
This is the Gospel of the Lord.

Sunday between 31 July and 6 August
Eighteenth Sunday in Ordinary Time

First Reading - Isaiah 55.1-3

A reading from the book of the prophet Isaiah.

Come, all who are thirsty;
come to the water and drink.

Come, all who are in poverty;
come for grain, and milk, and wine,
without money,
and without cost.

For you work,
and you spend,
but you find
neither food
nor fulfilment.

So listen now
to the word of the Lord,
and you will eat,
and be filled,
and your soul
will delight
in abundance.

Come to me,
and hear my word.

Hear my word,
that you may live,
says the Lord.

And the Lord
will make with you
an everlasting covenant.

This is the word of the Lord.

Second Reading - Romans 8.28-30

A reading from the letter of Paul to the Romans.

God's purpose,
from the beginning,
was that many
would become like Christ,
the Son of God,

so that Christ
would be the firstborn
of many
brothers and sisters.

And now, by God's grace,
we have indeed
been called,
and reconciled with God.

We have even
entered into
the glory of God.

And so we see
that
in accordance
with God's
plan
and purpose,
all things
work together
for good
for those who love God.

This is the word of the Lord.

Gospel - Matthew 14.13-21

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

On hearing
that John the Baptist
had been killed
by King Herod,

Jesus
withdrew
by boat
to a wilderness place,
alone.

But news of it
spread,
and the crowds
followed him
on foot
from the towns,
so that when Jesus went ashore,
a great crowd
had already gathered.

Jesus had compassion on them,
and healed the sick amongst them.

As evening came,
the disciples
said to Jesus
that he should send the crowds away
from this desolate place,
into the villages,
to buy food.

But Jesus said to the disciples,
'The people can stay,
if you give them something to eat.'

The disciples replied,
'We have nothing here
but five loaves,
and two fish.'

Jesus said, 'Bring them to me.'
Then Jesus ordered the crowds
to sit down on the grass.

He took
the five loaves, and the two fish.
And looking up to heaven,
he blessed them,
and broke them into pieces.

And he gave the pieces
to the disciples.

And the disciples
gave the pieces
to the crowds.

And everyone ate,
and was filled.

And the disciples collected up
what was left over
of the broken pieces,
filling twelve baskets.

Those who ate
were about five thousand men,
in addition
to the women
and the children.

This is the Gospel of the Lord.

Sunday between 7 and 13 August
Nineteenth Sunday in Ordinary Time

First Reading - 1 Kings 19.9a, 11-13a

A reading from the first book of Kings.

Elijah arrived
at the mountain of God;
and entered a cave, where he spent the night.

Then the word of the Lord
came to Elijah,
saying, 'Go out,
and stand on the mountain,
for the Lord is about to pass by.'

And there came a great wind, so strong
that it was breaking rocks, from the mountains,
into pieces;
but the Lord was not
in the wind.

And after the wind,
there was an earthquake;
but the Lord was not
in the earthquake.

And after the earthquake, a fire;
but the Lord was not
in the fire.

And after the fire,
a still, small voice,
like a breath, or a whisper.

When Elijah heard it,
he wrapped his cloak around his face,
and went out,
and stood at the entrance of the cave;
and then came the voice of the Lord.

This is the word of the Lord.

Second Reading - Romans 8.31-39

A reading from the letter of Paul to the Romans.

We can trust that God, who gave
his Son for us, will surely give us
all that we could ever need, and more.

And knowing that God is with us,
we know
that nothing
can stand against us.

No charge can be brought
against God's chosen,
for it is God who declares us free.

No one can condemn,
for it is Christ Jesus who intercedes for us
at the right hand of God.

And nothing can separate us
from the love of Christ -
not hardship, or distress,
or persecution, or famine,
or destitution, or danger, or the sword.

It says in the Psalm,
'For your sake,
we are being killed all day long,
like sheep
to be slaughtered.'

Yet in all these things, we overcome
through the one who loves us.

And so I am convinced
that neither death, nor life,
nor angels, nor rulers,
nor things present, nor things to come,
nor powers,
nor height, nor depth,
nor anything else in all creation,
can separate us
from the love of God
in Jesus Christ our Lord.

This is the word of the Lord.

Gospel - Matthew 14.22-33

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus sent the disciples on ahead of him,
back across the lake,
by boat.

As darkness fell,
he dismissed the crowds,
and went up the mountain,
by himself, to pray.

The disciples, in the boat, were now
far
from land.

And the boat
was being battered
by the waves,
for the wind
was against them.

In the darkness before dawn,
Jesus came walking towards them
on the lake.

When the disciples saw him,
they were terrified,
and cried out in fear.

But Jesus said to them, 'I am with you.
Do not be afraid.'

Peter said, 'Lord, if it is you,
tell me
to come to you
on the water.'

Jesus said, 'Come.'
Peter stepped
out of the boat,
on to the water,
to walk towards Jesus.

But suddenly aware
of the strength of the storm,
Peter became frightened,
and began to sink.

Peter cried out, 'Lord, save me!'
Jesus reached out his hand,
and caught hold of Peter,
saying, 'Why so little faith?'

As Jesus and Peter
climbed into the boat,
the wind dropped.

And the disciples worshipped Jesus,
saying, 'Truly you are
the Son of God.'

This is the Gospel of the Lord.

Sunday between 14 and 20 August
Twentieth Sunday in Ordinary Time

First Reading - Isaiah 56.6-7

A reading from the book of the prophet Isaiah.

People of every nation
will come
to love and serve the Lord.
They will keep the sabbath,
and trust
in the Lord's covenant.
And I will welcome them,
here on my holy mountain,
says the Lord;
and they will be joyful
in my house of prayer.
Their offerings and sacrifices
will be accepted
on my altar.
And my house will be called
a house of prayer
for all nations.
This is the word of the Lord.

Second Reading - Romans 12.1-2

A reading from the letter of Paul to the Romans.

I appeal to you,
brothers and sisters,
as your response
to God's great mercy,
to present your bodies
as a living sacrifice,
holy and acceptable to God.
Do not be
conformed
to the ways
of this world,
but be transformed,
by the renewing of your minds,
towards
the perfect
will of God.
This is the word of the Lord.

Gospel - Matthew 15.21-28

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus went north
from Galilee
to the coastal districts of Lebanon.
A woman
from that region, who was not
a Hebrew,
approached Jesus,
saying, 'Have mercy on me,
Lord, Son of David,
for my daughter
is tormented
by a demon.'
But Jesus
did not answer her.
And his disciples said to him, 'Send her away,
for she keeps
shouting after us.'
So Jesus said to her,
'I was
sent
only
to the lost sheep
amongst the Hebrew people.'
But she knelt before him,
saying, 'Lord, help me.'
Jesus said to her, 'It is not right
to take food
away
from the children.'
She said, 'Yes, Lord,
but surely
there will be
crumbs
that fall
from the table.'
Jesus now turned to her,
and said, 'You have great faith.
Let it be done for you
as you request.'
And at that very moment,
her daughter
was healed.
This is the Gospel of the Lord.

Sunday between 21 and 27 August

Twenty-first Sunday in Ordinary Time

First Reading - Isaiah 51.1-4

A reading from the book of the prophet Isaiah.

I say

to all who aim for righteousness,
to all who seek the Lord:

Look to the rock

from which you were cut,

the quarry

from which you were dug.

Look to Abraham your father,
and Sarah who carried you.

The Lord blessed them,
and made you a great nation.

And surely now

the Lord will comfort Jerusalem

once again,

and will look with compassion

on her ruins.

The wilderness that is Jerusalem today

will flourish

like the Garden of Eden.

And there will be joy, and gladness,
thanksgiving, and song.

And the word of the Lord

will bring justice

and light

to all nations.

This is the word of the Lord.

Second Reading - Romans 12.4-8

A reading from the letter of Paul to the Romans.

In one body,

there are many members.

And not all the members

have the same function.

In the same way,

we, though many,

are one body, in Christ,

belonging to one another.

And by God's grace,

we have received

a great diversity of gifts,

including prophecy,

teaching, and encouragement;

practical generosity,

good deeds, and acts of service;

leadership;

and gracious compassion.

So make full use

of each gift

that you have received.

This is the word of the Lord.

Gospel - Matthew 16.13-20

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus travelled north,

to the region beyond Galilee.

There he asked his disciples, 'Who do people say
that I am?'

The disciples replied, 'Some say John the Baptist;

others say Elijah,

or Jeremiah,

or one of the prophets.'

Jesus asked them, 'But who do you say
that I am?'

Simon Peter answered, 'You are the Messiah,
the Son

of the living God.'

Jesus said to him, 'Blessed are you,

Simon,

son of Jonah,

for this was

revealed to you

not by

flesh and blood,

but by

my Father in heaven.

And I say to you:

you are Peter, the rock,

and on this rock,

I will

build my church,

and the powers of hell

will not

prevail against it.

I will give you

the keys

of the kingdom of heaven,

and whatever you lock or unlock

on earth

will be locked or unlocked

in heaven.'

Then Jesus asked the disciples

not

to say

to anyone

that he was

the Messiah.

This is the Gospel of the Lord.

Sunday between 28 August and 3 September

Twenty-second Sunday in Ordinary Time

First Reading - Jeremiah 15.16-21

A reading from the book of the prophet Jeremiah.

In my despair, I cried out to the Lord,
'O Lord, you have become to me
like a river
that has run dry.
My pain is unending,
a wound that will not heal.
Under the weight of the burden
that you have placed upon me,
I sit alone, filled with bitterness,
far away
from any
celebration or feast.'

And the Lord responded to my cry, saying,
'If you return to me, I will restore you,
and you will stand in my presence once again.
You will serve as my voice,
and the people will turn to you.
When they turn against you,
I will protect you,
like a wall of bronze;
and I will be with you,
to save you, and to deliver you.'

And now, O Lord, to serve you
is once again
my delight;
for your words are my nourishment,
and the joy
of my heart.

This is the word of the Lord.

Second Reading - Romans 12.9-18

A reading from the letter of Paul to the Romans.

Let your love be genuine.

Reject all that is evil,
and cling to all that is good.

With ever-greater devotion,
honour one another,
and serve the Lord.

Rejoice in faith,
be patient in suffering,
and persevere in prayer.

Support each other in need,
and offer care to everyone.

Bless those who persecute you;
bless them, and do not curse them.

Rejoice with those who rejoice,
and weep with those who weep.

Live in harmony with one another;
and find your place amongst the humble,
not amongst the arrogant.

Do not repay anyone evil for evil,
but always do what is right
in the sight of all.

And do all that you can
to live at peace
with everyone.

This is the word of the Lord.

Gospel - Matthew 16.21-26

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

From that time on,

Jesus began to explain to his disciples
that he must go to Jerusalem,
and suffer many things
at the hands of the elders,
the chief priests, and the scribes;
that he would be put to death,
and on the third day,
be raised.

Peter

took Jesus aside,
and began to rebuke him,
saying, 'Lord,
let it not
be so.

This must never
happen to you.'

But Jesus

turned
and said to Peter, 'Get behind me, Satan.
You are a stumbling-block to me,
for your mind
is set
on the human,
not the divine.'

And Jesus turned to the disciples
and said,

'If any one of you
wishes to be
my disciple,
you must deny yourself,
take up your cross,
and follow me.

If you try
to save your life,
you will lose it.

But if you
lose your life,
for my sake,
you will find it.

There is no profit
in gaining
the whole world,

but losing
your very soul;

for nothing
in this world
can match the value
of your soul.'

This is the Gospel of the Lord.

Sunday between 4 and 10 September
Twenty-third Sunday in Ordinary Time

First Reading - Ezekiel 33.7-9

A reading from the book of the prophet Ezekiel.

The Lord said
to the prophet Ezekiel:
I have called you
to serve my people
like the one who serves the city
by keeping watch,
from the city walls,
to warn
of approaching danger.
You must warn the people now
to turn
from their wicked ways.
If you do not
warn them,
they will die
in their transgressions,
and their blood
will be on your hands.
But if you do warn them,
and they still
do not turn
from their wicked ways,
they will die in their rebellion,
but your life
will be saved.
This is the word of the Lord.

Second Reading - Romans 12.19-21

A reading from the letter of Paul to the Romans.

When you are wronged,
do not seek revenge.
Instead, leave room
for the judgement of God.
For the scripture says, 'Retribution is mine;
I will repay, says the Lord.'
So, as the scripture
also says,
if your enemies are hungry, feed them;
if they are thirsty, give them something to drink;
for in doing this
you are heaping burning coals
on their heads.
So do not be overcome
by evil,
but overcome evil
with good.
This is the word of the Lord.

Gospel - Matthew 18.15-20

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said, 'If a fellow-disciple
sins against you,
point out the fault
when the two of you
are alone.
And if that fellow-disciple listens,
you have won that disciple back.
But if that
fellow-disciple
will not listen,
take one or two others along with you,
so that everything
may be confirmed
by the word
of two or three witnesses.
If that fellow-disciple
still refuses to listen,
tell it to the church.
And if that fellow-disciple
refuses to listen
even to the church,
treat that disciple
as you would treat
an outsider
or an enemy.
Truly, I tell you,
anything you resolve
in this way
on earth
is resolved
the same way
in heaven.
And truly, I tell you,
if two of you
agree on earth
about anything
you ask,
it will be done for you
by my Father
in heaven.
For whenever
two or three
are gathered together
in my name,
I am with them.'
This is the Gospel of the Lord.

Sunday between 11 and 17 September

Twenty-fourth Sunday in Ordinary Time

First Reading - *Genesis 50.15-21*

A reading from the book of Genesis.

Joseph's brothers feared
that Joseph would still
hold against them
all the wrongs
that they had done to him.
So the brothers approached Joseph,
and said, 'Before your father died,
he gave us this message
to pass on to you: "I beg you, my son;
forgive the crimes of your brothers,
and all the wrongs that they have done to you."'

And so we come to you now,
as humble servants
of the God of your father,
and we beg you to forgive us
for all the wrongs that we have done to you.'

Joseph was moved to tears
when he heard these words.
His brothers fell down before him,
saying again, 'We are your humble servants.'
But Joseph said to them, 'Do not be afraid.
You thought you had a plan for harm,
but God had a plan for good,
to save many lives,
as you see today.'

And Joseph reassured them,
and comforted them,
saying, 'Have no fear.
I will provide for you, and for your children.'
This is the word of the Lord.

Second Reading - *Romans 13.8-10*

A reading from the letter of Paul to the Romans.

Owe no one anything,
except to love one another;
for in this
you fulfil the entire law.
You know the commandments:
You shall not commit adultery;
You shall not murder;
You shall not steal;
You shall not covet.

All these,
and any other commandments,
are summed up in this:
'Love your neighbour as yourself.'
Love does no wrong to a neighbour; therefore
love
is the fulfilling
of the law.

This is the word of the Lord.

Gospel - *Matthew 18.21-35*

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Peter asked Jesus, 'Lord, how many times
must I forgive
someone who sins against me?
As many as seven?'

Jesus replied, 'Not seven,
but seventy times seven!
And Jesus told this parable.

'There was a king who wished
to settle accounts
with his servants.

One of the servants owed
ten thousand
gold coins."

As the servant could not pay,
the master ordered
that the servant should be sold,
to pay the debt,
along with his wife, his children,
and all their possessions.

The servant fell to his knees,
and begged his master
to have patience with him,
until he could pay in full.

And out of pity for him,
the master forgave
the entire debt,
and let the servant go.

As that servant went out, he met
one of his fellow-servants, who owed him
a few copper coins.

He took him by the throat, and said,
"Pay me what you owe."

The fellow-servant fell to his knees,
and begged the servant
to have patience with him,
until he could pay in full.

But the servant refused.
And he had his fellow-servant
thrown into prison
until the debt could be paid.

When the other servants
heard of this,
they were indignant,
and reported to their master
all that had happened.

The master summoned the servant, and said,
"You wicked servant!

I forgave you all that debt when you pleaded with me.
You should have had
the same mercy for your fellow-servant
that I had for you."

Then he handed that servant over
to be punished
until the debt was paid in full.

And surely this is how my heavenly Father
will treat you,
if you do not forgive each other
from the heart!

This is the Gospel of the Lord.

Sunday between 18 and 24 September
Twenty-fifth Sunday in Ordinary Time

First Reading - Isaiah 55.6-9

A reading from the book of the prophet Isaiah.

Turn away
from your wicked ways,
and turn to the Lord,
for the Lord is ready to welcome you.
Turn away
from your plotting
for injustice,
and call upon the Lord,
for the Lord is near.
Return to the Lord your God,
for God will have mercy,
and freely forgive.
For the ways
and the purposes
of the Lord
are higher than ours -
as high as the heavens
are above the earth.
This is the word of the Lord.

Second Reading - Philippians 1.20b-27

A reading from the letter of Paul to the Philippians.

Even in my imprisonment, I trust
that Christ
will be glorified
in whatever happens to me,
whether I live,
or whether I die.
And I do not know
which I prefer.
For to me, to live is Christ,
and to die is gain.
To remain in this body
means fruitful ministry;
to depart would mean
to be with Christ.
But I have become convinced
that I shall remain,
for your sake;
so that I can return to you,
and share with you, once again,
in your growth in faith,
and in the great confidence
and joy
that you have
in Christ Jesus.
So continue to live
in accordance
with the gospel of Christ,
so that, whether I come to see you myself,
or whether I hear about you from afar,
I will know that you are standing firm,
and that you are working as one,
in the spirit,
for the faith,
and for the gospel.
This is the word of the Lord.

Gospel - Matthew 20.1-16

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said, 'A landowner went out,
early in the morning,
to hire workers.
They agreed the usual daily wage,
and began the day's work
in the vineyard.
The landowner went out again,
around nine o'clock;
and seeing others,
standing idle, in the market-place,
invited them, also, to work in the vineyard,
offering to pay them
"whatever is right."
The landowner went out again, at midday,
and again, at about three o'clock,
and did the same.
And around five o'clock, the landowner went out
and found others, and asked them
why they were standing around
idle all day;
and when they said
that nobody had hired them,
the landowner told them to join the others,
working in the vineyard.
When evening came,
the landowner told his manager
to call in the workers,
and give them their pay,
beginning with the last.
So those who were hired
at five o'clock
came in first.
And each of them received
the usual daily wage.
When the others came in,
they thought
they would receive more.
But they also received
the usual daily wage.
And they complained against the landowner,
saying, "These worked only the final hour,
but you have made them equal to us,
when we worked the full day,
through the scorching heat."
But the landowner said, "I am doing you no wrong.
You agreed the usual daily wage.
So take what is yours, and go.
I can do as I please
with what belongs to me.
And I choose
to give the last
the same as you.
Or do you somehow see wickedness
in my generosity?"
And so it will be
in the kingdom of heaven:
that the last will be first,
and the first will be last.'
This is the Gospel of the Lord.

Sunday between 25 September and 1 October
Twenty-sixth Sunday in Ordinary Time

First Reading - Ezekiel 18.21-25

A reading from the book of the prophet Ezekiel.

When the righteous turn away
from all that is good, and instead
practice wickedness,
their former good deeds
will be forgotten,
and they will die in their wickedness, says the Lord.

But if the wicked turn away
from the wrongs they have done,
and instead
practice righteousness, doing all that is good,
their former wickedness
will not be held against them,
and they will surely live, says the Lord.

I hear the people of Israel say
that in this, the Lord is unfair.

But the Lord says this:
I have no pleasure in the death of the wicked,
but rather
that they turn from their wickedness
and live.

This is the word of the Lord.

Second Reading - Philippians 2.1-11

A reading from the letter of Paul to the Philippians.

You already know
the confidence, support and encouragement,
of the love of Christ,
and of fellowship together
in the Spirit.

So make my joy complete
by being united
in one purpose, one heart,
one love, and one mind.

Let there be no
selfish ambition,
but in humility,
let each of you
treat others
as better than yourself;
looking not to your own interests,
but to the interests
of others.

Let Christ Jesus
be your example.
He did not regard
his equality with God
as something
to be exploited,
but emptied himself,
taking the form of a servant.

Born in human form,
he humbled himself,
in faithful obedience,
even to death on the cross.

And now, God has highly exalted him,
and has given him the name
that is above every name,
so that at the name of Jesus,
all shall bow down,
in heaven, on earth, and under the earth,
and declare
that Jesus Christ is Lord,
to the glory
of God the Father.

This is the word of the Lord.

Gospel - Matthew 21.23-32

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus was teaching
in the temple
in Jerusalem.

The chief priests, and the elders of the people,
demanded, 'By what authority
are you doing these things?'

Jesus said to them, 'Let me ask you a question.
Was John's call to baptism
a message from God,
or was it only
from John's own mind?'

And they argued with one another, saying,

'We cannot say
that John's call to baptism
was a message from God,
because we rejected John.
And we cannot say
that it came only
from John's own mind,
because the people
regard John
as a prophet,
and they would turn against us.'

So they said to Jesus, 'We do not know.'

Jesus said to them, 'And neither will I tell you
by what authority
I do these things.'

And Jesus told them this parable.

'A man told
his two sons
to go and work
in the vineyard.

One said
he would go,
but never arrived.

The other refused to go,
but then changed his mind, and went.

In the same way,
people that you condemn
responded
to John's call to repentance,
when you rejected it.

And they
are now entering
the kingdom of God
ahead of you.'

This is the Gospel of the Lord.

Sunday between 2 and 8 October

Twenty-seventh Sunday in Ordinary Time

First Reading - *Isaiah 5.1-7*

A reading from the book of the prophet Isaiah.

Let me sing a love-song
for my vineyard.

On a fertile hill, I dug the ground, cleared the stones,
and planted the choicest vines.

I dug a wine-press, and built a tower,
and I expected the finest grapes.

But when the fruit came, it was bitter.

So now, people of Judah and Jerusalem,
judge between me and my vineyard.

What more could I have done for my vineyard?
And yet it yielded only bitterness.

So now, I will tell you
what I will do
to my vineyard.

I will remove its hedge,
and break down its wall,
and it will be destroyed,
and trampled down.

I will make it a waste-land.
No longer will it be pruned
or tended.

It will be overgrown with brambles and thorns.
I will order the clouds
to give it no rain.

And my vineyard
is the people
I had called to myself, says the Lord.

And they are the vines
that I planted and cherished.

But when I looked for justice,
I saw bloodshed.

When I looked for righteousness,
I heard cries of distress.

This is the word of the Lord.

Second Reading - *Philippians 3.4-12*

A reading from the letter of Paul to the Philippians.

If anyone
had reason
to be confident,
I had more.

I was a descendant of Jacob,
in the tribe of Benjamin,
a Hebrew, born of Hebrews.

In the observation of the law, I was a Pharisee.

In zeal, I was a persecutor of the church.

In righteousness according to the law,
I was blameless.

And yet I regard
all these things
as worthless now,

for nothing
has any value at all
compared to knowing
Christ Jesus as my Lord.

For the sake of Christ,
I have lost everything.

But I count this loss as nothing,
for what I have gained
is Christ.

United with Christ, I depend
no more
on a righteousness of my own,
derived from the law,

for I have instead
a righteousness
that comes from God,
through faith in Christ.

And so, leaving behind
all that has gone before,

I now press on towards the goal
of knowing Christ more fully,
and the power of his resurrection;

sharing in his sufferings, and even
becoming like him in his death,
if somehow then

I may share
in his resurrection from the dead.

All this I choose, just as Christ
has chosen me.

This is the word of the Lord.

Gospel - *Matthew 21.33-41, 43*

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said,
'There was a landowner who planted a vineyard,
and put a fence around it.

Within the fence,
he dug a wine-press,
and built a tower.

Then he leased the vineyard to tenants,
and went away to another country.

When the harvest-time came,
he sent his servants
to collect his produce.

But the tenants seized them,
beat them, and killed them.

So the landowner sent more servants, and then more,
but the tenants treated them all in the same way.

Finally the landowner sent his son to them,
for the tenants would surely respect his son.

But when the tenants saw the son, they said,
"This is the one who will inherit the vineyard;
let us kill him, and take the vineyard for ourselves."

So they seized him, threw him out of the vineyard,
and killed him.

Now when the owner of the vineyard returns,
what will he do to those tenants?'

The chief priests and the elders said, 'He will dismiss
those wicked tenants, and let the vineyard
to others, who will give him the fruit
at harvest-time.'

Jesus said, 'And in the same way,
the kingdom of God
will be taken away from you,
and given to those who produce
the fruits of the kingdom.'

This is the Gospel of the Lord.

Sunday between 9 and 15 October
Twenty-eighth Sunday in Ordinary Time

First Reading - Isaiah 25.6-9

A reading from the book of the prophet Isaiah.

On this holy mountain, the Lord God
will prepare for all people
a feast
of rich food
and fine wine.

The Lord will take away
the cloud of darkness
that hangs
over peoples and nations.

The Lord God
will bring to an end
the humiliation of the people,
will wipe away
the tears from all faces,
and will destroy
the power of death
for ever.

And the people will say, 'This is the day
of the Lord our God.

Let us rejoice,
for we trusted in God,
and the day
of our salvation
has come.'

This is the word of the Lord.

Second Reading - Philippians 4.4-9

A reading from the letter of Paul to the Philippians.

Rejoice in the Lord - always!

I say again, rejoice!

And let your
gracious gentleness
be known to everyone.

The Lord is near,
so do not worry
about anything.

But in everything, with prayer,
and thanksgiving,

let your requests
be made known to God.

And the peace of God,
which surpasses
all understanding,

will protect
your hearts
and your minds
in Christ Jesus.

Finally,
my brothers and sisters,

set your minds
on all that is
true, and pure,
just, and honourable.

Set your minds
on all that is
pleasing, and admirable,
excellent, and worthy of praise.

And whatever you have learned
from all that I have said and done,
put this into practice also.

And the God of peace
will be with you.
This is the word of the Lord.

Gospel - Matthew 22.1-14

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus spoke again
to the chief priests, and the Pharisees,
in a parable.

'A king gave a banquet
for the wedding of his son.

But when he sent his servants
to call those who had been invited,
they would not come.

So he sent other servants, with the message:

"Come now
to the wedding banquet!
The cattle
and the best calves
have been slaughtered,
and everything is ready!"

But they ignored
the king's servants,
and went away,
to their farms,
and to their businesses.

Some even seized
the king's servants,
and beat them, and killed them.

The king was furious,
and sent his troops
to destroy those murderers,
and burn their city.

Then the king said to his servants,
"The wedding is ready,
but those who were invited
are not worthy.

So go out
into the streets,
and invite
everyone you find!"

The servants went out into the streets
and gathered everyone they found,
both good and bad,
and the wedding hall
was filled with guests.

When the king himself came in,
he saw that every single guest
had put on the wedding robe -
except one.

The king challenged him,
but he had no reply.

And the king had him
thrown out
into the night.

For even when many are called,
not all are finally chosen.'

This is the Gospel of the Lord.

Sunday between 16 and 22 October
Twenty-ninth Sunday in Ordinary Time

First Reading - Isaiah 44.28 - 45.1,4,13a

A reading from the book of the prophet Isaiah.

The Lord says to Cyrus of Persia:

You will be my shepherd,
to carry out my purposes,
to rebuild Jerusalem,
and to restore the temple.
I anointed you
as King of all Persia.
I led you, and strengthened you,
to suppress all the nations around you.
Every king surrenders to you.
Every city gate is open to you.
For the sake of my servant Jacob,
and my chosen people,
I have called you by name,
and I have given you
a title of honour,
even though you do not know me.
I have raised you up in righteousness,
to rebuild my city
and to set my exiles free.
This is the word of the Lord.

Second Reading - 1 Thessalonians 1.1-9

A reading from the first letter of Paul
to the Thessalonians.

From Paul, Silvanus, and Timothy;
to the church at Thessalonika.

Grace to you, and peace,
from God our Father,
and the Lord Jesus Christ.
We always remember you in our prayers,
giving thanks to God our Father
for your works of faith and love,
and for the joyful and steadfast trust
that you have
in our Lord Jesus Christ.
We knew that God had called you
when we saw the message of the gospel
come to you
not only in words
but also in the power
of the Holy Spirit.
You followed our example,
and the example of our Lord,
when, in spite of persecution,
you received the word with joy.
Now, you yourselves
have become an example
for all the believers
in Macedonia and beyond.
Wherever we go, we have no need
to speak about your faith,
for they already know
about the welcome you gave us,
and how you turned away from idols
to serve the true and living God.
This is the word of the Lord.

Gospel - Matthew 21.45, 22.15-22

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

When the chief priests
and the Pharisees
heard Jesus' parables,
they realised
that Jesus was speaking about them.
So with some of
Herod's officers,
the Pharisees made a plan
to trap Jesus
in what he said.
They sent some of their followers to Jesus,
to say, 'Teacher, we know that you are sincere,
and that you teach the way of God,
showing deference to no one.
Tell us, then, what you think.
Is it lawful
to pay taxes
to the emperor,
or not?'
Jesus said, 'You hypocrites.
Show me the coin
that is used
for the tax.'
They showed him the coin,
and he said to them,
'Whose head is this?
And whose title?'
They said, 'The emperor's.'
Jesus said, 'So give to the emperor
the things
that are the emperor's.
And give to God
the things
that are God's.'
And they had no reply;
and they left him,
and went away.
This is the Gospel of the Lord.

Sunday between 23 and 29 October
Thirtieth Sunday in Ordinary Time

First Reading - Leviticus 19.2b, 15-18

A reading from the book of Leviticus.

You shall be holy,
for I am holy,
says the Lord your God.
You shall ensure justice
for your neighbour,
without regard
to status
or wealth.
You shall not speak falsehood
against your neighbour.
You shall not profit
from endangering
the life
of your neighbour.
You shall not hold hatred
in your heart
against your neighbour.
You shall challenge
your neighbour's wrong-doing,
for if you fail to do so,
you bear the guilt
of that wrong-doing
yourself.
You shall not
take revenge,
or bear a grudge,
against any of your people.
And you shall love your neighbour
as yourself.
This is the word of the Lord.

Second Reading - 1 Thessalonians 2.1,7b,12-13

A reading from the first letter of Paul
to the Thessalonians.

You yourselves know,
my brothers and sisters,
that the time we spent with you
was not in vain.
We were gentle amongst you,
like a mother
with her own children.
We urged
and encouraged you
to lead lives
that are honouring to God, who has
called you
into the glory
of God's kingdom.
And now, we constantly
give thanks to God
that when you received
the word of God
from us,
you welcomed it
not as a human word,
but as God's word,
which indeed it is.
And we give thanks
that God's word
is now powerfully
at work
amongst you.
This is the word of the Lord.

Gospel - Matthew 22.35-40

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

One of the Pharisees,
an expert in the law,
asked Jesus this question:
'Teacher,
which commandment
in the law
is the greatest?'
Jesus said,
'The first and greatest commandment is this:
"You shall love the Lord your God
with all your heart,
and with all your soul,
and with all your mind."
And the second is like it:
"You shall love your neighbour as yourself."
On these two commandments
hang all
the law
and the prophets.'
This is the Gospel of the Lord.

Sunday between 30 October and 5 November

Thirty-first Sunday in Ordinary Time

Fourth Sunday before Advent

All Saints Sunday

First Reading - *Revelation 7.9-13a, 14b-17*

A reading from the book of Revelation.

I looked,
and saw a great multitude,
that no one could count,
from every nation,
tribe, people, and language,
standing before the throne,
and before the Lamb,
robed in white,
waving palm branches,
and declaring, with one voice,
'Salvation belongs to our God,
and to the Lamb!'
The angels
around the throne
bowed down
and worshipped God,
singing, 'All blessing and honour,
all glory and power,
all majesty, virtue, wisdom and praise,
belong to our God for ever!'
One of the elders said, 'These, in white robes,
are the ones who have come out
of the great ordeal.
They have purified their robes
in the life-blood of the Lamb.
Now they are before
the throne of God,
serving continually in God's temple.
And God will protect them:
the sun will not strike them,
nor any scorching heat;
and they will hunger and thirst no more.
The Lamb, on the throne, will be their shepherd,
and will guide them
to the spring
of the water of life.
And God will wipe away
every tear from their eyes.'
This is the word of the Lord.

Second Reading - *1 Thessalonians 4.14-18*

A reading from the first letter of Paul
to the Thessalonians.

My brothers and sisters,
we know
that Jesus died,
and rose again.
And we can trust
that God will also raise up
those who have
died in Christ.
Indeed the Lord has revealed to us
that they will go to meet the Lord
ahead of us
when the Lord returns.

The Lord will come down from heaven,
and at the Lord's command -
with a trumpet blast
and the call of an archangel -
those who have died in Christ
will be raised up first.

Only then
will we who are
left alive
be caught up
in the clouds
with them,
to meet the Lord,
and to be with the Lord for ever.
So encourage one another
with these words.
This is the word of the Lord.

Gospel - *Matthew 23.2-12*

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said to the crowds,
and to his disciples,
'The scribes and the Pharisees
teach the law of Moses,
but they do not live
by the law
they teach.
So follow what they teach,
but do not follow
what they do.
They place burdens on others
that they are not willing
to carry themselves.
Everything they do,
they do to be seen by others.
They love to take
the places of honour
at banquets,
and the best seats
in the synagogues.
They love to be greeted in the market-place,
and to have people call them Teacher.
But you are not to be called Teacher,
for the Messiah
is your only teacher,
and you are all
learning together.
And you should call
no one on earth
your father,
for you have one Father -
your Father in heaven.
And amongst you,
the servant
will be the greatest.
For those who place themselves above others
will be brought down.
But those who choose
to be humble
will be lifted up.'
This is the Gospel of the Lord.

Sunday between 6 and 12 November

Thirty-second Sunday in Ordinary Time

Third Sunday before Advent

Remembrance (or the Sunday before Remembrance)

First Reading - Micah 3.5-12

A reading from the book of the prophet Micah.

False prophets

are leading the people astray.

They promise peace

to anyone who will feed them,

and threaten war

to those who will not.

But they have no vision, or revelation,

or word from God.

And now they will be disgraced

and put to shame, says the Lord.

For the spirit of the Lord

has come upon me with great power,

to pronounce judgement

on the transgressions

of the nation.

Your rulers

hate justice,

and distort the truth.

You build the city

with wickedness,

and Jerusalem

with bloodshed.

Your judges

take bribes.

Your priests and your prophets

serve not God

but those who pay them.

And still you say,

'Surely the Lord is with us!

No harm will come upon us!'

But it is because of you

that Zion will be ploughed like a field,

and Jerusalem,

even the Temple Mount,

will be in ruins,

and overgrown.

This is the word of the Lord.

Second Reading - 1 Thessalonians 5.1-9

A reading from the first letter of Paul

to the Thessalonians.

You know

that the day of the Lord

will come

at a date, and time, unknown -

like a thief in the night.

People will be confident

in their peace and security,

when destruction

will be suddenly

upon them,

like the pains

of childbirth,

with no escape.

But you are not

children of darkness,

for that day

to surprise you

like a thief.

You are children of the light, and of the day.

So keep awake, and alert.

Put on the armour

of faith and love,

and for a helmet,

the confidence you have

in your salvation.

For on that day of destruction,

God will indeed

be leading us,

not to condemnation,

but to salvation

in Jesus Christ our Lord.

This is the word of the Lord.

Gospel - Matthew 25.1-4,8-13

Hear the Gospel of our Lord Jesus Christ

according to Matthew.

Jesus said, 'People

were up all night

preparing

for the wedding day.

Half of them

had charged up their lamps with oil

so that their lamps

would stay bright

until dawn.

When the others

saw their own lamps

beginning to fail,

they pleaded for oil.

But the ones who were better prepared

said that

if they shared their oil,

nobody's lamps

would last until dawn.

So those who had

not brought

enough oil

went

to find some.

And they missed

the arrival

of the groom.

By the time they returned,

the celebration

was underway.

And when they pleaded to be let in,

the door-keeper said, "I do not know you".

So be awake,

and be ready,

for you do not know

the date,

or the time,

when the kingdom of heaven

will come.'

This is the Gospel of the Lord.

Sunday between 13 and 19 November

Thirty-third Sunday in Ordinary Time

Second Sunday before Advent

Remembrance (or the Sunday after Remembrance)

First Reading - Zephaniah 1.7a, 12-16, 18

A reading from the book of the prophet Zephaniah.

Be silent now, in the presence of God,

for the great day of the Lord
is at hand,
approaching fast;
a day of distress and anguish,
a day of ruin and devastation,
a day of darkness,
with trumpet blast, and battle cry,
against the fortified cities,
and the highest city walls.

The Lord will search
all Jerusalem,
to seek out those who have
started to believe
that the Lord will bring
neither punishment nor reward.

Their wealth will be plundered,
their houses laid waste,
their buildings abandoned,
their vineyards left desolate.

Their silver and gold
will not save them,
on that day
when the whole earth
will be consumed.

This is the word of the Lord.

Second Reading - 1 Thessalonians 5.12-15

A reading from the first letter of Paul
to the Thessalonians.

Be at peace
with one another.

Show love and respect
to those who minister amongst you,
as they teach you, and challenge you,
in the name of the Lord.

Challenge those who are
idle and disruptive.

But encourage the faint-hearted,
support the weak,
and be patient
with everyone.

Never repay anyone
evil for evil.

But seek always
to do good -
to one another,
and to everyone.

This is the word of the Lord.

Gospel - Matthew 25.14-29

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus told this parable to his disciples,

'A householder,
planning a long journey,
made arrangements
with his servants
to look after his property.

To one, he gave five coins,
to another, he gave two coins,
and to another, he gave one coin,
giving to each according to their ability.

Then he went away.

The servant who had received five coins
went off at once, and worked with them,
and made five more.

In the same way, the servant who had two coins
went off, and worked with them, and made two more.

But the servant who had received only one coin
went off, and dug a hole in the ground,
and hid his master's money.

Eventually, the master returned,
and called the servants together.

The one who had received five coins
stepped forward, saying, "Master,
you gave me five coins;
see, I have made five more."

The master said, "Well done, good and faithful servant.
You have been faithful with a little;
I will put you in charge of more.

Come and celebrate with your master."

Then the servant who had received two coins
stepped forward, saying, "Master,
you gave me two coins;
see, I have made two more."

The master said, "Well done, good and faithful servant.
You have been faithful with a little;
I will put you in charge of more.

Come and celebrate with your master."

Then the servant who had received only one coin
stepped forward, saying, "I know that you are
a demanding master,
gathering the harvest
where you do not
plant the seed.

So I was afraid,
and I hid your coin in the ground.

Here it is. I return what belongs to you."

But the master replied, "You wicked and lazy servant!

If you had only
placed my coin
with the bankers,
I would have received it back with interest!"

And the master said, "Take the coin from him,
and give it to the servant with ten.

For those who have much
will receive even more,
but those who have nothing
will lose
even what they have."

This is the Gospel of the Lord.

Sunday between 20 and 26 November

Thirty-fourth Sunday in Ordinary Time

Last Sunday before Advent

Christ the King

First Reading - Ezekiel 34.11-16,20-24

A reading from the book of the prophet Ezekiel.

My sheep were scattered
on a day of great darkness.
But like a shepherd,
I will search for my sheep,
and rescue them, says the Lord.
From the nations
I will gather them,
and I will bring them
to their own land.
I will feed them with good pasture
on the mountains;
and where broad rivers flow,
they will find their rest.
I will seek the lost,
and bring back the strayed.
I will bind up the injured,
and strengthen the weak.
But the strong
I will feed with justice,
when I judge
between the strong
and the hungry;
for it was the strong
that drove the weak away.
So I will rescue my sheep,
and judge between them.
And I, the Lord, will be their God;
and my servant David
will be their shepherd,
and their king.
This is the word of the Lord.

Second Reading - Ephesians 1.17-23

A reading from the letter of Paul to the Ephesians.

The power of God
has raised Christ
from the dead,
to God's right hand on high,
far above all earthly powers -
above every other name,
in this world, or the next.
God has made Christ
the head of the church;
and has made the church
the body of Christ.
So now may your hearts be filled
with the same power of God,
which is the gift of God
to all who believe.
May your hearts be filled
with all the glorious riches
that God gives to you, and to all the saints;
and with confidence
for the future
to which God has called you.

And may the God of glory,
the Father of our Lord Jesus Christ,
give you a spirit of wisdom
and insight,
that you may continue to grow
in the knowledge of God.
This is the word of the Lord.

Gospel - Matthew 25.31-45

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

Jesus said to his disciples:

'When the Son of Man
comes in glory, with his angels,
all the nations will be gathered
before his royal throne,
and he will separate the people
like a shepherd separating the sheep from the goats;
the sheep to his right, and the goats to his left.
Then he will say to those on his right,
"Come, you that are blessed by my Father;
and enter into the kingdom
that has been prepared for you
from the foundation of the world;
for I was hungry, and you gave me food;
I was thirsty, and you gave me water;
I was destitute, and you gave me clothing;
I was a stranger, and you welcomed me;
I was sick, and you took care of me;
I was in prison, and you visited me."
The righteous will answer him, "Lord,
when did we see you hungry
and give you food,
or thirsty and give you water?
When did we see you a stranger and welcome you,
or destitute, and give you clothing?
And when did we see you sick, or in prison,
and visit you?"
And he will answer them, "All that you did
for even the least
of these, my brothers and sisters,
you did for me."
Then he will say to those on his left,
"You that are lost,
depart from me, for ever,
to the place of torment,
prepared for the devil,
for I was hungry, and you gave me no food;
I was thirsty, and you gave me no water;
I was in rags, and you gave me no clothing;
I was a stranger, and you did not welcome me;
I was sick, and in prison, and you did not visit me."
They will also answer, "Lord, when was it
that we saw you hungry, or thirsty,
or a stranger, or in rags,
or sick, or in prison,
and did not help you?"
And he will say to them, "Whenever you rejected
even the least
of these, my brothers and sisters,
you rejected me."
This is the Gospel of the Lord.

Year

B

Sunday between 27 November and 3 December
First Sunday of Advent

First Reading - Isaiah 63.18 - 64.9

A reading from the book of the prophet Isaiah.

Tear open the heavens, O Lord,
and come down, like a raging fire.
Let the mountains break apart
at your presence,
so that all
the nations tremble,
and even your enemies
will know your name.
From ancient times,
no eye has seen, no ear has heard,
any God
but you.
You rescue those who trust in you.
You welcome all who gladly do right.
But now
our transgressions
have aroused your anger.
Our enemies
have destroyed your sanctuary.
And we have become
like a people
that has never known you;
like a people that has never been
called by your name.
Even our most righteous deeds
are like a filthy garment before you.
We fade like a fallen leaf,
and our own iniquities
sweep us away, like the wind.
There is no one left amongst us who calls
on your name, or pleads with you for mercy.
You have turned your face away from us,
and abandoned us to our iniquity.
And yet, O Lord, you are our Father.
You are the potter, and we are the clay.
You made us; we are the work of your hands.
We are your people, O Lord.
Do not be angry with us beyond measure,
or remember our iniquity for ever.
This is the word of the Lord.

Second Reading - 1 Corinthians 1.4-9

A reading from the first letter of Paul to the Corinthians.

Every day, I give thanks
for all that God is doing amongst you;
for in Christ, you have grown in every way.
You have grown in your confidence
in the message of Christ.
And you have grown in every spiritual gift,
as you look for the coming of our Lord.
God has called you into the fellowship
of our Lord Jesus Christ, the Son of God.
And we trust that God will continue
to give you the strength
that will keep you in holiness
for the day of our Lord.
This is the word of the Lord.

Gospel - Mark 13.24-37

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus said to his disciples, 'There will be
persecution and suffering,
until the day
when the sun and the moon
will give no light,
and the stars
will be shaken from the sky.
And then you will see
the Son of Man
coming in the clouds
with great power and glory.
And he will send angels
to gather his chosen
from the furthest corners
of the heavens
and the earth.
When buds
and then leaves
appear on the fig tree,
you know
that summer is near.
In the same way,
when you see these things
taking place,
you will know
that the time is near.
All these things
will take place
before this generation
has passed away.
The heavens
and the earth
will be destroyed;
but my words
will remain for ever.
No one knows
the day or the hour
at which
these things will take place:
not the angels in heaven,
nor even the Son;
but only the Father.
The master of the household
is going on a journey,
leaving the servants
each with their own task.
And you are appointed to keep watch.
You do not know
whether the master will return
at dawn, or in the evening, or in the night;
and he must not
find you sleeping
when he returns.
So I say to you, and to everyone:
be on your guard,
and stay alert,
for you do not know
when that day will come.
This is the Gospel of the Lord.

Sunday between 4 and 10 December
Second Sunday of Advent

First Reading - Isaiah 40.1-5a

A reading from the book of the prophet Isaiah.

Comfort my people,
and speak tenderly to Jerusalem.
Let her know
that she has served her sentence.
Her penalty is paid.
She has already received,
from the Lord's hand,
double
for all her transgressions.
And now,
a voice cries out:
'In the wilderness,
prepare the way of the Lord.
Fill the valleys,
level the hills,
straighten the paths,
and make the rough ways
smooth.
And the glory of the Lord
will be revealed.'
This is the word of the Lord.

Second Reading - 2 Peter 3.8-15a

A reading from the second letter of Peter.

Some have said,
from a human perspective,
that the promises of the Lord
are slow
in coming to fulfilment.
But with the Lord, a day
is like
a thousand years,
and a thousand years
are like
a day.
So we
do not say
that the fulfilment
of the Lord's promise
is delayed.
Instead,
we understand
that the Lord
is being patient,
allowing time
for all to repent;
for the Lord prefers
that none
should perish.
For the day of the Lord
will come
like a thief in the night.
With thunder and fire,
the heavens will pass away.
And the earth,
and everything upon it,
will be destroyed.

And there will be new heavens,
and a new earth,
where everything
will be made perfect
in the presence of God,
in fulfilment
of God's promises.
As we await that day,
let us live holy and godly lives,
at peace with God.
And let us remember
that the patience
of our Lord
is our gracious opportunity
for salvation.
This is the word of the Lord.

Gospel - Mark 1.1-8

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Here begins
the good news,
the gospel of Jesus Christ,
the Son of God.
God spoke
through the prophet Isaiah,
saying, 'I am sending
my messenger
ahead of you,
to prepare the way,
a voice to cry out
in the wilderness,
"Prepare the way of the Lord."
And so
indeed
it came about
that John the Baptist
appeared in the wilderness,
proclaiming a baptism
of repentance
for the forgiveness of sins.
And all the people
of Judea and Jerusalem
were going out to him.
And they were baptised by him,
in the river Jordan,
confessing their sins.
His clothing
was made from camel's hair,
with a belt of leather;
and for food,
he ate locusts,
and wild honey.
And in his preaching, he said:
'I baptise you with water,
but after me
comes one who is more powerful.
I am not worthy
even to be his servant.
And he will baptise you
with the Holy Spirit.'
This is the Gospel of the Lord.

Sunday between 11 and 17 December
Third Sunday of Advent

First Reading - Isaiah 61.1-2, 10-11

A reading from the book of the prophet Isaiah.

The spirit of the Lord God
is upon me,
for the Lord has anointed me
to bring good news
to the poor, the lowly, and the afflicted;
to proclaim liberty to the captives,
and release to the prisoners;
to bind up
the broken-hearted,
and to comfort
those who mourn;
to declare
the day of God's justice,
and the year of the Lord's favour.
So let us rejoice,
and sing praise
to the Lord our God.
For as bride and groom
are prepared in fine clothes
for their wedding,
so the Lord
has clothed us
with salvation and righteousness.
And as a garden
flourishes in the spring-time,
so the Lord God
will make righteousness
and praise
flourish in every nation.
This is the word of the Lord.

Second Reading - 1 Thessalonians 5.16-23

A reading from the first letter of Paul
to the Thessalonians.

This is the will of God for you
in Christ Jesus:
that you
rejoice always,
give thanks in all circumstances,
and pray without ceasing.
Do not quench the Spirit,
and do not treat prophecies
with contempt;
but test everything.
Hold fast
to all that is good,
and keep away
from all that is evil.
And may the God of peace
keep you in holiness,
in body, mind, and spirit,
for the coming
of our Lord Jesus Christ.
This is the word of the Lord.

Gospel - John 1.6-8, 19-28

Hear the Gospel of our Lord Jesus Christ
according to John.

There was a man sent from God,
whose name was John.
John himself
was not
the light,
but came
to bear witness
to the light.
The temple authorities
in Jerusalem
sent a delegation
to the place
where John was baptising.
They demanded
of John, 'Who are you?'
And John
told them plainly, 'I am not
the Messiah.'
So they asked him, 'What then?
Are you Elijah?
Are you the prophet?'
And when John
said that he was not,
they asked him again, 'Who are you?
Let us have an answer
for those who sent us!
What do you say about yourself?'
And John said
(using the words of the prophet Isaiah),
'I am the voice
crying out
in the wilderness,
"Make straight
the way of the Lord."
They asked him, 'Then why
are you baptising,
if you are not
the Messiah,
and not Elijah,
and not the prophet?'
And John answered them, 'I baptise in water,
but amongst you
stands one
you do not know,
the one who is
coming after me;
and I am not worthy
even to be
his servant.'
This is the Gospel of the Lord.

Sunday between 18 and 24 December
Fourth Sunday of Advent

First Reading - 2 Samuel 7.1-9, 11b, 16

A reading from the second book of Samuel.

David, the king,
was settled in his house,
and the Lord had given him rest
from all his enemies
around him.

So David said
to the prophet Nathan, 'I now live
in a house
built from cedar,
but the ark of God
still lives
in a tent.'

At first, the prophet Nathan replied,
'Do whatever you have in mind;
for the Lord is with you.'

But that same night, the word of the Lord
came to the prophet Nathan,
that he should instead
give to king David
this word from the Lord:

'I have not lived
in a house
from the day I brought
my people
out of Egypt, to this day;
but I have travelled
with my people,
with a tent
as my only dwelling.

I appointed leaders
to shepherd my people,
but I never asked
any one of them
to build me a house of cedar.

I took you from the pasture,
from following the sheep,
to be my servant,
and the leader of my people.

Wherever you have gone,
I have been with you.

I have defeated
your enemies
all around you.

And now, I will make your name great
in all the earth.

You will not
make a house
for the Lord
to live in;

but I, the Lord,
will make your house
and your kingdom
secure,

and establish
your throne
for ever.'

This is the word of the Lord.

Second Reading - Romans 16.25-27

A reading from the letter of Paul to the Romans.

Glory to God, who strengthens you
to stand firm
in the good news of Jesus Christ
that we proclaim!

And Glory to God, at whose command
this good news
has been revealed,
first through the writings of the prophets, and now
by proclamation to all the nations,
so that all people
might come to believe and trust
in Jesus Christ!

To the one eternal God of all wisdom
be glory for ever!

This is the word of the Lord.

Gospel - Luke 1.26-38

Hear the Gospel of our Lord Jesus Christ
according to Luke.

The angel Gabriel was sent by God
to a town called Nazareth, in Galilee,
to Mary, engaged to a man called Joseph, who was
descended from the line of king David.

The angel Gabriel appeared to Mary
and said, 'Greetings, O favoured one!
The Lord is with you!'

Mary was overcome with fear,
and wondered what this greeting could mean.

The angel said, 'Mary, do not be afraid,
for you have found favour with God.

And now, you will conceive, and bear a son,
and you will name him Jesus.

He will be great, and will be called
the Son of the Most High.

And the Lord God will give to him
the throne
of his ancestor David.

He will reign over the people of Jacob for ever.
And his kingdom will never end.'

Mary said to the angel, 'How can this be,
for I am not yet
joined to my husband, or any man.'

The angel said to her, 'The Holy Spirit
will come upon you,
and the power of the Most High
will surround you.

And the child to be born
will be holy;
and will be called
the Son of God.

And your relative Elizabeth, childless
in her old age, will also bear a son;
and is already in her sixth month,
for every promise of God
will be fulfilled.'

And Mary said, 'I am a servant of the Lord.
May the word
that you have spoken
be fulfilled.'

This is the Gospel of the Lord.

Midnight Mass

*and suitable for other services
after midday on 24 December*

First Reading - Isaiah 9.2,6-7a

A reading from the book of the prophet Isaiah.

The people who walked in darkness
have seen a great light.

On those who dwell
in the land of deep darkness -
on them, the light will shine.

For a child is born to us,
a son to rule over us,
and he will be called
Wonderful Counsellor,
Mighty God,
Everlasting Father,
and Prince of Peace.

From the throne of David,
he will extend for ever
his kingdom of righteousness,
justice, and peace.

This is the word of the Lord.

Second Reading - Philippians 4.4-8,9b

A reading from the letter of Paul to the Philippians.

Rejoice in the Lord - always!

I say again, rejoice!

And let your
gracious gentleness
be known to everyone.

The Lord is near,
so do not worry
about anything.

But in everything, with prayer,
and thanksgiving,

let your requests
be made known to God.

And the peace of God,
which surpasses
all understanding,

will protect
your hearts
and your minds
in Christ Jesus.

Finally,
my brothers and sisters,

set your minds
on all that is
true, and pure,
just, and honourable.

Set your minds
on all that is
pleasing, and admirable,
excellent, and worthy of praise.

And the God of peace
will be with you.

This is the word of the Lord.

Gospel - Luke 2.1,3-20

Hear the Gospel of our Lord Jesus Christ
according to Luke.

An order went out, from the emperor,
that all the world
should be registered,
each in their own town.

Joseph, a descendant of David,
was engaged to Mary, who was expecting a child,
so they travelled together
to the city of David,
Bethlehem, in Judea.

While they were there,
the time came
for the child
to be born,
and Mary gave birth
to her firstborn, a son.

She wrapped the child in bands of cloth,
and laid him in a manger,
because there was no room for them
at the inn.

Out in the fields, there were shepherds,
keeping watch
through the night.

An angel of the Lord appeared to them,
and the glory of the Lord
shone around them,
and they were afraid.

The angel said, 'Do not be afraid.
I bring good news
of great joy
for all people.

Today, in the city of David,
there is born a Saviour,
the Messiah,
the Lord.

This will be the sign for you:
you will find the child
wrapped in bands of cloth,
and lying in a manger.'

A vast choir of angels appeared, proclaiming,
'Glory to God in the highest heaven!
Peace on earth,
and God's blessings
on all people!'

The shepherds made their way quickly
to Bethlehem,
where they found Mary and Joseph,
and the child, lying in the manger.

When the shepherds made known
the message of the angels,
all who heard it
were amazed.

And Mary treasured all these words,
and pondered them in her heart.

And the shepherds returned,
glorifying and praising God
for all
that they had
seen and heard.

This is the Gospel of the Lord.

Christmas Day
25 December

First Reading - Isaiah 52.7-10

A reading from the book of the prophet Isaiah.

Those who keep watch
are shouting out
with joy.

For they see, on the mountains,
the messenger
approaching,
bringing good news
of salvation, and peace;
good news
of the triumph
of our God.

Join in their song,
O ruins of Jerusalem!

For all the world
will see the Lord
returning to Zion,
with mercy and strength,
declaring
that your freedom
has been won.

This is the word of the Lord.

Second Reading - Hebrews 1.1-4

A reading from the letter to the Hebrews.

Long ago,
God spoke to our ancestors,
in many and various ways,
by the prophets,
but in these last days,
God has spoken to us
by a Son,
appointed by God
as inheritor
of all things,
the reflection
of God's glory,
the exact imprint
of God's very being.

Present with God
at the creation of the universe,
and sustaining
all creation
by his powerful word,
he has
reconciled us to God,
and is seated now,
higher even than the angels,
at the right hand
of God's Majesty
on high.

This is the word of the Lord.

Gospel - John 1.1-12,14

Hear the Gospel of our Lord Jesus Christ
according to John.

In the beginning
was the Word,
and the Word
was with God,
and the Word
was God.

The Word
was in the beginning
with God.

Through the Word,
all things
came into being.

And in the Word
was life -

the life
that was the light
of all people.

That light
now shines
in the darkness,
and the darkness
has not
overcome it.

There was a man sent from God,
whose name was John.

John himself was not
the light,
but came
to bear witness to the light.

The true light,
bringing light to all,
was coming
into the world.

He was in the world -
the world that came into being through him -
and yet the world
did not
know him.

He came to his own,
and his own
did not
receive him.

But all who
did
receive him -
all who believed in his name -

he called
to become
children of God.

And the Word
became flesh,
and dwelt amongst us.

And we have seen his glory -
the glory
of the Father's only Son,
full of grace
and truth.

This is the Gospel of the Lord.

Sunday between 26 December and 1 January
Saint John the Evangelist

First Reading - Exodus 33.7-11a

A reading from the book of Exodus.

Moses set up a tent, called the Tent of Meeting,
far outside the camp,
and anyone who sought the Lord
would go to it.

Whenever Moses himself went out to it,
all the people
would stand by their tents
and watch.

The pillar of cloud would descend,
and would stand
by the entrance
of the tent,
and the Lord
would speak with Moses there.

When they saw
the pillar of cloud,
standing at the entrance of
the Tent of Meeting,
all the people would bow down,
each of them
at the entrance of their tent.

And the Lord
would speak
with Moses
there,
face to face,
as you speak
with a friend.

This is the word of the Lord.

Second Reading - 1 John 3.1-2

A reading from the first letter of John.

The love
that God the Father
has for us

is so great
that we are already
declared to be
children of God.

Those who do not know
the Father
neither see nor understand this.

My brothers and sisters,
already
we are children of God;

but there is more
that is still to be revealed,
of what we are yet to become;

for we trust
that when Christ appears in glory,
we will become
yet more fully
like him,

for we shall see him
face to face.

This is the word of the Lord.

Gospel - John 21.19b-25

Hear the Gospel of our Lord Jesus Christ
according to John.

Jesus said to Peter, 'Follow me.'

Peter turned,
and saw 'the disciple Jesus loved'
approaching them.

(This is the disciple who had been
next to Jesus,
at the supper,
and had said, 'Lord, who is it
that is going
to betray you?')

When Peter saw
this disciple approaching,

Peter said
to Jesus, 'Lord,
what about him?'

And Jesus
said to Peter, 'If it is
my will
that he
remains
until I return,
what is that
to you?
You,
follow me!'

So the rumour spread,
amongst the believers,
that this disciple
would not die.

Yet Jesus
did not say
that this disciple
would not die;

Jesus said, 'If
it is my will
that he remains
until I return,
what is that to you?'

This is the very disciple
now recording
all
these things,
and writing them;
so you can know
that this account
is true.

There are also
many other things
that Jesus did.

And if every one of them
were written down,
the whole world
could not contain
the books
that would be written.

This is the Gospel of the Lord.

Sunday between 2 and 6 January only
The Epiphany

First Reading - Isaiah 49.5-7

A reading from the book of the prophet Isaiah.

The Lord called me,
even before I was born,
to gather Jacob and Israel
back to the Lord;
a great task,
for which the Lord God
is my strength.
And now the Lord says,
'It is too light a thing
that you should be my servant
to raise up the tribes of Jacob,
and to restore the survivors of Israel.
I will give you
as a light
to all
nations,
that my salvation may reach
to the ends of the earth.
Amongst the nations, the powerful
may despise you,
reject you,
and enslave you.
But the day will come
when kings
will stand in your presence,
and princes
will bow down,
because the Lord,
the faithful,
the Redeemer and Holy One of Israel,
has chosen you.'
This is the word of the Lord.

Second Reading - Galatians 3.26-29

A reading from the letter of Paul to the Galatians.

All those who are
baptised into Christ
are equally adopted
as children of God.
There is neither
Hebrew nor Greek,
slave nor free,
male nor female;
for all are one
in Christ Jesus.
And all become inheritors,
together,
of the promises made
to Abraham
and his descendants.
This is the word of the Lord.

Gospel - Matthew 2.1-12

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

In the time of King Herod,
after Jesus was born
(in Bethlehem of Judea),
Magi from the East
came to Jerusalem,
saying, 'We are looking for the child
who is born
to be king of the Jews.
For we observed his star, at its rising,
and we have come to pay him homage.'
When King Herod heard this,
he was troubled,
and all Jerusalem with him.

He called together
the chief priests and the scribes,
and enquired of them
where the Messiah
was to be born.
They told him, 'In Bethlehem of Judea;
for it is written in the prophets:
"You, O Bethlehem,
in the land of Judah,
are not the least
amongst the ruling cities
of Judah; for out of you
will come a leader, who is
to shepherd
my people Israel."'
Then Herod called secretly for the Magi,
and learned from them
the exact time
at which the star had appeared.
Then he sent them to Bethlehem,
saying, 'Go and search for the child;
and when you have found him,
bring me word,
so that I may also go
and pay him homage.'

So the Magi set out;
and there, ahead of them,
went the star
which they had seen
at its rising;
until it stopped
over the place
where they would find the child;
at which
they were filled with joy.
On entering the house, they saw the child,
with Mary his mother,
and they knelt down, and paid him homage.
Then, opening their treasure-chests,
they offered him gifts of gold,
frankincense, and myrrh.
And having been warned in a dream
not to return to Herod,
they left for their own country
by another road.
This is the Gospel of the Lord.

Sunday between 7 and 13 January

First Sunday in Ordinary Time

First Reading - Isaiah 55.1-3,6-7

A reading from the book of the prophet Isaiah.

Come, all who are thirsty;
come to the water and drink.

Come, all who are in poverty;
come for grain, and milk, and wine,
without money,
and without cost.

For you work,
and you spend,
but you find
neither food
nor fulfilment.

So listen now
to the word of the Lord,
and you will eat,
and be filled,
and your soul
will delight
in abundance.

Come to me,
and hear my word.

Hear my word,
that you may live,
says the Lord.

And the Lord
will make with you
an everlasting covenant.

Turn away
from your wicked ways,
and turn to the Lord,
for the Lord is ready to welcome you.

Turn away
from your plotting
for injustice,
and call upon the Lord,
for the Lord is near.

Return to the Lord your God,
for God will have mercy,
and freely forgive.

This is the word of the Lord.

Second Reading - Ephesians 1.9-14

A reading from the letter of Paul to the Ephesians.

God's purpose is to bring
to unity, in Christ,

all things
in heaven
and on earth.

God called us
to live
to the praise of God's glory, in Christ.

And whilst we
were the first
to place our trust in Christ,
you also
can now live
to the praise of God's glory, in Christ,

for you have heard
the same message of truth,
the same gospel of salvation;
and you have been marked
with the same
seal of the promised Holy Spirit, which is
God's pledge to us
that we are
God's own people.

This is the word of the Lord.

Gospel - John 1.29-34

Hear the Gospel of our Lord Jesus Christ
according to John.

John the Baptist saw Jesus
coming towards him,
and said, 'Here is
the Lamb of God:

the one who takes away
the sin of the world;
the one who comes after me,
but ranks ahead of me,
because he existed
before I was born.

When God sent me
to baptise
with water,

God said
that I would see
the Spirit descend
on the one who is to baptise
with the Holy Spirit.

I came baptising
with water
to make known to Israel
the one who is to baptise
with the Holy Spirit.

And now,
I have seen the Spirit
descending from heaven
like a dove,
and resting upon him.

And so I declare
that this is
the Son of God.'

This is the Gospel of the Lord.

Sunday between 14 and 20 January
Second Sunday in Ordinary Time

First Reading - 1 Samuel 3.1-10

A reading from the first book of Samuel.

The boy Samuel
was ministering to the Lord
in the temple,
under the guidance
of Eli, the high priest.
The word of the Lord
was rare in those days,
and visions from the Lord
were few.
Eli's eyesight
was failing.
And Samuel
did not yet
know the Lord,
for the word of the Lord
had not yet
been revealed to him.
One evening,
before the lamp of God had gone out,
Eli was lying down in his room,
and Samuel was lying down
in the temple of the Lord,
near the ark of God.
And the Lord called out: 'Samuel!'
Samuel said, 'Here I am!'
and ran to Eli,
and said, 'Here I am,
for you called me.'
But Eli said, 'I did not call;
go and lie down.'
Samuel went, and lay down;
and the Lord called out
a second time, 'Samuel!'
Again, Samuel went to Eli,
and said, 'Here I am,
for you called me.'
But Eli said, 'My son, I did not call;
go and lie down.'
And the Lord called Samuel
a third time.
And again, Samuel went to Eli,
and said, 'Here I am,
for you called me.'
And now Eli understood
that the Lord
was calling the boy.
So Eli said to Samuel, 'Go, and lie down,
and if you hear the call again,
say, "Speak, Lord,
for your servant is listening."'”
So Samuel went
and lay down again,
and the Lord came, and stood there,
calling as before, 'Samuel!'
And Samuel said, 'Speak,
for your servant is listening.'
This is the word of the Lord.

Second Reading - 1 Corinthians 6.12,19-20

A reading from the first letter of Paul to the Corinthians.

All things may be lawful, in Christ -
but not all things
are beneficial.
All things may be lawful -
but you should take care
not to become
a slave to anything.
You are no longer your own,
for you were bought, at a price,
to be a servant of God.
Your body is now
a temple
of the Holy Spirit,
given by God,
and dwelling within you.
Therefore glorify God
in your body.
This is the word of the Lord.

Gospel - John 1.35-42

Hear the Gospel of our Lord Jesus Christ
according to John.
The next day,
John the Baptist
was standing
with two of his disciples
when Jesus passed by.
John said to them, 'Look,
here is the Lamb of God!'
And the two disciples
followed Jesus.
When Jesus turned
and saw them following him,
he said to them, 'What is it
that you are looking for?'
They asked Jesus, 'Teacher,
where are you staying?'
Jesus replied, 'Come and see.'
And they spent
the rest of that day
with Jesus.
One of the two
was Andrew.
Andrew went to find his brother Simon,
and said to him, 'We have found
the Messiah,
the Christ'.
And Simon went with Andrew
to the place where Jesus
was staying.
Jesus looked at Simon,
and said, 'You are Simon, son of John,
but you will be called
Peter, the Rock.'
This is the Gospel of the Lord.

Sunday between 21 and 27 January
Third Sunday in Ordinary Time

First Reading - Isaiah 62.1-4

A reading from the book of the prophet Isaiah.

For your sake, O Zion,
I will not keep silent;
and for your sake, O Jerusalem,
I will not rest, says the Lord,
until your righteousness
shines out like the dawn,
and your salvation
like a beacon in the night.
All kings, all nations,
will see your glory.
You will be a royal crown of beauty
in the hand
of the Lord your God.
And the Lord
will give you
a new name.
You will no longer
be called "forsaken".
And your land
will no longer
be called "desolate".
You will be called
"the delight of the Lord".
And your land
will be called
"the bride of the Lord".
For the Lord
delights in you.
This is the word of the Lord.

Second Reading - 1 Corinthians 9.19-23

A reading from the first letter of Paul to the Corinthians.

I am free, subject only
to the law of Christ.
But I have made myself a servant
to everyone,
that I might lead
as many as possible
to salvation.
To those who live under the law,
I became like one who lives
under the law,
so that I might win those who live
under the law.
To those who live outside the law,
I became like one who lives
outside the law,
so that I might win those who live
outside the law.
To the weak, I became weak,
so that I might win the weak.
I have become all things to all people,
all for the sake of the gospel,
that by all possible means
I might lead some to salvation.
This is the word of the Lord.

Gospel - John 2.1-11

Hear the Gospel of our Lord Jesus Christ
according to John.

There was a wedding, at Cana,
in Galilee.
The mother of Jesus was there.
Jesus and his disciples
were also guests
at the wedding.
The wine ran out,
and Jesus' mother
came to Jesus,
and said, 'They have
no wine.'
Jesus said to his mother, 'What is that to you,
or to me? My time has not yet come.'
But his mother
said to the servants,
'Do whatever he tells you.'
Jesus pointed
to the stone water-jars,
used for ceremonial washing.
There were six,
holding about
six hundred litres
in all.
Jesus told the servants
to fill the jars
with water.
And they filled them
to the brim.
Jesus said, 'Now draw some out,
and take it
to the chief steward.'
They took some
to the chief steward,
and he tasted it.
And the water
had become wine.
The servants who had taken it
to the chief steward
knew where it had come from,
but the chief steward
did not know.
When the chief steward tasted it,
he called the bridegroom,
and said,
'Everyone serves
the best wine first,
and the cheaper wine later,
when the guests
have had plenty to drink.
But you have kept
the best wine
until now.'
This was the first of the signs
by which Jesus
revealed his glory;
and his disciples
believed in him.
This is the Gospel of the Lord.

Sunday between 28 January and 3 February
Fourth Sunday in Ordinary Time

First Reading - Jonah 3.1-10

A reading from the book of Jonah.
The word of the Lord
came to Jonah a second time,
saying, 'Go to the great city of Nineveh,
and declare there
the message that I have given you.'
Jonah set out, and went to Nineveh,
as the Lord had spoken.
Nineveh was a city
so large
that it would take three days
to walk across it.
Jonah entered the city,
going a day's walk,
announcing, 'Forty days more,
and Nineveh will be destroyed!'
The people
believed the word of God,
declared a fast,
and put on sackcloth -
all the people of Nineveh,
from the greatest to the least.
When news reached
the king of Nineveh,
the king also
put on sackcloth,
and ordered
that all
should join the fast,
and cry out to God in prayer,
and turn away
from their evil and violent ways.
And when God saw all that they did,
and how they turned
from their evil ways,
God resolved
not to bring about
the calamity
that had been declared
against them.
This is the word of the Lord.

Second Reading - 1 Corinthians 9.24-27

A reading from the first letter of Paul to the Corinthians.
You know that, in a race,
all the runners compete,
but only one receives the prize.
So run this race as if to win!
Athletes work with discipline
for an earthly reward -
but we work for an eternal reward!
So run, and work, with direction, and purpose,
as I also continue to work
with discipline, like an athlete,
so that after teaching others,
I myself should not fail
to complete the race!
This is the word of the Lord.

Gospel - Mark 1.14-28

Hear the Gospel of our Lord Jesus Christ
according to Mark.
After John the Baptist
was arrested,
Jesus came to Galilee,
proclaiming the good news of God,
saying, 'The time is fulfilled,
and the kingdom of God has come near;
repent, and believe the good news.'
As Jesus walked
by the Sea of Galilee,
he saw Simon, and his brother Andrew,
casting
a fishing net
into the lake.
And Jesus said to them, 'Come, follow me,
and I will send you out
to fish for people.'
Immediately, they left their nets,
and followed him.
As Jesus went a little further,
he saw James and John, the sons of Zebedee,
in their boat, mending the nets.
Immediately,
Jesus called them.
And they left their father Zebedee
in the boat
with the hired workers,
and followed Jesus.
They went to Capernaum,
and when the sabbath came,
Jesus went into the synagogue, and taught.
All were amazed
at his teaching,
for unlike their scribes,
he taught with authority.
While they were there
in the synagogue,
a man with an unclean spirit came in,
and cried out, 'What are you doing here,
Jesus of Nazareth?
Have you come to destroy us?
I know who you are - the Holy One of God!'
But Jesus rebuked
the unclean spirit,
saying, 'Be silent, and come out of him!'
The unclean spirit
threw the man into convulsions,
cried out in a loud voice,
and came out of him.
They were all astounded,
and asked one another,
'What is this new teaching,
with such authority?
Even the unclean spirits
obey him!'
And his fame spread
through the entire region
of Galilee.
This is the Gospel of the Lord.

**Sunday between 4 and 10 February
(if before Ash Wednesday)**

Fifth Sunday in Ordinary Time

First Reading - Isaiah 40.27-31

A reading from the book of the prophet Isaiah.

Do not say
that the Lord
does not know
of your troubles,
or that God
is neglecting
the injustice
that you suffer.
For the Lord,
the everlasting God,
the creator of all the earth,
has insight
beyond
our understanding.
The Lord does not
faint
or grow weary
and will give strength
to the suffering
and the weak.
Even the young
may grow weary,
and stumble, and fall.
But those who trust in the Lord
will find their strength renewed.
They will rise up
on wings
like eagles.
They will run,
and they will
endure.
This is the word of the Lord.

Second Reading - 1 Corinthians 10.32-11.1

A reading from the first letter of Paul to the Corinthians.

Let everything you do,
and every choice you make,
be for the glory of God.
Give no offence
to others,
whether Hebrews,
or Greeks,
or the church of God itself.
For we are following
the example of Christ
when we work
not for our own good,
but for the good of others,
and for their salvation.
This is the word of the Lord.

Gospel - Mark 1.29-39

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus went
with James and John
to the home of Simon and Andrew, where
Simon's mother-in-law
was in bed
with a fever.
Jesus went to her,
and took her hand.
She awoke,
and immediately, the fever left her;
and she was able to welcome them,
and even attend to them.
That evening,
around sunset,
the whole city came out,
gathering around the door,
bringing to Jesus
all who were sick
or oppressed by demons.
Jesus cured many who were sick
with various diseases,
and drove out many demons.
And Jesus
would not allow
the demons
to speak,
because
they knew who Jesus was.
Early the next morning,
while it was still fully dark,
Jesus went out
into the wilderness, alone,
to pray.
Simon, and some of the other disciples,
went searching for him.
When they found him,
they said to him, 'Everyone is looking for you.'
Jesus said, 'Let us go on
to the neighbouring towns,
so that I may preach there also;
for that is what I came to do.'
And Jesus travelled
throughout
the region of Galilee,
teaching in the synagogues,
and driving out demons.
This is the Gospel of the Lord.

**Sunday between 11 and 17 February
(if before Ash Wednesday)**

Sixth Sunday in Ordinary Time

First Reading - *Leviticus 13.2-3,45-46;14.2-4,8a,10*

A reading from the book of Leviticus.

When the priest
examines
blemishes on the skin,
and finds them to be leprosy,
the person
with the blemishes
will be declared
unclean,
and must
go to live
alone,
in a dwelling
outside the camp,
and must wear torn clothes,
and must leave their hair dishevelled,
and whilst going about,
must cover their mouth,
and cry out, 'Unclean, unclean.'
But if the person
is brought again to the priest,
and the priest finds
the disease
to be healed,
the person who has been
found to be healed
shall make an offering
of two turtle-doves,
with cedar-wood,
and crimson,
and herbs,
and shall bathe,
and cut their hair,
and wear clean clothes;
and a week later,
shall make
a thanksgiving offering:
a thanksgiving offering
of a lamb.

This is the word of the Lord.

Second Reading - *2 Corinthians 3.1b-6*

A reading from the second letter of Paul
to the Corinthians.

We do not need
letters of recommendation,
for you are our letter,
written on our hearts,
to be known and read by all.
You are
a letter from Christ,
commending our ministry,
written not with ink,
but with the Spirit
of the living God;
and not on stone tablets,
but on human hearts.
And in the same way,
we are confident before God, through Christ,
not because of any competence of our own,
but because God has called us, and equipped us,
to be ministers of a new covenant -
a covenant
not of the written law,
that kills,
but of the Spirit,
that gives life.
This is the word of the Lord.

Gospel - *Mark 1.40-45*

Hear the Gospel of our Lord Jesus Christ
according to Mark.

A man with leprosy
knelt before Jesus,
and begged him,
'If you choose,
you can make me clean.'
Moved with compassion,
Jesus reached out his hand,
and touched him;
and said to him,
'I do choose.
Be made clean!'
And immediately,
the leprosy left him.
Jesus said to him, 'Say nothing to anyone;
but go, show yourself to the priest,
and make the offering,
for your cleansing,
that Moses commanded.'
But instead, the man who had been healed
went out
and spoke openly
about what had happened.
And word spread, so that Jesus
could no longer
go into
any town
openly,
but stayed out in the country;
and people came to him
from every town and city.
This is the Gospel of the Lord.

**Sunday between 18 and 24 February
(if before Ash Wednesday)**

Seventh Sunday in Ordinary Time

First Reading - Isaiah 43.18-25, 44.3

A reading from the book of the prophet Isaiah.

Do not dwell

on all that went before,

or focus on times past,

for now I begin something new,

says the Lord;

indeed, it is already begun.

I will make rivers in the desert,

and a safe route, with streams of water,

through the wilderness.

Even the wild animals will honour me,

when I put springs of water in the desert

to refresh my chosen people -

the people I made for myself,

to declare my praise.

But you have not

called upon me, O Jacob.

You have become weary of me, O Israel.

You have not

brought burnt-offerings,

or honoured me

with sacrifices.

I have not

burdened you with demands

for offerings of grain, or spices.

I have not

wearied you with demands

for precious incense.

But you have still

burdened me with your sins,

and wearied me

with your iniquities!

And yet I am the one who, for my own sake,

will blot out your transgressions,

and remember your sin no more.

And as I pour out water

on the thirsty land,

and make streams flow in the desert,

I will pour out my Spirit on your offspring,

and my blessing

on your descendants.

This is the word of the Lord.

Second Reading - 2 Corinthians 3.7-9

A reading from the second letter of Paul

to the Corinthians.

The ministry of the law,

engraved in letters, on stone tablets,

came in such glory

that the people of Israel

could not look at Moses' face,

because of the glory that shone out of it.

And the ministry of the law

became a ministry of condemnation

by the law,

that led to death.

So if there was glory then,

in the ministry

of condemnation

by the written law,

how much more glory will there be now,

in the ministry

of reconciliation with God

by the Spirit!

This is the word of the Lord.

Gospel - Mark 2.1-12

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus returned to Capernaum.

When people heard where Jesus was staying,

so many gathered, to hear him,

that there was no room for them,

even outside the door.

While Jesus was speaking,

four people arrived, carrying

a paralysed man.

They could not bring the man to Jesus

because of the crowd.

So they made an opening

in the roof

above Jesus,

and lowered down

the mat

on which the paralysed man lay.

When Jesus saw their faith,

he said to the paralysed man, 'My son,
your sins are forgiven.'

Amongst those

gathered there

were some teachers of the law.

Jesus knew immediately

that they would be questioning

whether these words

might even be blasphemy,

for they would say

that God alone

can forgive sins.

So Jesus said to them, 'Which is it easier to say?

"Your sins are forgiven," or

"Stand up, take your mat, and walk"?

But I will show you

that the Son of Man

has authority

on earth

to forgive sins.'

And Jesus turned

to the paralysed man,

and said, 'Stand up,

take your mat, and go home.'

And immediately, the man stood up,

picked up his mat,

and walked out, in full sight of them all.

And they were all amazed,

and they praised God,

saying, 'We have never seen

anything like this!'

This is the Gospel of the Lord.

Sunday between 25 February and 3 March
[not Sunday 3 March in a leap year]
(if before Ash Wednesday)
Eighth Sunday in Ordinary Time

First Reading - *Hosea 2.14-15a,19-23*

A reading from the book of the prophet Hosea.

Even though my people
have been unfaithful,
I will speak to them
with tenderness,
says the Lord.
I will give them
fruitful vineyards
in the wilderness.
I will lead them to a new hope,
and a new beginning,
at the very place
where they first entered
the promised land.
I will renew
my covenant with them,
in faithfulness, mercy, and steadfast love.
I will say to them,
'You are my people'.
And the people will reply,
'and you are our God'.
And the heavens,
and the earth,
and the harvest,
will rejoice together.
This is the word of the Lord.

Second Reading - *2 Corinthians 4.5-7*

A reading from the second letter of Paul
to the Corinthians.

We do not proclaim ourselves.
We proclaim only
Jesus Christ as Lord,
and ourselves
as your servants
for his sake.
God has said, 'Let light shine
in the darkness';
and any light
that does shine in our hearts
comes from God.
And the purpose of that light
is to make known
the glory of God,
as revealed
in Jesus Christ.
We ourselves
are plain and fragile
clay jars,
containing
this great treasure -
making clear
that the extraordinary power
of the gospel message
comes not from us, but from God.
This is the word of the Lord.

Gospel - *Mark 2.18-22*

Hear the Gospel of our Lord Jesus Christ
according to Mark.

The disciples
of John the Baptist,
and the disciples
of the Pharisees,
were fasting.
Some were therefore asking
why the disciples of Jesus
were not
also fasting.
Jesus said to them, 'The wedding-guests
do not fast
while the bridegroom
is with them.
But the day will come
when the bridegroom
will be taken away from them;
and then they will fast.'
And he said to them, 'You do not use
new cloth
to patch up
an old garment,
because the new cloth
will pull away from the old,
and the damage
will be worse than before.
And you do not put
new wine
into old wineskins,
because they will burst,
and both the old
and the new
will be lost.'
This is the Gospel of the Lord.

Sunday between 4 and 7 March
[plus Sunday 3 March in a leap year]
(if before Ash Wednesday)

Ninth Sunday in Ordinary Time

First Reading - Deuteronomy 5.12-15

A reading from the book of Deuteronomy.

Observe the sabbath day

and keep it holy,
as the Lord your God
commanded you.

For six days

you shall labour,
and do all your work;

but the seventh day
is a sabbath
to the Lord your God.

All shall rest

on the sabbath day:
you,
your sons and daughters,
your servants;
the foreigners living in your towns;
even your livestock.

Remember that you were slaves

in the land of Egypt,
and the Lord your God
brought you out from there
with a mighty hand
and an outstretched arm;

therefore

the Lord your God
commanded you
to honour the sabbath day.

This is the word of the Lord.

Second Reading - 2 Corinthians 4.8-12

A reading from the second letter of Paul
to the Corinthians.

We face many challenges,
but we are not driven to despair.

We are struck down,
but we are not destroyed.

We are afflicted in every way,
but we are not crushed.

We are persecuted,
but we know that we are not forsaken.

We risk death, continually, in Jesus' service -
so that,

through our fragile, mortal bodies,
the power

of the life of Jesus
might be seen in us
and made known to you.

This is the word of the Lord.

Gospel - Mark 2.23 - 3.6

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus was walking through a field of corn
on the sabbath day.

As they walked along, his disciples picked
some heads of grain.

The Pharisees said to Jesus, 'What they
are doing
is not lawful
on the sabbath.'

Jesus said to the Pharisees, 'Surely
you have read
what David did, when he and his companions
were hungry, and in need;

David entered
the house of God, and ate
the sacred bread, which
by law

is reserved
for the priests;
and he gave some
to his companions.'

And Jesus said to them, 'The sabbath
was made
for the people -
not the people
for the sabbath;
so the Son of Man
is Lord
even of the sabbath.'

When Jesus entered the synagogue,
there was a man who had
a paralysed hand.

The Pharisees watched closely,
to see whether Jesus
would cure him
on the sabbath.

Jesus called the man forward;
then said to the Pharisees,

'Which
is lawful
on the Sabbath:
to do good, or to do evil?
To save life, or to destroy it?'

The Pharisees
gave no reply.

Jesus looked around at them
in anger, grieved
at their hardness of heart.

Jesus said
to the man, 'Hold out your hand.'

The man held out his hand,
and it was healed.

And the Pharisees went out, and
began immediately
to conspire
with the Herodians,
against Jesus,
about how
they might destroy him.

This is the Gospel of the Lord.

Ash Wednesday

First Reading - *Isaiah 58.1b,3b-9a*

A reading from the book of the prophet Isaiah.

The Lord says

to the people of Jacob:

I see your rebellion,

and I know your transgressions.

On the day of holy fasting and prayer,

you serve

your own interests,

you oppress your workers,

and you quarrel, and fight.

This is not the fasting

that will make your voice

heard on high.

If you deny yourself,

bow your head,

and lie down in sackcloth and ashes,

even this

is not the fasting

that I honour,

says the Lord.

The fast that I honour

is to remove

the bonds of injustice,

and to let the oppressed

go free.

The fast that I honour

is to share your bread

with the hungry,

to bring the homeless poor

into your house,

and not to hide away

from the needs

of those around you.

When this

becomes

your fast,

then

your light and your healing

will come,

your righteousness

will lead you on,

and the glory

of the Lord

will protect you.

Then

you will call,

and the Lord

will answer.

You will cry for help,

and the Lord

will hear.

This is the word of the Lord.

Second Reading - *1 Timothy 6.6-12a*

A reading from the first letter of Paul to Timothy.

We brought nothing into the world,

and we take nothing out.

So if we have food, and clothing, let us be content with that.

For true riches are to be found

in godliness

combined with

contentment.

Those who long to be rich

in this world

fall into temptation, and are trapped

by many foolish and harmful desires

that plunge them

into ruin and destruction.

The love of worldly wealth

is the root

of all manner

of evil,

pulling people

away from the faith,

and repeatedly causing them

pain and distress.

So flee from all this,

and instead

seek righteousness, godliness,

faith, love,

patience, and gentleness.

Work always

to be strong in the faith,

holding fast to the eternal life

to which you are called.

This is the word of the Lord.

Gospel - *Matthew 23.37-39*

Hear the Gospel of our Lord Jesus Christ

according to Matthew.

Jesus said,

'O Jerusalem, Jerusalem,

the city

that kills

the prophets,

and stones

the messengers

sent to you!

I have so often

longed

to gather your children

together,

as a hen

gathers her young

under her wings -

but you would not come!

I leave this temple

desolate.

And you will not

see me again

until the day when you say,

"Blessed is the one who comes

in the name of the Lord."

This is the Gospel of the Lord.

■ First Sunday of Lent

First Reading - *Genesis 9.8-15*

A reading from the book of Genesis.

God said to Noah, 'Today,
I make a covenant,
with you,
and with all
your descendants,
with the animals
and the birds,
with every living creature
that came out of the ark,
and with all the earth,
for all generations:
that never again
will all life
be destroyed
by the waters
of a flood.
I set the rainbow
in the clouds,
as a sign
of the covenant
that I make with you;
and when
the rainbow
appears
in the clouds,
I will remember
the covenant
that I make with you
this day.'

This is the word of the Lord.

Second Reading - *1 Peter 3.20-21*

A reading from the first letter of Peter.

In the times of disobedience,
in the days of Noah,
God showed
great patience,
so that some
could be saved
"through the waters",
by the building
of an ark.
In the same way,
you are now saved
through the waters of baptism,
not as a removal
of dirt
from the body,
but as an appeal to God
for cleansing from sin,
and for salvation
through the resurrection
of Jesus Christ.

This is the word of the Lord.

Gospel - *Mark 1.9-15*

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus came from Nazareth
in Galilee,
and was baptised by John
in the river Jordan.

As Jesus
came up
out of the water,
he saw the heavens
torn open,
and the Spirit
descending on him
like a dove.

And a voice
came from heaven:
'You are
my beloved Son,
and I delight
in you.'

And the Spirit
immediately
drove him out
into the wilderness.

He was in the wilderness
forty days,
tempted by Satan.

And he was with
the wild animals.

And the angels
waited on him.

After John
was arrested,
Jesus came to Galilee,
proclaiming
the good news of God,
saying, 'The time is fulfilled,
and the kingdom of God
has come near;
repent, and believe
the good news.'

This is the Gospel of the Lord.

■ Second Sunday of Lent

First Reading - *Genesis 15.1,5-6*

A reading from the book of Genesis.

The word of the Lord
came to
Abram
in a vision:
'Do not be afraid, Abram.
I am your protector,
and your reward
will be great.
Look to the sky.
Your descendants
will outnumber
the stars.'
And Abram
trusted
in this word from the Lord.
And this
made Abram righteous
in the eyes of the Lord.
This is the word of the Lord.

Second Reading - *Romans 4.3,13,16*

A reading from the letter of Paul to the Romans.

The scripture tells us
that it was
Abraham's
trust in God
that made Abraham
righteous
in the eyes of the Lord.
And so we see
that the promise
God made to Abraham
and his descendants
came to Abraham
through a righteousness
based on trusting in God,
and not
through any law.
For God's gracious promises
do not
depend on any law.
They depend on
the generosity of God,
and they depend on
trusting in God.
This applies
both to those who follow
the demands of the law,
and to those who, like Abraham,
trust in God
without the law.
And so we can say
that we are all
descendants of Abraham;
and Abraham
is the father of us all.
This is the word of the Lord.

Gospel - *Mark 9.2-9*

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus took with him
Peter, James, and John,
and led them up a high mountain
by themselves.
And there,
Jesus was transfigured
in their presence.
His clothes
became
dazzling white.
And Elijah
and Moses
appeared,
talking with him.
Peter said to Jesus, 'Teacher,
it is good for us
to be here.
Let us make three shelters,
one for you, one for Moses, and one for Elijah.'
For Peter
did not know
what to say;
for they were afraid.
Then a cloud
appeared,
and covered them.
And a voice
spoke from the cloud,
saying, 'This is my beloved Son.
Listen to him.'
And when they looked,
they saw only Jesus, alone.
As they were
coming down
the mountain,
Jesus said, 'Tell no one
what you have seen,
until the Son of Man
has risen
from the dead.'
This is the Gospel of the Lord.

Third Sunday of Lent

First Reading - Exodus 20.2-17

A reading from the book of Exodus.

I am the Lord your God.
I brought you out
of the land of Egypt, out
of the house of slavery.
You shall have no other gods before me.
You shall not make for yourself any idol,
in the form of anything
that is in the sky above,
or the earth below, or the waters under the earth.
You shall not bow down to them,
or worship them,
for I am the Lord your God, and I grieve
at the rebellion
of those who reject me,
to the third and fourth generation;
but I show steadfast love
to a thousand generations
of those who honour me
and keep my commandments.
You shall not take
the name
of the Lord your God
in vain.
You shall remember the sabbath day,
and keep it holy.
Six days
you shall labour, and do all your work,
but the seventh day
is a sabbath to the Lord your God.
On the sabbath day,
you shall do no work.
All shall rest
on the sabbath day: you,
your sons and daughters, your servants;
the foreigners living in your towns;
even your livestock;
for in six days, the Lord made
the heavens, the earth, the sea,
and all that is in them,
but rested on the seventh day;
therefore the Lord blessed the sabbath day,
and made it holy.
You shall honour your father and mother,
that your days may be long
in the land
that the Lord, your God, is giving you.
You shall not murder.
You shall not commit adultery.
You shall not steal.
You shall not bear false witness
against your neighbour.
You shall not envy
your neighbour's spouse.
You shall not envy
your neighbour's household, or home,
or anything that belongs to your neighbour.
This is the word of the Lord.

Second Reading - 1 Corinthians 1.21-25

A reading from the first letter of Paul to the Corinthians.

The wisdom of the world
did not
lead people to God.
Instead, God has used
not the wisdom of the world,
but the foolishness
of our proclamation
to save
those who believe.
Greeks demand wisdom,
and Hebrews demand miraculous signs,
but we proclaim Christ crucified.
The proclamation of Christ crucified
is foolishness to Greeks,
and a stumbling-block to Hebrews.
But to those who are called -
both Hebrew and Greek -
the proclamation of Christ crucified
is both the wisdom of God,
and the power of God.
For God's foolishness
is wiser
than human wisdom;
just as God's weakness
is stronger
than human strength.
This is the word of the Lord.

Gospel - John 2.13-22

Hear the Gospel of our Lord Jesus Christ
according to John.
The Passover festival was near,
and Jesus went up to Jerusalem.
In the temple, he found traders, selling cattle,
sheep, and doves;
and money-changers, seated at tables.
Making a whip of cords,
he drove them all out of the temple -
and the sheep and the cattle with them.
He scattered the coins of the money-changers,
overturning their tables.
He said to those who were
selling doves, 'Get those out of here -
for you are making my Father's house
into a market-place!'
And his disciples remembered the scripture that says,
'Zeal for your house will consume me.'
The temple authorities said to Jesus, 'What sign
can you show us, that gives you the authority
to do this?'
Jesus answered them, 'Destroy this temple,
and in three days, I will raise it up.'
They said, 'This temple has been under construction
for forty-six years, and you will raise it in three days?'
But he was speaking of the temple of his body.
After Jesus was raised from the dead,
his disciples remembered these words,
and they understood the scriptures,
and the words that Jesus had spoken.
This is the Gospel of the Lord.

■ Fourth Sunday of Lent

First Reading - 2 Chronicles 36.14-23

A reading from the Second Book of Chronicles.

The priests, and the people,
became unfaithful.
They followed the evil ways of other nations,
even in the house of the Lord, in Jerusalem.
But the Lord God, the God of their ancestors,
had compassion upon them,
and repeatedly
sent messengers amongst them.
But the people mocked and rejected
the prophets and messengers of God,
despising their words.
Finally, the displeasure of the Lord
was so great, that the Lord
brought up against them
the army
of the king of Babylon.
The invading army
killed their young men with the sword,
even in the temple,
and had no compassion,
even on the old and the weak.
Both the temple
and the palace
were burned to the ground,
and their treasures were taken away to Babylon;
and the city walls were broken down.
Those who escaped from the sword
were taken away as prisoners, to Babylon,
and were made servants
of the king of Babylon.
Then Jerusalem lay desolate
for seventy years,
fulfilling all the sabbaths it had missed,
in fulfilment of the word of the Lord
by the prophet Jeremiah;
until, in the first year
of the new kingdom of Persia,
the Lord moved the heart
of Cyrus, the king of Persia,
to make this declaration:
'The Lord, the God of heaven,
has given me all the kingdoms of the earth,
and has appointed me to build, for the Lord,
a temple at Jerusalem;
so let all the Lord's people
return to Jerusalem,
and may the Lord your God be with you.'
This is the word of the Lord.

Second Reading - Ephesians 2.1-10

A reading from the letter of Paul to the Ephesians.

When we lived by the rules of this present world,
filled with the spirit of disobedience,
following the desires
only of the body and the senses,
we were dead
in trespass and sin.

But in great love, and mercy,
God raised us up
to new life,
with Christ, and in Christ,
and to heaven itself;
so that all may see,
now and for all time,
the infinite riches
of God's grace towards us
in Jesus Christ.
For it is by God's grace
that we have been saved,
through faith.
Our salvation is not our own doing,
as if it were some achievement,
of which we might boast.
No, our salvation is the gift of God, who has
re-made us,
in Christ Jesus,
for the good works
that have been prepared for us.
This is the word of the Lord.

Gospel - John 3.16-21

Hear the Gospel of our Lord Jesus Christ
according to John.

God so loved the world
that God gave
the only Son of God,
so that everyone
who believes
in the Son of God
will not be lost,
but will have
everlasting life.
For God sent the Son into the world
not as judge,
but as saviour;
and those who believe
in the Son of God
are no longer under judgement;
but those who do not believe
remain under judgement,
for the light has come into the world,
and those who
do not believe
have loved darkness
more than light.
Because their deeds
are evil,
they hide from the light,
out of fear
that their evil deeds
will be exposed.
But those whose deeds
are honest, and true,
come to the light,
and the light reveals
that God is in
the good deeds
that they do.'
This is the Gospel of the Lord.

Fifth Sunday of Lent

First Reading - Jeremiah 31.31-34

A reading from the book of the prophet Jeremiah.

The days are coming
when I will make a new covenant
with the people of Israel,
and the people of Judah,
says the Lord.
It will not be like
the covenant that I made
with their ancestors,
when I led them out of Egypt -
a covenant they have broken.
But this
is the new covenant
that I will make with them,
says the Lord:
I will put my law within them,
and I will write it on their hearts.
I will be their God,
and they will be my people;
and all
will know me,
from the greatest
to the least;
and I will forgive their iniquity,
and remember their transgressions no more.
This is the word of the Lord.

Second Reading - Hebrews 5.7-10a

A reading from the letter to the Hebrews.

In the days of his earthly life,
Jesus offered up prayers,
with loud cries, and tears,
to the one who was
able to rescue him
from death.
And his prayer was heard,
in his reverent submission
to the will of the Father.
Even as the Son,
he grew
in devotion
through all
he learned
and endured.
And when
he had
accomplished
and completed
all things,
he was declared by God
to be
the eternal high priest,
and has become
the source
of eternal salvation
for all who trust in him.
This is the word of the Lord.

Gospel - John 12.23-28a,31-32

Hear the Gospel of our Lord Jesus Christ
according to John.

Jesus said,
'The hour has come
for the Son of Man
to be glorified.
A grain of wheat
remains
a single grain,
unless it falls
to the earth
and dies;
but when
a grain of wheat
falls to the earth
and dies,
it produces
a great harvest.
Those who love
their life in this world
will lose it;
while those who hate
their life in this world
will gain
eternal life.
Those who would serve me
must follow me,
and will be with me;
and the Father
will honour them.
And now my soul is troubled,
and I would long to pray, "Father,
save me from this hour."
But it is for this hour
that I came.
And so, I pray, "Father,
glorify your name."
Now is the judgement
of this world;
now the ruler of this world
will be driven out.
And when I am
lifted up
from the earth,
I will draw
all people
to myself.'
This is the Gospel of the Lord.

■ Palm Sunday

Palm Procession - *Mark 11.1-2,7-10*

Hear the Gospel of our Lord Jesus Christ
according to Mark.
Jesus and the disciples
were approaching Jerusalem.
When they reached Bethany,
near the Mount of Olives,
Jesus gave instructions
to two of his disciples
to go on ahead
into the village,
and to bring back
a foal
that they would find there.
They brought the foal to Jesus,
and made a saddle from their cloaks,
and Jesus sat on it.
Many people now
spread their cloaks on the road,
and others spread leaves
that they had cut in the fields.
Those going ahead of Jesus,
and those following behind,
shouted out, 'Hosanna!
Blessed is the one who comes
in the name of the Lord!
Blessed is the
coming kingdom
of our ancestor David!
Hosanna
in the highest heaven!'
This is the Gospel of the Lord.

Main Liturgy

First Reading - *Isaiah 50.4-9a*

A reading from the book of the prophet Isaiah.
The Lord God
has taught me wisdom,
so that I may speak
words of comfort
to the weary.
Morning by morning,
the Lord God awakens me,
so that I may learn wisdom
as a servant of the Lord.
When I face
persecution and violence,
I do not hide my face,
or turn away.
Let my accusers
confront me.
I will set my face like flint.
For I know
that the Lord God brings justice,
and I will not
be defeated
or ashamed.
This is the word of the Lord.

Second Reading - *Philippians 2.5-11*

A reading from the letter of Paul to the Philippians.
Let Christ Jesus
be your example.
He did not regard
his equality with God
as something to be exploited,
but emptied himself,
taking the form of a servant.
Born in human form,
he humbled himself,
in faithful obedience,
even to death on the cross.
And now, God has highly exalted him,
and has given him the name
that is above every name,
so that
at the name of Jesus,
all shall bow down,
in heaven, on earth, and under the earth,
and declare that Jesus Christ is Lord,
to the glory
of God the Father.
This is the word of the Lord.

Passion - *Mark 14.1 - 15.47*

The Passion of our Lord Jesus Christ
according to Mark.

The chief priests and the scribes
were looking for a way
to arrest Jesus,
and execute him.
But they feared a riot
if they made the arrest
in a public place,
or during the Festival of the Passover,
which was only two days away.

Jesus was at Bethany, outside Jerusalem,
in the house of Simon the leper.
As Jesus sat at the table to eat,
a woman came,
with a carved
alabaster jar
of valuable
perfumed
ointment.
She broke open the jar,
and poured out the ointment
on Jesus' head.
Some of those present
condemned her,
saying that the ointment
had been wasted,
when it could have been sold,
for a whole year's wages,
and the money
given to the poor.

But Jesus said, 'Let her alone.

She has done
a beautiful thing for me.

You always

have the poor with you,
and you can help them
whenever you wish;
but you will not always have me.

She has done what she could;
she has anointed my body early,
for burial.

And she will be remembered
throughout the world
for her good deed,
wherever
the good news
is proclaimed.'

Judas Iscariot, one of the twelve,
then went to the chief priests,
offering to betray Jesus to them.

The chief priests were glad
to receive this offer,
and promised Judas payment.

And Judas began to look
for an opportunity
to betray Jesus.

On the first day
of the Passover festival,
the day when
the Passover lamb
is sacrificed,
the disciples asked Jesus where they should
make preparations
for the Passover meal.

Jesus sent two of the disciples
into the city,
saying that they would see someone
carrying a jar of water
into a house.

They should ask
the owner of that house
to show them a guest room,
where their teacher, and his disciples,
could eat the Passover meal.

They would be shown
a large upstairs room, furnished and ready,
and they should
make preparations there.

The disciples went to the city,
and found everything
as Jesus had told them;
and they prepared
the Passover meal.

When it was evening,
Jesus and the twelve
took their places at the table.

While they were eating,
Jesus said, 'Truly, I tell you,
one of you
will betray me -
one who is here,
eating with me.'

The disciples were distressed,
and began to say to him,
one after another, 'Surely, not me, Lord.'
Jesus said to them, 'It is one of the twelve,
one who is eating,
here at this table.

The Son of Man will go
as it is written.
And for the one who
betrays him,
it would have been
better
not to have been
born.'

While they were eating,
Jesus took bread,
and after giving thanks,
he broke it,
and gave it to his disciples,
saying, 'Take, and eat;
this is my body.'

Then he took the cup,
and after giving thanks,
he gave it to them,
and they all
drank from it.

And he said, 'This is my blood, of the covenant,
which is poured out for many.
And I will not drink
the fruit of the vine again
until I drink it
in the kingdom of God.'

When they had sung a hymn,
they went out
to the Mount of Olives.

And Jesus said to them, 'You will all fall away;
as the scripture says, "I will strike the shepherd,
and the sheep will be scattered."

But after I am raised up,
I will go ahead of you
to Galilee.'

Peter said to Jesus, 'Others may fall away,
but I will not.'

Jesus said to Peter, 'This very night,
before the cock crows twice,
you will deny me three times.'

But Peter insisted all the more, 'Even if I must
die with you, I will not deny you.'

And they all
said the same.

They went to a place
called Gethsemane.
And Jesus said
to his disciples, 'Stay here while I pray.'
Jesus took with him
Peter, James, and John.
And he became troubled,
and distressed,
saying to them, 'My soul
is consumed with grief, to the point of death.
Stay here, and keep watch.'
And going a little further,
he fell to the ground,
and prayed that, if it were possible,
the hour might pass from him;
saying 'Abba, Father,
for you
all things are possible;
remove this cup from me;
yet not my will,
but yours,
be done.'
Jesus returned
to Peter, James, and John,
and found them sleeping.
Jesus said to Peter, 'Could you not
keep awake one hour?
Stay awake, and pray,
that you may not
have to enter
the time of temptation, testing, and trial;
for the spirit is willing,
but the flesh is weak.'
Jesus left them again,
and prayed once more,
saying the same words.
And he returned to them again,
and found them sleeping,
for their eyes were heavy;
and they did not know
what to say to him.
And Jesus returned a third time,
and said to them, 'Are you still sleeping,
and taking your rest?
Enough. The hour has come,
and the Son of Man is betrayed
into the hands of sinners.
Let us be going;
see, my betrayer is at hand.'

While Jesus
was still speaking,
Judas, one of the twelve, arrived,
with a crowd,
with swords and clubs,
from the chief priests,
the scribes, and the elders.
Judas, the betrayer,
had arranged a signal with them,
saying, 'I will greet him
with a kiss.
Then you can arrest him,
and lead him away, under guard.'
So Judas
now approached Jesus,
and said, 'Teacher,'
and greeted him
with a kiss.
And they took hold of Jesus,
and arrested him.
Someone took a sword,
and struck
the servant of the high priest,
cutting off his ear.
Jesus said, 'Day after day
I was in your temple,
teaching,
and you did not
arrest me.
And now you come out
with swords and clubs
to arrest me
like an outlaw.
But let the scriptures
be fulfilled.'
All the disciples
now deserted Jesus,
and fled.
One young man amongst them
had been wearing a single garment
of linen cloth.
Those who had arrested Jesus
caught hold of it,
as they tried to arrest him,
and he fled
without it.

Those who had arrested Jesus
took him
to the high priest.
The elders, the scribes,
and the chief priests,
had all assembled there.
Peter had followed
at a distance,
into the courtyard
of the high priest;
and he was sitting with the guards,
warming himself
at the fire.
The chief priests, and the whole council,
were looking for testimony against Jesus,
to put him to death;
but they found none.
Many gave false testimony against Jesus,
but their testimony did not agree.
Some stood up,
and gave false testimony against him,
saying, 'We heard him say,
"I will destroy this temple, that is
made by human hands,
and in three days, I will build another,
not made by human hands."
But even on this point,
their testimony did not agree.
Then the high priest stood,
and demanded of Jesus, 'How do you respond
to what they are saying?
Have you no answer?'
But Jesus was silent,
making no reply.
The high priest
asked Jesus, 'Are you the Messiah,
the Son of the Holy One?'
Jesus said, 'I am;
and you will see
the Son of Man,
seated
at the right hand of power,
and coming
with the clouds of heaven.'
Then the high priest
tore at his robes,
and said, 'We need
no further witnesses.
You have heard his blasphemy.
What is your verdict?'
And they all condemned him
as deserving death.
Some spat at him,
blindfolded him,
beat him,
and said to him,
'What now,
prophet!'
And the guards also
took him
and beat him.

One of the women who worked for the high priest
walked past
where Peter was keeping warm
in the courtyard below.
She looked closely at Peter,
then said to him, 'You were with
Jesus of Nazareth.'
But Peter denied it,
saying, 'I do not know
what you mean.'
And he moved
to the outer courtyard.
And the cock crowed.
The woman saw Peter again,
and said to those who were standing there,
'This man is one of them.'
Again, Peter denied it.
A short time later,
those who were standing there
said to Peter, 'Surely you are with him,
for you are a Galilean.'
Peter began to curse,
and swore with an oath,
'I do not know this man.'
And at that very moment,
the cock crowed
a second time.
And Peter remembered
that Jesus had said to him,
'Before the cock crows twice,
you will deny me three times.'
And Peter broke down and wept.

As soon as it was morning,
the chief priests consulted
with the elders, and the scribes,
and the whole council.
Then they bound Jesus, led him away,
and handed him over to Pilate.

Pilate asked Jesus, 'Are you
the King of the Jews?'
Jesus replied, 'You have said it.'
Then the chief priests made
many accusations
against Jesus.
Pilate asked Jesus, 'Have you no answer?
See how many charges
they bring against you.'
But Jesus made no further reply.

Now it had become a custom
that at the festival
Pilate would release a prisoner,
whichever one
the people demanded.
Amongst the prisoners
was Barabbas.
He had committed a murder,
as one of the rebels
during an insurrection.
The crowd began to ask Pilate
to release a prisoner,
in keeping with his custom.
Pilate had now recognised
that it was out of envy
that the chief priests
had handed Jesus over to him.
So Pilate said to the crowd, 'Shall I release for you
the King of the Jews?'
But the chief priests
stirred up the crowd
to ask Pilate
to release Barabbas instead.
Pilate addressed the crowd again,
saying, 'What then
shall I do
with the one
you call
the King of the Jews?'
And they shouted back, 'Crucify him!'
Pilate asked them, 'Why,
what evil has he done?'
But they shouted all the more, 'Crucify him!'
So to appease the crowd,
Pilate released Barabbas.
And after having Jesus flogged,
Pilate
handed Jesus over
to be crucified.

The soldiers
led Jesus into the courtyard,
and called together
the whole guard.
They twisted some thorns
into a crown,
and put it on him.
They put him
in a purple cloak,
and began to salute him,
saying, 'Hail, King of the Jews!'
They struck his head with a reed,
spat upon him,
and knelt down,
as if they were honouring him.
And after they had mocked him,
they removed the purple cloak from him,
put his own clothes on him,
and led him out
to crucify him.

A man called Simon, from north Africa,
the father of Alexander and Rufus, was there,
coming in from the country;
and they took him,
and made him carry the cross.

They brought Jesus
to the place called
Golgotha,
The Place of the Skull.
They offered him wine, mixed with myrrh;
but he did not take it.
And they crucified him.
And they divided his clothing between them,
casting lots
to determine
what each of them
would take.

It was nine o'clock
in the morning
when they crucified him.
The inscription
of the charge against him
read, 'The King of the Jews.'
And with him,
they crucified
two thieves,
one on his right, and one on his left.
Those who passed by
mocked him,
shaking their heads,
and saying, 'You said you could
destroy the temple
and build it
in three days;
so save yourself;
come down
from the cross.'

The chief priests and the scribes
also
mocked him
amongst themselves,
saying, 'He saved others,
but he cannot save himself!
If he is the Messiah, the King of Israel,
let him come down from the cross,
and we will believe in him.'
And those who were crucified with him
also taunted him.

At midday,
darkness came over the whole land
for three hours.
Then Jesus cried out,
with a loud voice,
'My God, my God,
why have you forsaken me?'
Jesus cried out in Aramaic,
addressing God as 'Eli'.
Some of the bystanders
thought he was calling
for Elijah.
One of them
brought a sponge,
filled it with sour wine,
put it on a stick,
and held it up
for Jesus to drink,
saying, 'Wait,
let us see
whether Elijah
will come to save him.'
Then Jesus
let out
a loud cry;
and breathed his last.
And the curtain
of the temple sanctuary
was torn in two.
When the centurion, who stood facing Jesus,
saw that in this way,
he breathed his last,
he said, 'Truly this was
the Son of God.'

Amongst the women, watching from a distance,
were Mary Magdalene, and
Salome, and
Mary the mother of Joseph and the younger James.
They had followed
and provided for Jesus
in Galilee.
And many other women, who had
travelled with him to Jerusalem,
were also there.

It was the day of Preparation,
that is, the day before the sabbath.
Joseph of Arimathea
was a respected member of the council,
who was, himself, waiting expectantly
for the coming of the kingdom of God.
When evening came,
he found the courage
to go to Pilate, to ask
for the body of Jesus.
Pilate had not expected
that Jesus would already be dead;
but when Pilate had confirmed,
with a centurion,
that Jesus had indeed
been dead for some time,
Pilate granted the body
to Joseph,
as requested.
Then Joseph
bought
some linen cloth,
took down the body,
wrapped it in the cloth,
and laid it in a tomb
that had been carved out
from the rock.
Then he rolled a stone
across the entrance
to the tomb.
Mary Magdalene,
and Mary the mother of Joseph,
saw where the body was laid.

The Passion of the Lord.

Maundy Thursday

First Reading - *Micah 6.6-8*

A reading from the book of the prophet Micah.
What shall I bring, as an offering, to the Lord,
as I bow down
before God most high?
Shall I bring burnt-offerings,
calves a year old,
thousands of rams,
rivers of oil,
or even my firstborn,
the fruit of my body,
for the transgressions of my soul?
No, for the offering
the Lord requires of us
is this:
to do justice,
to love kindness,
and to walk humbly
with our God.
This is the word of the Lord.

Second Reading - *Romans 12.1-2,9-20a,21*

A reading from the letter of Paul to the Romans.
I appeal to you, brothers and sisters,
as your response
to God's great mercy,
to present your bodies
as a living sacrifice,
holy and acceptable to God.
Do not be conformed
to the ways
of this world,
but be transformed,
by the renewing of your minds,
towards
the perfect
will of God.
Let your love
be genuine.
Reject all that is evil,
and cling to all that is good.
With ever-greater devotion,
honour one another,
and serve the Lord.
Rejoice in faith,
be patient in suffering,
and persevere in prayer.
Support each other in need,
and offer care to everyone.
Bless those who persecute you;
bless them, and do not curse them.
Rejoice with those who rejoice,
and weep with those who weep.
Live in harmony with one another;
and find your place amongst the humble,
not amongst the arrogant.
Do not repay anyone evil for evil,
but always do what is right
in the sight of all.

Do all that you can
to live at peace
with everyone.
When you are wronged,
do not seek revenge.
Instead, leave room
for the judgement of God.
For the scripture says, 'Retribution is mine;
I will repay, says the Lord.'
So, as the scripture
also says,
if your enemies are hungry, feed them;
if they are thirsty, give them something to drink.
Do not be overcome
by evil,
but overcome evil
with good.
This is the word of the Lord.

Gospel - *John 13.4-9,12-16a, 34-35*

Hear the Gospel of our Lord Jesus Christ
according to John.
During the supper,
Jesus left the table,
took off his outer robe,
and tied a towel around his waist.
Then he poured water into a basin,
and began to wash the disciples' feet,
and to wipe them with the towel.
He came to Simon Peter, who said, 'Lord,
surely, I cannot let you
wash my feet.'
Jesus said, 'Soon you will understand
that I must wash you clean
if you are to be
my disciple.'
Simon Peter said, 'Then Lord, wash
not only my feet,
but my hands
and my head also!'
After Jesus had washed their feet,
he put on his robe,
returned to the table,
and said to them:
'Do you understand what I have done for you?
You call me Teacher and Lord;
and as your Lord and Teacher,
I have set you an example.
You should do for one another
what I have done for you,
for no servant
is greater than their master.
And I give you this new commandment:
as I have loved you,
so you
must love
one another.
By this, everyone will know
that you are my disciples:
if you have love
for one another.'
This is the Gospel of the Lord.

■ Good Friday

First Reading - *Isaiah 53.3-5*

He was despised
and rejected.
He knew anguish
and pain.
We counted him as worthless,
as struck down
by God.
We turned our faces
from him.
Yet truly
he bore our anguish,
and carried our pain.
He was wounded
for our transgressions,
and crushed
for our iniquities.
He bore the punishment
that makes us whole.
And by his wounds,
we are healed.

Second Reading - *Hebrews 4.14-16; 5.7-10a*

We have
a great high priest, who has
ascended
into heaven,
Jesus, the Son of God.
And he is able to sympathise
with our weakness,
for he himself
has been tested,
in every way, as we are -
yet without sin.
So let us trust in him,
and approach the throne of grace
with confidence,
that we may receive
mercy,
and find
grace to help
in time of need.
In the days of his earthly life,
Jesus offered up prayers,
with loud cries, and tears,
to the one who was
able to rescue him
from death.
And his prayer was heard,
in his reverent submission
to the will of the Father.
Even as
the Son,
he grew
in devotion
through all
he learned
and endured.
And when he had
accomplished
and completed
all things,
he was declared by God
to be
the eternal high priest,
and has become
the source
of eternal salvation
for all who trust in him.

*Good Friday Passion Readings
begin on the next page*

Good Friday
Passion Reading Part 1

John 18.1-27

Jesus went
with his disciples
to a garden
on the far side
of the Kidron valley.
Judas
also knew the place,
because Jesus
would often meet there
with his disciples.
So Judas led
the soldiers and the temple guards there,
with weapons and torches.
Jesus, knowing what was happening,
stepped forward, and asked them, 'Who is it
that you are looking for?'
They answered, 'Jesus of Nazareth.'
Jesus said, 'I am he.'
And they stepped back
and fell to the ground.
Jesus asked them again, 'Who is it
that you are looking for?'
And again they said, 'Jesus of Nazareth.'
Jesus replied, 'I say again, I am he.
Now let these others go.'
In this way,
he fulfilled the words
he had spoken earlier
in prayer:
'I have protected those
you entrusted to me.'
Simon Peter
now drew his sword,
and struck
the servant
of the high priest,
cutting off
his right ear.
Jesus said, 'Put your sword away,
for I must surely drink
from the cup
that the Father
has given me.'
Then the soldiers
and the temple guards
arrested Jesus,
and bound him.
They took him first to Annas,
the father-in-law
of Caiaphas, who was the high priest
that year.
Caiaphas
was the one who had said
that it was better
to have one person die
for the people.

Simon Peter,
and another disciple,
followed Jesus.
The other disciple
was known
to the high priest, and was able
to follow Jesus
all the way into the courtyard.
But Peter was left standing outside the gate,
until the other disciple
went out
and spoke to the woman who was
guarding the gate.
The woman said to Peter, 'Are you also
one of his disciples?'
Peter said, 'I am not.'
The temple guards and servants
had made a charcoal fire
in the courtyard,
and they were standing around it
to keep warm.
Peter went
and stood with them.
Inside, Jesus was being questioned
about his disciples
and his teaching.
Jesus said, 'I have always spoken openly.
I have taught
in the synagogue,
and in the temple,
where people gather.
I have said nothing in secret.
You do not need
to question me.
You can ask
those who heard me.'
One of the temple guards
struck Jesus on the face,
saying, 'That is not
how you answer
the high priest.'
Jesus said, 'If what I have said
is untrue, then say so;
but if it is true, why strike me?'
Annas now sent Jesus, bound,
to Caiaphas, the high priest.
Simon Peter
was still standing
with the temple guards,
by the charcoal fire, in the courtyard.
Those who were standing there
asked Peter, 'Are you also
one of his disciples?'
Peter again denied it,
saying, 'I am not.'
One of the servants of the high priest
(a relative of the man whose ear Peter had cut off)
said to Peter, 'Did I not
see you with him, in the garden?'
Again Peter denied it;
and at that very moment,
the cock crowed.

Good Friday
Passion Reading Part 2

John 18.28 - 19.16

At first light, they took Jesus
from the court of Caiaphas,
the high priest,
to the headquarters of Pilate,
the Roman governor.
But they did not go in,
as that would have been
a ritual defilement, preventing them
from eating the Passover.
So Pilate went out to them, and asked,
'What charges do you bring
against this man?'
They answered, 'If he were not
an offender, we would not have
brought him to you.'
Pilate said, 'Take him yourselves,
and judge him by your own law.'
They replied, 'It is not lawful for us
to put anyone to death.'
Pilate went back inside his headquarters.
There, he summoned Jesus,
and asked him, 'Are you
the King of the Jews?'
Jesus said, 'Do you ask this for yourself,
or is it something
that others have said?'
Pilate replied, 'I am a Roman, not a Jew.
Your own people, and their chief priests
have handed you over to me.
What is it
that you have done?'
Jesus said, 'My kingdom
is not
of this world,
or I would have guards,
fighting to protect me.
My kingdom is not here.'
Pilate said, 'So you are a king!'
Jesus said, 'You have said it.
I was born, and I came into the world,
to bear witness to the truth.
Everyone who seeks the truth
hears my voice.'
Pilate said, 'And what is truth?'
Pilate then returned
to those who were waiting outside,
and said, 'I find no case against him.
But you have a custom
that I release a prisoner for you
at Passover.
Do you want me to release to you
the King of the Jews?'
And they shouted, 'Not him,
but Barabbas!'
And Barabbas
was a common criminal.

Pilate took Jesus,
and had him flogged.
The soldiers made a crown, out of thorns,
and put it on his head; and they dressed him
in a purple robe.
They came up to him,
saying, 'Hail, King of the Jews!'
and struck him on the face.
Pilate returned to those who were waiting outside,
and said, 'I am bringing him out to you
to let you know
that I find no case against him.'
Jesus came out,
wearing the crown of thorns
and the purple robe.
Pilate said, 'Behold the man!'
As soon as the chief priests, and the temple guards,
saw him,
they shouted, 'Crucify!'
Pilate said, 'Take him yourselves and crucify him.
I find no case against him.'
They said, 'By our law, he must die,
for he claims to be
the Son of God.'
When Pilate heard this,
he was greatly concerned.
He entered his headquarters again,
and asked Jesus, 'Where are you from?'
But Jesus gave no answer.
Pilate said, 'Do you refuse to speak to me?
Do you not see
that I have the power to release you,
or to crucify you?'
Jesus said, 'You would have had
no power over me,
had it not been given to you.
The one who handed me over to you
is guilty of a greater sin.'
On hearing this, Pilate again
sought to release Jesus,
but the chief priests
and the temple guards
said, 'If you release him, you are no friend
of the emperor,
for he sets himself against the emperor,
by calling himself a king.'
Pilate took Jesus outside,
and sat on the judgement seat,
at the stone pavement.
It was about midday
on the day of preparation
for the Passover.
Pilate said, 'Here is your king!'
They cried out, 'Away with him!
Crucify him!'
Pilate asked them, 'Shall I
crucify your king?'
They answered, 'We have no king
but the emperor!'
And Pilate handed Jesus over to them,
and they led him away
to be crucified.

Good Friday
Passion Reading Part 3

John 19.17-end

With Jesus carrying his own cross,
they led him out
to The Place of the Skull
(which in Hebrew is Golgotha).
There, they crucified him,
between two others,
one on his right, and one on his left.
Pilate had an inscription
placed on the cross: 'Jesus of Nazareth,
the King of the Jews.'
Many people were able to read this,
as the place of the crucifixion
was near the city,
and the sign was written
in Latin, Greek, and Hebrew.
The chief priests complained to Pilate,
insisting that the inscription
should not be
'The King of the Jews',
but 'This man claimed to be
the King of the Jews'.
But Pilate said, 'What I have written,
I have written.'
The soldiers who crucified Jesus
divided his clothes
between them.
But his tunic was woven as a single piece,
so rather than tear it,
they cast lots for it.
As it says in the psalm, 'They divided
my garments
amongst themselves,
and for my clothing,
they cast lots.'
Standing by the cross of Jesus
were his mother,
and his mother's sister,
Mary the wife of Clopas,
and Mary Magdalene.
When Jesus saw the beloved disciple
standing beside his mother,
Jesus said to his mother, 'Here is your son',
and to the disciple, 'Here is your mother.'
And from that time on,
the disciple took her into his own home.
Knowing that everything was now completed,
and in order to fulfil the scripture,
Jesus said, 'I am thirsty.'
From a jar that was standing there,
they filled a sponge
with sour wine,
fixed it
on a branch of herbs,
and lifted it to his mouth.
When Jesus had received it,
he said, 'It is finished,'
And he bowed his head,
and gave up his spirit.

The temple authorities
did not want the crucifixions
continuing into the sabbath,
so they asked Pilate to order
that the legs of the crucified
be broken,
and the bodies removed.
The soldiers came
and broke the legs
of the two who had been crucified
alongside Jesus.
But when they came to Jesus,
seeing that he was already dead,
they did not break his legs,
but pierced his side with a spear;
and blood and water
flowed out.
This account is given
by one who was there, who
witnessed these things,
so that you may know it
to be true.
And so it is
that the scriptures
were fulfilled:
'Not one
of his bones
will be broken,'
and,
'They will look upon
the one they have pierced.'
After all these things
had taken place,
Joseph of Arimathea
sought and received
from Pilate
permission to take away
the body of Jesus.
Joseph was a disciple of Jesus,
but secretly, for fear
of the religious authorities.
Nicodemus, who had first come to Jesus
by night,
brought linen cloths,
and ointment, with myrrh, and fragrant oils.
And together,
they anointed and wrapped
the body of Jesus
for burial.
In a garden,
close to the place of crucifixion,
there was a new tomb,
in which no one
had ever been laid.
And as the sabbath
was soon to begin,
and the tomb
was nearby,
they laid the body of Jesus there.

Easter Day

First Reading - *Isaiah 25.6-9*

A reading from the book of the prophet Isaiah.

On this holy mountain, the Lord God
will prepare for all people
a feast of rich food
and fine wine.

The Lord will take away
the cloud of darkness
that hangs over peoples and nations.

The Lord God
will bring to an end
the humiliation of the people,
will wipe away
the tears from all faces,
and will destroy
the power of death
for ever.

And the people will say, 'This is the day
of the Lord our God.

Let us rejoice,
for we trusted in God,
and the day
of our salvation
has come.'

This is the word of the Lord.

Second Reading - *1 Corinthians 15.1-10a*

A reading from the first letter of Paul to the Corinthians.

Let me remind you again,
my brothers and sisters,
of the good news
that you received, which is now
your firm foundation,
and in which you are saved:
that Christ died for our sins, and was buried;
and that he was raised on the third day -
and all this
in fulfilment of the scriptures.

After he was raised from the dead,
he appeared to Peter,
then to the twelve,
then to more than
five hundred brothers and sisters
at one time.

Then he appeared to James;
then to all the apostles.

And last of all,
he appeared also to me,
as to one
untimely born,
unfit to be called
even the least of the apostles,
because I persecuted
the church of God.

But by the grace of God,
I am what I am.

And God's grace towards me
has not been in vain.

This is the word of the Lord.

Gospel - *John 20.1-18*

Hear the Gospel of our Lord Jesus Christ
according to John.

Early on the first day of the week, while it was still dark,
Mary Magdalene came to the tomb,
and saw that the stone
had been removed.

She hurried back to Simon Peter,
and the disciple Jesus loved, and said,
'They have taken the Lord out of the tomb,
and we do not know
where they have laid him.'

Peter and the other disciple
set off running
towards the tomb.

The other disciple outran Peter,
reaching the tomb first.

Bending down to look in, he could see
the linen wrappings, lying there,
but did not go in.

Then Simon Peter came, following him,
and went into the tomb.

He saw the linen wrappings; and he saw
the cloth that had been on Jesus' head,
rolled up separately, in a place by itself.

Then the other disciple also went in,
and saw, and believed;
(for until this point,
they had not understood the scripture,
that he must rise from the dead).

When these two disciples returned to their homes,
Mary stayed, weeping, outside the tomb.

As she wept, she bent over to look into the tomb;
and she saw two angels, in white robes,
sitting one at the head, and one at the feet,
of where the body of Jesus had been.

The angels said to Mary, 'Why are you weeping?'
Mary said, 'They have taken away my Lord,
and I do not know where they have laid him.'

When she had said this, she turned around,
and saw Jesus standing there,
but she did not know
that it was Jesus.

Jesus asked her, 'Why are you weeping? Who is it
that you are looking for?'

Supposing him to be the gardener, she said to him,
'Sir, if you have carried him away,
tell me where you have laid him,
and I will take him away.'

Jesus said to her, 'Mary.'

Mary turned, and said to him, 'Teacher!'

Jesus said, 'Do not hold me,
for I have not yet ascended to the Father.
But go, and tell my brothers
that I am ascending
to my Father and your Father,
to my God and your God.

Mary Magdalene went
and said to the disciples, 'I have seen the Lord';
and she told them the words
the Lord had spoken to her.

This is the Gospel of the Lord.

■ Second Sunday of Easter

First Reading - Acts 8.26-38

A reading from the Acts of the Apostles.

An angel of the Lord
appeared to Philip and said, 'Get up,
and go towards the south,
on the wilderness road
that goes down from Jerusalem towards Gaza.'

Meanwhile, the chief finance minister
of Ethiopia, who had been to Jerusalem
to worship, was now returning home
in his chariot
by that same road.

As a servant of the Queen of Ethiopia,
he was both Ethiopian, by birth,
and a eunuch of the court.

The Spirit prompted Philip
to walk alongside the chariot, where
Philip could hear him
reading, from the prophet Isaiah.

Philip asked him
whether he understood
what he was reading.

He said, 'How can I understand,
unless someone guides me?'
And he invited Philip to sit with him.

He was reading the passage
from Isaiah, which says: "Like a lamb,
he was led to the slaughter.

And like a sheep,
silent before its shearer,
he does not open his mouth.

In his humiliation,
justice was denied him.

Who can speak of his legacy,
now his life is taken away?"

He asked Philip, 'Is Isaiah
speaking about himself,
or someone else?'

And beginning with this scripture,
Philip told him
the good news of Jesus.

As they continued
along the road, they came to some water,
and the court official said, 'Look, here is water!
Is there any reason why I should not
be baptised?'

He ordered the chariot to stop,
and they both went down
into the water, and Philip baptised him there.
This is the word of the Lord.

Second Reading - 1 John 1.1-5

A reading from the first letter of John.

We are writing to you, with great joy,
about the eternal Word of Life,
which existed, from the beginning, with the Father,
and which we have now heard with our ears,
and seen with our eyes,
and touched with our hands.

We write to you, so that you may be
in fellowship with us,
and indeed with the Father,
and with his Son Jesus Christ.
And this is the message
that we have received,
and now proclaim to you:
that God is light; and that in God,
there is no shadow or darkness at all.
This is the word of the Lord.

Gospel - John 20.19-31

Hear the Gospel of our Lord Jesus Christ
according to John.

The disciples met together
on the evening
of the first day of the week,
with the doors locked,
because they were afraid.

And Jesus came, and stood amongst them,
and said, 'Peace be with you.'

He showed them his hands,
and his side.

And the disciples were filled with joy
at seeing the risen Lord.

Jesus said to them, 'Peace be with you.
As the Father has sent me, so I send you.'

And breathing on them,
he said, 'Receive the Holy Spirit.

If you forgive anyone, they are forgiven.
If you fail to forgive, sin remains.'

Now one of the twelve, Thomas (called the Twin),
was not with them
when Jesus came.

When the other disciples told Thomas that they had
seen the Lord,

Thomas said to them, 'Unless I see and touch
the marks
of the nails
in his hands,

and put my hand
in his side, I will not believe.'

A week later, Thomas was with the disciples
when they gathered.

And again, though the doors were locked,
Jesus came, and stood amongst them,
and said, 'Peace be with you.'

Jesus said to Thomas, 'See and touch my hands,
and place your hand in my side.
Do not doubt, but believe.'

Thomas replied, 'My Lord, and my God!'

Jesus said to Thomas, 'You have seen me,
and you have believed.
Blessed are those who do not see, and yet believe.'

Jesus did many other signs,
in the presence of his disciples,
which are not recorded in this book.

But these are written
that you may believe
that Jesus is the Messiah, the Son of God,
and through believing, may have life in his name.
This is the Gospel of the Lord.

■ Third Sunday of Easter

First Reading - Acts 10.9-23

A reading from the Acts of the Apostles.

At about midday,

Peter went up on the roof
to pray.

He became hungry,
and while a meal
was being prepared,
he fell into a trance.

He saw the heavens opened,
and something like
a large sheet
coming down,

being lowered
to the ground
by its four corners.

In the sheet, there were all kinds of
animals, reptiles, and birds.

Then he heard a voice, saying, 'Peter, get up.
Kill, and eat.'

But Peter said, 'Surely not, Lord; for I have
never eaten
anything
profane, or unclean.'

The voice replied, 'Whatever God declares clean,
you should not call profane.'

This happened three times;
then the vision
was suddenly
taken back up
into heaven.

Peter was still wondering what this could mean,
when three men arrived, having been sent
by the centurion, Cornelius.

The three men were standing by the gate,
asking whether Simon Peter was staying there.

Peter was still thinking about the vision,
but the Spirit said to him, 'These men
are searching for you.

You are to go with them, without hesitation,
for I have sent them to you.'

So Peter went down to meet them,
saying, 'I am Simon Peter. What brings you here?'

They answered, 'The centurion Cornelius
is a righteous man, who honours God,
and is respected
by the whole Hebrew nation.

He was directed,
by a vision of an angel,
to summon you to his house,
to hear what you have to say.'

So Peter invited them in,
and gave them lodging for the night;

and the next day, Peter,
and a small
group of believers,
set off with them,
towards the house of Cornelius.

This is the word of the Lord.

Second Reading - 1 John 1.6-9

A reading from the first letter of John.

We cannot say

that we have fellowship with God
if we are walking in darkness.

But if we walk in the light,
we have fellowship with God,
and with one another.

And the sacrifice of Jesus
cleanses us
from all our transgressions.

If we say
that we have
done no wrong,
we deceive ourselves,
and the truth is far from us.

But if we confess,
God is faithful and just,
and will forgive us,
and cleanse us
from all unrighteousness.
This is the word of the Lord.

Gospel - Luke 24.36-48

Hear the Gospel of our Lord Jesus Christ
according to Luke.

The gathered disciples
were talking about all
that they had heard and seen,
when Jesus himself
stood amongst them,
and said, 'Peace be with you.'

They were astonished, and feared
that they were seeing a ghost.
Jesus said to them, 'Why are you afraid,
and why is there doubt in your hearts?
Look at my hands and my feet -
touch, and see -
for a ghost does not have flesh and bones
as you see that I have.'

Overwhelmed by joy and amazement,
the disciples were hardly able to believe
that Jesus himself
was standing amongst them.

Jesus said, 'Do you have anything here to eat?'
They gave him a piece of fish,
and he took it, and ate in their presence.

Then he said to them, 'Everything
that is written about me,
in the law of Moses, in the prophets,
and in the psalms, must be fulfilled.'

And he opened their minds
to understand the scriptures, where it is written
that the Messiah is to suffer,
and to rise from the dead
on the third day;

and that repentance, and forgiveness,
will be proclaimed, in his name,
to all nations, beginning from Jerusalem.

And he said to them, 'You are witnesses
to these things.'

This is the Gospel of the Lord.

■ Fourth Sunday of Easter

First Reading - Acts 10.24-29a, 34b-48a

A reading from the Acts of the Apostles.

Two days after Peter's vision,
Peter, and the believers travelling with him,
arrived at the house
of the centurion Cornelius.
Cornelius was expecting them,
and had called together
his relatives
and close friends.
When Peter arrived, Cornelius knelt down
to greet him.
But Peter helped him up, saying, 'Stand up;
I am only human, like you.'
When Peter went inside, he saw the gathering
that Cornelius had assembled.
And Peter addressed them, saying,
'You know that it is against our law
for us, as Hebrews, to associate with Gentiles.
But God has shown me
that I should not regard anyone
as profane, or unclean.
So when I was invited here,
I accepted, without hesitation.
For now I truly understand
that God shows no partiality,
but welcomes those,
from every nation, who honour God,
and do what is right.
This gospel of peace was sent
to the people of Israel
in Jesus Christ, who is Lord of all.
The message has spread
through all Judea.
It began in Galilee,
with the preaching of John the Baptist.
Then Jesus of Nazareth was anointed, by God,
with the Holy Spirit, and with power.
He went about doing good, and healing
all who were oppressed by the devil,
for God was with him.
We ourselves are witnesses to all that he did,
in Judea and in Jerusalem.
They put him to death on a cross.
But God raised him up, on the third day,
and allowed him to appear,
not to all the people, but to those of us
chosen by God as witnesses.
Indeed we ate and drank with him,
after he rose from the dead.
And he commissioned us to continue
the proclamation of the gospel, and to testify
that he is the one, ordained by God,
to be judge of the living and the dead.
All the prophets declare
that everyone who believes in him
will receive forgiveness, through his name.'
While Peter was still speaking, the Holy Spirit
fell upon all those who were gathered.

The Hebrew believers, who had travelled with Peter,
were amazed to see
that the gift of the Holy Spirit
was now being poured out
on the Gentiles,
for they heard them
speaking in many languages
and praising the greatness of God.
Peter said, 'Surely no one
can withhold the water
for baptising everyone here,
for they have received the Holy Spirit,
just as we have.'
And he ordered that they should be baptised
in the name of Jesus Christ.
This is the word of the Lord.

Second Reading - 1 John 3.1-2

A reading from the first letter of John.
The love that God the Father has for us
is so great
that we are already declared
to be children of God.
Those who do not know
the Father
neither see nor understand this.
My brothers and sisters, already
we are children of God;
but there is more
that is still
to be revealed,
of what we are yet
to become;
for we trust that when Christ appears in glory,
we will become yet more fully like him,
for we shall see him face to face.
This is the word of the Lord.

Gospel - John 10.11-18

Hear the Gospel of our Lord Jesus Christ
according to John.
Jesus said to the Pharisees:
'I am the good shepherd, who will
lay down his life for the sheep.
The hired hand runs away
when the wolf attacks and scatters the sheep.
But I am the good shepherd.
I know my own sheep, and they know me;
just as the Father knows me, and I know the Father.
And I lay down my life for the sheep.
I have other sheep,
that do not belong to this sheepfold.
They will also
listen to my voice, and come to me,
so that there will be one flock,
and one shepherd.
And now, in the love of the Father,
and as the Father has decreed, I am ready
to lay down my life - and receive it back again.
No one takes my life from me:
I lay it down of my own accord.
This is the Gospel of the Lord.

Fifth Sunday of Easter

First Reading - Acts 11.1-4, 15-18

A reading from the Acts of the Apostles.

The news was reaching
the apostles and believers
throughout Judea
that the Gentiles also
were hearing and welcoming
the word of God.

But when Peter
returned to Jerusalem,
some of the Hebrew believers
criticised him,
demanding to know why
he had accepted
hospitality
from Gentiles,
and had even
eaten with them.

So Peter explained
the whole sequence of events,
from his vision, while at prayer,
to the gathering
at the house of Cornelius.

And Peter explained, 'As I began to speak,
the Holy Spirit
fell upon them,
just as it had upon us,
at the beginning.

And I remembered
that the Lord had said,
"John baptised with water,
but you will be baptised
with the Holy Spirit."

I saw that God
was giving them
the same gift
that God gave us
when we came to believe in
the Lord Jesus Christ.

And surely
it was not for me
to hinder
the work of God!

When they heard Peter's account,
they could
object
no longer.

And they praised God,
saying, 'Now we see
that God has granted
repentance and life
even to the Gentiles.'

This is the word of the Lord.

Second Reading - 1 John 3.16-24a

A reading from the first letter of John.

This is how we know what love is:

that Christ
laid down his life for us.

In the same way, we should
lay down our lives
for one another.

And surely we will
lay down our worldly goods
to support
any brother or sister in need.

My brothers and sisters, let us love,
not only in words, but also in deeds.

Then we will know
that we belong to the truth.

In place of a troubled conscience,
we will have peace in our hearts.

We will come before God
without doubt or fear.

We will have the confidence
to make our requests known to God,
trusting that God will hear our prayers.

For this is God's commandment:
that we should believe in the name
of his Son Jesus Christ,
and love one another.

All who keep this commandment
live in God, and God lives in them.

This is the word of the Lord.

Gospel - John 15.1-8

Hear the Gospel of our Lord Jesus Christ
according to John.

Jesus said to his disciples:

'I am the true vine, and my Father
is the keeper of the vineyard.

He removes every branch in me
that bears no fruit.

Every branch that does bear fruit,
he cleans, and prunes, to bear more fruit.

You have been cleansed
by the words that I have spoken to you.

Now remain in me,
as I remain in you.

As a branch cannot bear fruit
unless it remains in the vine,
neither can you bear fruit, unless you remain in me.

I am the vine,
you are the branches.

Those who remain in me, and I in them,
will bear much fruit.

Apart from me, you can do nothing -
like a cut and withered branch.

But if you remain in me,
and my words remain in you,
whatever you ask,
it will be done for you.

There is glory for my Father in this:
that you bear much fruit
as my disciples.'

This is the Gospel of the Lord.

Sixth Sunday of Easter

First Reading - Acts 15.1-2, 4-6, 8-11

A reading from the Acts of the Apostles.

Paul and Barnabas

were once again in Antioch, in Syria.

Some disciples arrived from Judea,

and began teaching the believers in Antioch

that unless they kept

the entire law of Moses,

they could not be saved.

Paul and Barnabas

argued against them.

And eventually it was decided

that Paul and Barnabas

would go to Jerusalem

to discuss this question

with the apostles

and the elders,

and that some of the other believers

would go with them.

When the group arrived in Jerusalem,

they were welcomed

by the apostles and the elders,

and by the whole church;

and they reported

all that God was doing

amongst the believers

in Antioch.

But amongst the believers in Jerusalem

were some

who were also loyal

to the Pharisees;

and they insisted

that the believers in Antioch

should be ordered to keep

the entire law of Moses.

So the apostles and the elders

met to consider the matter.

After much debate,

Peter stood up, and said to them,

'It seems that God, who knows every human heart,

has poured out the Holy Spirit upon the Gentiles,

just as God poured out the Holy Spirit upon us.

And in cleansing their hearts by faith,

God has made no distinction between them and us.

Why would we now challenge

what God has done for them,

by placing upon them

a burden so great

that neither our ancestors

nor we ourselves

have been able to bear it?

We have come to believe

that we will be saved

through the grace of the Lord Jesus -

and surely

it is through the grace of the Lord Jesus

that the Gentiles also

will be saved.'

This is the word of the Lord.

Second Reading - 1 John 4.7-10

A reading from the first letter of John.

My brothers and sisters,

love is from God,

so let us love one another.

Whoever does not love

does not know God.

And whoever does love

does know God,

and is a child of God;

for God is love.

God's love for us

is revealed in this:

that God sent

God's only Son

into the world

to draw us

to fullness of life

in him.

And this is love:

not that we loved God,

but that God loved us,

and sent God's Son

to be the atoning sacrifice

for our sin.

This is the word of the Lord.

Gospel - John 15.9-17

Hear the Gospel of our Lord Jesus Christ

according to John.

Jesus said to his disciples:

'As the Father has loved me, so I have loved you;

now remain in my love.

If you keep my commandments,

you will remain in my love,

just as I have kept my Father's commandments,

and remain in his love.

All this I say

so that you may be

my delight; and your own joy

may be complete.

This is my commandment:

that you love one another, as I have loved you.

And there is no greater love than this:

that you lay down your life

for your friends.

You are my friends, if you keep my commandments.

I do not call you servants

any longer, because the servant does not know

what the master is doing;

but I have called you friends, because

I have made known to you

everything that I have heard from my Father.

You did not choose me, but I chose you,

and I appointed you to go and bear fruit,

fruit that will last,

and the Father will give you

whatever you ask in my name.

All of this, I say to you

to direct you

to love one another.'

This is the Gospel of the Lord.

Ascension Day

First Reading - Acts 1.3-11

A reading from the Acts of the Apostles.

After his suffering
and death,

Jesus
presented himself alive
to the apostles,
with many
convincing proofs,
appearing to them
during forty days,
and speaking
of the kingdom of God.

Jesus said to them,
'Do not
leave Jerusalem,
but wait here
for all that is promised
by the Father.
John baptised with water,
but you will be
baptised
with the Holy Spirit
not many days from now.'

The apostles
asked Jesus, 'Lord, is this the time
when you will restore
the kingdom of Israel?'

Jesus replied, 'You cannot know
every time or season
in the purposes
of the Father.

But you will receive power
when the Holy Spirit
comes upon you.

And you will be my witnesses
in Jerusalem, in all Judea,
in Samaria,
and to the ends of the earth.'

Then, as they were watching,
he was taken up,
and a cloud
hid him
from their sight.

And as they looked intently
into the sky,
two figures in white robes appeared,
saying, 'Men of Galilee,
why do you stand here
looking into the sky?'

This Jesus
has been
taken up
from you
into heaven,
and will return
in the same way
you saw him go.'

This is the word of the Lord.

Second Reading - Revelation 5.5a,6a,7-13

A reading from the book of Revelation.

Looking like a lamb
that has been slain,
and is alive again,
the one who is
the Lion of Judah, and the root of David, took
the scroll
from the one who was
seated on the throne.
The four living creatures, and the twenty-four elders,
holding musical instruments,
and golden bowls
of fragrant offerings of incense
(which are the prayers of the saints),
fell down before the Lamb,
and sang: 'You are worthy,
for you were slain,
and by your blood
you have restored to God
a people to serve
as a royal priesthood on earth
from every nation, tribe, and language.'
Then I heard thousands of angels,
all around the throne,
with the living creatures, and the elders,
singing in full voice: 'Worthy
is the Lamb that was slain,
to receive
all wisdom and power,
all glory and honour and praise!'
Then I heard every creature
in heaven and on earth,
and under the earth, and in the sea,
singing to the one who was seated on the throne,
and to the Lamb, 'Blessing and honour
and glory and power,
be yours for ever and ever!'
This is the word of the Lord.

Gospel - Mark 16.15-16a,19-20

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus said to the disciples,
'Go into all the world,
and proclaim the good news
to the whole creation.
And all who believe, and are baptised,
will be saved.'

Then the Lord Jesus,
after he had spoken to them,
was taken up into heaven,
and sat down
at the right hand of God.

And the disciples went out
and proclaimed the good news
everywhere.

And the Lord worked with them
and confirmed the message
by the signs
that accompanied it.

This is the Gospel of the Lord.

Seventh Sunday of Easter

First Reading - Acts 15.12-20,29

A reading from the Acts of the Apostles.
After Peter had spoken,
the whole assembly listened in silence
as Paul and Barnabas
told of all the signs and wonders
that God had done
through them
amongst the Gentiles.
When Paul and Barnabas
had finished speaking,
James responded,
saying, 'We have heard today
that God has begun to call,
from amongst the Gentiles, a people
to be known by God's name.'
And this was foretold in the scriptures,
where God declares, "I will return, to rebuild
the city of David from its ruins,
that all may seek the Lord, including
the Gentiles I will call by my name."
So I also conclude
that we should not
place burdens
on the Gentiles who are turning to God,
but should write to them, telling them only
to abstain from sexual immorality,
from idolatry,
and from meat with the blood still in it;
and that we impose
upon them
no further burden than these.'
This is the word of the Lord.

Second Reading - 1 John 4.11-12,16b,18-21

A reading from the first letter of John.
My brothers and sisters,
as God has loved us,
so we should love one another.
No one has ever seen God;
and yet, if we love one another,
God lives in us,
and God's love
is perfected in us.
God is love,
and those who live in love
live in God, and God lives in them.
There is no fear in love,
for perfect love
casts out all fear.
We love
because God first loved us.
No one can claim
to love the God we cannot see
if they hate the brother or sister they can see.
So we have this command from God:
that those who love God
must also love their brothers and sisters.
This is the word of the Lord.

Gospel - John 17.6-19

Hear the Gospel of our Lord Jesus Christ
according to John.
Jesus looked up to heaven, and said,
'Father, I have made your name known
to those you gave me
from the world.
They were yours,
and you gave them to me;
and they have trusted your word.
They know
that everything I have
comes from you.
I have passed on to them
the words that you gave to me,
and they have received and trusted them.
And they know that I myself
came from you.
I pray for them now;
praying not for the whole world,
but for those you have given to me,
because they are yours,
and they have honoured me.
Now I am departing from the world,
to return to you;
but they will remain in the world.
Father, protect them,
for the honour of your name,
the name that you entrusted to me.
May they be one,
as we are one.
While I have been with them,
I have protected them,
and none has been lost,
(except the son of destruction,
as the scriptures foretold).
And now, I am coming to you.
And my prayer
is that they come to know
within themselves
the fullness of my joy.
The world has hated them
because they do not
belong to the world,
just as I do not
belong to the world.
I am not asking you
to take them out of the world,
but I ask you to protect them
from all evil and harm.
You sent me
into the world;
and now I send them
into the world.
Father, make them holy
in the truth of your word.
It is for their sake
that I offer myself up
entirely to you.
May they also
be entirely yours.'
This is the Gospel of the Lord.

Pentecost

First Reading - Acts 2.1-21

A reading from the Acts of the Apostles.
On the day of Pentecost, the disciples
were all together in one place,
when suddenly, all around them,
there was a sound
like the rush of a violent wind,
filling the entire house
where they were meeting.
Flames, or tongues of fire, appeared amongst them,
and rested on each of them.
And they were filled with the Holy Spirit,
and began to speak in many languages.
At this sound,
a crowd began to gather,
made up of Jewish believers who were
staying in Jerusalem -
from Asia and Arabia,
Egypt and North Africa,
Judea, Turkey, Syria,
Greece and the Balkans,
Crete, and Rome,
both Hebrews and converts.
They said, 'Surely, these who are speaking
are all from Galilee.
And yet we hear them
declaring the greatness of God,
each
in our own language.
What can this mean?'
But others mocked and said, 'They have had
too much wine.'
Peter, standing with the eleven,
raised his voice,
and addressed the crowd, saying:
'People of Judea,
and all who are here in Jerusalem:
these are not drunk, as you suppose,
for it is only nine o'clock in the morning.
No; this is what was spoken
through the prophet Joel,
when God declared: "In those days,
I will pour out my Spirit on all people.
The young will see visions,
your elders will dream dreams,
and your sons and your daughters
will receive and proclaim my word.
There will be wonders and signs
in the heavens, and on the earth:
blood, and fire, and clouds of smoke,
the sun turned to darkness
and the moon blood red,
before the coming
of the great and glorious day of the Lord.
And everyone who calls
on the name of the Lord
will be saved.'"'
This is the word of the Lord.

Second Reading - Romans 8.22-26

A reading from the letter of Paul to the Romans.
The whole creation
is groaning, as if in labour pains.
And even we,
with the spirit of life within us,
groan inwardly,
as we await
the completion of our adoption
into the full freedom
of the children of God.
We do not yet
see it completed,
but we wait for it
with patience, confidence, and trust.
And the spirit helps us
in our present weakness;
for we do not know
how to pray as we ought,
but the spirit prays within us,
in sighs too deep for words.
This is the word of the Lord.

Gospel - John 15.26, 16.12-15

Hear the Gospel of our Lord Jesus Christ
according to John.
Jesus said to his disciples:
'From the Father,
I will send to you
the Spirit of truth,
to be with you,
and to speak for me.
I have many things
still to say to you -
more
than you can know.
But the Spirit of Truth
will come to you,
and guide you
into all truth;
honouring me,
by taking
what is mine,
and making it known to you;
disclosing to you
the things
that are to come.
All that the Father has
is mine;
and the Spirit of Truth
will take
what is mine,
and make it known to you.'
This is the Gospel of the Lord.

Trinity Sunday

First Reading - *Isaiah 6.1-8*

A reading from the book of the prophet Isaiah.

It was in the year that King Uzziah died
that I saw the Lord,
sitting on a high throne,
in robes
that filled the temple.

Angels, around the Lord,
called out to one another,
saying: 'Holy, holy, holy
is the Lord almighty;
the whole earth is filled
with the glory of the Lord.'

Their voices shook
the very foundations
of the temple,
and the temple was filled with smoke.

I said: 'I am ruined!
For I am a man of unclean lips,
and I live amongst a people
of unclean lips;
yet my eyes have seen the King,
the Lord almighty!'

Then one of the angels flew to me,
and touched my lips
with a burning coal
that had been taken from the altar,
saying, 'Now that this has touched your lips,
your guilt is removed,
and you are forgiven.'

Then I heard
the voice of the Lord,
saying, 'Is there anyone I can send?'

And I said, 'Here I am;
send me.'

This is the word of the Lord.

Second Reading - *Romans 8.14-17*

A reading from the letter of Paul to the Romans.

Now that you are led
by the spirit of God,
you are adopted
as children of God.

God receives you
not as slaves,
to fall back into fear,
but as adopted children,
able to address God
as 'Abba' and 'Father'.

And being adopted
as children of God,
we inherit
all things,
alongside
Christ Jesus himself,
including
both his suffering
and his glory.

This is the word of the Lord.

Gospel - *John 3.1-16*

Hear the Gospel of our Lord Jesus Christ
according to John.

The Pharisee Nicodemus
came to Jesus by night,
saying, 'Teacher, we know,
by the signs that we have seen you do,
that you have come from God,
and that God is with you.'

Jesus said, 'To see the kingdom of God,
you must be reborn,
from above.'

Nicodemus said, 'How can anyone
be born
a second time?'

Jesus said, 'To enter the kingdom of God,
you must be born
of both water and spirit.

Flesh is born of flesh,
and spirit
is born of spirit,
so do not be taken aback
when I say, "You must be reborn, from above."

The wind blows where it chooses,
and you hear the sound of it,
but you do not know
where it comes from
or where it goes.

So it is
with everyone
who is born of the Spirit.'

Nicodemus said, 'How can this be?'

Jesus said, 'You are a teacher of Israel,
and yet you do not see,
or hear, or understand.

You do not believe
when I speak
of what you see on earth,
so how will you believe
when I speak of heaven?

No one has ascended into heaven -
but the Son of Man
came down
from heaven.

And the Son of Man
must be lifted up
(as the serpent was lifted up
by Moses in the wilderness),
so that whoever believes
in the Son of Man
may have everlasting life.

God so loved the world
that God gave
the only Son of God,
so that everyone who believes
in the Son of God
will not be lost, but will have
everlasting life.'

This is the Gospel of the Lord.

Sunday between 24 and 28 May
(if after Trinity Sunday)

Eighth Sunday in Ordinary Time

First Reading - Hosea 2.14-15a,19-23

A reading from the book of the prophet Hosea.

Even though my people
have been unfaithful,
I will speak to them
with tenderness,
says the Lord.
I will give them
fruitful vineyards
in the wilderness.
I will lead them to a new hope,
and a new beginning,
at the very place
where they first entered
the promised land.
I will renew
my covenant with them,
in faithfulness, mercy, and steadfast love.
I will say to them,
'You are my people'.
And the people will reply,
'and you are our God'.
And the heavens,
and the earth,
and the harvest,
will rejoice together.
This is the word of the Lord.

Second Reading - 2 Corinthians 4.5-7

A reading from the second letter of Paul
to the Corinthians.

We do not proclaim ourselves.
We proclaim only
Jesus Christ as Lord,
and ourselves
as your servants
for his sake.
God has said, 'Let light shine
in the darkness';
and any light
that does shine in our hearts
comes from God.
And the purpose of that light
is to make known
the glory of God,
as revealed
in Jesus Christ.
We ourselves
are plain and fragile
clay jars,
containing
this great treasure -
making clear
that the extraordinary power
of the gospel message
comes not from us, but from God.
This is the word of the Lord.

Gospel - Mark 2.13-22

Hear the Gospel of our Lord Jesus Christ
according to Mark.

The disciples
of John the Baptist,
and the disciples
of the Pharisees,
were fasting.
Some were therefore asking
why the disciples of Jesus
were not
also fasting.
Jesus said to them, 'The wedding-guests
do not fast
while the bridegroom
is with them.
But the day will come
when the bridegroom
will be taken away from them;
and then they will fast.'
And he said to them, 'You do not use
new cloth
to patch up
an old garment,
because the new cloth
will pull away from the old,
and the damage
will be worse than before.
And you do not put
new wine
into old wineskins,
because they will burst,
and both the old
and the new
will be lost.'
This is the Gospel of the Lord.

**Sunday between 29 May and 4 June
(if after Trinity Sunday)**

Ninth Sunday in Ordinary Time

First Reading - Deuteronomy 5.12-15

A reading from the book of Deuteronomy.

Observe the sabbath day

and keep it holy,
as the Lord your God
commanded you.

For six days

you shall labour,
and do all your work;

but the seventh day
is a sabbath
to the Lord your God.

All shall rest

on the sabbath day:
you,
your sons and daughters,
your servants;
the foreigners living in your towns;
even your livestock.

Remember that you were slaves

in the land of Egypt,
and the Lord your God
brought you out from there

with a mighty hand
and an outstretched arm;
therefore

the Lord your God
commanded you
to honour the sabbath day.

This is the word of the Lord.

Second Reading - 2 Corinthians 4.8-12

A reading from the second letter of Paul
to the Corinthians.

We face many challenges,
but we are not driven to despair.

We are struck down,
but we are not destroyed.

We are afflicted in every way,
but we are not crushed.

We are persecuted,
but we know that we are not forsaken.

We risk death, continually, in Jesus' service -
so that,

through our fragile, mortal bodies,
the power

of the life of Jesus
might be seen in us
and made known to you.

This is the word of the Lord.

Gospel - Mark 2.23 - 3.6

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus was walking through a field of corn
on the sabbath day.

As they walked along, his disciples picked
some heads of grain.

The Pharisees said to Jesus, 'What they are doing
is not lawful
on the sabbath.'

Jesus said to the Pharisees, 'Surely
you have read
what David did,

when he and his companions
were hungry, and in need;

David entered
the house of God,
and ate
the sacred bread,

which by law
is reserved
for the priests;

and he gave some
to his companions.'

And Jesus said to them, 'The sabbath
was made for the people -

not the people
for the sabbath;

so the Son of Man
is Lord
even of the sabbath.'

When Jesus entered the synagogue,
there was a man who had
a paralysed hand.

The Pharisees watched closely,
to see whether Jesus

would cure him
on the sabbath.

Jesus called the man forward;
then said to the Pharisees,

'Which
is lawful
on the Sabbath:
to do good, or to do evil?
To save life, or to destroy it?'

The Pharisees
gave no reply.

Jesus looked around at them
in anger, grieved
at their hardness of heart.

Jesus said
to the man, 'Hold out your hand.'

The man held out his hand,
and it was healed.

And the Pharisees went out, and
began immediately

to conspire
with the Herodians,
against Jesus,

about how
they might destroy him.

This is the Gospel of the Lord.

**Sunday between 5 and 11 June
(if after Trinity Sunday)**

Tenth Sunday in Ordinary Time

First Reading - Genesis 3.8-15

A reading from the book of Genesis.

The man and the woman

heard the Lord God
walking in the garden
in the cool
of the evening breeze.

And they hid themselves
from the presence
of the Lord God
amongst the trees
of the garden.

The Lord God
called out, 'Where are you?'

The man said, 'I heard you
in the garden, and I was afraid,
because I was naked;
and I hid myself.'

The Lord God said, 'Who told you
that you were naked?'

Have you eaten
the fruit
of the tree
that I commanded you
not to eat?'

The man said, 'The woman you gave
to be
with me -
she gave me
fruit
from the tree,
and I ate.'

The Lord God said to the woman, 'What is this
that you
have done?'

The woman said, 'The serpent
tricked me,
and I ate.'

The Lord God
said to the serpent, 'Because
you have
done this,
you are cursed, all your days,
more than
all other
creatures and animals,
to go about upon your belly,
and eat dust.

And there will be conflict,
between you and the woman,
and between
your offspring
and hers.

They will strike you
on the head,
and you will strike them
on the heel.'

This is the word of the Lord.

Second Reading - 2 Corinthians 4.13-15

A reading from the second letter of Paul
to the Corinthians.

In the Psalms,

it says, 'I believe, and so I speak,
even though I am afflicted'.

In the same spirit of faith,

even though we are afflicted,
we believe, and so we speak.

We believe

that the one who raised the Lord Jesus
from the dead
will raise up, with Jesus, all who trust in him.

And so we speak,

to make God's grace known to you,
and to countless more,
to the greater
praise and glory of God.

This is the word of the Lord.

Gospel - Mark 3.20-35

Hear the Gospel of our Lord Jesus Christ
according to Mark.

The crowd around Jesus at the house
was so large
that Jesus and the disciples
were not able even to eat.

When his family heard of it, they went there, to try
to take him away,
saying, 'He has gone out of his mind.'

Meanwhile, the teachers of the law, from Jerusalem,
were saying, 'He is possessed by the devil!
And that is how he drives out demons!'

But Jesus said to them, 'How can the devil
drive out the devil?'

A kingdom that is divided against itself
will fall.

If the devil is divided, and working against himself,
he is already defeated.

To plunder the house of someone powerful
you first have to defeat them.'

And because they had accused him
of working
not by the Holy Spirit,
but by the devil,

Jesus said, 'People will be forgiven all their sins,
and whatever slanders they utter;
but this slander against the Holy Spirit
is unforgivable.'

Then his mother and his brothers arrived,
but they remained outside,
because of the crowds.

Those sitting around Jesus, in the house,
said to him, 'Your mother and your brothers
are outside, and they are asking for you.'

Jesus said to them, 'Who are my
mother and my brothers?'

And looking at those around him,
he said, 'Here are my mother, and my brothers!
Whoever does the will of God
is my mother, and sister, and brother!'

This is the Gospel of the Lord.

**Sunday between 12 and 18 June
(if after Trinity Sunday)**

Eleventh Sunday in Ordinary Time

First Reading - Ezekiel 17.22-24

A reading from the book of the prophet Ezekiel.

I will take a cutting
from the top
of a flourishing tree,
says the Lord.
And I will plant it
high in the mountains
of Jerusalem.
There it will grow,
and put out branches
and bear fruit.
Every kind of bird
will come
and nest
in its branches.
And every tree will know
that I am the Lord,
the one who can make
the green tree
wither
and the dry tree
flourish,
the one who can
take down
the mighty,
and raise up
the lowly.
This is the word of the Lord.

Second Reading - 2 Corinthians 4.16 - 5.1

A reading from the second letter of Paul
to the Corinthians.

Our outer nature
is wasting away,
but every day
our inner nature
is renewed.
So we do not
lose heart.
The temporary afflictions
that we suffer
are as nothing
when compared
to the eternal glory
which is to come.
We look
not to the visible, which is temporary,
but to the invisible, which is eternal.
This earthly tent
may be destroyed,
but we know
that in God
we have a secure and eternal home
in the heavens.
This is the word of the Lord.

Gospel - Mark 4.26-34

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus said
to his disciples,
'The kingdom of God
is like seed,
that a farmer
scatters on the ground.
The farmer
sleeps,
and rises,
night and day,
knowing
that the seed
will sprout and grow -
though
not knowing
how.
Out from the soil
grows first the stalk,
then the head of grain,
then the grain itself.
And when the grain is ripe,
the farmer comes
to collect
the harvest.
Or the kingdom of God
is like
a mustard seed, the smallest of all seeds,
which grows into a great tree;
and the birds of the air
come and nest
in its branches.'
Jesus spoke to the crowds
with these, and many other
parables,
as they could understand.
And he would explain everything
when he had time alone
with his disciples.
This is the Gospel of the Lord.

**Sunday between 19 and 25 June
(if after Trinity Sunday)**

Twelfth Sunday in Ordinary Time

First Reading - Job 38.1-13

A reading from the book of Job.

From the storm
and the whirlwind
came the voice
of the Lord.
'It was I, the Lord, and no mortal,
that measured out
the dimensions
of the earth,
and laid
its foundations.
It was I, the Lord,
that set its
cornerstone
in place,
as the morning stars
sang,
and the angels
shouted for joy.
It was I, the Lord,
that enclosed the wild ocean,
when it was created
in storm-clouds
and thick darkness.
And now,
I hear mortals,
questioning my wisdom
with ignorant words.
So prepare yourselves,
for surely,
I shall question you.
For it was I, the Lord, and no mortal,
that defined
the boundaries of the ocean,
saying, "This far and no further!
Here shall your mighty waves be stopped!"
And since your mortal days began,
it was I, the Lord, and no mortal,
that directed the sun
to rise every morning,
renewing the earth,
and shaking
the wicked
away.'
This is the word of the Lord.

Second Reading - 2 Corinthians 5.6-10

A reading from the second letter of Paul
to the Corinthians.

We would rather be
away from
this earthly body,
and fully
with the Lord.
But while we remain here, in this earthly body,
we have courage, and confidence -
for we walk by faith, and not by sight.
And we make it our goal
to be a worthy offering
to the Lord,
knowing
that Christ will be our judge,
and that each
will receive
due reward
for the good
and the harm
that has been done.
This is the word of the Lord.

Gospel - Mark 4.35-41

Hear the Gospel of our Lord Jesus Christ
according to Mark.

As evening began to fall,
Jesus said to his disciples, 'Let us go,
by boat,
across to the other side.'
And Jesus
dismissed the crowds.
And the disciples
took him
into the boat.
Jesus was asleep
at the back of the boat,
when a great storm arose.
Waves
were beating against the boat,
and the boat
was filling with water.
The disciples woke Jesus,
saying, 'Teacher, do you not care
that we are
about to drown?'
Jesus stood up,
and commanded
the wind, and the sea: 'Be silent! Be still!'
At once, the wind stopped,
and the sea was calm.
Jesus said to them, 'Why are you afraid?
Do you have no faith?'
They were overwhelmed,
and said to one another, 'Who is this,
that even the wind and the waves
obey him?'
This is the Gospel of the Lord.

Sunday between 26 June and 2 July
Thirteenth Sunday in Ordinary Time

First Reading - Lamentations 3.22-33

A reading from the book of Lamentations.

New every morning

are the love
and the mercy
of the Lord -
steadfast,
and unending.

We can place

all our hope
and trust
in the Lord,
for our Lord is faithful.

The Lord is our inheritance,

and all that we need.

We may have knelt, alone, in prayer,

under persecution and insult,
affliction and grief.

But the Lord honours

those who seek the Lord,
and wait patiently for salvation.

And we can trust

that we shall know, once again,
the steadfast love and mercy of the Lord.

This is the word of the Lord.

Second Reading - 2 Corinthians 5.14-15,17

A reading from the second letter of Paul
to the Corinthians.

We declare, with confidence,

that Christ died
for all;
so
all have died.

Therefore, let us live

no longer
for ourselves,
but for Christ, who died for us -
and rose again.

For anyone who is in Christ

is a new creation.

The old has passed away,

and everything is new.

This is the word of the Lord.

Gospel - Mark 5.21-43

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus was once again teaching by the lake-side,
and a great crowd
had gathered around him.

One of the leaders of the synagogue

came to Jesus, and fell at his feet,
begging him, 'My little daughter
is at the point of death.

Come and lay your hands on her,
that she may be made well, and live.'

So Jesus went with him, and a large crowd
followed them, pressing in on them.

In the crowd, there was a woman
who had been suffering with bleeding
for twelve years.

She had suffered much, under many doctors,

and had spent all that she had;

and she was no better, but rather grew worse.

Having heard about Jesus,

she came up behind him in the crowd,
and touched his cloak, convinced
that by this alone, she would be made well.

Immediately, her bleeding stopped;

and she felt in her body
that she was healed of her disease.

Aware that power had gone out from him,

Jesus turned around
in the crowd, and said, 'Who touched me?'

His disciples said

that with
the crowd pressing in
all around him, it made no sense
to ask who had touched him.

But Jesus kept looking around.

The woman, knowing that she had been healed,

knelt before Jesus, trembling, and told him
all that had happened to her.

Jesus said to her, 'Daughter, your faith

has made you well; go in peace.'

While Jesus was still speaking,

some people arrived from the leader's house,
to tell the leader that his daughter was dead,
and that he should trouble the teacher no further.

But overhearing this,

Jesus said, 'Do not be afraid; only believe.'

Jesus now allowed

no one to follow him, except Peter,
and the brothers James and John.

When they arrived at the house

of the leader of the synagogue,
they saw a commotion,
with people weeping and wailing loudly.

Jesus entered the house, and said to them,

'Why do you make a commotion, and weep?

The child is not dead, but sleeping.'

For this they mocked him.

But he sent them outside; and taking with him only

the child's father and mother,

and Peter, James, and John,

he went into the room

where the child was lying.

Then he took her by the hand,

and said to her, 'Child, get up!'

And immediately,

the girl (who was twelve years old)
got up, and began to walk about.

Everyone was overwhelmed

at what they had witnessed.

But Jesus ordered them

not to let anyone know what had happened.

And he told them

to give her
something to eat.

This is the Gospel of the Lord.

Sunday between 3 and 9 July

Fourteenth Sunday in Ordinary Time

First Reading - Ezekiel 1.28b - 2.5

A reading from the book of the prophet Ezekiel.

The heavens opened,
and I saw
visions of God.

I bowed down,
with my face to the ground.

But a voice said, 'Stand up,
and I will speak with you.'

The Spirit
entered into me,
and set me on my feet.

And the voice said,
'I am sending you
to my people, who have become
a nation
of rebels,
shameless, and stubborn.

For generations,
they have rebelled against me.

I am sending you
to speak to them
in the name of the Lord God.

And whether they hear,
or refuse to hear,
they will know
that there has been
a prophet
amongst them.'

This is the word of the Lord.

Second Reading - 2 Corinthians 12.2-10

A reading from the second letter of Paul
to the Corinthians.

I know someone, in Christ, who,
fourteen years ago,
was caught up
into the third heaven.

Whether this was
in the body, or out of the body,
I do not know; only God can know.

But I know that this person
was caught up into Paradise,
and into an experience
that no words can describe,
and no mortal can tell.

On behalf of such a person, I could boast;
but on my own behalf, I will not boast -
except of my weaknesses.

If I were to boast,
I would not
be a fool,

for I would be
speaking the truth.

But I refrain from boasting,
so that you may judge me
solely
by what you see in me
and hear from me.

For despite
the exceptional character
of the revelations,
and to keep me from vanity,

I was given
a thorn in the flesh,
like a messenger of Satan,
to torment me.

Three times
I appealed to the Lord,
that it would leave me,
but the Lord has said to me, 'My grace
is all that you need',
and, 'My strength
is made perfect
in weakness'.

So I boast all the more gladly
of my weaknesses,
that the power of Christ
may dwell within me.

Indeed,
I am content with weaknesses, insults,
hardships, persecutions, and more,
for the sake of Christ;
for when I am weak,
then I am strong.
This is the word of the Lord.

Gospel - Mark 6.1-6

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus went
to his home town
of Nazareth,
and his disciples went with him.

On the sabbath,
he began teaching in the synagogue,
and many who heard him
were amazed.

They said to one another,
'Where did he get these teachings,
and the power to do such works?

Surely this is
the carpenter, the son of Mary.

His sisters
are here with us, and his brothers -
James, Joseph, Simon, and Jude.'

And they took offence at him.

Jesus said to them, 'Prophets
are honoured everywhere -
except
in their home town,
amongst their own people,
and in their own house.'

And he could do
no work of power there,
except that he laid his hands
on some who were sick,
and they were healed.

And he was amazed
at their unbelief.
This is the Gospel of the Lord.

Sunday between 10 and 16 July
Fifteenth Sunday in Ordinary Time

First Reading - Amos 7.7-15

A reading from the book of the prophet Amos.

In a vision, Amos saw
a master-builder,
using a plumb-line
to inspect
the condition
of a wall.

And the Lord
said to Amos,
'I have also inspected
my people Israel, and found them
to be untrue.

And so,
the high places
will be made desolate,
the sanctuaries
will lie in ruins,
and I will rise up
with the sword
against the king.'

So Amos
spoke to the people,
as the Lord had commanded,
saying, 'The king
will die by the sword,
and all Israel
will be sent into exile,
away from this land.'

The priest of Bethel
sent a message to the king,
saying, 'The prophet Amos
is conspiring
against you,
right here
at the heart
of the house of Israel!'

And the same priest
said to Amos, 'Get away from this place,
to the land of Judah.

Earn your bread there,
and work as a prophet there.

But never again
speak here at Bethel,
for this is the temple
of the kingdom,
and the sanctuary
of the king.'

But Amos said, 'I am no prophet,
and no son of a prophet.

I am a farmer:
I follow the cattle,
and tend fig trees.

But the Lord came to me,
and told me
to speak these words
to the people of Israel.'

This is the word of the Lord.

Second Reading - Ephesians 1.3-8a

A reading from the letter of Paul to the Ephesians.

Let us praise

the God and Father
of our Lord Jesus Christ, who has
blessed us in Christ
with every spiritual blessing,

freely pouring out upon us
the full riches
of God's love and grace.

For God chose us, in Christ,
before
the foundation of the world.

And now,
through the sacrifice
and the life-blood
of Christ,

God has
forgiven our trespasses,
freed us from sin,
and adopted us, in Jesus Christ,
to be holy,
in the presence of God.

This is the word of the Lord.

Gospel - Mark 6.7-13

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus called the twelve,
and began to send them out, in pairs,
giving them authority
over unclean spirits.

He told them to take nothing
for their journey,
except a staff;

no bread,
no bag,
no money in their belts,
no extra layer of clothes,
and only sandals
on their feet.

He said to them, 'Whenever
you enter a house,
stay there,
until you leave
that place.

And if you are not
welcomed there -
if that place
refuses to hear you -
shake the dust
of that place
off your feet
as you leave.'

So they went out
proclaiming the message
that all should repent.

They cast out many demons,
and anointed with oil
many who were sick,
and they were healed.

This is the Gospel of the Lord.

Sunday between 17 and 23 July
Sixteenth Sunday in Ordinary Time

First Reading - Jeremiah 23.1-6

A reading from the book of the prophet Jeremiah.

Woe to the shepherds

who destroy and scatter
the sheep of my pasture,
says the Lord.

You are the shepherds of my people,
but you have not attended to them,
says the Lord, the God of Israel;
you have scattered them,
and driven them away.

Now I will attend to you,
for the evil you have done,
says the Lord.

Then I myself
will gather the remnant of my flock
out of all the lands
where I have driven them.

I will bring them back
to their sheep-fold,
and they will flourish,
and become many,
once again.

I will raise up shepherds who will
care for them.

They will no longer be afraid,
and none will be lost.

And the days are surely coming, says the Lord,
when I will raise up
a new son of David, who will
reign as king,
with wisdom,
justice, and righteousness.

Judah will be saved,
and Israel will dwell in safety.

And his name will be: 'The Lord
is our righteousness.'

This is the word of the Lord.

Second Reading - Ephesians 2.11-22

A reading from the letter of Paul to the Ephesians.

Previously,

you did not know Christ.

You were strangers also

to the covenants
that God had made
with Abraham, Isaac and Jacob.

You were without God,
and without hope in the world.

But now, you who were once
far off

have been brought near.

For Christ is our peace.

In his own body and blood,
he has broken down
the hostility
which had been like
a dividing wall
between us.

He has abolished the law,
with its commandments and decrees,
in order to create, in himself,
one new humanity, in place of the two,
making peace,
reconciling both groups to God,
in his one body,
through the cross.

And so, indeed,

he came and proclaimed peace
to you who were far off,
and peace
to those who were near;
and through him, we all now
have access, in one Spirit, to the Father.

So now, you are no longer strangers,
and foreigners,
but fellow citizens, with the saints;
fellow members of the household of God,
built upon the foundation
of the apostles and the prophets,
with Christ Jesus himself
as the cornerstone.

In Christ, the whole structure is joined together,
and is built up
into a holy temple
in the Lord.

And you also

are now
built into
this holy temple,
this dwelling-place for God.

This is the word of the Lord.

Gospel - Mark 6.30-34

Hear the Gospel of our Lord Jesus Christ
according to Mark.

The twelve returned from their mission.

They gathered around Jesus,
and told him all

that they had done and taught.

But many people were still coming and going,
and they had no time,
even to eat.

So Jesus said to them, 'Let us go away,
to a quiet place, by ourselves,
and rest a while.'

And Jesus and the disciples left, by boat,
for an isolated place, where they could be alone.

But many saw them leave,
and realised where they were going.

And people hurried there on foot,
from all the towns and villages around,
and arrived there ahead of them.

So as Jesus went ashore,
he saw a great crowd.

And he had compassion on them,
for they were like sheep without a shepherd;
and he began to teach them many things.

This is the Gospel of the Lord.

Sunday between 24 and 30 July
Seventeenth Sunday in Ordinary Time

First Reading - 2 Kings 4.42-44

A reading from the second book of Kings.
There was a famine
throughout the land.
But in one village, in the mountains,
some barley
ripened.
The farmer made
twenty bread rolls
from the first of the crop,
and took them to Elisha,
as an offering
of the first-fruits,
as required by the law.
When he presented them to Elisha,
Elisha said to his servant, 'Give them
to the people, so that
they may eat.'
But Elisha's servant said, 'How can I serve
twenty
bread rolls
to a hundred people?'
Elisha said again, 'Give them
to the people, so that they may eat,
for the Lord says
they shall eat, and have bread to spare.'
So Elisha's servant
gave the twenty bread rolls
to the people,
and they ate, and had bread to spare,
as the Lord had made known to Elisha.
This is the word of the Lord.

Second Reading - Ephesians 3.14-21

A reading from the letter of Paul to the Ephesians.
I pray to God, the Father of all,
that your inner strength
will be renewed, through the Holy Spirit,
and by the riches
of God's glory.
I pray that Christ
will dwell in your hearts.
And I pray that you will have
deep roots of faith and love.
Indeed, I pray that you, and all the saints,
will come to know the full
breadth, and length, and height, and depth,
of the love of Christ,
that is beyond our understanding.
For by working
powerfully within us,
God is able to accomplish
far more
than we can ever ask,
or even imagine.
To God be the glory,
in the church, and in Christ Jesus,
through all generations, for ever. Amen.
This is the word of the Lord.

Gospel - John 6.1-21

Hear the Gospel of our Lord Jesus Christ
according to John.
Jesus crossed to the far side of the Sea of Galilee.
A large crowd kept following him,
because they saw the miraculous signs
that he was doing, healing the sick.
Jesus went up on to the hillside,
and sat down there, with his disciples.
It was just before the Hebrew festival of the Passover.
When Jesus looked up, and saw
the large crowd, coming towards him,
he said to Philip, 'Where are we to buy bread,
for all these people to eat?'
Jesus said this
to test Philip, for Jesus himself
knew what he was going to do.
Philip answered Jesus, 'Six months wages
would not buy enough bread
for each of them to have even a small piece.'
But Andrew (the brother of Simon Peter)
said to Jesus, 'There is a boy here
with five barley-loaves, and two fish;
although that is nothing, amongst so many.'
Jesus said, 'Tell the people to sit down.'
There was grass there,
and the people sat down;
about five thousand in all.
Then Jesus took the five barley-loaves,
and when he had given thanks,
he distributed them
to those who were seated;
and in the same way, the fish,
as much as they wanted.
When they had all had enough to eat,
Jesus told his disciples
to gather up
the pieces left over,
so that nothing would be wasted.
And gathering up the pieces,
they filled twelve baskets.
When the people saw the sign that Jesus had done,
they began to say, 'This is surely
the prophet, who was to come into the world.'
When Jesus realised
that they were about to take him by force
to make him their king,
he withdrew again, to the mountain, by himself.
When evening came,
and it was becoming dark,
Jesus had still not returned.
The disciples went down to the lake, got into
a boat, and set out to cross the lake, in the dark.
The lake became rough, with a strong wind blowing.
When they had rowed about three or four miles,
they saw Jesus, walking on the lake,
towards the boat, and they were overcome with fear.
But Jesus said to them, 'Do not be afraid.'
And as soon as they received him
into the boat, they found that they had
safely reached the shore.
This is the Gospel of the Lord.

Sunday between 31 July and 6 August
Eighteenth Sunday in Ordinary Time

First Reading - Exodus 16.2-3, 9-15

A reading from the book of Exodus.

The Israelites complained against Moses and Aaron,
saying, 'If only we had died,
by the hand of the Lord,
in the land of Egypt, where we ate our fill
of meat and bread.

But you have brought us out
into this wilderness, to die of hunger.'

Aaron gathered the people together,
and said, 'Draw near to the Lord,
for the Lord has heard
your complaining.

And the Lord says this:

"In the evening, you will eat meat;
and in the morning,
you will have your fill of bread;
and then you will know
that I am the Lord your God."

As Aaron was speaking to the people,
they looked towards the wilderness,
and the glory of the Lord
appeared in a cloud.

That evening,
quails flew in, and covered the camp.

And in the morning,
there was a layer of dew,
all around the camp.

When the dew lifted,
there on the surface of the wilderness
was a fine flaky substance,
as fine as frost
on the ground.

When the Israelites saw it,
they asked one another what it could be.

Moses said, 'It is the bread
that the Lord
has given you
to eat.'

This is the word of the Lord.

Second Reading - Ephesians 4.1-6

A reading from the letter of Paul to the Ephesians.

I urge you

to lead a life
that is worthy
of the high calling
that you have received:

a life of humility, gentleness, and patience,
forgiving and accepting one another in love,
and working always
to live in unity
and peace.

For there is one body, and one Spirit,
one hope to which we are called,
one Lord, one faith, one baptism,
one God and Father of all.

This is the word of the Lord.

Gospel - John 6.22-35

Hear the Gospel of our Lord Jesus Christ
according to John.

Some from the crowd
stayed overnight, at the lakeside,
at the place where Jesus
had given thanks over the bread,
and the whole crowd had eaten.
In the morning, when they realised
that both Jesus and the disciples
had left, they went by boat
to Capernaum, to look for Jesus there.

When they found Jesus,
they asked him, 'Teacher, when did you come here?'

Jesus said, 'You have come to find me,
not because you understood the meaning
of the sign
that you witnessed,
but because you ate your fill of bread!

Do not work
for the food that perishes,
but work for the food
that endures
for eternal life -
the food
that the Son of Man will give you;

for it is on
the Son of Man
that God the Father
has set
his seal.'

They said to him, 'What must we do
to be doing
the work of God?'

Jesus said, 'This is the work of God:
that you believe
in the one
that God
has sent.'

So they said to him, 'What sign
are you going to give us,
so that we may see it,
and believe in you?'

Our ancestors
ate manna
in the wilderness;
it says, "He gave them bread from heaven to eat."

Jesus said to them,
'It was not Moses who gave you
the bread from heaven;
it is my Father who gives you
the true bread from heaven -
the bread of God
that comes down from heaven
and gives life to the world.'

They said to him, 'Sir, give us this bread always.'

Jesus said to them, 'I am the bread of life.
Whoever comes to me
will never be hungry,
and whoever believes in me
will never be thirsty.'

This is the Gospel of the Lord.

Sunday between 7 and 13 August
Nineteenth Sunday in Ordinary Time

First Reading - 1 Kings 19.4-8

A reading from the first book of Kings.

Elijah went a full day's journey
into the wilderness.
He sat down
in the shade of a single tree,
and asked that he might die:
'It is enough, now, Lord;
take away my life,
for I am no better
than my ancestors.'
Then he lay down,
in the shade of the tree,
and slept.
He was woken by an angel,
saying, 'Get up, and eat.'
And there, at his side,
was some bread, baked on hot stones,
and a jar of water.
He ate, and drank,
and lay down again.
Then he was woken again,
by the angel of the Lord,
saying, 'Get up, and eat,
for you have a great journey ahead of you.'
Elijah got up,
and ate, and drank.
And he went,
in the strength of that food,
forty days and forty nights,
to Horeb, the mountain of God.
This is the word of the Lord.

Second Reading - Ephesians 4.11-16

A reading from the letter of Paul to the Ephesians.

Christ himself
gives to the church
apostles and prophets,
evangelists, pastors, and teachers,
to build up
the body of Christ,
to equip the saints
for the work of ministry,
to lead us to unity
of faith and understanding,
and to lead us to maturity,
and the full stature
of Christ.
So we will no longer be like children,
vulnerable to trickery and deception,
but we will grow up, in every way,
in truth, and in love,
into Christ, who is the head,
with each part of the body
joined and connected together,
and working as it should,
growing strong in love.
This is the word of the Lord.

Gospel - John 6.41-51

Hear the Gospel of our Lord Jesus Christ
according to John.

They began to complain about Jesus,
because he said, 'I am the bread
that came down from heaven.'

They were saying, 'This is Jesus,
the son of Joseph.'

We know his father,
and his mother.

How can he say
that he
came down from heaven.'

Jesus said, 'Do not complain
amongst yourselves
at what I have said.

The only one who has
seen the Father
is the one who has
come down
from God;

and everyone who comes to me
is drawn to me
by the Father who sent me;
and I will raise them up
on the last day.

It says in Isaiah,
"They shall all
be taught
by God."

Everyone who hears
the word
of the Father,
and learns
from the Father,
will come to me.

And everyone who believes and trusts in me
will have eternal life.

I am
the bread of life.

Your ancestors
ate the manna
in the wilderness, and died.

But here is the bread
that comes down from heaven,
that you may eat,
and not die.

I am the living bread
that comes down from heaven.

Whoever eats this bread
will live for ever.

And my body
is the bread
that I give
for the life
of the world.'

This is the Gospel of the Lord.

Sunday between 14 and 20 August
Twentieth Sunday in Ordinary Time

First Reading - *Proverbs 9.1-6*

A reading from the book of Proverbs.
Wisdom has built her house,
prepared her feast,
and set out
her finest wines.
She has sent out her messengers,
announcing, from the highest places in the city:
All who seek wisdom, gather here!
All who seek good judgement,
knowledge, and understanding, Come!
Eat my bread,
and drink my wine!
Walk in the way of understanding!
Lay aside
all foolishness,
and live!
This is the word of the Lord.

Second Reading - *Ephesians 4.25 - 5.2*

A reading from the letter of Paul to the Ephesians.
Let there be no
dishonesty.
Speak only the truth
to one another,
for we are all members
of one body.
When you are angry,
allow no opportunity
for the devil:
take care
not to fall
into sin;
do not let
the sun
go down
on your anger.
Let all
do honest work,
and then share
what they have
with the needy.
Let none
be a thief.
When you speak,
let your words
be gracious
and encouraging
to all who hear,
and never harmful.
From the day
you first
come to Christ,
you have the Holy Spirit
within you,
marking you
as God's own,
for the day of salvation.

So do not grieve
the Holy Spirit.
Put away all bitterness, anger,
dispute, slander, and malice.
Be kind to one another,
and gracious,
forgiving one another,
as God, in Christ, has forgiven you.
Walk in the way
of godliness and love.
And follow the example of Christ, who loved us,
and in that love,
offered up his life for us
to God the Father.
This is the word of the Lord.

Gospel - *John 6.51-58*

Hear the Gospel of our Lord Jesus Christ
according to John.
Jesus said, 'I am the living bread
that comes down from heaven.
Whoever eats this bread
will live for ever.
And my body
is the bread
that I give
for the life
of the world.'
They argued
amongst themselves,
about how Jesus could describe his body
as bread,
to eat.
Jesus said to them, 'Truly, I tell you:
unless you eat the body
of the Son of Man,
and drink his blood,
you have no life in you.
Those who eat my body
and drink my blood
have eternal life,
and I will raise them up
on the last day.
I will live in them,
and they
will live in me.
They will live
as one
with me,
just as I live
as one
with the Father who sent me.
I am the true and living bread
that comes down from heaven.
Your ancestors ate
their bread from heaven,
and they died.
But all who eat this
bread from heaven
will live for ever.'
This is the Gospel of the Lord.

Sunday between 21 and 27 August
Twenty-first Sunday in Ordinary Time

First Reading - Joshua 24.1a, 14-18

A reading from the book of Joshua.
Joshua gathered the tribes of Israel,
with their elders, leaders, judges, and officers,
and addressed them, saying:
'Turn away from the gods
that your ancestors served,
and honour the Lord your God
with all your heart;
for it is the Lord your God who has
brought you to this place,
and to this day.
And if you are
unwilling
to serve the Lord your God,
choose this day
the gods you will serve,
whether the gods of your ancestors,
or the gods of those
in whose land you are living.
But as for me and my household,
we will serve the Lord!'
And the people answered,
'Far be it from us
that we should forsake the Lord our God
to serve other gods;
for it is the Lord our God who brought us,
and our ancestors,
out of the house of slavery in the land of Egypt.
It is the Lord our God who gave many
great signs
in our sight,
protected us along the way,
and brought us to this land.
Therefore we also
will serve the Lord,
for the Lord
is our God.'
This is the word of the Lord.

Second Reading - Ephesians 6.10-20

A reading from the letter of Paul to the Ephesians.
Be strong
in the power of the Lord.
Put on
the whole armour of God,
to protect you
from all the tricks of the devil.
For we struggle
not against flesh and blood,
but against
all the powers of darkness,
in this world,
and the world beyond.
Therefore, put on
the whole armour of God,
so that you may be able to stand firm
against every assault of the devil.

Fasten the belt of truth
around your waist.
Put on the helmet of salvation,
and the breast-plate of righteousness,
and on your feet, the gospel of peace.
Take up the shield of faith,
to protect you
from the flaming arrows
of the evil one.
And the word of God
will be your sword.
At all times, pray in the Spirit,
making all your requests
known to God.
Stay alert, and persevere
in prayer
for all the believers.
And pray also for me,
that whenever I speak,
I may be given the words
to proclaim, with confidence,
the gospel
for which I remain
an ambassador in chains.
This is the word of the Lord.

Gospel - John 6.58a,c,60-69

Hear the Gospel of our Lord Jesus Christ
according to John.
Jesus said, 'I am the true and living bread
that comes down from heaven.
All who eat this bread
will live for ever.'
Many of the disciples said
that this teaching
was difficult to understand.
Jesus said, 'Some of you will see
the Son of Man ascending, back up, into heaven.
The spirit gives life;
the flesh counts for nothing;
and the words that I have spoken to you
are spirit, and life.
The call to follow me
is a gift from the Father;
and yet, still, amongst you,
there are some who do not believe.'
For Jesus knew,
from the beginning, who did not believe;
and he knew who would betray him.
Many of the disciples
now turned away,
and no longer went about with him.
Jesus asked the twelve
whether they also
would now turn away.
Simon Peter said, 'Lord,
there is no other
that we could follow.
You have the words of eternal life.
We have come to believe, and to know,
that you are the Holy One of God.'
This is the Gospel of the Lord.

Sunday between 28 August and 3 September
Twenty-second Sunday in Ordinary Time

First Reading - Deuteronomy 4. 1a, 6-8

A reading from the book of Deuteronomy.

When you observe
the commandments and teachings
of the Lord our God,
that I have set before you
this day,
other nations will hear of them, and say,
"This is truly a people
of great wisdom
and understanding!"
For no other nation
can call upon
a god who is near to them
like the Lord our God.
And no other nation
has commandments and teachings
to establish justice
and righteousness
like the commandments and teachings
of the Lord our God.
This is the word of the Lord.

Second Reading - James 1.19-27

A reading from the letter of James.

Let everyone be quick to listen,
and slow to speak.
Especially, be slow to anger,
for your anger
does not produce
God's righteousness.
Cleanse yourselves
from all wickedness,
and welcome with humility
the word of God
that is planted in your heart,
for it has the power
to save your soul.
Be doers of the word,
and not merely hearers, who deceive themselves.
Those who are hearers of the word, and not doers -
it is as though they look at themselves in a mirror,
and as soon as they turn away,
forget what they have seen.
But those who look into the perfect law -
the law that brings freedom -
and do not forget it, but act upon it -
they will be blessed in all that they do.
In the same way,
if you consider yourself religious,
but do not control your tongue,
your religion is worthless.
The religion that is acceptable
to God, the Father, is this:
to care for orphans and widows in their distress,
and to keep yourself
from being corrupted
by the world.
This is the word of the Lord.

Gospel - Mark 7.1-8, 14-15, 21-23

Hear the Gospel of our Lord Jesus Christ
according to Mark.

When some Pharisees and scribes
came from Jerusalem
to see Jesus,
they noticed that some of his disciples
did not observe
the ceremonial cleansing of hands
before eating;
for the Pharisees,
and all who keep the Hebrew law
in the tradition of the elders,
always observe
the ceremonial cleansing of hands
before eating;
and after visiting the market;
and there are many other traditions
that they observe,
including the ceremonial cleansing
of vessels, and furniture.
So the Pharisees and the scribes
asked Jesus, 'Why do your disciples
not live
according to the tradition of the elders,
but eat
without the ceremonial cleansing
of their hands?'
Jesus said to them, 'You hypocrites.
You hold to your human traditions
while neglecting
the commandments of God.
As it says in Isaiah, "They honour me
with their lips, but their hearts
are far from me;
their worship is in vain,
for their teachings
are their own creation."
Then Jesus said to his disciples,
'There is nothing outside a person,
that by going in, can defile;
but the things that come out
are what defile.
For it is from within -
from the human heart -
that evil intentions come:
sexual immorality,
theft, and murder,
greed, and malice,
deceit, and recklessness,
envy, and slander,
arrogance, and foolishness.
All these
evil things
come
from within -
and they
are what
defile.'
This is the Gospel of the Lord.

Sunday between 4 and 10 September

Twenty-third Sunday in Ordinary Time

First Reading - Isaiah 35.4-7

A reading from the book of the prophet Isaiah.

Say to those who live in fear,
'Be strong, and do not be afraid!
For God is surely coming,
with justice, to save you.'

On that day,
the blind will see, the deaf will hear,
the lame will run like the deer,
and the voiceless
will sing for joy!

Water will spring up
in the wilderness,
and rivers will flow in the desert.

The burning sand will become a pool,
and the thirsty ground an oasis.

And where
the desert wild-animals
once lay in wait,
reeds and rushes will grow.

This is the word of the Lord.

Second Reading - James 2.1-9, 14-17

A reading from the letter of James.

My brothers and sisters,
acts of favouritism
have no place
amongst those who have faith
in our Lord Jesus Christ.

If a person in fine clothes
and expensive accessories
comes in,
and you say, 'Have a seat up here',
and another comes in, poor
and in dirty clothes,
and you say, 'Stand there,'
or, 'Sit on the floor,'
your judgement between them
is godless.

For God has chosen the poor in the world
to be rich in faith,
and has honoured them
with the inheritance of the kingdom
that is promised
to those who love God.

But in
your acts of favouritism,
you have dishonoured the poor.

Surely you can see
that it is the rich who oppress you,
and drag you into court,
and dishonour the name of God.

The law
above all other laws
in scripture
is this: 'You shall love your neighbour
as yourself.'

Acts of favouritism
go against this law.

My brothers and sisters,
if you claim to have faith,
but do not act upon it,
it is no benefit to you;
a faith like that
cannot save you.
If someone is dressed in rags,
and has no food,
it does no good
to say, 'keep warm, and eat well,'
unless you also
give them clothing, shelter and food.

Faith
that does not lead
to good works
is no faith at all.

This is the word of the Lord.

Gospel - Mark 7.31-37

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus was in the region
to the east of Galilee.

They brought to him
a man with no hearing,
and with
an impediment
in his speech.

They begged Jesus
to lay his hand on him,
to heal him.

Jesus took the man aside,
in private, away from the crowd.

He touched the man's ears,
and tongue,
and looked up to heaven,
and said aloud, 'be open.'

Immediately,
the man's ears were opened,
and he could hear;
and his tongue was freed,
and he began to speak clearly.

Jesus asked them
to tell no one;
but the more
he asked them,
the more they told
of all that Jesus did,
saying, 'He even makes the deaf to hear,
and frees the tongue
of the voiceless
to speak.'

This is the Gospel of the Lord.

Sunday between 11 and 17 September

Twenty-fourth Sunday in Ordinary Time

First Reading - Isaiah 50.4-9a

A reading from the book of the prophet Isaiah.

The Lord God
has taught me wisdom,
so that I may speak
words of comfort
to the weary.
Morning by morning,
the Lord God awakens me,
so that I may learn wisdom
as a servant of the Lord.
When I face
persecution
and violence,
I do not hide my face,
or turn away.
Let my accusers
confront me.
I will set my face like flint.
For I know
that the Lord God
brings justice,
and I will not
be defeated
or ashamed.
This is the word of the Lord.

Second Reading - James 3.2-5,7-11

A reading from the letter of James.

Every species on earth
has been tamed,
but no one can tame the tongue, which is
recklessly dangerous,
and full of poison.
The tongue is small,
but has great power,
like the bit
in the mouth
of a horse,
or the rudder
of a great ship,
or the spark
that can set a whole forest ablaze.
With the tongue, we praise
our Lord and Father;
and with the same tongue, we curse
our neighbours, who are made
in the image of God.
Fresh and foul water
do not flow
from the same spring.
And yet
from the same mouth
come both blessings and curses.
We all have many faults,
but if only we could control the tongue,
we would soon have perfect self-control
in everything.
This is the word of the Lord.

Gospel - Mark 8.27-35

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus went with his disciples
towards the villages
north of Galilee.
On the way,
he asked his disciples, 'Who do people say
that I am?'
The disciples replied, 'Some say
John the Baptist;
others say
Elijah, or one of the prophets.'
Jesus asked them, 'But who do you say
that I am?'
Peter said, 'You are
the Messiah.'
Jesus warned the disciples
to say this to nobody.
And he began to teach them
that the Son of Man
must undergo
great suffering:
that he would be rejected by the elders,
the chief priests,
and the teachers of the law,
and be killed,
and after three days,
rise again.
Peter took Jesus aside,
and began to rebuke him.
But Jesus turned,
and looked at his disciples,
and rebuked Peter,
saying: 'Get behind me, Satan;
for your mind
is still set
on the human,
and not the divine.'
Then Jesus
said to the crowd, as well as
to his disciples, 'If any
one of you
wishes to be
my disciple,
you must deny yourself,
take up your cross,
and follow me.
If you try
to save your life,
you will lose it.
But if you lose your life,
for my sake,
and for the sake of the gospel,
you will find it.'
This is the Gospel of the Lord.

Sunday between 18 and 24 September
Twenty-fifth Sunday in Ordinary Time

First Reading - Jeremiah 11.18-20

A reading from the book of the prophet Jeremiah.
Like a lamb, I was led
to the slaughter.
For I did not know
that it was
against me
that they were devising
their evil schemes,
until the Lord
made it known to me.
They were saying, 'Let us destroy
both the tree
and its fruit.
Let us cut him off
from the land of the living,
so that even his name
will be remembered
no more!'
But you, O Lord of hosts -
you are the one who judges righteously.
You examine the heart
and the mind.
Let me see your judgement upon them,
for I have committed my cause
to you.
This is the word of the Lord.

Second Reading - James 3.13 - 4.3,7b-8a,10

A reading from the letter of James.
It is by a life
filled with good deeds
and with gentleness
that you demonstrate
true wisdom
and understanding.
Bitterness, envy,
and selfish ambition,
do not come
from godly wisdom,
but are earthly,
unspiritual,
even devilish,
bringing disorder
and wickedness
of every kind.
Godly wisdom
is peaceful,
gentle,
and accommodating;
full of mercy
and good deeds,
with no trace
of partiality
or hypocrisy.
And what is planted in peace
brings a harvest
of righteousness.

Your conflicts and disputes
come from unworthy desires
that are at war
within you.
You want something
you do not have,
so you engage in disputes and conflicts
that lead even to murder.
But you do not have,
because you do not ask!
Or you ask wrongly,
seeking only
to fulfil
your unworthy desires.
So resist the devil,
and the devil will flee from you.
Draw near to God,
and God will draw near to you.
Be humble before God,
and God will raise you up.
This is the word of the Lord.

Gospel - Mark 9.30-37

Hear the Gospel of our Lord Jesus Christ
according to Mark.
Jesus and his disciples
travelled on
through Galilee.
And Jesus did not want anyone
to know
that they were there;
for he was teaching his disciples,
saying, 'The Son of Man will be betrayed,
and they will kill him.
And after three days,
he will rise again.'
But they did not understand what he was saying,
and they were afraid to ask him.
At the end of the day's journey,
Jesus asked them
what they had been arguing about,
as they had been
walking along.
And they were silent,
for they had been arguing
about which of them
was the greatest.
Jesus sat down,
and called the twelve to him,
and said, 'Whoever wants
the highest place
must take
the lowest place of all,
and be the servant of all.'
Then Jesus called a child
to stand amongst them,
and said to the disciples,
'Whoever welcomes a child, in my name,
welcomes me;
and whoever welcomes me
welcomes the one who sent me.'
This is the Gospel of the Lord.

Sunday between 25 September and 1 October
Twenty-sixth Sunday in Ordinary Time

First Reading - Numbers 11.14,16,25-29

A reading from the book of Numbers.

Moses cried out to the Lord
that leading the people
was too great a burden
to bear alone.
So the Lord
instructed Moses
to gather seventy of the elders of Israel
at the Tent of Meeting.
When they were gathered,
the Lord came down, in the cloud,
and spoke to Moses.
And the Lord took some of the spirit
that was on Moses,
and put it on the seventy elders,
and they began to speak
the word of the Lord, as prophets.
Two of the elders
had not gone out
to the Tent of Meeting,
but had remained in the camp;
and the spirit came upon them also;
and they began to speak
the word of the Lord, as prophets,
there in the camp.
When Moses and Joshua
heard of this, at the Tent of Meeting,
Joshua said, 'My lord Moses,
you must stop them!'
But Moses said to Joshua,
'Do not be jealous
on my behalf.
I would prefer
that all the Lord's people
were prophets,
with the spirit of the Lord
upon them!'
This is the word of the Lord.

Second Reading - James 5.13-16

A reading from the letter of James.

Those who are suffering
should pray.
Those who are strong
should sing praise.
Those who are sick
should call
for the leaders of the church,
to pray over them,
and to anoint them
with oil
in the name of the Lord.
And the prayer offered in faith
will restore
those who are sick,
for the Lord will raise them up;
and if they have sinned,
they will be forgiven.

So confess your faults to one another,
and pray for one another,
that you may be restored;
for the prayer of the righteous
is powerful, and effective.
This is the word of the Lord.

Gospel - Mark 9.38-48

Hear the Gospel of our Lord Jesus Christ
according to Mark.
John said to Jesus, 'Teacher, we saw someone else
casting out demons
in your name,
and we told them to stop,
because they were
not following us.'
Jesus said, 'Do not stop them;
for no one who does powerful works
in my name
will be able
soon afterwards
to speak evil of me.
Anyone who is
not against us
is for us.
And anyone who gives you
even a cup of water to drink,
in my name,
will receive their reward.
But anyone who causes
even the least
of these who
trust in me
to stumble -
for them,
it would have been better
to be thrown
into the sea
with a millstone
around their neck.
In the same way,
if your hand
causes you to stumble,
it is better
to cut it off,
and enter life with one hand,
than enter hell
with two.
And if your foot
causes you
to do wrong,
it is better to cut it off,
and enter life with one foot,
than enter hell with two.
And if your eye
causes you to do wrong,
it is better to be rid of it,
and enter
the kingdom of God
with one eye
than enter hell with two.
This is the Gospel of the Lord.

Sunday between 2 and 8 October

Twenty-seventh Sunday in Ordinary Time

First Reading - *Genesis 2.7-8,15,18-24*

A reading from the book of Genesis.

The Lord God formed Adam -
the first human being -
from the dust of the earth.

And the Lord God
breathed
into Adam's nostrils
the breath of life,
and Adam became
a living being.

And the Lord God planted
a garden, in Eden, in the east;
and the Lord God placed Adam in the garden,
to tend it, and to keep it.

Then the Lord God said, 'It is not good
for Adam to be alone.
I will make a helper, to be alongside Adam.'

So the Lord God formed, from the dust of the earth,
every animal of the field,
and every bird of the air.

And the Lord God brought them to Adam,
and whatever Adam called each living creature,
that was its name.

And so Adam gave names
to the cattle, to the birds of the air,
and to every animal of the field.

But still, no suitable helper was found
to be alongside Adam.

So the Lord God caused Adam
to fall into a deep sleep.

And while Adam slept, the Lord God
opened Adam's side, and took one of Adam's ribs;
and closed up the place, where the rib
had been taken, with flesh;
and formed the rib into a woman.

And the Lord God brought her to Adam.

And Adam said, 'This, at last,
is bone of my bone,
and flesh of my flesh, formed
from my very self. I name her "Woman".'

And so it is
that when two people marry,
they become one body.

This is the word of the Lord.

Second Reading - *Hebrews 2.6-11*

A reading from the letter to the Hebrews.

In the psalms, it says,
'What are human beings,
that you remember them,
or mortals,
that you care for them?'

And it continues,
'You have made
mortal human beings
to be, for a little while,
lower
than the angels.

And yet, you have crowned them
with glory and honour,
and you have set them
to rule
over all
that you have made.'

We certainly do not yet
see this
fully accomplished
for us all.

But we do see
Jesus, who,
for a little while,
was indeed
made lower
than the angels.

And, by the grace of God,
having tasted death
for everyone,
Jesus is indeed
now crowned
with glory and honour.

Having shared with us
in our sufferings,
Jesus has become
the pioneer of our salvation;
and he will lead us
to that same
glory and honour;
for Jesus is not ashamed
to call us
his brothers and sisters,
sharing the same Father,
the creator
of all that exists.

This is the word of the Lord.

Gospel - *Mark 10.13-16*

Hear the Gospel of our Lord Jesus Christ
according to Mark.

People were bringing children
to Jesus,
so that he could bless them.

When Jesus realised
that the disciples
were trying to stop them,
he was indignant,
and said to them,

'Let the children
come to me,
for the kingdom of God
belongs
to such as these.

Indeed,
you can only enter
the kingdom of God
if you receive it
like a child.'

And he put his arms
around them,
and blessed them.

This is the Gospel of the Lord.

Sunday between 9 and 15 October
Twenty-eighth Sunday in Ordinary Time

First Reading - Amos 5.6-7, 10-15

A reading from the book of the prophet Amos.
Now is the time to seek the Lord, and live.
For the Lord is preparing
to sweep through the nation
like a fire.
For you replace justice with poison,
and you trample righteousness
to the ground.
You despise those who challenge you,
and all who speak the truth.
And you trample on the poor, with taxes
on all that they produce.
And so, the Lord says this: you have built
fine stone houses, but you will not
live in them;
you have planted pleasant vineyards,
but you will not drink their wine.
For I know all your offences,
and the number of your crimes:
how you take bribes,
persecute the innocent,
and deny justice to the needy.
The prudent say nothing, for it is indeed
an evil time.
You say that the Lord God is with you -
so turn to pursue good, and not evil,
that the Lord God
may indeed be with you, and you may live!
Hate all that is evil, love all that is good,
establish justice in your courts,
and the Lord God of hosts
may yet have mercy upon you!
This is the word of the Lord.

Second Reading - Hebrews 4.12-16

A reading from the letter to the Hebrews.
The word of God
is living and active.
Sharper than a sword, it pierces
into the soul and the spirit, and judges
the thoughts and intentions of the heart.
None can hide from it, for everything will be seen
when we are called to give an account
before God.
But we have
a great high priest, who has
ascended into heaven,
Jesus, the Son of God.
And he is able to sympathise with our weakness,
for he himself has been tested,
in every way, as we are -
yet without sin.
So let us trust in him,
and approach the throne of grace
with confidence,
trusting that we will find
grace, mercy, and salvation.
This is the word of the Lord.

Gospel - Mark 10.17-31

Hear the Gospel of our Lord Jesus Christ
according to Mark.
Jesus was setting out on a journey
when a man ran up to him,
and knelt down
before him,
asking, 'Good Teacher, what must I do
to inherit eternal life?'
Jesus said to him, 'Why do you call me good?
No one is good, but God alone.
And you know the commandments: that you shall not
murder, or commit adultery, or steal,
or bear false witness, or defraud;
and to honour your father and mother.'
The man said to Jesus, 'Teacher,
all these I have kept
since my youth.'
Jesus looked at him with compassion,
and said, 'You lack one thing.
Go, and sell everything you have,
and give the money to the poor;
and you will have treasure in heaven.
Then come, follow me.'
When he heard this, he was dismayed,
for he had many possessions;
and he went away grieving.
Jesus looked around,
and said to his disciples, 'How hard it is
for the rich
to enter the kingdom of God!'
The disciples were taken aback at these words.
But Jesus said to them again, 'How hard it is
to enter the kingdom of God!
It is easier for a camel
to go through
the eye of a needle
than for someone who is rich
to enter the kingdom of God.'
The disciples said to one another, 'Who then
can be saved?'
Jesus looked at them, and said, 'For mortals,
it is impossible;
but for God, all things are possible.'
Peter said to Jesus, 'Look,
we have left everything
and followed you.'
Jesus said, 'Truly, I tell you, all who have left
home, mother, father, brothers, sisters,
children, livelihood, or inheritance,
for my sake,
and for the sake of the gospel,
will receive them back,
a hundred times over,
even now, in this present age -
though with persecutions -
and in the age to come,
will have eternal life.
But many who are first now, will be last;
and many who are last,
will be first.'
This is the Gospel of the Lord.

Sunday between 16 and 22 October
Twenty-ninth Sunday in Ordinary Time

First Reading - Isaiah 53.4-6

A reading from the book of the prophet Isaiah.
We counted him as worthless,
as struck down
by God.
Yet truly
he bore our anguish,
and carried our pain.
He was wounded
for our transgressions,
and crushed
for our iniquities.
He bore the punishment
that makes us whole.
And by his wounds,
we are healed.
Like sheep, we have gone astray,
and turned,
each to our own way.
And the Lord has laid on him
the iniquity of us all.
This is the word of the Lord.

Second Reading - Hebrews 5.1-6

A reading from the letter to the Hebrews.
Each high priest of the temple
is chosen
from amongst the people
to represent them before God,
presenting their offerings
and their sacrifices for sin.
Having been chosen
from amongst the people,
the high priest of the temple
is able to deal gently
with the foolish,
and with those who are going astray,
for the high priest himself
is subject to human weakness,
and he offers sacrifices
for his own sins,
as well as those of the people.
He does not presume
to choose for himself
the honour
of serving as high priest,
but serves only
when called by God.
And in the same way,
Christ did not
take upon himself
the honour
of becoming our high priest,
but was appointed
by God, who says, 'You are my Son,
I am your Father,
and I appoint you
high priest for ever.'
This is the word of the Lord.

Gospel - Mark 10.35-45

Hear the Gospel of our Lord Jesus Christ
according to Mark.
The brothers James and John
approached Jesus
with a request.
Jesus said, 'What is it
that you would like me
to do for you?'
And James and John said, 'Let us sit,
one at your right hand,
and one at your left,
in your glory.'
Jesus said to them, 'You do not know
what you are asking.
Are you able to drink
the cup that I drink,
and endure
the baptism
with which I am baptised?'
They replied, 'Yes,
we are able.'
Jesus said to them, 'You will indeed drink
the cup that I drink,
and endure
the baptism
with which I am baptised.
But to sit
at my right hand
or my left
is not mine to grant.'
When the other disciples
heard of this,
they were indignant
at James and John.
So Jesus
called them all
to him,
and said, 'In this world,
the ones they call leaders
dominate their people,
and the ones they call great
are the ones
that have power
over them.
But it must not
be so
amongst you;
for the truly great
are those who serve;
and the greatest of all
is the one who is
the servant
of all.
For even the Son of Man
came
not to be served,
but to serve,
and to give up his life
for all.'
This is the Gospel of the Lord.

Sunday between 23 and 29 October
Thirtieth Sunday in Ordinary Time

First Reading - Jeremiah 31.7-9

A reading from the book of the prophet Jeremiah.

Sing aloud, with joy,
for the nation;
even as you pray, 'Save us, O Lord,
the last
of your people.'
For the Lord says this:
'I will gather them in,
from the lands of the north,
and from far away,
a great multitude;
amongst them
the blind, and the lame,
expectant mothers, and those in labour.
All together, a great assembly,
they will return here.
Weeping, and praying,
they will be gathered in.
And I will lead them
by streams of water,
on a level path,
where they will
stumble
no more.
For I am the father
of all my people,
and I care
for the young
and the weak
like I care
for my first-born.
This is the word of the Lord.

Second Reading - Hebrews 7.23-28

A reading from the letter to the Hebrews.

The former high priests
were many in number,
because they were prevented by death
from continuing in office.
But Jesus
lives for ever,
and his priesthood
does not
come to an end.
He is able to intercede,
for all time,
on behalf of those who
approach God
through him.
He is holy,
righteous,
undefiled;
set apart now
from sinners,
exalted
above the heavens.

The former high priests
offered sacrifices
day after day,
for their own sins
and for the sins of the people;
but Jesus offered himself,
once for all.

The old law
appointed
high priests who were
subject
to human weakness;
but the new law
appoints
a Son, who is
made perfect
for ever.
This is the word of the Lord.

Gospel - Mark 10.46b-52

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus and his disciples
were leaving Jericho,
and crowds
of people
were following them.
Bartimaeus, a blind beggar,
was sitting by the roadside.
When he heard
that Jesus of Nazareth
was passing by,
he began to shout out:
'Jesus, Son of David,
have mercy on me!'
Many told him to stop,
but he cried out
all the more:
'Jesus, Son of David,
have mercy on me!'
Jesus stopped,
and said, 'Call him.'
So they said
to the blind man, 'Get up,
come forward,
he is calling you.'
Leaving his cloak,
he stood up,
and came forward to Jesus.
Jesus said, 'What do you want me
to do for you?'
The blind man said, 'Teacher,
let me see again.'
Jesus said, 'Go on your way.
Your faith has made you well.'
And immediately,
he regained his sight.
And he joined the crowds
following Jesus
along the road.
This is the Gospel of the Lord.

Sunday between 30 October and 5 November

Thirty-first Sunday in Ordinary Time

Fourth Sunday before Advent

All Saints Sunday

First Reading - Deuteronomy 6.1-9

A reading from the book of Deuteronomy.

Hear O Israel,

the commandments, laws, and decrees,
that the Lord your God
has commanded me
to teach to you.

You are to keep

these commandments, laws, and decrees,
in the land
that you are now to enter,

so that you,

and your children,
and your children's children,

may honour the Lord your God,

all the days of your life,

and your days may be long,

and you may prosper,
and multiply greatly

in this land:

this land,

flowing

with milk and honey,

as promised to you

by the Lord,

the God of your ancestors.

So hear this commandment, O Israel:

the Lord your God is one Lord;

and you shall love the Lord your God

with all your heart,

and with all your soul,

and with all your strength.

Take these words,

that I am commanding you today,

and keep them in your heart.

Teach them to your children.

Recite them at home,

and when you travel.

Recite them

at the end of the day,

and in the morning.

Mark them

on your hand,

and

on your forehead;

on your doorposts,

and on your gates.

This is the word of the Lord.

Second Reading - Hebrews 9.11-14

A reading from the letter to the Hebrews.

Christ is the high priest

of the new and eternal covenant.

He has entered

the most holy sanctuary,

greater by far

than any

made

by human hands.

And he has entered,

not with the blood of sacrificed animals,

but with his own blood,

offering himself to God,

perfect and without sin,

securing for us

everlasting

forgiveness

and salvation.

Where once

the blood of a sacrificed animal

was used

for purification,

so much more, now, the blood of Christ

purifies our hearts

from all that leads

to sin and death,

that we may truly serve and worship

the living God.

This is the word of the Lord.

Gospel - Mark 12.28-34a

Hear the Gospel of our Lord Jesus Christ

according to Mark.

One of the scribes

approached Jesus,

and asked, 'Which is the greatest,

of all the commandments?'

Jesus said, 'The greatest commandment

is this: "Hear, O Israel,

the Lord your God is one Lord;

and you shall love the Lord your God

with all your heart, with all your soul,

with all your mind,

and with all your strength."

And the second commandment

is this: "You shall love your neighbour

as yourself."

There is no commandment

greater than these.'

The scribe said to Jesus, 'Well spoken, teacher;

for indeed, God is one, and there is no other;

and to love God

with all your heart, understanding, and strength -

and to love your neighbour as yourself -

these two commandments

are more important

than any burnt-offerings or sacrifices.'

Recognising the wisdom in this answer,

Jesus said to the scribe, 'You are not far

from the kingdom of God.'

This is the Gospel of the Lord.

Sunday between 6 and 12 November
Thirty-second Sunday in Ordinary Time
Third Sunday before Advent
Remembrance (or the Sunday before Remembrance)

First Reading - 1 Kings 17.8-16

A reading from the first book of Kings.

The Lord directed Elijah
to go to the coastal town
of Sarepta, in Lebanon,
saying, 'I have commanded a widow there
to feed you.'

As Elijah approached the town,
he saw a widow, gathering sticks.

Elijah asked her for a cup of water,
and as she went,
he called after her, asking also
for a piece of bread.

She turned and said to Elijah,
'As the Lord your God lives,
I have nothing baked.
I have only a handful of flour, in a jar,
and a little oil, in a jug.
I am gathering these sticks
so that I may go home,
and prepare all that remains,
for myself and my son,
that we may eat it,
and die.'

Elijah said to her, 'Do not be afraid.
Go, and do as you have said.
But first,
make something, and bring it to me;
and afterwards
make something
for yourself and your son.
For the Lord, the God of Israel, says this:
The jar of flour will not be empty,
and the jug of oil will not run dry,
until the day
that the Lord
sends rain on the earth.'

She went and did as Elijah had said,
and she, and Elijah, and her household,
ate for many days;
and the jar of flour was not empty,
and the jug of oil
did not run dry.

This is the word of the Lord.

Second Reading - Hebrews 9.24-28

A reading from the letter to the Hebrews.

The earthly high priest
enters a sanctuary
made by human hands,
a mere copy
of the true one
in heaven.

But Christ enters into heaven itself,
to appear in the presence of God
on our behalf.

Again and again,
the earthly high priest
enters the holy place,
with the blood of a bull, or a goat,
to offer sacrifice.

But Christ, entering heaven, does not
have to offer himself again and again:
for Christ appears once, at the right time,
to remove all sin, by the one sacrifice
of himself.

Mortals die once,
and face judgement.

And Christ,
having been sacrificed once, for the sins of many,
will appear, on that day,
to welcome many
into salvation.

And we trust in him
for that day.

This is the word of the Lord.

Gospel - Mark 12.38-44

Hear the Gospel of our Lord Jesus Christ
according to Mark.

Jesus was teaching in the temple,
and a large crowd
was listening to him.

Jesus said, 'Beware of the scribes!
They like to walk around in long robes,
and have people bow down to them in public.
They like to have the best seats in the synagogues,
and places of honour
at banquets.

Yet they cheat widows out of their property,
while for the sake of appearances,
they say long prayers.

They will be judged
most harshly.'

Jesus sat down
opposite the place
where money was offered,
and watched the crowd
putting in
the offerings they had brought.

Many rich people
were giving large sums.

A poor widow came,
and put in
two small coins.

Jesus called his disciples,
and said to them, 'Truly,
this poor widow
has put in more
than all those others.

For they have given
from riches
they had to spare;
but she, in her poverty,
has put in
all she had
to live on.'

This is the Gospel of the Lord.

Sunday between 13 and 19 November

Thirty-third Sunday in Ordinary Time

Second Sunday before Advent

Remembrance (or the Sunday after Remembrance)

First Reading - Daniel 12.1-3

A reading from the book of Daniel.

When the nation faces its greatest distress -
greater than any
since the nations
first came into being -
Michael, the great prince,
the protector of your people, will arise.
And your people will be saved;
all those whose names
are recorded in the book.
Many who have died
will awake to judgement -
some to shame and disgrace,
and some to everlasting life.
Those who have been wise
will shine
with the brightness of heaven.
And those who have led others
in the ways of righteousness
will shine, for ever, like the stars.
This is the word of the Lord.

Second Reading - Hebrews 10.11-14, 19-24

A reading from the letter to the Hebrews.

The priest in the earthly temple
offers the same sacrifices, day after day,
that can never take away sin.
But when Christ offered, for all time,
a single sacrifice for sin,
he sat down at the right hand of God,
and his enemies
became his footstool.
For by his one offering
of himself,
he completed the work
of taking away sin,
in full, and for all time,
so that we can now
enter the most holy place
with confidence.
Christ himself
is the new and living way
into the most holy place,
where once,
only the high priest could enter.
So with Christ as our high priest,
let us approach God with a true heart,
and the full assurance
of our faith,
knowing that we are purified
by his sacrifice.
And then let us continue
to encourage one another, to love,
and to good deeds.
This is the word of the Lord.

Gospel - Mark 13.1-13

Hear the Gospel of our Lord Jesus Christ
according to Mark.

As Jesus was leaving the temple,
one of his disciples
said, 'Look at these huge stones,
and magnificent buildings!'
Jesus said, 'The day will come
when not one stone
will be left upon another.'
Later, when they were sitting
opposite the temple
at the Mount of Olives,
Peter, James, John, and Andrew
asked him privately, 'When will this happen?
And what will be the warning?
How will we know?'
Jesus said, 'Take care
that no one misleads you.
Many will come
claiming my name,
and many will be led astray.
And when you hear of wars,
and rumours of wars,
do not be alarmed,
for all this must take place -
but the end is not yet.
Nation will rise against nation,
and kingdom against kingdom;
there will be famines,
and earthquakes;
and these
are only the beginnings
of the pains
of new birth.
You will be handed over
to the courts
to be beaten,
and dragged before
governors
and kings;
but do not be afraid,
for the Holy Spirit
will give you
the words to say.
You will be hated
because of my name;
brother
will betray brother
to death,
and a father
will betray his child.
Children will rise against parents,
and have them put to death.
But the good news
will be proclaimed
to all nations.
And the one who endures
to the end
will be saved.'
This is the Gospel of the Lord.

Sunday between 20 and 26 November

Thirty-fourth Sunday in Ordinary Time

Last Sunday before Advent

Christ the King

First Reading - Daniel 7.9-10, 13-14

A reading from the book of Daniel.

As I watched,

thrones were set in place.

Then,

with hair like wool,

and in robes of

dazzling white,

the Eternal One

appeared,

and was seated

on a throne

of flames,

surrounded

by a great multitude

of attendants,

with even more

standing by.

Then the court assembled,

and the books

were opened.

And as I watched,

one like a Son of Man

appeared

in the clouds of heaven,

and was presented

to the Eternal One,

to receive glory and honour,

and the service

of every nation, people, and language;

glory that will last for ever,

and a kingdom

that will never

pass away.

This is the word of the Lord.

Second Reading - Revelation 1.4-8

A reading from the book of Revelation.

From John, to the seven churches in Asia.

Grace to you, and peace,

from God, who was,

and is, and is to come.

Grace to you, and peace,

from the seven-fold spirit

before the throne of God.

Grace to you, and peace,

from Jesus Christ, the faithful witness,

the first-born from the dead,

the king

far above all

the kings of the earth, who

loves us,

and by his sacrifice

has freed us from our sins,

and has made us to be

a royal priesthood, serving

his God and Father.

To him be honour and glory

for ever!

And look! He is appearing

in the clouds of heaven!

Every eye will see him -

even those who pierced him!

All the nations of the earth

will cry out to him!

'I am the Alpha and the Omega',

says the Lord God,

'the first and the last,

the beginning and the end,

the almighty, who was,

and is, and is to come.'

This is the word of the Lord.

Gospel - John 18.33b-37

Hear the Gospel of our Lord Jesus Christ

according to John.

Pilate asked Jesus, 'Are you

the King of the Jews?'

Jesus said, 'Do you ask this for yourself,

or as something that others have said to you?'

Pilate replied, 'I am a Roman, not a Jew.

Your own people,

and their chief priests,

have handed you over to me.

What is it

that you have done?'

Jesus said, 'My kingdom is not

of this world,

or I would have guards,

fighting to protect me.

My kingdom is not here.'

Pilate said, 'So you are a king!'

Jesus said, 'You have said it.

I was born, and I came into the world,

to bear witness to the truth.

And everyone who seeks the truth

hears my voice.'

This is the Gospel of the Lord.

Year

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Sunday between 27 November and 3 December
First Sunday of Advent

First Reading - Jeremiah 33.14-16

A reading from the book of the prophet Jeremiah.

The days are surely coming, says the Lord,
when I will fulfil
the promise I made
to the people of Israel
and the house of Judah.

For I will raise up
a new Son of David, who will bring
justice and righteousness
to the land.

In those days,
Judah will be saved,
and Jerusalem
will live in safety.

And they will declare
that the Lord
is their justice,
their righteousness,
and their salvation.

This is the word of the Lord.

Second Reading - 1 Thessalonians 3.6-13

A reading from the first letter of Paul
to the Thessalonians.

Timothy has brought us the good news
of your continuing
faith and love;

and tells us
that you long to see us again,
just as we long to see you.

This news has given us
great encouragement
through difficult times.

It renews our strength,
to know
that you stand firm in the Lord.

So every day now, with great joy,
we give thanks to God
for you,

and we pray
that we will see you soon,
to teach and encourage you in your faith
once again.

May our God and Father, and our Lord Jesus,
direct our way to you soon.

And until then, may the Lord
make your love for one another
and for everyone
continue to grow,

even as we have
such great love for you.

And may the Lord strengthen your hearts
in holiness,
that you may be ready

to meet our God and Father,
at the coming of our Lord Jesus,
with all his saints.

This is the word of the Lord.

Gospel - Luke 21.25-28,34-36

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus said,
'In those days, even
the powers of the heavens
will be shaken:
the sun
and the moon
and the stars.

On the earth,
there will be distress
amongst the nations;
and in the oceans,
the thundering
of the waves.

And people
will be in fear
for all
that is coming
upon the world.

Then they will see
the Son of Man,
coming

in a cloud,
with power
and great glory.

When these things
begin to take place,
stand up,
and raise your heads,
because your salvation
is drawing near.

These things
will come upon
all who live
on the face
of the whole earth -
so be ready.

Do not
let your hearts
be weighed down
by the excesses
and worries
of this present age,

for that day
to catch you
unexpectedly.

Be alert
at all times,
praying
that you will have the strength

to escape
all these things,
and to stand,

on that day,
in the presence
of the Son of Man.'

This is the Gospel of the Lord.

Sunday between 4 and 10 December
Second Sunday of Advent

First Reading - Malachi 3.1-4

A reading from the book of the prophet Malachi.
See, I am sending my messenger
ahead of me,
to prepare the way,
says the Lord of hosts.
And indeed, the one you seek,
the one you desire,
the messenger of the covenant -
I am, myself, coming to my temple, says the Lord.
But who can
endure that day?
And who can stand
when the Lord appears?
For the Lord will come
like a refiner's fire,
to purify the people,
refining them
like silver and gold,
until their offerings
are once again
pleasing
to the Lord.
This is the word of the Lord.

Second Reading - Philippians 1.3-6,8-11

A reading from the letter of Paul to the Philippians.
I give thanks to God
every time I remember you,
and I am joyful
in my prayers for you,
because of the way
you have shared
in the work of the gospel
from the time
you first
heard the word.
And I am confident
that the one who began a good work amongst you
will bring it to completion
on the day of Jesus Christ.
With all the compassion of Christ Jesus,
I pray for you earnestly.
I pray that you may be
so filled with love
that your love overflows
to all around you.
I pray that you may grow
in knowledge, and insight, and discernment.
I pray that through Jesus Christ,
you may produce
a full harvest
of righteousness
to the praise and glory of God.
And I pray
that you may be found
pure and blameless
on the day of Christ.
This is the word of the Lord.

Gospel - Luke 3.1-6

Hear the Gospel of our Lord Jesus Christ
according to Luke.
In the fifteenth year
of the reign
of the emperor Tiberius,
when Pontius Pilate
was governor of Judea,
and Herod
was ruler over Galilee,
the word of God
came to John,
the son of Zekariah,
in the wilderness.
John went out
through all the region
of the Jordan,
proclaiming
a baptism
of repentance
for forgiveness;
as it is written
in the book
of the prophet Isaiah:
'A voice cries out
in the wilderness,
Prepare
the way of the Lord!
Fill the valleys,
level the hills,
straighten the paths,
and make
the rough ways
smooth.
And all who live
shall see
the saving power
of God.'

This is the Gospel of the Lord.

Sunday between 11 and 17 December

Third Sunday of Advent

First Reading - Zephaniah 3.14-20

A reading from the book of the prophet Zephaniah.

Sing aloud, O Zion!

Rejoice with all your heart, O Jerusalem!

For the Lord has

taken away
the judgements
made against you.

The Lord has

turned away
your enemies.

No more harm

will come to you.

Stay strong,

and do not fear;

for the Lord your God

is with you
as a mighty saviour.

The Lord says, 'I will delight in you,

and sing, and rejoice.

I will hold you

in my constant love.

I will free you

from all
your oppressors.

I will rescue the lame,

and gather in
all who were driven away.

I will gather you together

and bring you home.

And instead of shame,

you will have praise,
and honour,

in all the earth.'

This is the word of the Lord.

Second Reading - Philippians 4.4-7

A reading from the letter of Paul to the Philippians.

Rejoice in the Lord - always!

I say again, rejoice!

And let your

gracious gentleness
be known to everyone.

The Lord is near,

so do not worry
about anything.

But in everything, with prayer,

and thanksgiving,

let your requests

be made known
to God.

And the peace of God,

which surpasses
all understanding,

will protect

your hearts
and your minds
in Christ Jesus.

This is the word of the Lord.

Gospel - Luke 3.7-18

Hear the Gospel of our Lord Jesus Christ
according to Luke.

When the crowds

came to the Jordan

to be baptised by John,

John addressed them,

saying: 'You brood of vipers!

Who warned you

to flee

from the judgement

that is coming?

Bear fruit

that is worthy

of repentance!

And do not begin to say,

"but we have Abraham as our father",

for I tell you,

God could turn these stones

into children of Abraham!

The axe is ready,

and any tree

that does not bear good fruit

will be cut down

and thrown into the fire!

The crowds asked John,

'What should we do?'

He said to them, 'Whoever has

two coats

must share

with whoever has none.

And whoever has food

must do likewise.'

Tax collectors came to be baptised,

and they asked him, 'Teacher,

what should we do?'

He said to them, 'Collect only

what you have been ordered to collect.'

Soldiers also asked him, 'And what should we do?'

He said to them, 'Do not extort money

using threats, and false accusations,

but be content with what you are paid.'

The people were filled with expectation,

wondering

whether John might even be the Messiah.

John answered them, saying,

'I baptise you

with water,

but after me

comes another who is

more powerful;

and I am not worthy

even to be his servant.

He will baptise you

with the Holy Spirit, and with fire,

and he will separate

the wheat from the chaff.'

With these, and many other

words and challenges,

John proclaimed the good news

to the people.

This is the Gospel of the Lord.

Sunday between 18 and 24 December
Fourth Sunday of Advent

First Reading - Micah 5.2-5a

A reading from the book of the prophet Micah.

You, O Bethlehem,
are one of the smallest
of all
the clans
of Judah.

And yet from you
will come
the one who is to rule
for me
in all Israel,
whose origin
is long ago, in ancient days,
says the Lord.

Israel will be desolate
until the mother
brings forth this child.

But then all Israel
will be gathered together.

And this child
will stand tall,
and tend the flock,
as a good shepherd,
in the strength of the Lord,
and in the majesty
of the name
of the Lord God.

And the people
will dwell
in peace.

This is the word of the Lord.

Second Reading - Hebrews 10.1,4-7,10

A reading from the letter to the Hebrews.

The old law
contained only a shadow
of the good things
that were yet to come.

Under that law, the same sacrifices
were offered continually, year after year,
demonstrating
that they can never make perfect
those who offer them;
that it is impossible
for the blood
of bulls
and goats
to take away sin.

So when Christ
comes into the world, he says,
'Sacrifices and offerings
you have not desired.

In burnt-offerings, and sin-offerings,
you have taken no pleasure.

But a body you have given me.

See, O God,
I have come to do your will.'

And so,
it is by God's will
that we have now been
sanctified
through the offering
of the body
of Jesus Christ,
once for all.

This is the word of the Lord.

Gospel - Luke 1.39-55

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Mary set out
and went with haste
to a town
in the hill country of Judah,
where she entered the house of Zekariah,
and greeted Elizabeth.

And Elizabeth,
filled with the Holy Spirit, said to Mary,
'Blessed are you
amongst women!

And blessed is the child
that you will bear!

And blessed am I, that the mother of my Lord
should come to me!

For as soon as I heard your greeting,
the child in my womb leapt for joy!

Blessed indeed are you, for trusting
that the message spoken to you
by the Lord
would be fulfilled.'

And Mary said, 'My soul
gives praise
to you, O Lord.

My spirit rejoices in you, my God and Saviour.

For you have looked
with favour
on your lowly servant.

All generations
will call me blessed,
for you have done
great things for me.

Holy is your name!
Your mercy is on all who honour you,
in every generation.

You have
revealed your power,
and scattered the proud
in their vanity.

You have brought down the powerful,
and lifted up the lowly.

You have filled the hungry with good things,
and sent the rich away empty.

In your everlasting mercy
you have come to the help
of your lowly people,
fulfilling the promise you made
to our ancestors, to Abraham
and his descendants, for ever.'

This is the Gospel of the Lord.

Midnight Mass

*and suitable for other services
after midday on 24 December*

First Reading - Isaiah 9.2,6-7a

A reading from the book of the prophet Isaiah.

The people who walked in darkness
have seen a great light.

On those who dwell
in the land of deep darkness -
on them, the light will shine.

For a child is born to us,
a son to rule over us,
and he will be called
Wonderful Counsellor,
Mighty God,
Everlasting Father,
and Prince of Peace.

From the throne of David,
he will extend for ever
his kingdom of righteousness,
justice, and peace.

This is the word of the Lord.

Second Reading - Philippians 2.5-11

A reading from the letter of Paul
to the Philippians.

Let Christ Jesus
be your example.
He did not regard
his equality with God
as something
to be exploited,
but emptied himself,
taking the form of a servant.

Born in human form,
he humbled himself,
in faithful obedience,
even to death on the cross.

And now, God has highly exalted him,
and has given him the name
that is above every name,

so that
at the name of Jesus,
all shall bow down,
in heaven, on earth, and under the earth,
and declare
that Jesus Christ is Lord,
to the glory
of God the Father.

This is the word of the Lord.

Gospel - Luke 2.1,3-20

Hear the Gospel of our Lord Jesus Christ
according to Luke.

An order went out, from the emperor,
that all the world
should be registered,
each in their own town.

Joseph, a descendant of David,
was engaged to Mary, who was expecting a child,
so they travelled together
to the city of David,
Bethlehem, in Judea.

While they were there,
the time came
for the child
to be born,
and Mary gave birth
to her firstborn, a son.

She wrapped the child in bands of cloth,
and laid him in a manger,
because there was no room for them
at the inn.

Out in the fields, there were shepherds,
keeping watch
through the night.

An angel of the Lord appeared to them,
and the glory of the Lord
shone around them,
and they were afraid.

The angel said, 'Do not be afraid.
I bring good news
of great joy
for all people.

Today, in the city of David,
there is born a Saviour,
the Messiah,
the Lord.

This will be the sign for you:
you will find the child
wrapped in bands of cloth,
and lying in a manger.'

A vast choir of angels appeared, proclaiming,
'Glory to God in the highest heaven!
Peace on earth,
and God's blessings on all people!'

The shepherds made their way quickly
to Bethlehem,
where they found Mary and Joseph,
and the child, lying in the manger.

When the shepherds made known
the message of the angels,
all who heard it
were amazed.

And Mary treasured all these words,
and pondered them in her heart.

And the shepherds returned,
glorifying and praising God
for all
that they had
seen and heard.

This is the Gospel of the Lord.

Christmas Day
25 December

First Reading - Isaiah 52.7-10

A reading from the book of the prophet Isaiah.

Those who keep watch
are shouting out
with joy.

For they see, on the mountains,
the messenger
approaching,
bringing good news
of salvation, and peace;
good news
of the triumph
of our God.

Join in their song,
O ruins of Jerusalem!

For all the world
will see the Lord
returning to Zion,
with mercy and strength,
declaring
that your freedom
has been won.

This is the word of the Lord.

Second Reading - Hebrews 1.1-4

A reading from the letter to the Hebrews.

Long ago,
God spoke to our ancestors,
in many and various ways,
by the prophets,
but in these last days,
God has spoken to us
by a Son,
appointed by God
as inheritor
of all things,
the reflection
of God's glory,
the exact imprint
of God's very being.

Present with God
at the creation of the universe,
and sustaining
all creation
by his powerful word,
he has
reconciled us to God,
and is seated now,
higher even than the angels,
at the right hand
of God's Majesty
on high.

This is the word of the Lord.

Gospel - John 1.1-12,14

Hear the Gospel of our Lord Jesus Christ
according to John.

In the beginning
was the Word,
and the Word
was with God,
and the Word
was God.

The Word
was in the beginning
with God.

Through the Word,
all things
came into being.

And in the Word
was life -
the life

that was the light
of all people.

That light
now shines
in the darkness,
and the darkness
has not
overcome it.

There was a man sent from God,
whose name was John.

John himself was not
the light,
but came
to bear witness to the light.

The true light,
bringing light to all,
was coming
into the world.

He was in the world -
the world that came into being through him -
and yet the world
did not
know him.

He came to his own,
and his own
did not
receive him.

But all who
did
receive him -
all who believed in his name -

he called
to become
children of God.

And the Word
became flesh,
and dwelt amongst us.

And we have seen his glory -
the glory
of the Father's only Son,
full of grace
and truth.

This is the Gospel of the Lord.

Sunday between 26 December and 1 January
Saint John the Evangelist

First Reading - 1 Kings 19.9a,11-13a

A reading from the first book of Kings.
Elijah arrived at the mountain of God;
and entered a cave, where he spent the night.
Then the word of the Lord
came to Elijah, saying, 'Go out,
and stand on the mountain,
for the Lord is about to pass by.'
And there came a great wind, so strong
that it was breaking rocks, from the mountains,
into pieces;
but the Lord was not
in the wind.
And after the wind,
there was an earthquake;
but the Lord was not
in the earthquake.
And after the earthquake, a fire;
but the Lord was not
in the fire.
And after the fire,
a still, small voice,
like a breath, or a whisper.
When Elijah heard it,
he wrapped his cloak around his face,
and went out,
and stood at the entrance of the cave;
and then came the voice of the Lord.
This is the word of the Lord.

Second Reading - 1 John 4.9-12,16b

A reading from the first letter of John.
God's love for us
is revealed in this:
that God sent
God's only Son into the world
to draw us
to fullness of life
in him.
And this is love:
not that we loved God,
but that God loved us,
and sent God's Son
to be the atoning sacrifice
for our sin.
My brothers and sisters,
as God has loved us,
so we should love one another.
No one has ever seen God;
and yet, if we love one another,
God lives in us,
and God's love
is perfected in us.
God is love,
and those who live in love
live in God,
and God lives in them.
This is the word of the Lord.

Gospel - John 1.1-12,14,16-18

Hear the Gospel of our Lord Jesus Christ
according to John.
In the beginning
was the Word,
and the Word
was with God,
and the Word
was God.
The Word
was in the beginning
with God.
Through the Word,
all things
came into being.
And in the Word
was life -
the life
that was the light
of all people.
That light
now shines in the darkness,
and the darkness
has not
overcome it.
There was a man sent from God,
whose name was John.
John himself was not
the light,
but came
to bear witness to the light.
The true light,
bringing light to all,
was coming
into the world.
He was in the world -
the world that came into being through him -
and yet the world
did not know him.
He came to his own,
and his own
did not receive him.
But all who
did receive him -
all who believed in his name -
he called
to become children of God.
And the Word became flesh,
and dwelt amongst us.
And we have seen his glory -
the glory of the Father's only Son,
full of grace and truth.
From these riches of grace and truth,
we have all received, grace upon grace.
For while the law was given through Moses,
grace and truth
came through Jesus Christ.
No one has ever seen God;
but the only Son, who is
close to the Father's heart,
has made God known.
This is the Gospel of the Lord.

Sunday between 2 and 6 January only
The Epiphany

First Reading - Micah 4.1-3

A reading from the book of the prophet Micah.

The time will come
when the mountain
of the temple
of the Lord
will be established
as the greatest
of all mountains,
high above the hills.

People of all nations will say,
'The teaching of the Lord
comes from Mount Zion,
and the word of the Lord
from Jerusalem.

So let us go up
to the mountain of the Lord,
to the house
of the God of Jacob,
to learn there
how to walk
in the right path.'

Then the Lord
will bring justice and peace
to the nations.

They will take their weapons of war,
their swords and their spears,
and they will re-work them
into ploughs
and pruning-hooks.

No longer
will nation
lift up sword
against nation;
neither will they
learn war
any more.

This is the word of the Lord.

Second Reading - Ephesians 3.2-3a, 5-6

A reading from the letter of Paul to the Ephesians.

By the grace of God,
I have been commissioned
to make known to you
a glorious truth
that was unknown
to former generations.

But now, by the Holy Spirit,
this glorious truth
has been revealed
to God's apostles and prophets:
that people of all nations
are our brothers and sisters
in Christ Jesus -
members of the same body,
and inheritors
of the same promise.

This is the word of the Lord.

Gospel - Matthew 2.1-12

Hear the Gospel of our Lord Jesus Christ
according to Matthew.

In the time of King Herod,
after Jesus was born
(in Bethlehem of Judea),
Magi from the East
came to Jerusalem,
saying, 'We are looking for the child
who is born
to be king of the Jews.

For we observed his star, at its rising,
and we have come to pay him homage.'
When King Herod heard this,
he was troubled,
and all Jerusalem with him.

He called together
the chief priests and the scribes,
and enquired of them
where the Messiah
was to be born.

They told him, 'In Bethlehem of Judea;
for it is written in the prophets:
"You, O Bethlehem,
in the land of Judah,
are not the least
amongst the ruling cities
of Judah; for out of you
will come a leader, who is
to shepherd
my people Israel.'"

Then Herod called secretly for the Magi,
and learned from them
the exact time
at which the star had appeared.

Then he sent them to Bethlehem,
saying, 'Go and search for the child;
and when you have found him,
bring me word,
so that I may also go
and pay him homage.'

So the Magi set out;
and there, ahead of them,
went the star
which they had seen
at its rising;
until it stopped
over the place
where they would find the child;
at which
they were filled with joy.

On entering the house, they saw the child,
with Mary his mother,
and they knelt down, and paid him homage.

Then, opening their treasure-chests,
they offered him gifts of gold,
frankincense, and myrrh.

And having been warned in a dream
not to return to Herod,
they left for their own country
by another road.

This is the Gospel of the Lord.

Sunday between 7 and 13 January
First Sunday in Ordinary Time

First Reading - Isaiah 43.1b-3a,4a,5-7

A reading from prophet Isaiah.

The Lord says, 'Do not be afraid.

I have called you by name, and you are mine.

When you pass through deep waters,

I will be with you, and the rivers will not overwhelm you.

When you walk through fire,

you will not be burned, and the flames will not consume you.

For I am the Lord your God,

the Holy One of Israel, your Saviour.

Do not be afraid,

for I am with you.

I will gather you, and your descendants,

from the East, and from the West,

my sons and daughters

from the North and from the South.

From the ends of the earth

I will gather together

all I created for my glory

and called by my name.

This is the word of the Lord.

Second Reading - Hebrews 2.14-15,17-18

A reading from the letter to the Hebrews.

Jesus, by sharing in our human flesh and blood,

has, through his death,

destroyed the power of death;

and has freed

those who were held captive

by the fear of death.

By becoming like us, in every respect,

Jesus was able to serve

as a faithful and merciful high priest,

offering sacrifice to God

on behalf of the people.

And having been tested himself,

by what he suffered,

he is able, now, to help

those who face the same trials.

This is the word of the Lord.

Gospel - Luke 2.22-40

Hear the Gospel of our Lord Jesus Christ

according to Luke.

In the law of the Lord, it is written

that every firstborn male

must be dedicated to the Lord.

So on the fortieth day after his birth,

Mary and Joseph took Jesus up to Jerusalem

to present him to the Lord,

and to offer a sacrifice,

in accordance with the law of the Lord,

'a pair of turtle-doves or two young pigeons.'

Now there was, in Jerusalem,

a man named Simeon, who was

righteous, and devout.

And it had been revealed to Simeon,
by the Holy Spirit,

that he would not see death

until he had seen

the Lord's Messiah.

Guided by the Spirit,

Simeon came to the temple that day.

And when Mary and Joseph

brought in the child Jesus,

Simeon took the child in his arms,

and praised God, saying, 'Now, Lord,

you dismiss your servant in peace,

fulfilling the word that you have spoken.

For my own eyes have now seen

the salvation, which you have prepared

in the sight of all,

to be the light that enlightens all nations,

and to be the glory of your people Israel.'

The child's father and mother

were amazed

at what was being said about the child;

and Simeon blessed them.

Then Simeon said to Mary, 'This child

will cause the falling

and the rising

of many in Israel,

and will be a sign

that many will oppose.

The inner thoughts

of many hearts

will be revealed.

And a sword

will pierce

your own soul, also.'

There was also

a prophetess, Anna,

the daughter of Phanuel, of the tribe of Asher.

She was of a great age,

having lived with her husband

for seven years, after her marriage,

and then having lived

as a widow, to the age of eighty-four.

She never left the temple,

but worshipped there, night and day,

with fasting and prayer.

She also approached, and began

to praise God, and to speak about the child

to all who were

looking for the salvation

of Jerusalem.

When Joseph and Mary

had fulfilled

everything required

by the law of the Lord,

they returned to Galilee,

to their own town of Nazareth.

And the child grew,

and became strong,

and filled with wisdom.

And the favour of God

was upon him.

This is the Gospel of the Lord.

Sunday between 14 and 20 January

Second Sunday in Ordinary Time

First Reading - Jeremiah 1.4-10

A reading from the book of the prophet Jeremiah.

The word of the Lord came to me,
saying, 'Before you were even born,
I chose you,
and I appointed you
to be a prophet
to the nations.'

And I said, 'O Lord, I do not know
how to speak, for I am only a child.'

But the Lord said to me, 'Do not be afraid,
and do not say
that you are only a child,

for I am with you
to protect you,
and you will speak my word
to many nations.'

Then the Lord touched my lips,
and said, 'Now I have put my words
into your mouth.

See, today I appoint you
over kingdoms and nations,
to uproot, and overthrow,
destroy, and tear down,
build up, and plant anew.'

This is the word of the Lord.

Second Reading - 1 Corinthians 12.4-11

A reading from the first letter of Paul to the Corinthians.

There are many different gifts,
but only one Spirit.

There are different kinds of ministry,
but all serving the same Lord.

There are different activities,
but in all of them, and in everyone,
it is the same God at work.

And the work of the Spirit, in each individual,
is given
for the good of all.

Through the Spirit,
one person receives the gift of wisdom.

Another, by the same Spirit, receives the gift
of knowledge.

In the same Spirit, another receives the gift of faith.

Another receives gifts
of healing,

and another receives the gift
of the working of miracles.

Others, in the same Spirit,
receive the gifts
of prophecy, discernment,
languages, and interpretation.

All these gifts
are the work of the one Holy Spirit, who
distributes
these gifts
as the Holy Spirit wills.

This is the word of the Lord.

Gospel - Luke 2.41-52

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Every year,
Jesus' parents
went to Jerusalem
for the festival of the Passover.

When Jesus was twelve years old,
they went to Jerusalem
as usual
for the festival.

At the end of the festival,
when they left Jerusalem, to return to Nazareth,
the boy Jesus
stayed behind in Jerusalem,
but his parents did not know it.

Assuming that he was in the group of travellers,
they went a day's journey,
then started to look for him
amongst their relatives and friends.

When they did not find him,
they returned to Jerusalem
to search for him.

After three days,
they found him in the temple,
sitting amongst the teachers.

He was listening to the teachers,
and asking them questions.

And all who heard him
were amazed
at his understanding, and his answers.

When his parents saw him,
they were overwhelmed.

And his mother said to him, 'My child,
why have you done this to us?

Your father and I
have been searching for you
in great distress.'

But Jesus said to them, 'Why were you
searching for me?

Surely you knew that I must be
in my Father's house.'

But they did not understand
what Jesus said to them.

Then Jesus returned
with them
to Nazareth,
and he was obedient to them.

And his mother
treasured all these things
in her heart.

And Jesus grew in wisdom, and in stature;
and in favour with God,
and with the people.

This is the Gospel of the Lord.

Sunday between 21 and 27 January
Third Sunday in Ordinary Time

First Reading - Nehemiah 8.1-4a, 7-10

A reading from the book of Nehemiah.

On the first day
of the seventh month,
all the people gathered together
in the public square
next to the city's main well.
Ezra the priest
stood on a wooden platform
which had been built, specially for the day,
and read
from the book of the law of Moses,
the law
which the Lord had given
to the people of Israel,
from early morning,
until midday.
All the people
gave their full attention
to the reading of the book of the law.
And the Levites
gave the interpretation, and the meaning,
so that the people could understand
all that was being read.
And the people wept
when they heard and understood
the words of the law.
But Nehemiah the governor,
and Ezra the priest,
and the Levites who taught the people,
said to the people,
'Do not mourn or weep,
for this day is holy
to the Lord your God.
Make a feast
of the best food and wine,
and send portions
to any who have nothing to prepare,
for this day is holy to the Lord.
Do not grieve,
for the joy of the Lord
is your strength.'
This is the word of the Lord.

Second Reading - 1 Corinthians 12.12-20,27-31

A reading from the first letter of Paul
to the Corinthians.

Just as the body
is one body, with many parts,
so we, though many,
are one body, in Christ.
For in the one Spirit
we were all baptised
into one body -
whether Hebrews or Greeks,
slaves or free.
And we all receive
the same Holy Spirit.

And this body
does not consist of one part,
but of many.
The foot is no less
a part of the body
than the hand.
And the ear is no less
a part of the body
than the eye.
If the whole body were an eye,
it would not be able to hear.
And if the whole body were an ear,
it would have no sense of smell.
But God has arranged
that many parts make up
the whole body.
Now you are the body of Christ,
and each individually a part of it.
God has appointed in the church
apostles, prophets, and teachers;
then works of power, gifts of healing,
roles of support and leadership,
and different ways of speaking.
Not all are apostles, prophets, or teachers;
not all work miracles,
or have gifts of healing, speaking or interpretation.
But all should strive for the greater gifts -
and the greatest gift is love.
This is the word of the Lord.

Gospel - Luke 4.14-21

Hear the Gospel of our Lord Jesus Christ
according to Luke.
Filled with the power of the Spirit,
Jesus returned, from the wilderness, to Galilee,
and news about him
spread throughout the region.
He began to teach in the synagogues,
and everyone spoke well of him.
In Nazareth, where he had been brought up,
he went to the synagogue, as usual,
on the sabbath day.
He stood up to read, and the scroll
of the prophet Isaiah
was handed to him.
He found the place where it is written,
'The Spirit of the Lord is upon me,
for the Lord has anointed me
to bring good news to the poor,
to proclaim release to the captives,
and recovery of sight to the blind;
to free the oppressed,
and to proclaim the year
of the Lord's favour.'
He rolled up the scroll,
gave it back to the attendant, and sat down.
The eyes of everyone in the synagogue
were fixed on him.
And he said to them, 'Today,
this scripture
is being fulfilled.'
This is the Gospel of the Lord.

Sunday between 28 January and 3 February
Fourth Sunday in Ordinary Time

First Reading - Jeremiah 1.17-19

A reading from the book of the prophet Jeremiah.

The word of the Lord came to me, saying,

‘Make yourself ready
to stand up and proclaim
the whole
of the message
that I give to you.

Do not be afraid,

for I will make you strong
like a fortified city,
like a pillar of iron, like a wall of bronze,
to challenge the whole
of the land of Judah:
to challenge the kings, and the princes,
the priests, and the people.

They will fight against you;

but they will not
prevail against you,
for I am with you,
and I will deliver you,’ says the Lord.

This is the word of the Lord.

Second Reading - 1 Corinthians 12.31b - 13.13

A reading from the first letter of Paul to the Corinthians.

Let me show you now
the most excellent gift of all.

If I speak in the languages of both earth and heaven,
but do not have love,

I am only a noisy gong, or a clanging cymbal.

If I have the power of prophecy,
and understand all mysteries, and all knowledge,

and if I have all faith, so as to remove mountains,
but do not have love,

I am nothing.

If I give away all my possessions,
and if I hand over my body to martyrdom,

but do not have love,
I gain nothing.

Love is patient, and kind;
not envious, or arrogant, or boastful, or rude.

Love does not insist on its own way.
Love is not easily angered, or resentful.

Love does not rejoice in wrongdoing.
Love rejoices in the truth.

Love has strength, and faith, and confidence,
that endure, and never fail.

Love never ends.

But our voices will fall silent.

Our prophecies and our knowledge
will come to an end.

For they are only partial;
and when completion comes,
the partial
will vanish away.

When I was a child, I spoke,
and thought, and reasoned, like a child;

but when I became an adult,
I put an end to childish ways.

In the same way:

now, we see partially, as though looking through
darkened glass;

but then, we shall see face to face.

Now, I know only in part;

but then, I will know fully, even as
I am fully known.

And through

all this change, these three things
endure:

faith, and hope, and love.

And the greatest of these

is love.

This is the word of the Lord.

Gospel - Luke 4.21-30

Hear the Gospel of our Lord Jesus Christ
according to Luke.

In the synagogue at Nazareth,

after reading from the prophet Isaiah,

Jesus said to them, ‘Today,

this scripture
is being fulfilled.’

All the people

spoke well of him,

and of the gracious words that were now being spoken
by the son of Joseph.

Jesus said to them, ‘I know you will quote to me

the proverb that says, “Doctor, cure yourself,”
and ask me to do here, in my home town,

the things that I did at Capernaum.

But no prophet

has ever been accepted
in their home town.

There were many widows

in Israel,
during the famine,

in the time

of the prophet Elijah;

but Elijah was not sent

to any of the widows in Israel,
but to a widow

in Sarepta, in Lebanon.

And there were many people with leprosy,

in Israel,

in the time

of the prophet Elisha;

but the only person healed

was Naaman, the Syrian.’

When those who were gathered in the synagogue

heard this,

they were filled with indignation.

They rose up together

and forced Jesus

out of the town,

and all the way

to the edge of the hill

on which the town was built,

as if to throw him off.

But he passed through the crowd

and went on his way.

This is the Gospel of the Lord.

**Sunday between 4 and 10 February
(if before Ash Wednesday)**

Fifth Sunday in Ordinary Time

First Reading - Isaiah 6.1-8

A reading from the book of the prophet Isaiah.

It was in the year that King Uzziah died

that I saw the Lord,
sitting on a high throne,
in robes
that filled the temple.

Angels, around the Lord,
called out to one another,
saying: 'Holy, holy, holy
is the Lord almighty;
the whole earth is filled
with the glory of the Lord.'

Their voices shook
the very foundations
of the temple,
and the temple was filled with smoke.

I said: 'I am ruined!

For I am a man of unclean lips,
and I live
amongst a people
of unclean lips;
yet my eyes have seen the King,
the Lord almighty!

Then one of the angels flew to me,
and touched my lips
with a burning coal
that had been taken from the altar,
saying, 'Now that this has touched your lips,
your guilt is removed,
and you are
forgiven.'

Then I heard
the voice of the Lord,
saying, 'Is there anyone I can send?'

And I said, 'Here I am;
send me.'

This is the word of the Lord.

Second Reading - 1 Corinthians 15.1-10a

A reading from the first letter of Paul to the Corinthians.

Let me remind you again,
my brothers and sisters,
of the good news
that you received, which is now
your firm foundation,
and in which you are saved:

that Christ died for our sins, and was buried;
and that he was raised on the third day -
and all this
in fulfilment of the scriptures.

After he was raised from the dead,
he appeared to Peter, then to the twelve,
then to more than
five hundred brothers and sisters
at one time.

Then he appeared to James;
then to all the apostles.

And last of all,
he appeared also to me,
as to one
untimely born,
unfit to be called
even the least of the apostles,
because I persecuted
the church of God.

But by the grace of God,
I am what I am.
And God's grace towards me
has not been in vain.
This is the word of the Lord.

Gospel - Luke 5.1-11

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus was standing by the sea of Galilee,
and the crowd was pressing in on him
to hear the word of God.

There were two boats by the shore, belonging
to fishermen, who were washing their nets.
Jesus climbed into the boat belonging to Simon,
and asked him
to put out a little way from the shore.

Then Jesus sat down
and taught the crowds from the boat.
When Jesus had finished speaking to the crowds,
Jesus said to Simon, 'Take the boat out
to the deep water,
and let down the nets, for a catch.'

Simon answered, 'Master,
we worked all night, and caught nothing;
but at your word, I will let down the nets
once more.'

And they did so; and they caught so many fish
that their nets
were beginning to break.

They signalled to their partners,
James and John (the sons of Zebedee),
to come and help them,
and they filled

both boats
with so great a catch of fish
that they began to sink;
and they were all
overwhelmed
at the great catch of fish
that they had taken.

Simon Peter
fell to his knees before Jesus,
saying, 'Leave me, Lord,
for I am a sinful man!'

But Jesus said, 'Do not be afraid.
From now on,
you will be fishing for people.'

And when they had brought their boats to shore,
they left everything,
and followed Jesus.

This is the Gospel of the Lord.

**Sunday between 11 and 17 February
(if before Ash Wednesday)**

Sixth Sunday in Ordinary Time

First Reading - Jeremiah 17.5-8

A reading from the book of the prophet Jeremiah.

Tragedy awaits
those who place their trust
in mortals,
for they take human flesh as their strength,
and they turn their hearts
away from the Lord.

They are like
dried out plants in the desert.
They will not live to see the day
of relief and prosperity.

But blessed
are those who place their trust
in the Lord.

They are like
trees planted by water,
with roots in the flowing stream.

They need not fear
the scorching heat,
for even in the year of drought,
their leaves will be green,
and their fruit will be plentiful.

This is the word of the Lord.

Second Reading - 1 Corinthians 15.12-20

A reading from the first letter of Paul
to the Corinthians.

We proclaim that Christ
is risen from the dead.

And yet still
some of you say
that there is no
resurrection
of the dead.

But if there is no
resurrection of the dead,
then Christ
has not been raised.

And if Christ
has not been raised,
our preaching
has been in vain,
and your faith
has been in vain;
and we are even found
to be misrepresenting God,

for we proclaim
that God raised Christ from the dead!

So: if there is no resurrection,
then Christ has not been raised;
and if Christ has not been raised,
your faith is futile,
and you are still lost in sin;
and those who have died in Christ
have perished.

Truly, if we have trusted in Christ
for this life only,
we should be pitied.

But Christ has been
raised from the dead!
And the Risen Christ
is the first fruits
of all those who have died -
the first fruits
of all those who will indeed
be raised again to life!
This is the word of the Lord.

Gospel - Luke 6.17-26

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus came down from the mountain,
with the twelve apostles.
They met there, at the foot of the mountain,
with a great crowd of disciples.

And an even greater multitude had gathered,
from as far away as

Judea and Jerusalem, in the south,
and the coastal districts of
Tyre and Sidon, in Lebanon, in the north,
to hear Jesus,

and to be healed of their diseases.
Those who were troubled with unclean spirits
were healed;
and all those in the crowd
were trying to touch him,
for power came out from him, and healed them.

Jesus looked at them,
and said:

'Blessed are you who are poor,
for yours is the kingdom of God.

Blessed are you who are hungry now,
for you will be full.

Blessed are you who weep now,
for you will laugh.

Blessed are you
when people hate you, avoid you,
insult you, and slander you,
on account of the Son of Man.

Their ancestors
did the same
to the prophets,

so rejoice
when they do this to you,
for surely
your reward is great in heaven.

But woe to you who are rich,
for you have received your comfort.

Woe to you who are full now,
for you will be hungry.

Woe to you who are laughing now,
for you will mourn and weep.

And woe to you
when all speak well of you,
for that is how their ancestors
spoke of the false prophets.'

This is the Gospel of the Lord.

**Sunday between 18 and 24 February
(if before Ash Wednesday)**

Seventh Sunday in Ordinary Time

First Reading - 1 Samuel 26.7-13,22-24

A reading from the first book of Samuel.

That night, David went, with his nephew,
to the place where Saul
and his army
had set up camp.

They found Saul, asleep, within the camp,
with his spear, stuck in the ground, beside him,
and his chief military officer, and his soldiers,
sleeping around him.

David's nephew
said to David, 'God has given your enemy
into your hands. Let me pin him to the ground,
with one stroke of his own spear.
I will not need to strike him twice.'

But David said to his nephew, 'Do not kill him,
for you would bear the guilt
of raising your hand
against the Lord's anointed.

Let it be the Lord who strikes him down,
when his day comes to die;
or let him go into battle, and perish there.

Let us take his spear,
and his water jar, and go.'

And no one saw it, or knew of it;
and no one awoke,
for the Lord had made a deep sleep
fall upon them.

The following morning,
David stood
on top of a hill,
on the other side of the valley,

and across that great distance,
David called out to Saul,
'Here is your spear, O king!
Let one of the young men
come over and retrieve it!

The Lord gave you into my hand today,
but I would not raise my hand
against the Lord's anointed.

The Lord rewards
the righteous and the faithful.

And as I valued your life today,
so may the Lord value my life,
and deliver me
from all danger and distress.'

This is the word of the Lord.

Second Reading - 1 Corinthians 15.35-37a,42-44,49

A reading from the first letter of Paul to the Corinthians.

Some ask, 'How will the dead be raised,
and what kind of body will they have?'

Consider a seed, from a plant:
first it must die;
then it is planted in the ground,
and it comes to life again.

What you sow in the ground is not
the plant
that the seed will become.

What you sow in the ground
is only the dry seed.

And this is how it is
with the resurrection of the dead.

What is sown is mortal, but what is raised
will live for ever.

Sown in dishonour, it is raised in glory;
sown in weakness, it is raised in power;
sown a physical body,
it is raised a spiritual body.

We have lived
in the image of Adam, who came
from the earth, from the dust;

we shall rise
in the image of Christ, who comes
from heaven.

This is the word of the Lord.

Gospel - Luke 6.27-38

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus said to them, 'Love your enemies.

Do good to those who hate you.

Bless those who curse you.

Pray for those who abuse you.

If someone strikes you on the cheek,
offer the other as well.

If someone takes away your coat,
offer your shirt as well.

Give to everyone who asks,
and if anyone takes what belongs to you,
do not demand it back.

Do to others
as you would have them do to you.

Even sinners love those who love them.

Even sinners do good
to those who are good to them,
and lend when they expect a return.

But I say to you: love your enemies.

And do good, and lend,
expecting nothing in return.

And your reward will be great,
for you will be like children of the Most High.

For God is generous,
even to the ungrateful, and the wicked.

So be merciful, as your Father is merciful.

Do not judge others,
and you will not be judged.

Do not condemn others,
and you will not be condemned.

Forgive others,
and you will be forgiven.

Give, and you will receive -
a good measure,
pressed down, shaken together, running over,
will be poured into your lap -
for the measure you give
will be the measure you receive.'

This is the Gospel of the Lord.

Sunday between 25 February and 3 March
[not Sunday 3 March in a leap year]
(if before Ash Wednesday)

Eighth Sunday in Ordinary Time

First Reading - Isaiah 55.10-13

A reading from the book of the prophet Isaiah.

The rain and the snow
come down from heaven,
and do not return there
until they have watered the earth,
making it fruitful with grain,
producing bread to eat,
and new seed to sow.
In the same way, says the Lord,
the word that I speak
will not return to me
without accomplishing
all that I intend, and succeeding
in the purpose for which I sent it.
And where once
there were thorns and brambles,
tall and blossoming trees
will grow;
and this will be a memorial,
an everlasting sign,
to honour the name of the Lord.
And you will go out with joy,
and return in peace;
and the trees of the field
will clap their hands,
and the mountains and the hills
will break into song.
This is the word of the Lord.

Second Reading - 1 Corinthians 15.51b-57

A reading from the first letter of Paul
to the Corinthians.

Those of us who are still alive
when the last trumpet sounds
will not die, but will be transformed,
in that moment, in the blink of an eye.
The trumpet will sound,
and the dead will be raised,
and we will be changed,
as the mortal
is transformed
to immortality.
And the word of the prophet
will have been fulfilled,
for death itself will have been defeated:
'swallowed up in victory'.
The power of death
was in sin,
and the power of sin
was in the law.
But thanks be to God, who has defeated
all the powers of death,
and has won for us the victory,
in Jesus Christ our Lord.
This is the word of the Lord.

Gospel - Luke 6.39-49

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus taught them in parables,
saying, 'They are like
the blind
leading the blind.
The one who is learning
can do
no better
than the one who is teaching.
And the one who
completes their learning
will become
like their teacher.
You should not
be trying
to remove a speck
from someone else's eye
while you still have a log
in your own.
You know a tree
by its fruit:
you do not find figs
on a thorn bush,
or grapes
on a bramble;
a good tree
produces good fruit,
and a bad tree
produces bad fruit;
in the same way,
a good person
produces good words and deeds
from the goodness
stored up in their heart;
while a wicked person
produces wicked words and deeds
from the wickedness stored up in their heart.
And in the same way,
if you call me Lord,
you should surely act
on what I say;
for if you come to me,
and hear my words,
and act on them,
you are building a house on
deep foundations,
dug right down to the rock,
so that when the flood comes,
it will stand secure.
But those who hear my words,
and do not act
on what they hear -
they are building a house
without foundations,
and it will fall
when the floods
rise against it.'
This is the Gospel of the Lord.

Sunday between 4 and 7 March
[plus Sunday 3 March in a leap year]
(if before Ash Wednesday)
Ninth Sunday in Ordinary Time

First Reading - 1 Kings 8.41-43

A reading from the first book of Kings.

From the prayer of Solomon,
at the dedication of the temple,

'People of other nations
will hear
of your great name, O Lord.

They will hear
of your mighty hand,
and your outstretched arm,

and they will come
to this temple
to pray.

When people
of other nations
come to this temple,
hear their prayers,
in heaven, your dwelling-place,
and answer them, O Lord,
so that your name will be known,
and you will be honoured,
not only in Israel,
but in all
the nations
of the earth.'

This is the word of the Lord.

Second Reading - Galatians 1.1-5

A reading from the letter of Paul
to the Galatians.

From Paul, made an apostle
not by any human authority,
but by Jesus Christ and God the Father, who
raised Christ from the dead.

And from all the
brothers and sisters in Christ who
are with me.

To the churches of Galatia,
in Asia Minor.

Grace to you, and peace,
from God our Father,
and the Lord Jesus Christ.

Our Lord Jesus Christ
gave himself up for us,

because of our
trespasses,
to rescue us
from the evils
of this present age,

fulfilling the will
of our God and Father.

Glory to God
for ever!

This is the word of the Lord.

Gospel - Luke 7.2-10

Hear the Gospel of our Lord Jesus Christ
according to Luke.

A centurion's
most precious servant
had become ill;
and was close to death.

When the centurion
heard about Jesus,
he sent
some of the Jewish elders

to ask Jesus
to come and heal
his servant.

The elders
appealed to Jesus, saying,

'This centurion
is worthy
to have you
do this,

for he loves our people,
and built
our synagogue.'

Jesus went with them;
but as they approached the house,

the centurion sent out friends
to say to Jesus, on his behalf,

'Lord, do not trouble yourself;
for I am not worthy
to have you
come under my roof;

indeed
I did not
consider myself worthy
even to approach you;

but I know
that if you
only
say the word,
my servant
will be healed.

For I am under the authority of others,
and I also have soldiers under my authority,
such that

I only have to
say the word,
and it is done.'

When Jesus heard these words,
he was amazed,
and turning to the crowd that was following,

he said, 'I tell you,
not even
in all Israel
have I found
such faith as this.'

When the centurion's friends
returned to the house,
they found the servant
fully recovered, and in
good health.

This is the Gospel of the Lord.

Ash Wednesday

First Reading - *Daniel 9.3-6,17-19*

A reading from the book of Daniel.

With Jerusalem lying in ruins,

I, Daniel, turned to the Lord God
to plead in prayer,
with fasting,
and in sackcloth
and ashes.

And I prayed
to the Lord my God,
making confession, and saying,
'O Lord, great and awesome God,
you keep your covenant, in steadfast love,
towards those who
love you, and keep your commandments.

But we have sinned, and done wrong.

We have acted wickedly, and rebelled.

We have turned aside
from your commandments and decrees.

We have not listened to your servants
the prophets, who have spoken in your name,
in every generation.

O Lord our God, hear the prayer of your servant;
and for your own sake, O Lord,
look with pity
upon the desolate ruins
of your holy temple.

Hear my cry, O Lord our God,
and look upon the desolation
of the people, and the city,
that bear your name.

In this our plea, we trust not
in our righteousness,
but in your great mercy.

Hear, O Lord, and forgive;
and for your own sake, O Lord my God,
act, and do not delay;
for the city, and the people,
bear your name.'

This is the word of the Lord.

Second Reading - *Philippians 2.12-15*

A reading from the letter of Paul to the Philippians.

I know that you have
continued to trust
in all that I was able to teach you
while I was with you,
and that you continue
to commit yourselves
to walking in the way of salvation.

Always do so with humility, honouring
both the power
and the majesty of God.

For it is God who is
at work within you:
it is God who gives you
both the desire
and the strength
to do God's will.

So avoid
complaint and dispute,
and you will be innocent and uncorrupted
children of God,
shining as lights
in the darkness of this
wicked and corrupt
generation.

This is the word of the Lord.

Gospel - *John 8.2-11*

Hear the Gospel of our Lord Jesus Christ
according to John.

Early in the morning,

Jesus came again to the temple.

All the people
gathered around him,
and he sat down, and began to teach them.

Then the scribes and the Pharisees
brought to him

a woman who had been
caught in adultery;

and making her stand there,
in front of all the people,

they said to Jesus,

'Teacher, this woman was caught
in the very act
of committing adultery.

In the law, Moses commanded us
to stone
such women.

What do you say?'

They said this

to test Jesus,
so that they might have some charge
to bring against him.

Jesus bent down,
and wrote, with his finger, on the ground.

As they kept on questioning him,
he straightened up

and said to them,

'Let the one who is
without sin
cast the first stone.'

And once again,

he bent down
and wrote on the ground.

Having heard these words

they went away,
one by one,

beginning with the eldest,

until Jesus was left alone
with the woman standing there.

Jesus straightened up

and said to her, 'Where are they?

Has no one

condemned you?'

She said, 'No one, sir.'

And Jesus said, 'Neither do I condemn you.

Go on your way,
and do not sin again.'

This is the Gospel of the Lord.

■ First Sunday of Lent

First Reading - *Deuteronomy 26.4-10*

A reading from the book of Deuteronomy.

When the priest
takes your harvest offering
of the first-fruits of the land,
and places it before the altar
of the Lord your God,
there you shall say:
'My ancestors
were homeless travellers
from Aram.
Few in number,
we lived in Egypt, as foreigners.
There, we grew in number, and in strength,
to become a great nation.
But the Egyptians
treated us harshly,
and afflicted us,
imposing hard labour upon us.
We cried to the Lord, the God
of our ancestors,
and the Lord heard our voice,
and looked upon our affliction,
our toil and oppression.
And the Lord
brought us out of Egypt,
with a mighty hand,
and an outstretched arm,
and acts of great power,
and brought us
to this place,
and gave us this land,
a land rich
with milk and honey.
So now I bring to you, O Lord,
the first-fruits
of the harvest
of the land
that you have given to me.'
And you shall bow down
before the Lord your God.
This is the word of the Lord.

Second Reading - *Romans 10.8-13*

A reading from the letter of Paul to the Romans.

Scripture says:
'The word is near to you;
it is on your lips,
and
it is in your heart'.
And this is now
the word of faith
that we proclaim -
that if you confess with your lips
that Jesus is Lord,
and if you believe in your heart
that God raised him from the dead,
you will be saved.

Scripture also declares that no one
believing in the Lord
will be put to shame.
And in this, there is no distinction
between the descendants of Jacob
and all the other people of the world.
For the same Lord
is Lord of all,
and is gracious to all.
And everyone who calls on
the name of the Lord
will be saved.
This is the word of the Lord.

Gospel - *Luke 4.1-13a*

Hear the Gospel of our Lord Jesus Christ
according to Luke.
Jesus, full of the Holy Spirit,
returned from his baptism in the river Jordan,
and was led, by the Spirit, into the wilderness.
There, for forty days,
he was tempted by the devil.
He ate nothing during those days,
and while he was experiencing great hunger,
the devil said to him,
'If you are the Son of God,
command this stone
to become bread.'
Jesus answered, 'The scripture says,
"Life is not sustained
by bread alone."
Then the devil led Jesus up to a high place
and showed him, in one instant,
all the kingdoms of the world.
And the devil said to him, 'I can give you
the glory and the power
of all these kingdoms.
If you will worship me,
they will all be yours.'
Jesus answered, 'The scripture says,
"Worship and serve
the Lord your God,
and no other."
Then the devil took Jesus
to Jerusalem, and placed him
on the highest point of the temple,
saying, 'If you are the Son of God,
throw yourself down from here,
for the scripture says, "The Lord Most High
will send angels to protect you,
to raise you up
in their hands,
so that you will not even
hurt your foot
against a stone."
Jesus answered, 'The scripture also says, "Do not
put the Lord your God
to the test."
And having completed all these temptations,
the devil departed from Jesus
until an opportune time.
This is the Gospel of the Lord.

■ Second Sunday of Lent

First Reading - *Genesis 15.12-14,18*

A reading from the book of Genesis.

As the sun was going down,
Abram fell into a deep sleep,
and a terrifying darkness
fell upon him.

The Lord said to Abram, 'For four hundred years,
your descendants will live
as foreigners
in a land
that is not their own;

and they will be slaves there,
and they will be oppressed.

But I make this covenant with you this day:
that I will bring judgement
on the nation
that enslaves them,
and your descendants
will leave that place
with great possessions,
and I will restore them
to this land.'

This is the word of the Lord.

Second Reading - *Philippians 3.18 - 4.1*

A reading from the letter of Paul to the Philippians.

My brothers and sisters, I write
with tears in my eyes,
as I say again
that there are many who live as enemies
of the cross of Christ.

Their minds are set
on earthly things.

Greed
is their god.

They
glory
in their shame.

And their end
is destruction.

But we belong
not to earth,
but to heaven.

And we look to the day
when our Saviour,
Jesus Christ our Lord,
with authority
over all creation,
will transform
our lowly bodies
to be like
his glorious body.

So, my beloved brothers and sisters -
my joy and crown -
stand firm
in the Lord.

This is the word of the Lord.

Gospel - *Luke 9.28-36*

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus went up on the mountain to pray,
taking with him
Peter, James, and John.

And while he was praying,
the appearance of his face was changed,
and his clothes
became dazzling white.

And there with him, in glory,
were Moses,
and Elijah.

And they were speaking together
about his departure, which was
soon to be fulfilled
at Jerusalem.

Peter, James, and John
had been
weighed down
with sleep;

but became
fully awake
when they saw
his glory,

and Moses and Elijah
standing with him.

As Moses and Elijah
were preparing to depart,
Peter said to Jesus, 'Master,
it is good
for us
to be here.

Let us make three shelters,
one for you, one for Moses, and one for Elijah.'

He did not know
what he was saying.

While Peter was speaking,
a cloud came,
and covered them;
and they were
afraid.

And a voice
spoke
from the cloud,
saying, 'This is my Son, my Chosen.
Listen to him.'

When the voice had spoken,
they looked,
and saw only Jesus, alone.

And in those days
they told no one
of what
they had seen.

This is the Gospel of the Lord.

Third Sunday of Lent

First Reading - *Isaiah 55.6-7*

A reading from the book of the prophet Isaiah.

Turn away
from your wicked ways,
and turn to the Lord,
for the Lord is ready to welcome you.
Turn away
from your plotting for injustice,
and call upon the Lord,
for the Lord is near.
Return to the Lord your God,
for God will have mercy,
and freely forgive.
This is the word of the Lord.

Second Reading - *1 Corinthians 10.1-6,9-13*

A reading from the first letter of Paul
to the Corinthians.

Our ancestors
passed through the Red Sea,
and were then
guided through the wilderness
by the cloud
that went before them.
It was as though they were
baptised into Moses,
first in the sea, and then in the cloud.
There in the wilderness, they ate spiritual food,
and they drank spiritual drink,
from the rock that was surely Christ.
And still, they rebelled against God,
and were struck down.
And this becomes a warning
for us, in our own time,
not to pursue evil as they did;
and not to put Christ to the test,
or complain, as they did,
for it led to their destruction.
So when you are
most confident
that all is well, and that you are standing firm,
it is then
that you should
take the most care
that you do not fall.
And when you are most fully aware
of your trials and your weaknesses,
it is then
that you can be reassured
that any temptation or adversity that comes upon you
has been suffered by others before.
God is faithful, and will not
let you be tested
beyond your strength;
but will ensure, in every situation,
that there is always a way through,
and that you will have the strength
to endure.
This is the word of the Lord.

Gospel - *Luke 13.1-9*

Hear the Gospel of our Lord Jesus Christ
according to Luke.

A report
reached Jesus
and the disciples
that some Galileans
had been killed,
by Pilate,
while they were
offering sacrifices
in the temple.
Jesus said, 'Do not be thinking
that these
were the worst sinners
in Galilee;
for unless
you repent,
you will all
surely perish
in the same way.
And you know about
the eighteen who were killed
when the tower of Siloam
fell on them.
Do not be thinking
that they
were the worst sinners
in Jerusalem;
for unless
you repent,
you will all
surely perish
in the same way.'
And he told them
this parable:
'The owner of a vineyard
had a fig tree,
and came looking for fruit on it,
but there was none.
The owner of the vineyard
said to the keeper
of the vineyard,
"For three years now, I have come
looking for fruit
on this fig tree,
but found none.
Cut it down!
It is a waste of good land!"
But the keeper of the vineyard
pleaded, "Allow it one more year,
while I dig around it,
and put manure on it.
If it finally
bears fruit,
let it be;
and only
if it then
still bears
no fruit,
cut it down."
This is the Gospel of the Lord.

■ Fourth Sunday of Lent

First Reading - *Joshua 5.9-12*

A reading from the book of Joshua.

After crossing the river Jordan,
to enter the promised land,
the people camped at Gilgal,
in the plains of Jericho.

And there, they kept the Passover, on the evening
of the fourteenth day of the month.

The next day, there was no
miraculous food on the ground;
because now, they were able to eat
the ordinary produce
of the promised land.

That first day, they ate the produce
of the promised land
as flat-breads, and roasted grain.

And the Lord said to Joshua: 'Today, I have taken away
the disgrace
you suffered in Egypt.'

This is the word of the Lord.

Second Reading - *2 Corinthians 5.17-20*

A reading from the second letter of Paul
to the Corinthians.

By God's grace,
we have been reconciled to God, in Christ.

And now, God has entrusted to us
the message of reconciliation.

God has made us ambassadors for Christ,
to proclaim this message to the world:
'God no longer counts your trespasses against you!
Be reconciled to God!'

Anyone who is in Christ
is a new creation.

The old has passed away,
and everything is new.

This is the word of the Lord.

Gospel - *Luke 15.1-3, 11-32*

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Amongst those who came to hear Jesus
were collectors of the Roman taxes,
and other notorious sinners.

Jesus welcomed them,
and would even sit and eat with them.

For this, the Pharisees and the scribes
complained against Jesus.

So Jesus told them this parable:
'There was a man who had two sons.

The younger son said to his father, "Give me
my share of the property."

So the father divided his property
between his two sons.

A few days later, the younger son
gathered his belongings,
and travelled to a distant country,
and there
began to squander all his wealth.

When he had spent
all that he had,
a severe famine spread throughout that country.
So he went and hired himself out
to one of the farmers in that country, who sent him
to feed the pigs.

And he was so hungry
that he would gladly have eaten
the waste
that the pigs were eating.

Eventually, he said to himself, "Here I am,
dying of hunger, while my father's
hired workers
have enough to eat, and more to spare.
I will go back to my father, and say, 'Father,
I have sinned against heaven, and before you;
I am no longer worthy to be called your son;
treat me as one of your hired workers.'"

So he set off, and went to his father.

While he was still far off, his father saw him,
and was filled with compassion.

His father ran,
and put his arms around him, and kissed him.

The son said, "Father, I have sinned against heaven,
and before you; I am no longer worthy
to be called your son."

But the father said to his servants, "Go quickly,
and bring, for my son, the finest clothes,
a ring for his finger, and sandals for his feet!
Take the fatted calf, and kill it,
and let us celebrate with a feast,
for this son of mine was dead, and is alive again;
he was lost - and now he is found."
And the celebration began.

All this time, the elder son was working in the field.

When the elder son approached the house,
he heard music and dancing.

He called one of the servants,
and asked what was happening.

The servant explained, "Your brother
has returned, alive, and your father
has killed the fatted calf, to celebrate."

On hearing this, the elder son
became angry, and refused to go in.

His father came out and pleaded with him,
but he said, "For all these years,

I have worked for you like a slave,
and I have never disobeyed your command.

And you have never given me
even a young goat
to celebrate with my friends.

But this son of yours
has come back, having squandered your wealth
with the shameless, and you have killed
the fatted calf for him!"

His father said, "Son, you are always with me,
and all that I have is yours.

And we must celebrate,
because this brother of yours
was lost, and now he is found;
he was dead, and now he is alive again."

This is the Gospel of the Lord.

Fifth Sunday of Lent

First Reading - Isaiah 43.15-21

A reading from the book of the prophet Isaiah.

The Lord, your Redeemer,
the Holy One of Israel, says:

I am the Lord your God,
the Creator of Israel,
your King.

I made a path for you
through the mighty waters
of the sea.

I drew out the Egyptians behind you,
chariots and horses, an army of warriors;
but now they lie down, they cannot rise,
they are extinguished,
quenched,
like a wick.

Yet now I say:
recount this history no more,
nor dwell on events of the past,
for now I begin something new;
indeed, it is already begun.

Even the wild animals
will honour me.

I will make
a safe route
through the wilderness,
and rivers
will flow in the desert,
to refresh my chosen people,
the people I formed for myself;
and they will declare my praise anew.

This is the word of the Lord.

Second Reading - Philippians 3.4-12

A reading from the letter of Paul to the Philippians.

If anyone
had reason
to be confident,
I had more.

I was a descendant of Jacob,
in the tribe of Benjamin,
a Hebrew,
born of Hebrews.

In the observation of the law, I was a Pharisee.

In zeal, I was a persecutor of the church.

In righteousness according to the law,
I was blameless.

And yet I regard
all these things
as worthless now,

for nothing
has any value at all
compared to knowing
Christ Jesus as my Lord.

For the sake of Christ,
I have lost everything.

But I count this loss as nothing,
for what I have gained
is Christ.

United with Christ, I depend
no more
on a righteousness of my own,
derived from the law,
for I have instead
a righteousness
that comes from God,
through faith in Christ.
And so, leaving behind
all that has gone before,
I now press on towards the goal
of knowing Christ more fully,
and the power of his resurrection;
sharing in his sufferings, and even
becoming like him in his death,
if somehow then
I may share
in his resurrection from the dead.
All this I choose, just as Christ
has chosen me.
This is the word of the Lord.

Gospel - John 12.1-8

Hear the Gospel of our Lord Jesus Christ
according to John.

Six days before the Passover,
Jesus came to Bethany,
to the home of Lazarus.

Lazarus was the one
Jesus had raised
from the dead.

There, they gave a dinner for Jesus.

Martha served,
and Lazarus was at the table, with Jesus.

Mary took a pound
of costly perfume,
and used the perfume
to anoint
Jesus' feet,
wiping his feet with her hair.

And the house was filled
with the fragrance
of the perfume.

Judas Iscariot
(the disciple who was about to betray Jesus)
complained, saying, 'This perfume
could have been sold
for a whole year's wages,
and the money given to the poor!'

(He said this
not because he cared about the poor,
but because he was a thief.
He looked after the disciples' funds,
and would steal from them.)

Jesus said, 'Let her alone.

She has kept this perfume
for the day of my burial.
You will always have the poor with you,
but you will not always have me.'

This is the Gospel of the Lord.

■ Palm Sunday

Palm Procession - Luke 19.35-40

Hear the Gospel of our Lord Jesus Christ
according to Luke.

The disciples
brought the foal to Jesus,
and threw their cloaks across it.

As Jesus set off,
riding the foal,
down the Mount of Olives,
people spread their cloaks
on the road
in front of him.

As they approached Jerusalem,
the whole crowd of disciples
began to praise God
joyfully

for all the deeds of power
they had seen,
shouting out,

'Blessed is the king
who comes
in the name of the Lord!

Peace in heaven,
and glory
in the highest!'

Some of the Pharisees in the crowd
said to Jesus,
'Teacher, order your disciples to stop.'
Jesus said, 'I tell you,
if the people were silent,
the stones would shout out.'
This is the Gospel of the Lord.

Main Liturgy

First Reading - Isaiah 50.4-9a

A reading from the book of the prophet Isaiah.

The Lord God
has taught me wisdom,
so that I may speak
words of comfort
to the weary.
Morning by morning,
the Lord God awakens me,
so that I may learn wisdom
as a servant of the Lord.

When I face
persecution and violence,
I do not hide my face,
or turn away.

Let my accusers
confront me.

I will set my face like flint.

For I know
that the Lord God brings justice,
and I will not
be defeated
or ashamed.

This is the word of the Lord.

Second Reading - Philippians 2.5-11

A reading from the letter of Paul to the Philippians.

Let Christ Jesus
be your example.
He did not regard
his equality with God
as something to be exploited,
but emptied himself,
taking the form of a servant.
Born in human form,
he humbled himself,
in faithful obedience,
even to death on the cross.
And now, God has highly exalted him,
and has given him the name
that is above every name,
so that
at the name of Jesus,
all shall bow down,
in heaven, on earth, and under the earth,
and declare that Jesus Christ is Lord,
to the glory
of God the Father.
This is the word of the Lord.

Passion - Luke 22.14 - 23.56

The Passion of our Lord Jesus Christ
according to Luke.

When the time came
for the Passover meal,
Jesus took his place, at the table,
with the apostles.
Jesus said to them, 'I have longed
to eat this Passover
with you
before I suffer;
for I will not eat it again
until it is fulfilled
in the kingdom of God.'
Then Jesus took a cup,
and after giving thanks,
he said, 'Take this,
and divide it amongst yourselves;
for I will not drink
the fruit
of the vine
again
until the kingdom of God
has come.'
Then Jesus took bread,
and when he had given thanks,
he broke the bread,
and gave it to them,
saying, 'This is my body, which is given for you.
Do this in remembrance of me.'
And in the same way, after supper,
he took the cup,
saying, 'This cup
is the new covenant,
in my blood, which is
poured out for you.'

And see,
the one who betrays me
is here with me.
His hand
is on the table
with mine.
For the Son of Man departs
as it has been
determined.
But woe
to the one who betrays him!

And they began to question
amongst themselves,
which one of them
it could be
that would do this.

They also began to dispute
amongst themselves,
which one of them
should be considered
the greatest.
But Jesus said to them, 'The rulers
of the nations
lord it over them;
and those
with great authority
are called
benefactors.
But it shall not
be so
with you.
The greatest amongst you
must become
like the least,
and the leader
must become
like one who serves -
just as I am amongst you
as one who serves.

You are the ones who have
stood by me
in my trials.
And I grant you
a kingdom,
just as my Father
has granted a kingdom
to me.
You will eat and drink
at my table
in my kingdom,
and sit on thrones,
and serve justice.

Now Simon, Simon, listen!
Satan has demanded
to sift all of you
like wheat,
but I have prayed for you, Simon,
that your faith
may not fail.
And when you return,
strengthen
your brothers.'
Simon Peter replied, 'Lord,
I am ready to go with you,
to prison, and to death!'
Jesus said, 'I tell you, Peter,
the cock
will not crow
this day,
until you have denied three times
that you know me.'

Then Jesus said to the disciples, 'You know
that when I sent you out
without purse, or bag, or sandals,
you lacked nothing.

But now,
take your purse,
and your bag.
And if you have no sword,
sell your cloak and buy one.
The scripture says, "He was counted
amongst the lawless";
and now this is being fulfilled
in me.'

The disciples said, 'Lord, here are two swords.'
And Jesus replied, 'It is enough.'

Then they went out
to the Mount of Olives,
Jesus leading, and the disciples following.
And when they had
reached the place,
Jesus said to them, 'Pray,
that you may not
have to enter
the time of temptation, testing, and trial.'
And Jesus withdrew from them,
about a stone's throw,
and knelt down, and prayed, 'Father,
if you are willing,
remove this cup from me;
yet not my will,
but yours,
be done.'

Then an angel, from heaven,
appeared to him,
and gave him strength.
And he prayed
with greater anguish;
and his sweat became
like great drops of blood,
falling to the ground.

When Jesus got up from prayer,
he came to the disciples,
and found them sleeping,
exhausted by grief.
Jesus said to them, 'Why are you sleeping?
Get up, and pray
that you may not
have to enter
the time of temptation, testing, and trial.'

While Jesus was still speaking,
a crowd appeared.

Amongst them
were the chief priests,
the temple guards,
and the elders.

And Judas,
one of the twelve,
was leading them.

Judas
approached Jesus,
as if to greet him
with a kiss.

And Jesus said,
'Judas,
do you betray
the Son of Man,
with a kiss?'

When those who were
around Jesus
saw what was happening,
they asked Jesus
whether they should
use their swords.

One of them
struck
the servant of the high priest,
cutting off
his right ear.

But Jesus said,
'No more of this!'

And Jesus
touched
the servant's ear,
and it was healed.

Then Jesus said
to those who had
come to arrest him,
'Day after day,
I was in your temple,
teaching,
and you did not
arrest me.

And now you come out
with swords and clubs,
to arrest me
like an outlaw.

But this is your hour,
and the power of darkness.'

Then they
seized Jesus,
and led him away
to the house
of the high priest.
Peter followed,
at a distance.

The guards lit a fire,
in the middle of the courtyard,
and sat down together.
Peter sat amongst them.
In the light
from the fire,
Peter was noticed
by one of the women who worked there.

She observed him carefully,
then said, 'This man
was with him.'

But Peter denied it,
saying, 'Woman,
I do not know him.'

A short time later,
another said to him, 'You are one of them!'
But Peter said, 'I am not!'

About an hour later, another was insisting,
'Surely this man was with him,
for he is a Galilean.'

But Peter said, 'I do not
know
what you mean.'

At that very moment,
while Peter was still speaking,
the cock
crowed.

And the Lord turned,
and looked at Peter.
And Peter remembered
that the Lord had said to him,
'Before the cock crows, today,
you will deny me three times.'

And Peter went out,
and wept bitterly.

The guards who were detaining Jesus
began to mock him;
blindfolding him,
and beating him;
and saying,
'If you are a prophet,
tell us who struck you;'
and many other
insults
against him.

When daylight came,
the chief priests and the scribes
assembled,
and they had
Jesus
brought before them.
They said to him, 'If you are
the Messiah, tell us.'
Jesus said, 'If I were
to tell you,
you would not believe.
And if I were
to question you,
you would not answer.
But soon,
the Son of Man
will be seated
at the right hand
of the power of God.'
They said, 'Then you are
the Son of God?'
Jesus said to them, 'You say that I am.'
They said, 'We need
no further witnesses.
We have heard it ourselves,
from his own lips.'

The assembly arose,
and they took Jesus
to Pilate.
There,
they made their accusations against him:
'We found this man
subverting our nation,
forbidding
the payment of taxes
to the emperor,
and declaring himself
to be the Messiah - the anointed king.'
Pilate asked Jesus, 'Are you
the King of the Jews?'
Jesus replied,
'You have said it.'

But Pilate said,
to the chief priests, and to all those assembled,
'I find no basis
for an accusation against this man.'
But they were insistent,
saying, 'He stirs up the people, teaching
throughout Judea,
from Galilee, where he began,
and now here, in Jerusalem.'

When Pilate heard this,
he enquired
whether Jesus was Galilean,
as this would place Jesus
under Herod's jurisdiction.
On hearing that Jesus was indeed Galilean,
Pilate sent Jesus to Herod, who was
in Jerusalem at that time.

When Herod saw Jesus, he was glad,
because he had been
wanting to see Jesus
for some time,
having heard about him,
and was hoping to see him
perform some sign.
Herod questioned Jesus at length,
but Jesus
gave no answer.
The chief priests and the scribes
continued
accusing Jesus.
Herod
and his soldiers
began
to treat Jesus
with contempt.
Mocking him,
they put an elegant robe on him,
and sent him back
to Pilate.
And Herod and Pilate
became friends that day,
where previously
there had been
hostility
between them.

Pilate now called together
the chief priests,
the rulers,
and the people,
and said to them,
'You brought me this man,
accusing him
of subverting the people.
I have examined him in your presence,
and I have found nothing
that makes him guilty
of the accusations
you have made against him.
Neither has Herod,
for he sent him back to us.
He has done nothing
deserving death.
I will have him
flogged,
and release him.'
But they all shouted out,
'Away with him!
Release Barabbas!'
(Barabbas
had been imprisoned
for insurrection,
and for murder.)

Pilate, wanting to release Jesus,
 appealed to them again;
but those who were gathered
 began shouting out
 that Jesus
 should be crucified.

A third time, Pilate said to them,
 ‘Why, what evil has he done?
 I find no reason for his death.
 I will have him
 flogged, and release him.’

But they continued
 shouting out their demand
 that he should be
 crucified.

And their voices prevailed;
 and Pilate declared
 that their demand
 should be granted;

and Pilate released Barabbas, as they had demanded -
 the one who had been imprisoned
 for insurrection and for murder -

and Jesus,
 he delivered up
 to their will.

As they led Jesus away,
 they seized
 Simon, from North Africa, who was
 travelling into Jerusalem.

And they
 laid the cross on him,
 and made him carry it,
 behind Jesus.

A great number of people
 followed behind,
 including women, who were
 weeping for him.

But Jesus turned to them
 and said, ‘Daughters of Jerusalem,
 do not weep for me,
 but weep for yourselves,
 and for your children.

For the days are coming
 when many
 will declare
 the childless woman
 fortunate, and blessed.

And people will long
 for the mountains and the hills
 to fall on them
 and cover them.

For if this is
 what they do
 when the wood is green,
what
 will they do
 when it is dry.’

Two criminals
 were also being
 led away,
to be put to death
 with him.

And when they came
 to the place
 called The Skull,
they crucified him there,
 with the criminals,
 one on his right, and one on his left.

Jesus said, ‘Father, forgive them;
 for they do not know
 what they are doing.’

And they cast lots
 to divide his clothing.

The people
 stood watching.

But the rulers
 mocked him,
 saying, ‘He saved others;
let him save himself, if he is
 God’s anointed,
 God’s chosen one!’

The soldiers also mocked him,
 approaching him
 to offer sour wine,
and saying, ‘If you are
 the King of the Jews,
 save yourself!’
For the inscription, written above him,
 said, ‘The King of the Jews.’

One of the criminals
 crucified alongside him
 also
 mocked him,
saying, ‘If you are the Messiah,
 save yourself - and us!’

But the other criminal
 said to him, ‘Have you
 no fear of God?’

We are being
 punished for our crimes,
but this man
 has done
 no wrong.’

Then he said, ‘Jesus,
 remember me,
 when you come into your kingdom.’

Jesus replied, ‘Truly, I tell you,
 today
 you will be
 with me
 in Paradise.’

It was now about noon.

And for three hours,
darkness
came over
the whole land.

For the light
of the sun
failed.

And the curtain
of the temple sanctuary
was torn in two.

Then Jesus cried out, 'Father,
into your hands
I commit my spirit.'

And saying this,
he breathed his last.

The centurion, seeing all that had taken place,
praised God, saying, 'Surely,
this was a righteous man.'

And all those who had gathered
to witness these things
now returned home, beating their breasts.

And all those who knew Jesus,
and the women who had followed him from Galilee,
looked on
at these things, from a distance.

Now there was a good and righteous man
named Joseph, from Arimathea, who was
waiting expectantly
for the kingdom of God.

He was a member of the Hebrew council,
but he had not consented
to their plan or action.

He went to Pilate
and asked
for the body of Jesus.

Then he took it down,
wrapped it
in a linen cloth,
and laid it
in an unused tomb,
which had been
carved out from the rock.

The women who had come with Jesus from Galilee
followed behind,
and saw the tomb
where the body was laid.

They returned,
and prepared spices and ointments;
but it was evening,
and the sabbath was beginning,
and for the sabbath day, they rested,
in accordance with the commandment.

The Passion of the Lord.

Maundy Thursday

First Reading - Genesis 14.18-20a

A reading from the book of Genesis.

King Melchizedek of Salem
was a priest
of God Most High.
And he brought out bread,
and wine.
And he blessed Abram,
saying, 'Blessed be Abram,
by God Most High,
the maker
of heaven and earth.
And blessed
be God Most High, who has
delivered you
from the hands
of your enemies.'
This is the word of the Lord.

Second Reading - 1 Corinthians 11.23-26

A reading from the first letter of Paul to the Corinthians.

The teaching
I received
from the Lord
is the teaching
I pass on
to you:
that the Lord Jesus,
on the night
he was betrayed,
took bread;
and when he had given thanks,
he broke it,
and said,
'This is my body,
which is
given
for you;
do this
in remembrance of me.'
In the same way,
after
they had eaten,
he took the cup,
and said,
'This cup
is the new covenant
in my blood;
do this, whenever you drink it,
in remembrance
of me.'
So whenever
you eat this bread,
and drink
this cup,
you proclaim
the Lord's death,
until he comes.
This is the word of the Lord.

Gospel - John 6.22-35

Hear the Gospel of our Lord Jesus Christ
according to John.

Some from the crowd
stayed overnight, at the lakeside,
at the place where Jesus
had given thanks over the bread,
and the whole crowd had eaten.
In the morning, when they realised
that both Jesus and the disciples
had left, they went by boat
to Capernaum, to look for Jesus there.
When they found Jesus,
they asked him, 'Teacher, when did you come here?'
Jesus said, 'You have come to find me,
not because you understood the meaning
of the sign
that you witnessed,
but because you ate your fill of bread!
Do not work
for the food that perishes,
but work for the food
that endures
for eternal life -
the food
that the Son of Man will give you;
for it is on
the Son of Man
that God the Father
has set
his seal.'
They said to him, 'What must we do
to be doing
the work of God?'
Jesus said, 'This is the work of God:
that you believe
in the one
that God
has sent.'
So they said to him, 'What sign
are you going to give us,
so that we may see it,
and believe in you?'
Our ancestors
ate manna
in the wilderness;
it says, "He gave them bread from heaven to eat."
Jesus said to them,
'It was not Moses who gave you
the bread from heaven;
it is my Father who gives you
the true bread from heaven -
the bread of God
that comes down from heaven
and gives life to the world.'
They said to him, 'Sir, give us this bread always.'
Jesus said to them, 'I am the bread of life.
Whoever comes to me
will never be hungry,
and whoever believes in me
will never be thirsty.'
This is the Gospel of the Lord.

■ Good Friday

First Reading - *Isaiah 53.3-5*

He was despised
and rejected.
He knew anguish
and pain.
We counted him as worthless,
as struck down
by God.
We turned our faces
from him.
Yet truly
he bore our anguish,
and carried our pain.
He was wounded
for our transgressions,
and crushed
for our iniquities.
He bore the punishment
that makes us whole.
And by his wounds,
we are healed.

Second Reading - *Hebrews 4.14-16; 5.7-10a*

We have
a great high priest, who has
ascended
into heaven,
Jesus, the Son of God.
And he is able to sympathise
with our weakness,
for he himself
has been tested,
in every way, as we are -
yet without sin.
So let us trust in him,
and approach the throne of grace
with confidence,
that we may receive
mercy,
and find
grace to help
in time of need.
In the days of his earthly life,
Jesus offered up prayers,
with loud cries, and tears,
to the one who was
able to rescue him
from death.
And his prayer was heard,
in his reverent submission
to the will of the Father.
Even as
the Son,
he grew
in devotion
through all
he learned
and endured.
And when he had
accomplished
and completed
all things,
he was declared by God
to be
the eternal high priest,
and has become
the source
of eternal salvation
for all who trust in him.

*Good Friday Passion Readings
begin on the next page*

Good Friday
Passion Reading Part 1

John 18.1-27

Jesus went
with his disciples
to a garden
on the far side
of the Kidron valley.
Judas
also knew the place,
because Jesus
would often meet there
with his disciples.
So Judas led
the soldiers and the temple guards there,
with weapons and torches.
Jesus, knowing what was happening,
stepped forward, and asked them, 'Who is it
that you are looking for?'
They answered, 'Jesus of Nazareth.'
Jesus said, 'I am he.'
And they stepped back
and fell to the ground.
Jesus asked them again, 'Who is it
that you are looking for?'
And again they said, 'Jesus of Nazareth.'
Jesus replied, 'I say again, I am he.
Now let these others go.'
In this way,
he fulfilled the words
he had spoken earlier
in prayer:
'I have protected those
you entrusted to me.'
Simon Peter
now drew his sword,
and struck
the servant
of the high priest,
cutting off
his right ear.
Jesus said, 'Put your sword away,
for I must surely drink
from the cup
that the Father
has given me.'
Then the soldiers
and the temple guards
arrested Jesus,
and bound him.
They took him first to Annas,
the father-in-law
of Caiaphas, who was the high priest
that year.
Caiaphas
was the one who had said
that it was better
to have one person die
for the people.

Simon Peter,
and another disciple,
followed Jesus.
The other disciple
was known
to the high priest, and was able
to follow Jesus
all the way into the courtyard.
But Peter was left standing outside the gate,
until the other disciple
went out
and spoke to the woman who was
guarding the gate.
The woman said to Peter, 'Are you also
one of his disciples?'
Peter said, 'I am not.'
The temple guards and servants
had made a charcoal fire
in the courtyard,
and they were standing around it
to keep warm.
Peter went
and stood with them.
Inside, Jesus was being questioned
about his disciples
and his teaching.
Jesus said, 'I have always spoken openly.
I have taught
in the synagogue,
and in the temple,
where people gather.
I have said nothing in secret.
You do not need
to question me.
You can ask
those who heard me.'
One of the temple guards
struck Jesus on the face,
saying, 'That is not
how you answer
the high priest.'
Jesus said, 'If what I have said
is untrue, then say so;
but if it is true, why strike me?'
Annas now sent Jesus, bound,
to Caiaphas, the high priest.
Simon Peter
was still standing
with the temple guards,
by the charcoal fire, in the courtyard.
Those who were standing there
asked Peter, 'Are you also
one of his disciples?'
Peter again denied it,
saying, 'I am not.'
One of the servants of the high priest
(a relative of the man whose ear Peter had cut off)
said to Peter, 'Did I not
see you with him, in the garden?'
Again Peter denied it;
and at that very moment,
the cock crowed.

Good Friday
Passion Reading Part 2

John 18.28 - 19.16

At first light, they took Jesus
from the court of Caiaphas,
the high priest,
to the headquarters of Pilate,
the Roman governor.
But they did not go in,
as that would have been
a ritual defilement, preventing them
from eating the Passover.
So Pilate went out to them, and asked,
'What charges do you bring
against this man?'
They answered, 'If he were not
an offender, we would not have
brought him to you.'
Pilate said, 'Take him yourselves,
and judge him by your own law.'
They replied, 'It is not lawful for us
to put anyone to death.'
Pilate went back inside his headquarters.
There, he summoned Jesus,
and asked him, 'Are you
the King of the Jews?'
Jesus said, 'Do you ask this for yourself,
or is it something
that others have said?'
Pilate replied, 'I am a Roman, not a Jew.
Your own people, and their chief priests
have handed you over to me.
What is it
that you have done?'
Jesus said, 'My kingdom
is not
of this world,
or I would have guards,
fighting to protect me.
My kingdom is not here.'
Pilate said, 'So you are a king!'
Jesus said, 'You have said it.
I was born, and I came into the world,
to bear witness to the truth.
Everyone who seeks the truth
hears my voice.'
Pilate said, 'And what is truth?'
Pilate then returned
to those who were waiting outside,
and said, 'I find no case against him.
But you have a custom
that I release a prisoner for you
at Passover.
Do you want me to release to you
the King of the Jews?'
And they shouted, 'Not him,
but Barabbas!'
And Barabbas
was a common criminal.

Pilate took Jesus,
and had him flogged.
The soldiers made a crown, out of thorns,
and put it on his head; and they dressed him
in a purple robe.
They came up to him,
saying, 'Hail, King of the Jews!'
and struck him on the face.
Pilate returned to those who were waiting outside,
and said, 'I am bringing him out to you
to let you know
that I find no case against him.'
Jesus came out,
wearing the crown of thorns
and the purple robe.
Pilate said, 'Behold the man!'
As soon as the chief priests, and the temple guards,
saw him,
they shouted, 'Crucify!'
Pilate said, 'Take him yourselves and crucify him.
I find no case against him.'
They said, 'By our law, he must die,
for he claims to be
the Son of God.'
When Pilate heard this,
he was greatly concerned.
He entered his headquarters again,
and asked Jesus, 'Where are you from?'
But Jesus gave no answer.
Pilate said, 'Do you refuse to speak to me?
Do you not see
that I have the power to release you,
or to crucify you?'
Jesus said, 'You would have had
no power over me,
had it not been given to you.
The one who handed me over to you
is guilty of a greater sin.'
On hearing this, Pilate again
sought to release Jesus,
but the chief priests
and the temple guards
said, 'If you release him, you are no friend
of the emperor,
for he sets himself against the emperor,
by calling himself a king.'
Pilate took Jesus outside,
and sat on the judgement seat,
at the stone pavement.
It was about midday
on the day of preparation
for the Passover.
Pilate said, 'Here is your king!'
They cried out, 'Away with him!
Crucify him!'
Pilate asked them, 'Shall I
crucify your king?'
They answered, 'We have no king
but the emperor!'
And Pilate handed Jesus over to them,
and they led him away
to be crucified.

Good Friday
Passion Reading Part 3

John 19.17-end

With Jesus carrying his own cross,
they led him out
to The Place of the Skull
(which in Hebrew is Golgotha).
There, they crucified him,
between two others,
one on his right, and one on his left.
Pilate had an inscription
placed on the cross: 'Jesus of Nazareth,
the King of the Jews.'
Many people were able to read this,
as the place of the crucifixion
was near the city,
and the sign was written
in Latin, Greek, and Hebrew.
The chief priests complained to Pilate,
insisting that the inscription
should not be
'The King of the Jews',
but 'This man claimed to be
the King of the Jews'.
But Pilate said, 'What I have written,
I have written.'
The soldiers who crucified Jesus
divided his clothes
between them.
But his tunic was woven as a single piece,
so rather than tear it,
they cast lots for it.
As it says in the psalm, 'They divided
my garments
amongst themselves,
and for my clothing,
they cast lots.'
Standing by the cross of Jesus
were his mother,
and his mother's sister,
Mary the wife of Clopas,
and Mary Magdalene.
When Jesus saw the beloved disciple
standing beside his mother,
Jesus said to his mother, 'Here is your son',
and to the disciple, 'Here is your mother.'
And from that time on,
the disciple took her into his own home.
Knowing that everything was now completed,
and in order to fulfil the scripture,
Jesus said, 'I am thirsty.'
From a jar that was standing there,
they filled a sponge
with sour wine,
fixed it
on a branch of herbs,
and lifted it to his mouth.
When Jesus had received it,
he said, 'It is finished,'
And he bowed his head,
and gave up his spirit.

The temple authorities
did not want the crucifixions
continuing into the sabbath,
so they asked Pilate to order
that the legs of the crucified
be broken,
and the bodies removed.
The soldiers came
and broke the legs
of the two who had been crucified
alongside Jesus.
But when they came to Jesus,
seeing that he was already dead,
they did not break his legs,
but pierced his side with a spear;
and blood and water
flowed out.
This account is given
by one who was there, who
witnessed these things,
so that you may know it
to be true.
And so it is
that the scriptures
were fulfilled:
'Not one
of his bones
will be broken,'
and,
'They will look upon
the one they have pierced.'
After all these things
had taken place,
Joseph of Arimathea
sought and received
from Pilate
permission to take away
the body of Jesus.
Joseph was a disciple of Jesus,
but secretly, for fear
of the religious authorities.
Nicodemus, who had first come to Jesus
by night,
brought linen cloths,
and ointment, with myrrh, and fragrant oils.
And together,
they anointed and wrapped
the body of Jesus
for burial.
In a garden,
close to the place of crucifixion,
there was a new tomb,
in which no one
had ever been laid.
And as the sabbath
was soon to begin,
and the tomb
was nearby,
they laid the body of Jesus there.

Easter Day

First Reading - Isaiah 65.17-19

A reading from the book of the prophet Isaiah.

I will create
new heavens, and a new earth,
says the Lord.

And the former things
will be remembered
no more.

Be glad
and rejoice
for ever
in my new creation.

And I myself
will rejoice in Jerusalem,
and delight in my people.

And the sound of weeping
will be heard no more.

This is the word of the Lord.

Second Reading - 1 Corinthians 15.20-26

A reading from the first letter of Paul to the Corinthians.

Christ
has indeed
been raised
from the dead,
the first fruits
of those who have died.

Just as death
came through
a human being,
so the resurrection
of the dead
has come
through a human being;

for all die
in Adam;
but in Christ,
all will be
made alive:

Christ
as the first fruits,
and at
the coming of Christ,
those who
belong to Christ.

And when all
is completed,
Christ will hand over the kingdom
to God the Father,
having overcome
every other
ruler, authority, and power;
for Christ will reign,
and all enemies
will be defeated;
and the final enemy
that will be destroyed
is death itself.

This is the word of the Lord.

Gospel - John 20.1-18

Hear the Gospel of our Lord Jesus Christ
according to John.

Early on the first day of the week, while it was still dark,
Mary Magdalene came to the tomb,
and saw that the stone
had been removed.

She hurried back to Simon Peter,
and the disciple Jesus loved, and said,
'They have taken the Lord out of the tomb,
and we do not know
where they have laid him.'

Peter and the other disciple
set off running
towards the tomb.

The other disciple outran Peter,
reaching the tomb first.

Bending down to look in, he could see
the linen wrappings, lying there,
but did not go in.

Then Simon Peter came, following him,
and went into the tomb.

He saw the linen wrappings; and he saw
the cloth that had been on Jesus' head,
rolled up separately, in a place by itself.

Then the other disciple also went in,
and saw, and believed;
(for until this point,
they had not understood the scripture,
that he must rise from the dead).

When these two disciples returned to their homes,
Mary stayed, weeping, outside the tomb.

As she wept, she bent over to look into the tomb;
and she saw two angels, in white robes,
sitting one at the head, and one at the feet,
of where the body of Jesus had been.

The angels said to Mary, 'Why are you weeping?'
Mary said, 'They have taken away my Lord,
and I do not know where they have laid him.'
When she had said this, she turned around,
and saw Jesus standing there,
but she did not know
that it was Jesus.

Jesus asked her, 'Why are you weeping? Who is it
that you are looking for?'

Supposing him to be the gardener, she said to him,
'Sir, if you have carried him away,
tell me where you have laid him,
and I will take him away.'

Jesus said to her, 'Mary.'

Mary turned, and said to him, 'Teacher!'

Jesus said, 'Do not hold me,
for I have not yet ascended to the Father.
But go, and tell my brothers
that I am ascending
to my Father and your Father,
to my God and your God.'

Mary Magdalene went
and said to the disciples, 'I have seen the Lord';
and she told them the words
the Lord had spoken to her.

This is the Gospel of the Lord.

■ Second Sunday of Easter

First Reading - Acts 9. 1-11a, 15, 17-19a

A reading from the Acts of the Apostles.

Saul continued, with his every breath, to make murderous threats against the disciples of the Lord.

From the high priest, he obtained letters authorising him to go to the synagogues in Damascus, to search for disciples there, to arrest them, and to bring them to Jerusalem.

On this journey, as he was approaching Damascus, a light from heaven suddenly surrounded him.

He fell to the ground, and heard a voice saying to him, 'Saul, Saul, why are you persecuting me?'

Saul asked, 'Who are you, Lord?'

And the reply came, 'I am Jesus, the one you are persecuting. Now get up, and enter the city, and you will be told what you must do.'

The men travelling with Saul stood there speechless, because they heard the voice, but saw no one.

When Saul got up from the ground, though his eyes were open, he could see nothing; so those who were travelling with him led him, by the hand, into Damascus.

And for three days, Saul was without sight, and he neither ate nor drank.

Now in Damascus, there was a disciple called Anan-ias.

The Lord directed Anan-ias, in a vision, to go to the place where Saul was staying.

The Lord said, 'Go to him, for I have chosen him to proclaim my name, to people of every nation, and to their kings, and to the people of Israel.'

So Anan-ias went, and entered the house where Saul was staying, and said, 'Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me to you, to pray that you will regain your sight, and be filled with the Holy Spirit.'

And when Anan-ias laid his hands on Saul to pray, immediately, something like scales fell from Saul's eyes; and his sight was restored.

And Saul got up, and was baptised; and after taking some food, Saul regained his strength.

This is the word of the Lord.

Second Reading - Revelation 1.9-13, 17-19

A reading from the book of Revelation.

As your brother in Christ Jesus, I, John, share with you, with patient endurance, through suffering and persecution, in the promise of God's kingdom.

I was in exile on the island of Patmos, for speaking openly of Jesus, and for preaching the word of God.

I was in the Spirit, on the Lord's day, and I heard, behind me, a loud voice, like a trumpet, saying: 'Write, in a book, what you see, and send it, to the seven churches of Asia.'

I turned to see whose voice it was, that spoke to me. And on turning, I saw seven golden lampstands; and there, with them, one like the Son of Man, in a long robe, with a golden sash across his chest. When I saw him, I fell at his feet, as though dead. But he placed his right hand on me, saying, 'Do not be afraid; I am the first and the last, the living one. I was dead, and see, I am alive for evermore; and I hold the keys of death and the underworld. Now write down all that you have seen, all that is now, and all that is still to take place.' This is the word of the Lord.

Gospel - John 20. 19-31

Hear the Gospel of our Lord Jesus Christ according to John.

The disciples met together, on the evening of the first day of the week, with the doors locked, because they were afraid.

And Jesus came, and stood amongst them, and said, 'Peace be with you.'

He showed them his hands, and his side. And the disciples were filled with joy at seeing the risen Lord.

Jesus said to them, 'Peace be with you. As the Father has sent me, so I send you.'

And breathing on them, he said, 'Receive the Holy Spirit. If you forgive anyone, they are forgiven.

If you fail to forgive, sin remains.' Now one of the twelve, Thomas (called the Twin), was not with them when Jesus came.

When the other disciples told Thomas that they had seen the Lord,

Thomas said to them, 'Unless I see and touch the marks of the nails in his hands, and put my hand in his side, I will not believe.'

A week later, Thomas was with the disciples when they gathered.

And again, though the doors were locked, Jesus came, and stood amongst them, and said, 'Peace be with you.'

Jesus said to Thomas, 'See and touch my hands, and place your hand in my side.

Do not doubt, but believe.' Thomas replied, 'My Lord, and my God!'

Jesus said to Thomas, 'You have seen me, and you have believed. Blessed are those who do not see, and yet believe.'

Jesus did many other signs, in the presence of his disciples, which are not recorded in this book. But these are written

that you may believe that Jesus is the Messiah, the Son of God, and through believing, may have life in his name. This is the Gospel of the Lord.

Third Sunday of Easter

First Reading - Acts 9.19b-20,23,25-28

A reading from the Acts of the Apostles.

After several days with the disciples in Damascus,
Saul began to proclaim, in the synagogues there,
that Jesus is the Son of God.

The leaders of the synagogues in Damascus
began to plot against Saul, even to kill him,
but the disciples took Saul, by night, and let him down
through an opening in the city wall,
lowering him in a basket.

Saul returned to Jerusalem,
and there he attempted to join the disciples;
but they were all afraid of him,
for they did not believe that he was now a disciple.

So Barnabas took Saul to the apostles,
and described for them
how, on the road, Saul had seen the Lord,
and the Lord had spoken to Saul,

and how, in Damascus,
Saul had spoken boldly, in the name of Jesus.

So Saul was accepted
by the disciples in Jerusalem.

This is the word of the Lord.

Second Reading - Revelation 5.11-14

A reading from the book of Revelation.

As I looked, I heard the voices
of thousands of angels, all around the throne,
and the four living creatures, and the elders,
all singing in full voice:

'Worthy is the Lamb that was slain, to receive
all wisdom, and power;
all glory, and honour, and praise!'

Then I heard
every creature, in heaven, and on earth,
and under the earth, and in the sea,

singing to the one who was
seated on the throne,
and to the Lamb:

'Blessing and honour and glory and power,
be yours for ever and ever!'

And the elders fell down and worshipped.

And the four living creatures said, 'Amen!'

This is the word of the Lord.

Gospel - John 21.1-19

Hear the Gospel of our Lord Jesus Christ
according to John.

Some of the disciples gathered by the sea of Galilee:
Simon Peter, Thomas the Twin,
Nathaniel, the sons of Zebedee, and two others.

Simon Peter decided to go fishing,
and the others went with him -
but all night, they caught nothing.

Just after daybreak, Jesus stood on the beach;
but the disciples did not know
that it was Jesus.

Jesus asked them whether they had any fish,
and they said 'no'.

He said to them, 'Cast your net
to the other side of the boat, and you will find some.'

So they cast it, and now they were not able
to haul it in, because there were so many fish.

'The disciple Jesus loved'
said to Simon Peter, 'It is the Lord!'

On hearing this, Peter jumped into the lake,
and headed towards the shore.

The other disciples followed in the boat,
dragging the net full of fish.

Going ashore, they saw
a charcoal fire, with fish on it, and bread.

Jesus said to them,
'Bring some of the fish
that you have caught.'

So Simon Peter went back to the boat,
and hauled the net ashore, full of large fish,
a hundred and fifty-three of them;

and even though
there were so many, the net was not torn.

Jesus said to them,
'Come and have breakfast.'

None of the disciples doubted;
they knew it was the Lord.

Jesus took the bread, and gave it to them;
and then the fish.

This was now the third time
that Jesus appeared to the disciples
after he was raised from the dead.

When they had finished eating,
Jesus said to Simon Peter, 'Simon, son of John,
do you love me, more than these?'

Simon Peter said to Jesus, 'Yes, Lord;
you know that I love you.'

Jesus said to him, 'Feed my lambs.'

Then a second time, Jesus said to him, 'Simon,
son of John, do you love me?'

Simon Peter said to Jesus, 'Yes, Lord;
you know that I love you.'

Jesus said to him, 'Take care of my sheep.'

Then a third time, Jesus said to him, 'Simon,
son of John, do you love me?'

Peter was distressed that Jesus asked him
a third time, 'Do you love me?'

Peter replied to Jesus, 'Lord, you know everything;
you know that I love you.'

Jesus said to Peter, 'Feed my sheep.

Truly, I tell you,
when you were young,
you would fasten your own belt,
and go wherever you wished.
But when you are old,
you will stretch out your hands,
and someone else will fasten a belt around you
and take you
where you do not wish to go.'

(Jesus said this to indicate
the kind of death
by which Peter would glorify God.)

Then Jesus said to Simon Peter,
'Follow me.'

This is the Gospel of the Lord.

■ Fourth Sunday of Easter

First Reading - Acts 11.19-23,25-26

A reading from the Acts of the Apostles.

The disciples who fled
from the persecution in Jerusalem
travelled as far as Lebanon,
Syria, Antioch, and Cyprus,
preaching the word,
at first, only in the synagogues.
But amongst these disciples
were some who came originally
from Cyprus, and from North Africa.
On arriving in Antioch,
these disciples proclaimed the Lord Jesus
not only in the synagogues,
but also
amongst the wider population.

The hand of the Lord was with them,
and a great number became believers,
turning to the Lord.

News of this
reached
the church in Jerusalem;
and they sent Barnabas,
from Jerusalem, to Antioch,
to report back to them.

On arriving in Antioch,
Barnabas was delighted to see
the grace of God at work,
and Barnabas encouraged everyone in Antioch
to remain committed and faithful to the Lord.

Then Barnabas travelled on to
Tarsus,
to look for Saul.

And when Barnabas found Saul,
Barnabas brought Saul
back to Antioch.

And so it was, that for an entire year,
Barnabas and Saul
stayed with the church in Antioch,
and taught a great many people.

And it was in Antioch
that the disciples
were first called Christians.

This is the word of the Lord.

Second Reading - Revelation 7.9-13a,14b-17

A reading from the book of Revelation.

I looked,
and saw a great multitude,
that no one could count,
from every nation, tribe,
people, and language,
standing before the throne,
and before the Lamb,
robed in white,
waving palm branches,
and declaring, with one voice,
'Salvation belongs to our God,
and to the Lamb!'

The angels
around the throne
bowed down
and worshipped God,
singing, 'All blessing and honour,
all glory and power,
all majesty, virtue, wisdom and praise,
belong to our God for ever!'
One of the elders said, 'These, in white robes,
are the ones who have come out
of the great ordeal.
They have purified their robes
in the life-blood of the Lamb.
Now they are before
the throne of God,
serving continually in God's temple.
And God will protect them:
the sun will not strike them,
nor any scorching heat;
and they will hunger and thirst no more.
The Lamb, on the throne, will be their shepherd,
and will guide them
to the spring
of the water of life.
And God will wipe away
every tear from their eyes.'
This is the word of the Lord.

Gospel - John 10.22-30

Hear the Gospel of our Lord Jesus Christ
according to John.

It was the time of the winter festival
of Hanukkah,
and Jesus was in the temple.

The religious leaders gathered around Jesus,
and said to him, 'How long
will you keep us in suspense?
If you are the Messiah, tell us plainly.'

Jesus said, 'I have told you already.
And you have seen
all that I do
in my Father's name.

And yet, still, you do not believe -
because you do not
belong to my sheep.

My sheep listen to my voice.

I know them, and they follow me.

I give them eternal life,
and they will never perish.

No one will snatch them
out of my hand.

My all-powerful Father
has given them to me.

No one can snatch them
out of the Father's hand -
and I and the Father
are one.'

This is the Gospel of the Lord.

Fifth Sunday of Easter

First Reading - Acts 16.9-15a

A reading from the Acts of the Apostles.

During the night, Paul had a vision
of someone standing
and pleading with him, saying,
'Come over to Macedonia, and help us.'

We immediately tried
to cross over
to Macedonia, convinced
that God had called us
to proclaim the gospel there.

We sailed direct from Troas
to the island of
Samo-thraki;
then the following day
to the coastal port
of Neapolis.

From there, we went inland
to Philippi, which is
the largest city
in Macedonia, and
a Roman colony;
and we remained there
for several days.

On the sabbath,
we went
out of the city,
to a place of prayer,
by the river,
and we sat down,
and spoke to the women who had gathered there.

Amongst them was Lydia,
a worshipper of God;
a dealer in purple cloth
from the city of Thya-tira.

The Lord opened
Lydia's heart
to receive
Paul's message.

She
and her entire household
were baptised.
And she invited us
to stay
at her home.
This is the word of the Lord.

Second Reading - Revelation 21.1-7

A reading from the book of Revelation.

Then I saw
a new heaven, and a new earth;
for the first heaven, and the first earth,
had passed away.
And I saw the holy city,
the new Jerusalem,
coming down, out of heaven, from God,
prepared as perfectly
as a bride
adorned
for her husband.

And I heard
a loud voice, from the throne, saying,
'See, the home of God
is amongst mortals.
They will be my people,
and I will dwell amongst them.

I will wipe away
every tear from their eyes.
Death will be no more; mourning
and crying and pain
will be no more.

See, I am making all things new.
Write this,
for these words
are trustworthy and true.

It is done!
I am the Alpha and the Omega,
the beginning and the end.

To the thirsty,
I will give water,
from the spring
of the water of life.
Those who conquer
will inherit these things,
and I will be their God,
and they will be my people.'
This is the word of the Lord.

Gospel - John 13.31a,33-35

Hear the Gospel of our Lord Jesus Christ
according to John.

As soon as Judas had left the supper,
Jesus said to his disciples:

'The time has come
for the Son of Man
to be glorified.

I will be with you
only a little longer;
and where I am going,
you cannot come.

And now I give you a new commandment:
that you love one another
as I have loved you.

It is by this
that all will know
that you are my disciples -
if you have love
for one another.'

This is the Gospel of the Lord.

Sixth Sunday of Easter

First Reading - Acts 16.16-34

A reading from the Acts of the Apostles.
On one occasion, on our way to the place of prayer,
we met a slave-girl who was possessed by a demon.
She brought her owners a significant income
by fortune-telling, and casting spells.
She followed us around, crying out,
'These men are servants of God Most High!
They proclaim the way of salvation!'
This went on for many days,
until Paul, in exasperation, turned and said,
'I order you, in the name of Jesus Christ,
to come out of her;' and the spirit that had
possessed her immediately left her.
When her owners saw
that their hope of making money was gone,
they seized Paul and Silas,
and dragged them into the market-place,
and before the magistrates,
saying, 'These men are disturbing our city.
They are Hebrews, and they are promoting customs
that are not lawful for us, to accept or to practice,
as Roman citizens.'
The crowd joined in the protest, until the magistrates
had Paul and Silas flogged, and imprisoned,
ordering the jailer to keep them securely.
The jailer put Paul and Silas in the innermost cell,
and fastened their feet in chains.
About midnight,
Paul and Silas were praying, and singing hymns,
and the other prisoners were listening to them.
Suddenly there was an earthquake, so violent
that the foundations of the prison were shaken;
and all the doors of the prison were opened,
and everyone's chains came undone.
The jailer awoke,
and saw that the prison doors were wide open.
Assuming that the prisoners had escaped,
he drew his sword, and was about to kill himself.
But Paul shouted out,
'Do not harm yourself, for we are all here.'
The jailer called for lights, and rushed in,
falling down trembling before Paul and Silas.
Then he led Paul and Silas outside,
and asked them, 'What must I do to be saved?'
Paul and Silas answered, 'Believe in the Lord Jesus,
and you will be saved - you, and all your household.'
The jailer took Paul and Silas
to his house,
and washed their wounds, and set food before them.
And Paul and Silas spoke the word of the Lord
to the jailer,
and to all who were in his household.
And the jailer, and all his household,
were baptised, that very night,
and were filled with joy
in their new faith.
This is the word of the Lord.

Second Reading - Revelation 21.10,22-27; 22.1-2

A reading from the book of Revelation.
In the spirit, the angel carried me away
to a great high mountain,
and showed me the holy city, the new Jerusalem,
coming down, out of heaven, from God.
I saw no temple in the city, for the Lord God Almighty,
and the Lamb, are themselves its temple.
The city has no need for light
from sun or moon,
for the glory of God
and the glory of the Lamb
are its light.
All nations will walk
by the light of that holy city.
The kings of the earth
will bring to that city
the glory and honour of all nations.
The gates of the city
will always be open by day
to receive those gifts of glory and honour -
and there will be no night.
There will be
no evil or falsehood there,
for the ones who enter will be
those whose names are written
in the Lamb's book of life.
Then the angel showed me
the river
of the water of life, as bright as crystal,
flowing through
the centre of the city,
from the throne of God, and of the Lamb.
And by the river, I saw the tree of life,
with its fruit
for every month of the year,
and its leaves
for the healing of the nations.
This is the word of the Lord.

Gospel - John 14.23-27

Hear the Gospel of our Lord Jesus Christ
according to John.
Jesus said to his disciples:
'I speak only the words
of the Father who sent me.
Those who love me
will live by my words.
And my Father will love them,
and we will come to them,
and make our home with them.
I say these things
while I am still with you.
But the Father will send to you, in my name,
the Holy Spirit, to be with you, who will
teach you all things, and remind you
of all that I have said to you.
Peace I leave with you, my peace I give to you -
a peace that the world cannot give.
Do not let your hearts be troubled,
and do not be afraid.'
This is the Gospel of the Lord.

Ascension Day

First Reading - Acts 1.3-11

A reading from the Acts of the Apostles.

After his suffering
and death,

Jesus

presented himself alive
to the apostles,

with many

convincing proofs,

appearing to them

during forty days,

and speaking

of the kingdom of God.

Jesus said to them,

'Do not

leave Jerusalem,

but wait here

for all that is promised

by the Father.

John baptised with water,

but you will be

baptised

with the Holy Spirit

not many days from now.'

The apostles

asked Jesus, 'Lord, is this the time

when you will restore

the kingdom of Israel?'

Jesus replied, 'You cannot know

every time or season

in the purposes

of the Father.

But you will receive power

when the Holy Spirit

comes upon you.

And you will be my witnesses

in Jerusalem, in all Judea,

in Samaria,

and to the ends of the earth.'

Then, as they were watching,

he was taken up,

and a cloud

hid him

from their sight.

And as they looked intently

into the sky,

two figures in white robes appeared,

saying, 'Men of Galilee,

why do you stand here

looking into the sky?'

This Jesus

has been

taken up

from you

into heaven,

and will return

in the same way

you saw him go.'

This is the word of the Lord.

Second Reading - Ephesians 1.17-23

A reading from the letter of Paul to the Ephesians.

The power of God

has raised Christ

from the dead,

to God's right hand on high,

far above all earthly powers -

above every other name,

in this world, or the next.

God has made Christ

the head of the church;

and has made the church

the body of Christ.

So now may your hearts be filled

with the same power of God, which is

the gift of God

to all who believe.

May your hearts be filled

with all the glorious riches

that God gives to you, and to all the saints;

and with confidence

for the future

to which God has called you.

And may the God of glory,

the Father of our Lord Jesus Christ,

give you a spirit of wisdom

and insight,

that you may continue to grow

in the knowledge of God.

This is the word of the Lord.

Gospel - Luke 24.44-53

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus opened the minds of the disciples

to understand the scriptures, saying to them:

'Everything that is written about me,

in the law of Moses, in the prophets,

and in the psalms, must be fulfilled:

that the Messiah must suffer,

and rise from the dead on the third day;

and then repentance, and forgiveness,

will be proclaimed, to all nations,

in his name, beginning from Jerusalem.

You are witnesses to these things.

And now I am sending you

the gift that my Father promised;

so stay here in the city

until you have been clothed with power from on high.'

Then he led them out of Jerusalem

to Bethany,

and there, lifting up his hands,

he blessed them.

And while he was blessing them,

he withdrew from them,

and was taken up into heaven.

And they worshipped him.

They returned to Jerusalem

filled with joy.

And they were continually in the temple,

praising God.

This is the Gospel of the Lord.

Seventh Sunday of Easter

First Reading - Acts 17.16-34

A reading from the Acts of the Apostles.
On arriving in Athens, Paul was disturbed to find
that the city was full of idols.
Daily, in both the synagogue and the market-place,
he set out the good news
about Jesus and the resurrection.
Some of the philosophers accused him
of speaking nonsense,
or promoting foreign gods,
but some wanted to hear more.
Indeed all those who gathered in Athens
were keen to hear all that was new.
So Paul stood before them, and said,
'People of Athens,
I see how extremely religious you are, in every way;
for as I walked through the city,
and looked carefully at the objects of your worship,
I found amongst them an altar
with the inscription: "To an unknown god."
That which you worship as unknown,
I now proclaim to you.
The God who made the world, and everything in it,
the Lord of heaven and earth,
does not live in any shrine made by human hands,
or depend (like your idols) on human care,
but is the one who gives to us
life, and breath, and all that we have.
From just one ancient ancestor,
God made all nations, to inhabit the whole earth,
determining their various times and places in history;
so every nation equally can search for God,
reach out for God, and find God; and indeed God is
not far away from any one of us.
For, as your own poets have said,
"we are all children of God," and "it is in God
that we live, and move, and have our being".
As children of God, we should not
think of God as an image,
in gold, or silver, or stone,
created by human art or imagination!
God has graciously overlooked
the times of human ignorance,
but God now calls upon
all people everywhere to repent.
And God has set the date
on which the world will be judged, in righteousness,
by a human being God has appointed - and has
raised from the dead, so that all may believe.'
Some now mocked, when Paul spoke
of the resurrection of the dead.
But others said, 'We will hear you again, about this.'
And some followed Paul,
and became believers,
including
at least one member of the council,
and a woman, named Damaris,
and others with them.
This is the word of the Lord.

Second Reading - Revelation 22.12-14,16-17,20-21

A reading from the book of Revelation.
I heard a voice from heaven, saying: 'See,
I am coming soon, bringing my reward
for each, according to their deeds.
I am the Alpha and the Omega,
the first and the last, the beginning and the end.
Blessed are those who wash their robes, and
enter the city by its gates, and find
the tree of life.
I, Jesus, sent my angel to you
with this vision, and this message, for the churches.
I am both the root and the branch of David,
and the bright morning star.
And now, the Spirit and the bride say, "Come".
Let everyone who hears them say, "Come".
Let all who are thirsty
come to receive
the free gift
of the water of life.
See, I am coming soon.'
Amen! Come, Lord Jesus!
And may the grace of the Lord Jesus
be with all the saints.
This is the word of the Lord.

Gospel - John 17.20-26

Hear the Gospel of our Lord Jesus Christ
according to John.
Jesus looked up to heaven, and said, 'Father, I ask
not only on behalf of these, but also
on behalf of those who will believe in me
through their word.
May they all be one.
As you live in me,
and I live in you,
may they live in us.
And through this, may the world come to believe
that you sent me.
The glory that you gave to me, I have given to them.
May they be one, as we are one.
As I live in them, and you live in me,
may the world know
that you sent me,
and that you have loved them
as you have loved me.
Father, I pray also
that those you have given to me
will continue to be with me,
to see the glory that you have given to me,
having loved me
since before the foundation of the world.
Most Holy Father,
the world does not know you,
but I know you;
and these know
that you have sent me.
I have made you known to them,
and I will continue to make you known to them,
so that the love, with which you have loved me,
may be in them, as I live in them.'
This is the Gospel of the Lord.

Pentecost

First Reading - Acts 2.1-21

A reading from the Acts of the Apostles.
On the day of Pentecost, the disciples
were all together in one place,
when suddenly, all around them,
there was a sound
like the rush of a violent wind,
filling the entire house
where they were meeting.
Flames, or tongues of fire, appeared amongst them,
and rested on each of them.
And they were filled with the Holy Spirit,
and began to speak in many languages.
At this sound,
a crowd began to gather,
made up of Jewish believers who were
staying in Jerusalem -
from Asia and Arabia,
Egypt and North Africa,
Judea, Turkey, Syria,
Greece and the Balkans,
Crete, and Rome,
both Hebrews and converts.
They said, 'Surely, these who are speaking
are all from Galilee.
And yet we hear them
declaring the greatness of God,
each
in our own language.
What can this mean?'
But others mocked and said, 'They have had
too much wine.'
Peter, standing with the eleven,
raised his voice,
and addressed the crowd, saying:
'People of Judea,
and all who are here in Jerusalem:
these are not drunk, as you suppose,
for it is only nine o'clock in the morning.
No; this is what was spoken
through the prophet Joel,
when God declared: "In those days,
I will pour out my Spirit on all people.
The young will see visions,
your elders will dream dreams,
and your sons and your daughters
will receive and proclaim my word.
There will be wonders and signs
in the heavens, and on the earth:
blood, and fire, and clouds of smoke,
the sun turned to darkness
and the moon blood red,
before the coming
of the great and glorious day of the Lord.
And everyone who calls
on the name of the Lord
will be saved.'"'
This is the word of the Lord.

Second Reading - Romans 8.14-17

A reading from the letter of Paul to the Romans.
Now that you are led
by the spirit of God,
you are adopted
as children of God.
God receives you
not as slaves, to fall back into fear,
but as adopted children,
able to address God
as 'Abba' and 'Father'.
And being adopted
as children of God,
we inherit all things,
alongside Christ Jesus himself,
including
both his suffering
and his glory.
This is the word of the Lord.

Gospel - John 14.8-17

Hear the Gospel of our Lord Jesus Christ
according to John.
Philip said to Jesus, 'Lord,
show us the Father.'
Jesus said, 'Philip,
have I been with you, all this time,
and still, you do not know me?
Whoever has seen me
has seen the Father,
for I am in the Father,
and the Father is in me.
The words that I speak
are the words
of the Father
within me.
And now, those who
trust in me
will do all that I have done,
and more,
because I am returning
to the Father.
And I will do
whatever you ask
in my name;
and in this way also,
I will bring glory
to the Father.
And if you love me,
and live by all
that I have taught you,
I will ask the Father,
and he will send you
the Holy Spirit,
to be with you -
the Spirit of truth,
unknown to the world,
but known to you,
to be alongside you,
amongst you,
and within you.'
This is the Gospel of the Lord.

Trinity Sunday

First Reading - Proverbs 8.1-3, 22-31

A reading from the book of Proverbs.
Wisdom calls out,
and Understanding raises her voice.
On the hills, along the road,
and at the meeting of the ways,
she takes her stand.
At the city gates,
she declares: 'I was created
as the first
of the works of the Lord.
Before the beginning
of the earth,
I was established.
Before the mountains and the hills
had been formed,
before there were springs of water,
before there was even
dust
upon the ground,
Wisdom
was brought forth.
When the Lord established the heavens,
I was there.
When the Lord drew a circle
on the face
of the deep,
made firm the skies above,
and set the boundaries
of the oceans,
I was the skilled apprentice
at the Master's side.
I was daily
the Lord's delight,
rejoicing
in the presence of the Lord,
and rejoicing
in the whole of creation,
and the whole human race.
So now, my children, hear me -
for blessed are those who walk
in the ways of Wisdom.
Hear my teaching, and be wise;
do not refuse it.
For those who lack wisdom
do themselves harm,
but blessed
are those who learn Wisdom,
attending every day to my teaching.
To hate Wisdom
is to love death -
but those who find Wisdom
find life,
and the favour of the Lord.
This is the word of the Lord.

Second Reading - Romans 5.1-5

A reading from the letter of Paul to the Romans.
We have been reconciled with God, by faith,
in our Lord Jesus Christ.
And now we stand, with joyful confidence,
in the grace,
and the peace,
and the glory of God.
We rejoice even in our sufferings,
knowing that suffering produces endurance,
and endurance produces character,
and character produces confidence.
And we know
that this confidence
will not be disappointed -
because God's love
has been poured into our hearts
through the gift
of the Holy Spirit.
This is the word of the Lord.

Gospel - John 16.12-15

Hear the Gospel of our Lord Jesus Christ
according to John.
Jesus said to his disciples:
'I still have
many things
to say to you -
more
than you can know.
But the Spirit of Truth
will come to you,
and guide you
into all truth;
honouring me,
by taking
what is mine,
and making it known to you;
disclosing to you
the things
that are to come.
All that the Father has
is mine;
and the Spirit of Truth
will take
what is mine,
and make it known to you.'
This is the Gospel of the Lord.

**Sunday between 24 and 28 May
(if after Trinity Sunday)**

Eighth Sunday in Ordinary Time

First Reading - Isaiah 55.10-13

A reading from the book of the prophet Isaiah.

The rain and the snow
come down from heaven,
and do not return there
until they have watered the earth,
making it fruitful with grain,
producing bread to eat,
and new seed to sow.
In the same way, says the Lord,
the word that I speak
will not return to me
without accomplishing
all that I intend, and succeeding
in the purpose for which I sent it.
And where once
there were thorns and brambles,
tall and blossoming trees
will grow;
and this will be a memorial,
an everlasting sign,
to honour the name of the Lord.
And you will go out with joy,
and return in peace;
and the trees of the field
will clap their hands,
and the mountains and the hills
will break into song.
This is the word of the Lord.

Second Reading - 1 Corinthians 15.51b-57

A reading from the first letter of Paul
to the Corinthians.

Those of us who are still alive
when the last trumpet sounds
will not die, but will be transformed,
in that moment, in the blink of an eye.
The trumpet will sound,
and the dead will be raised,
and we will be changed,
as the mortal
is transformed
to immortality.
And the word of the prophet
will have been fulfilled,
for death itself will have been defeated:
'swallowed up in victory'.
The power of death
was in sin,
and the power of sin
was in the law.
But thanks be to God, who has defeated
all the powers of death,
and has won for us the victory,
in Jesus Christ our Lord.
This is the word of the Lord.

Gospel - Luke 6.39-49

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus taught them in parables,
saying, 'They are like
the blind
leading the blind.
The one who is learning
can do
no better
than the one who is teaching.
And the one who
completes their learning
will become
like their teacher.
You should not
be trying
to remove a speck
from someone else's eye
while you still have a log
in your own.
You know a tree
by its fruit:
you do not find figs
on a thorn bush,
or grapes
on a bramble;
a good tree
produces good fruit,
and a bad tree
produces bad fruit;
in the same way,
a good person
produces good words and deeds
from the goodness
stored up in their heart;
while a wicked person
produces wicked words and deeds
from the wickedness stored up in their heart.
And in the same way,
if you call me Lord,
you should surely act
on what I say;
for if you come to me,
and hear my words,
and act on them,
you are building a house on
deep foundations,
dug right down to the rock,
so that when the flood comes,
it will stand secure.
But those who hear my words,
and do not act
on what they hear -
they are building a house
without foundations,
and it will fall
when the floods
rise against it.'
This is the Gospel of the Lord.

**Sunday between 29 May and 4 June
(if after Trinity Sunday)**

Ninth Sunday in Ordinary Time

First Reading - 1 Kings 8.41-43

A reading from the first book of Kings.

From the prayer of Solomon,
at the dedication of the temple.

'People of other nations
will hear
of your great name, O Lord.

They will hear
of your mighty hand,
and your outstretched arm,

and they will come
to this temple
to pray.

When people
of other nations
come to this temple,

hear their prayers,
in heaven, your dwelling-place,
and answer them, O Lord,

so that your name will be known,
and you will be honoured,
not only in Israel,

but in all
the nations
of the earth.'

This is the word of the Lord.

Second Reading - Galatians 1.1-5

A reading from the letter of Paul
to the Galatians.

From Paul, made an apostle
not by any human authority,
but by Jesus Christ, and God the Father, who
raised Christ from the dead.

And from all the members
of God's family, who are with me.

To the churches of Galatia,
in Asia Minor.

Grace to you, and peace,
from God our Father,
and the Lord Jesus Christ.

Our Lord Jesus Christ
gave himself up for us,
because of

our trespasses,
to rescue us
from the evils
of this present age,

fulfilling the will
of our God and Father.

Glory to God
for ever.

This is the word of the Lord.

Gospel - Luke 7.2-10

Hear the Gospel of our Lord Jesus Christ
according to Luke.

A centurion's
most precious servant
had become ill;
and was close to death.

When the centurion
heard about Jesus,
he sent
some of the Jewish elders

to ask Jesus
to come and heal
his servant.

The elders
appealed to Jesus, saying,

'This centurion
is worthy
to have you
do this,

for he loves our people,
and built
our synagogue.'

Jesus went with them;
but as they approached the house,
the centurion sent out friends

to say to Jesus, on his behalf,
'Lord, do not trouble yourself;
for I am not worthy

to have you
come under my roof;
indeed

I did not
consider myself worthy
even to approach you;

but I know
that if you
only
say the word,
my servant
will be healed.

For I am under the authority of others,
and I also have soldiers under my authority,
such that

I only have to
say the word,
and it is done.'

When Jesus heard these words,
he was amazed,
and turning to the crowd that was following,

he said, 'I tell you,
not even
in all Israel
have I found
such faith as this.'

When the centurion's friends
returned to the house,
they found the servant
fully recovered, and in
good health.

This is the Gospel of the Lord.

Sunday between 5 and 11 June
(if after Trinity Sunday)

Tenth Sunday in Ordinary Time

First Reading - 1 Kings 17.17-24

A reading from the first book of Kings.

There was a famine throughout the land,
and the prophet Elijah
was staying with a widow
at Sarepta, in Lebanon.

The son of the widow
became ill, with an illness so severe
that there was no breath left in him.

The widow said to Elijah, 'What do you have
against me?

Have you come to accuse me of sin,
and to punish me
with the death of my son?'

Elijah took her son from her arms,
carried him up to his room,
laid him down,
and cried out to the Lord,

saying, 'O Lord my God, must you bring
such adversity,

even upon the widow
in this house where I am staying,
by killing her son?'

And weeping upon
the body of her son,

Elijah cried out, three times, to the Lord:
'O Lord my God, let his life
return to him.'

And the Lord listened
to the voice of Elijah; and the life of the son
returned to him.

And Elijah took the son
down into the house,
and gave him to his mother,
saying, 'See, your son is alive.'

And the woman said to Elijah, 'Now I know
that you are a prophet of God,
and that the words you speak
are truly from the Lord.'

This is the word of the Lord.

Second Reading - Galatians 1.11-16,18,22-24

A reading from the letter of Paul to the Galatians.

My brothers and sisters,
I received the gospel
that I now proclaim
not from any human source,
but by direct revelation
from Jesus Christ.

You will have heard
how I was once
so zealous
for the traditions
of my ancestors
that I was actively
persecuting
the church of God,
and seeking to destroy it.

But God had determined,
before I was even born,
that I was to proclaim, to all nations,
the good news
of the Son of God.

When, by God's grace,
the Son of God
was revealed to me,
I did not, at first, confer with anyone else.

It was only after three years
that I went up to Jerusalem, to visit Peter,
and stayed with him for fifteen days.

News spread to the churches of Judea
before I had even visited them,
and they gave glory and praise to God
when they heard

that I was no longer
persecuting the church,
but that I was, instead, proclaiming
the very faith
that I had once sought
to destroy.

This is the word of the Lord.

Gospel - Luke 7.11-17

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus was approaching a town called Nain,
just south of Nazareth,
with his disciples, and a large crowd, following.

As they approached the town,
a funeral procession
was coming out
through the town gate,
with a large crowd
surrounding the mother
of the man who had died.

She was already a widow,
and she had no other son.

When the Lord saw her,
he had compassion for her,
and he said to her, 'Do not weep.'

Then he approached
the wooden frame
on which
the body was being carried,
and he touched it,
saying, 'Young man, I say to you, arise!'

And the one who had been dead
sat up,
and began to speak.

And Jesus presented him
to his mother.

All were astounded;
and they glorified God,
saying, 'God is with us',
and, 'A great prophet
has arisen amongst us.'

And the news about Jesus
spread throughout Judea
and all the surrounding country.

This is the Gospel of the Lord.

Sunday between 12 and 18 June
(if after Trinity Sunday)

Eleventh Sunday in Ordinary Time

First Reading - 2 Samuel 12.1-5,7-9,13a

A reading from the second book of Samuel.

The prophet Nathan said to king David,
'There were two men
in a city, one rich and one poor.
The rich man had many sheep and cattle,
but the poor man
had only one small lamb, which he had bought.
The poor man's only lamb
grew up alongside his own children,
eating and drinking
from the little that they had,
like another member of the family.
Now a traveller came to visit the rich man.
And the rich man did not take
any of his own sheep or cattle
to prepare, as a meal for the traveller,
but instead, took the poor man's lamb,
and prepared that, as a meal
for the guest who had come to him.'
On hearing this, David became angry
against the rich man,
and said to the prophet Nathan, 'As the Lord lives,
the man who has done this
deserves to die!'
And the prophet Nathan
said to David, 'You are that man!
And now the Lord, the God of Israel, says this:
I anointed you king over Israel,
and I rescued you from the hand of Saul;
I gave you your master's possessions, and household,
and the whole of Israel and Judah;
and if that had been too little,
I would have added as much again.
And yet you have despised the word of the Lord,
and done what is evil in the sight of the Lord!
For you have taken for yourself
the wife of Uriah the Hittite,
and you have had
Uriah himself
struck down and killed
by the sword of the enemy!'
And King David said to the prophet Nathan,
'I have sinned against the Lord.'
This is the word of the Lord.

Second Reading - Galatians 2.16,19-21

A reading from the letter of Paul to the Galatians.

We know that we are reconciled to God
not by keeping the law,
but through faith in Jesus Christ.
Through the law, I died
to the law.
And now, instead, I can be fully alive
to God.
I have been crucified with Christ;
and it is no longer I who live,
but Christ who lives in me.

The life I now live in this body,
I live by faith in the Son of God, who
loved me, and gave himself for me.
If reconciliation with God
could be achieved through the law,
then Christ would have died in vain -
but we know that reconciliation with God
is achieved, not by any law,
but by God's grace alone.
This is the word of the Lord.

Gospel - Luke 7.36-50

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Simon the Pharisee invited Jesus to eat with him;
so Jesus entered the house
of Simon the Pharisee, and took a place at the table.
A notorious woman of that city
heard that Jesus was there,
and entered the house, bringing an alabaster jar
of fragrant oils.
She knelt at Jesus' feet, weeping,
and began to bathe his feet with her tears,
and to dry them with her hair.
She kissed his feet, and anointed them
with the perfume.
When Simon the Pharisee saw it, he said
to himself, 'If this man was a prophet,
he would know what kind of woman
this is, who is touching him.'
Jesus said to Simon the Pharisee,
'A money-lender had two clients, who could not pay.
One owed fifty coins. The other owed five hundred.
And he cancelled both their debts.
Which of them will love him more?'
Simon answered, 'I suppose the one who was
forgiven the greater debt.'
Jesus said to him, 'You are right.'
And turning towards the woman,
Jesus continued, 'When I entered your house,
you gave me no water, for my feet,
but this woman
has bathed my feet with her tears,
and dried them with her hair.
You gave me no kiss, but from the time I came in
she has not stopped kissing my feet.
You did not anoint my head with oil,
but she has anointed my feet with perfume.
Her many sins
have been forgiven, so she has shown
great love.
But the one who has been forgiven less,
has shown less love!'
And he said to the woman,
'Your sins are forgiven.'
Those who were at the table with Jesus
began to say amongst themselves,
'Who is this, who even declares
the forgiveness of sin?'
And Jesus said to the woman,
'Your faith has saved you; go in peace.'
This is the Gospel of the Lord.

Sunday between 19 and 25 June
(if after Trinity Sunday)

Twelfth Sunday in Ordinary Time

First Reading - *Isaiah 65.2-5,8*

A reading from the book of the prophet Isaiah.

I call out, even to a people

that does not call to me, says the Lord.

I hold out my hand to them, even though

they are a people in rebellion against me.

They walk in wicked ways; they provoke me continually,

sacrificing in gardens, burning incense on bricks,

dwelling amongst the tombs, eating forbidden foods,

then claiming to be

so holy

that others

must not come near.

They irritate like smoke in my nostrils

from a fire that burns all day long!

And yet, for the sake of the good that remains in them,

I will not destroy them, says the Lord.

This is the word of the Lord.

Second Reading - *Galatians 3.21,23-29*

A reading from the letter of Paul to the Galatians.

The law can bring neither life, nor righteousness.

Yet the law served as our guardian, until the time

when Christ came to reconcile us to God

not by law, but by faith.

And now, we are no longer subject to the law

as a guardian,

for by faith in Christ Jesus,

we are made children of God.

And indeed, all those who are baptised into Christ

are equally adopted as children of God.

There is neither Hebrew nor Greek,

slave nor free, male nor female;

for all are one in Christ Jesus.

And all become inheritors, together,

of the promises made

to Abraham.

This is the word of the Lord.

Gospel - *Luke 8.1-3,26-39*

Hear the Gospel of our Lord Jesus Christ

according to Luke.

Jesus travelled on, through towns and villages,

proclaiming the good news

of the kingdom of God.

Amongst those travelling with Jesus and the twelve

were some women who had been healed,

or freed from tormenting spirits.

The women included

Mary Magdalene, who had been

freed from seven demons,

and Joanna, who was the wife

of a leading member of Herod's court.

There was also Susanna;

and there were many others.

These women helped to provide for Jesus,

and all the disciples,

out of their own resources.

Jesus and the disciples

travelled by boat

to the eastern side

of the sea of Galilee.

As Jesus stepped ashore,

he was met

by a man from the city who was

tormented by demons.

The man was kept under guard, and in chains,

but he would break out,

and live wild amongst the tombs.

When Jesus commanded

the unclean spirit

to come out of him,

the man fell down at Jesus' feet,

and shouted out, 'Why are you here, Jesus,

Son of God Most High?

I beg you, do not torment me!'

Jesus asked, 'What is your name?'

And the man replied,

'Legion';

for many demons had entered him;

and they begged Jesus

not to order them

into the abyss.

A large herd of pigs

was feeding on the hillside,

and the demons begged Jesus

to let them enter these instead,

and Jesus permitted them.

So the demons

came out of the man,

and entered

into the pigs.

And the entire herd

rushed down

the steep bank

into the lake,

and was drowned.

When those who were responsible for the pigs

saw what had happened,

they fled,

telling everyone,

in the city,

and in the surrounding countryside,

what had happened.

When people came to see,

they found the man,

sitting at the feet of Jesus, clothed, and calm.

Overcome with fear,

they asked Jesus to leave.

Jesus returned to the boat

in which he had arrived.

The man who had been freed from the demons

begged to join those

travelling with Jesus,

but Jesus said, 'Return to your home,

and tell them there

of all that God has done for you.'

And he went and told, throughout the city,

of all that Jesus had done for him.

This is the Gospel of the Lord.

Sunday between 26 June and 2 July
Thirteenth Sunday in Ordinary Time

First Reading - 1 Kings 19.15a, 16b, 19-21

A reading from the first book of Kings.
The Lord said to the prophet Elijah,
'You are to go
to the wilderness of Damascus,
to anoint Elisha to be my prophet, in your place.'
So Elijah travelled to the wilderness of Damascus,
and found Elisha, ploughing in a field,
with twelve pairs of oxen
working ahead of him.
Elijah walked past Elisha,
and as he did so, he threw his cloak over him.
Elisha left the oxen,
and ran after Elijah,
saying, 'Let me bid farewell
to my father and mother,
and then I will follow you.'
Elijah replied, 'Go back to them then.
I have done what I had to do.'
Returning to the field,
Elisha slaughtered the oxen, and used
the wooden equipment
to light a fire,
on which he cooked the oxen.
Elisha gave
the cooked meat
to the people,
and they ate.
Then Elisha
set out, and followed Elijah.
This is the word of the Lord.

Second Reading - Galatians 5.17-25

A reading from the letter of Paul to the Galatians.
The works of the flesh,
in opposition to the spirit,
are hatred and conflict, jealousy and anger;
arguments, rivalries, and factions;
sexual immorality, drunkenness, idolatry,
sorcery, and excesses of all kinds.
I say again: those who live in this way
are not inheriting the kingdom of God.
By contrast, the fruit of the spirit is
love, joy, peace,
patience, kindness, goodness,
faithfulness, gentleness, and self-control.
There is no law
against
these fruits of the spirit -
so if you are truly led by the spirit,
you are not
subject
to any law!
Those who belong to Christ Jesus
have crucified the flesh,
with its passions and desires,
and live now,
not by the flesh, but by the spirit.
This is the word of the Lord.

Gospel - Luke 9.51-62

Hear the Gospel of our Lord Jesus Christ
according to Luke.
The time was drawing near
for Jesus
to be lifted up,
and he set his face
towards Jerusalem.
He sent
messengers
ahead of him.
And the messengers
entered a village
in Samaria.
But the villagers
would not receive him,
because
his face was set
towards Jerusalem.
The disciples James and John
said, 'Lord,
do you want us
to call down
fire
from heaven
to destroy them?'
But Jesus turned and rebuked them,
and they went on
to another village.
As they were travelling along the road,
someone said to Jesus,
'I will follow you
wherever you go.'
Jesus said, 'Foxes have holes,
and birds have nests,
but the Son of Man
has nowhere
to lay his head.'
When Jesus called another
to follow him,
the reply was, 'Let me first go
and bury my father.'
But Jesus said, 'Let the dead
bury
their own dead;
you,
go and proclaim
the kingdom of God!'
Another said, 'I will follow you, Lord;
but let me first
bid farewell
to my household.'
Jesus said, 'If you put your hand to the plough,
and then look backwards,
you are not yet ready
for the kingdom of God.'
This is the Gospel of the Lord.

Sunday between 3 and 9 July

Fourteenth Sunday in Ordinary Time

First Reading - Isaiah 66.10-14a

A reading from the book of the prophet Isaiah.

Sing for joy with all Jerusalem!

All who love her, rejoice!

Mourn no longer,

for she will be great once again!

And you will be comforted,

like a child in a mother's embrace!

For the Lord will grant her

peace like a river,

and the glory of the nations!

As a mother comforts her child,

so the Lord will comfort you, in Jerusalem.

You will be carried on her arm,

and held in her lap.

When you see it,

your heart will rejoice,

and you will flourish like the tender grass.

And all who serve the Lord

will know

that the hand of the Lord

is with them.

This is the word of the Lord.

Second Reading - Colossians 1.3-4,9-14

A reading from the letter of Paul to the Colossians.

We joyfully give thanks to God,

the Father of our Lord Jesus Christ,

whenever we pray for you,

for we have heard

of your great faith in Christ Jesus,

and the love that you have

for all the saints.

We pray that God will fill you

with the knowledge of God's will,

and with spiritual wisdom and understanding.

And we pray that God will fill you

with all of the glorious power of God:

with strength, and endurance,

with patience, and with perseverance

to lead lives which are worthy of the Lord,

and fully pleasing to the Lord,

so that you can bear fruit,

in every good work, as you grow

in the knowledge of God;

and so that

with us

you can

joyfully give thanks

to God the Father, who has

rescued us

from

the power of darkness

to dwell, forgiven,

with the saints, in light,

in the kingdom

of his beloved Son.

This is the word of the Lord.

Gospel - Luke 10.1-11, 17-20, 23-24

Hear the Gospel of our Lord Jesus Christ according to Luke.

The Lord appointed seventy

to go ahead of him, in pairs, to every

town and place

where he himself

intended to go.

As he sent them on their way,

he said to them,

'The harvest is plentiful, but the workers are few -

so ask the Lord of the harvest

to send more workers for the harvest.

And yet I send you out

like lambs amongst wolves.

Carry no purse, no bag, no shoes, as you go.

Do not delay your journey

by greeting all those

you meet along the way.

When you enter a house,

offer a greeting of peace.

If your hosts

are people of peace,

your peace

will rest upon them -

and if they are not,

your peace

will return to you.

Remain in the same house, eating and drinking

whatever they provide,

for a worker

deserves to be paid.

When you enter a town, and they welcome you,

eat whatever they offer you,

heal the sick,

and say to them, "The kingdom of God

has come near to you."

When you enter a town, and they do not welcome you,

stand in their streets and say,

"We wipe the dust of this place off our feet

in protest against you.

But still know this: that the kingdom of God

has come near to you."

But the seventy returned with joy,

saying, 'Lord, even the demons obey

when we speak in your name.'

Jesus said, 'I watched Satan fall

like a flash of lightning; for I have given you authority

over all the power of the enemy,

and nothing can harm you.

But the greatest joy

is this: that your names

are written in heaven.

And blessed are the eyes

that see

what you see.

For prophets and kings

longed to see

what you now see,

and to hear

what you now hear.'

This is the Gospel of the Lord.

Sunday between 10 and 16 July
Fifteenth Sunday in Ordinary Time

First Reading - Deuteronomy 30.10-14

A reading from the book of Deuteronomy.

Return to the Lord your God,
with all your heart,
and with all your soul.
Trust in the Lord your God,
and observe the commandments and decrees
that are written
in this book of the law.
The commandment of the Lord
that I bring to you, today,
is not
too hard for you.
Neither is it
too far away,
as though you would
need someone
to cross the ocean, or go up to heaven,
to bring it to you.
No, for the commandment of the Lord
is very near to you;
it is already
on your lips, and in your heart.
This is the word of the Lord.

Second Reading - Colossians 1.15-20

A reading from the letter of Paul to the Colossians.

Christ is the image
of the invisible God;
and the firstborn
from before all creation.
In Christ,
all things were created,
both in heaven
and on earth,
both the visible
and the invisible (by which we mean
dominions, authorities, and powers).
All things were created
through Christ,
and for Christ.
Christ existed
before all things;
and now it is in Christ
that all things
hold together.
Christ is then also
the head of the body
which is the church;
its beginning,
as the firstborn from the dead.
Christ has first place
in everything.
And so it is, that in Christ,
all things,
in heaven and on earth,
can be reconciled, and at peace,
through the sacrifice of the cross.
This is the word of the Lord.

Gospel - Luke 10.25-37

Hear the Gospel of our Lord Jesus Christ
according to Luke.

A lawyer stood up to test Jesus.
'Teacher,' he said, 'what must I do
to receive eternal life?'
Jesus said to him, 'What is written in the law?
And what is your understanding of it?'
The lawyer answered, 'You shall love
the Lord your God, with all your heart,
with all your soul,
with all your mind,
and with all your strength.
And you shall love your neighbour
as yourself.'
Jesus said to him, 'You have given a good answer.
Do this, and you will live.'
Still wanting to justify himself,
the lawyer asked Jesus, 'But who is my neighbour?'
Jesus replied,
'A man was travelling on the road
from Jerusalem to Jericho,
when he was set upon
by robbers, who took everything he had,
and beat him, and left him for dead.
Now by chance, a priest
was going down the same road;
and when the priest saw the wounded man,
he passed by on the other side.
In the same way, a Levite
came to the place, and seeing the wounded man,
he also passed by on the other side.
But a Samaritan, travelling that way,
saw the wounded man,
and was moved with pity.
The Samaritan
went to the wounded man,
and poured oil and wine
on his wounds,
and bandaged them.
Then the Samaritan
put the wounded man
on his own horse,
brought him to an inn,
and took care of him.
The next day, the Samaritan took out
two silver coins,
and gave them to the innkeeper,
saying, "Take care of him;
and whatever more you spend,
I will pay you
when I return."
Which of these three, do you think,
was a neighbour,
to the man who was set upon
by the robbers?'
The lawyer said,
'The one who showed him mercy.'
Jesus said to the lawyer,
'Go and do likewise.'
This is the Gospel of the Lord.

Sunday between 17 and 23 July
Sixteenth Sunday in Ordinary Time

First Reading - Genesis 18.1-10a

A reading from the book of Genesis.

This is how the Lord
appeared to Abraham
at Hebron.
As Abraham sat
at the entrance to his tent
in the heat of the day,
he looked up
and saw three figures
standing near by.
He ran to them,
and bowed down,
saying, 'My Lord,
if I have found favour in your sight,
do not pass by,
but rest here
in the shade,
and let me bring water
to wash your feet,
and bread,
that you may eat,
and be restored,
before you continue
on your way.'
Abraham hurried back to the tent,
and asked Sarah
to prepare three measures
of the finest flour,
and knead it quickly
to make bread.
He went out
to the cattle,
and took the best calf,
and gave it to the servant,
to prepare it.
Then he took butter,
and milk,
and the meat of the calf,
and set it before the three visitors.
And he stood by them,
in the shade of the tree,
while they ate.
They said to Abraham,
'Where is Sarah, your wife?'
Abraham said, 'She is there,
in the tent.'
And one of them said,
'I will surely return to you
when the time is right,
and Sarah, your wife,
will have a son.'
This is the word of the Lord.

Second Reading - Colossians 2.12-14, 3.1-2

A reading from the letter of Paul to the Colossians.

Once, we were dead
in our trespasses.
But now, we have been raised up
to new life in Christ.
All our trespasses are forgiven;
the account that stood against us
has been erased;
all of its demands have been
nailed to the cross.
In our baptism, first we were
buried with Christ;
then, we were raised up
to new life with Christ;
and all this
through our faith in the power of God, who
raised Christ from the dead.
So now that we have been raised up
to new life in Christ,
let us set our minds no longer
on the things of earth,
but on the things of heaven, where
the risen Christ
is in the presence of God.
This is the word of the Lord.

Gospel - Luke 10.38-42

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus and his disciples
entered a village
as they continued on their way.
In that village, a woman called Martha
welcomed Jesus into her home.
Martha had a sister called Mary,
and Mary sat at the Lord's feet,
listening
to his words.
But Martha was distracted
by her many tasks;
and she said to Jesus, 'Lord,
do you not care
that my sister
has left me
to do all the work
by myself?
Tell her
that she is
to help me!'
But the Lord answered her, 'Martha,
you are anxious
and distracted
by many things,
but there is need
of only one.
Mary has chosen
that one good thing,
and it will not
be taken away from her.'
This is the Gospel of the Lord.

Sunday between 24 and 30 July
Seventeenth Sunday in Ordinary Time

First Reading - Genesis 18.23-32

A reading from the book of Genesis.

Abraham approached the Lord and said,

‘Will the Lord destroy the righteous
along with the wicked?’

If there are fifty righteous in the city,
will the Lord destroy the whole city,
including the fifty righteous
within it?

Surely the Lord will not
do such a thing,
to slay the righteous
along with the wicked.

Surely the Judge of all the earth
will do what is right.’

And the Lord said, ‘If I find fifty righteous
in the city,
I will spare the whole city
for their sake.’

Abraham said,
‘Let me dare to speak again to the Lord,
even though I am but dust and ashes.
If there are only forty-five righteous in the city,
will the Lord destroy the city
for the lack of five?’

And the Lord said, ‘I will not
destroy the city,
if I find forty-five righteous there.’

Again, Abraham spoke to the Lord, for forty,
and thirty, and twenty, righteous.

And Abraham said, ‘Oh do not
let the Lord be angry,
if I speak one more time.

If only ten righteous are found,
will the Lord destroy the city?’

And the Lord answered, ‘For the sake of ten
righteous, I will not
destroy the city.’

This is the word of the Lord.

Second Reading - Colossians 3.12-17

A reading from the letter of Paul to the Colossians.

You are now

God’s chosen ones,
holy, and loved by God.

So clothe yourselves
with compassion, and kindness;
and with humility, gentleness, and patience.

Be gentle with one another.

And if any one amongst you
has a complaint against another,

forgive one another,
as the Lord has forgiven you.

Above all, let there be love, which is
the bond of perfect unity.

And let the peace of Christ
rule in your hearts,

for to this we are called,
as one body in Christ.

Let the word of Christ dwell richly within you,
so that in wisdom
you may teach and encourage one another.
And with grateful hearts, sing to God
with psalms, hymns, and spiritual songs.
And whatever you do, in word or deed,
do everything in the name of the Lord Jesus,
always giving thanks to God the Father
through our Lord Jesus Christ.
This is the word of the Lord.

Gospel - Luke 11.1-13

Hear the Gospel of our Lord Jesus Christ
according to Luke.

One of the disciples
said to Jesus, ‘Lord,
teach us to pray,
as John
taught his disciples.’

Jesus said to them, ‘When you pray, say:
Father, holy is your name;
may your kingdom come.

Give us, each day, our daily bread.
And forgive us our trespasses,
as we ourselves forgive
everyone who trespasses against us.
And do not bring us
to the time of trial.’

Then he said to them, ‘If you go to a friend,
at midnight, saying, “Lend me some bread,
for a guest has arrived,
and I have nothing prepared,”
your friend may answer, from within,
“Do not bother me;

for the door is locked, and we are all in bed.”
But I tell you, while your friend may not
get up and give you anything
because of your friendship,
eventually, because of your persistence,
your friend will get up and give you
whatever you need.

So I say to you:
ask, and it will be given;
search, and you will find;
knock, and the door will be opened.

For everyone who asks receives,
and everyone who searches finds,
and for everyone who knocks,
the door will be opened.

If your child asks
for a fish, or an egg,
you do not
give a snake, or a scorpion.

Even the wicked
know how to give
good gifts
to their children.

How much more
will our heavenly Father
give the Holy Spirit
to those who ask!’

This is the Gospel of the Lord.

Sunday between 31 July and 6 August
Eighteenth Sunday in Ordinary Time

First Reading - *Ecclesiastes 1.12-14; 2.18-26a*

A reading from the book of Ecclesiastes.

When I, the Teacher,
was king, over Israel, in Jerusalem,
I applied my mind
to understand, by wisdom,
all that is done
under heaven.
I saw all the deeds that are done
under the sun.
And look, this is what I saw: that it is
a tiresome burden
that God has given
to occupy humankind;
that all of it
is vanity,
like chasing after the wind.
I came to despise
all that I had done,
and all that I had laboured to achieve,
seeing that I must leave it all
to those who come after me,
not knowing
whether they will be
wise, or foolish.
Yet they will be master
over everything
for which I laboured -
everything to which
I applied my wisdom.
So I gave up my heart to despair
concerning all my work,
because even one who has laboured
with wisdom, and knowledge, and skill,
must leave it all
to be enjoyed
by another, who did not work for it;
and this is a great injustice.
For mortals gain nothing
for all their labour under the sun.
Their days are full of pain,
and each task is a burden.
Even at night,
their minds do not rest.
But then I saw this,
from the hand of God:
that there is nothing better for mortals
than to eat, and drink,
and find enjoyment in their work;
for no mortal
can eat,
or drink, or find joy,
without God.
And while the sinner labours
to store up wealth
that will only be taken away,
to the one who pleases God, God gives
wisdom, and knowledge, and joy.
This is the word of the Lord.

Second Reading - *Hebrews 10.32-36*

A reading from the letter to the Hebrews.

When you first received the light of Christ,
you endured great suffering,
with public slanders, and persecutions.
And you supported
those who were suffering in the same way.
You had compassion
on those who were in prison.
And you cheerfully accepted
the loss of your possessions,
knowing that you have
a greater possession
that does not pass away.
Never let go
of that faith and confidence,
for it holds a great reward.
And then, when you have persevered
in doing the will of God, you will receive
all that God has promised.
This is the word of the Lord.

Gospel - *Luke 12.13-21*

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Someone in the crowd
said to Jesus, 'Teacher, tell my brother
to divide his inheritance with me.'
But Jesus said, 'Watch out,
and be on your guard,
against every kind of jealousy and greed!
For the richness of your life
is not found
in the quantity
of your worldly possessions!'
And Jesus told them this parable.
'After another great harvest,
a wealthy land-owner
said to himself,
"I have run out of space
to store all my crops.
I will have to
pull down my barns,
and build larger ones,
to store all my grain,
and all my possessions.
Then, having enough
to last many years,
I will relax,
eat, drink, and be merry."
But God said
to him, "You fool!
This very night, your life
is being taken from you.
And all the things you have acquired -
whose will they be?"
And Jesus said to them, 'This is how it will be
for those who store up
treasure for themselves on earth,
but in God's eyes
have no riches at all.'
This is the Gospel of the Lord.

Sunday between 7 and 13 August
Nineteenth Sunday in Ordinary Time

First Reading - Genesis 12.1-7

A reading from the book of Genesis.
The Lord said to Abram, 'You are to leave
your country, your people,
and your father's house,
and go to the land
that I will show you.
And I will make you into a great nation,
and I will bless you.
I will make your name great,
and you will be a blessing to many.
I will bless
those who bless you.
and I will rebuke
those who dishonour you.
And in you,
all the nations of the earth
will be blessed.'
So Abram set out,
as the Lord had directed.
And Abram departed from Haran,
with his wife Sara,
and his nephew Lot,
and all their household,
and all their possessions,
as the Lord had directed.
They came to the land of Canaan;
and they passed through the land,
and its people,
to a great oak, in the centre of the land.
There, the Lord appeared to Abram,
saying, 'To your offspring,
I will give this land.'
And Abram built an altar there,
to the Lord.
This is the word of the Lord.

Second Reading - Hebrews 11.1, 8-10

A reading from the letter to the Hebrews.
Faith
is the assurance of things hoped for;
and confidence, in things not yet seen.
It was by faith
that Abraham trusted, and obeyed,
when he was called to set out to a place
that would become his inheritance.
It was by faith
that he set out
before he even knew the destination.
It was by faith
that he lived there,
like a stranger in a foreign land,
without any settled home;
as did Isaac, and Jacob, after him.
For by faith,
they could look forward, in confident expectation,
to the city with a sure foundation,
designed and built by God.
This is the word of the Lord.

Gospel - Luke 12.22-34

Hear the Gospel of our Lord Jesus Christ
according to Luke.
Jesus said to his disciples,
'Do not worry
about what you will eat,
or what you will wear,
for life is more than food,
and the body is more than clothing.
Look at the birds:
they do not plant
or harvest;
they have no storehouse, or barn,
and yet God feeds them.
And you are more valuable
than the birds.
Look at the wild flowers,
how they grow:
they do not
weave or sew,
and yet
not even Solomon
in all his glory
was clothed
as finely as these.
If this is how
God clothes
the grass, which is alive today,
and dried up tomorrow,
then how much more
will God clothe you!
So have faith!
Do not worry, as others do,
about what you will eat,
or what you will drink.
Worrying
will not add
a single hour
to your span of life.
And your heavenly Father knows
that you need these things.
So work instead
for the kingdom of God,
and all these other things
will be given to you
as well.
Do not be afraid,
for your Father longs
to give you
the kingdom.
So sell what you have,
and give
to those in need.
Store up your treasure in heaven,
where nothing decays,
and no thief
can come near.
And where your treasure is,
there
your heart will be
also.
This is the Gospel of the Lord.

Sunday between 14 and 20 August
Twentieth Sunday in Ordinary Time

First Reading - Jeremiah 23.25-29

A reading from the book of the prophet Jeremiah.

I have heard
the false prophets, who speak
lies and delusions
in my name,
says the Lord.

Like those who went before them,
they make my people
forget my name,
by the lies
that they tell
one another.

Let the prophets who have delusions
tell their delusions -
but let the prophets who have my word
proclaim it with confidence.

They differ
like straw
from grain,
for my word
is like fire,
or like a hammer
that breaks a rock
into pieces,
says the Lord.

This is the word of the Lord.

Second Reading - Hebrews 12.1-3

A reading from the letter to the Hebrews.

Inspired by these people of great faith,
from every generation,
let us run with perseverance
the race that is now set before us,
throwing off
every burden
that would hold us back,
and looking to Jesus,
the pioneer and perfecter of our faith.

Confident in the greater joy
that lay beyond,
Jesus endured the cross,
disregarding its shame.
And now he is seated in glory,
at the right hand of God.
May his patient endurance
of such hostility from sinners
be our inspiration,
that we may never
grow weary
or lose heart.

This is the word of the Lord.

Gospel - Luke 12.49-56

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus said to his disciples:

'I have come
to bring fire
to the earth,
and how I long
to see it burning.
I have a baptism
to undergo,
and I am distressed
until
it is completed.

You think
that I have come
to bring peace
to the earth.

But I tell you -
not peace
but division.

Even households
will be divided,
three
against two,
and two
against three;
father
against son,
mother
against daughter,
members
of the household
against
each other.

When you see
clouds
in the west,
you know
that
rain
is on its way.

And when you see
wind
from the south,
you know
there
will be
scorching heat.

You know
how to interpret
the appearance
of earth
and sky,
and yet
you do not know
how to interpret
this present time!

This is the Gospel of the Lord.

Sunday between 21 and 27 August
Twenty-first Sunday in Ordinary Time

First Reading - Isaiah 58.9-14

A reading from the book of the prophet Isaiah.
If you remove the heavy burdens
from the weary amongst you,
if you offer food to the hungry,
and address the needs
of those who are suffering,
and if you refrain from pointing the finger
and speaking wickedness,
then
your light
will rise in the darkness,
your gloom
will become
like the brightness
of the midday sun,
and when you cry for help,
the Lord will answer.
Then the Lord will guide you,
provide for you, and strengthen you.
Then you will flourish
like a garden, by a stream that never runs dry.
Then you will rebuild the city from its ruins,
restoring its walls
and its homes.
If you honour the sabbath,
and call the Lord's day
a delight,
not trampling its dignity
by serving your own interests,
or pursuing your own affairs,
then
you will find your joy in the Lord,
and in all the gifts
that the Lord has given.
This is the word of the Lord.

Second Reading - Hebrews 12.22-24, 28-29

A reading from the letter to the Hebrews.
We come now
to Mount Zion,
the city of the living God,
the heavenly Jerusalem.
We come to the place
where angels, beyond number, gather to rejoice;
the place where those who have gone before us
are welcomed into heaven,
and the spirits of the righteous
are made perfect.
We come to God, the judge of all;
and to Jesus, the mediator of the new covenant;
and to redemption by his blood.
As we enter now
into a kingdom
that cannot be shaken,
let us offer our worship
with thanksgiving, reverence, and even holy fear,
for our God is still 'a consuming fire'.
This is the word of the Lord.

Gospel - Luke 13.10-17

Hear the Gospel of our Lord Jesus Christ
according to Luke.
Jesus was teaching
in one of the synagogues
on the sabbath.
A woman was there, who had suffered
a disabling weakness
for eighteen years.
She was bent over, unable
to stand upright.
Jesus saw her, and spoke to her,
saying, 'You are set free
from your illness.'
As he spoke,
he laid a hand upon her;
and immediately,
she stood fully upright;
and she began
praising and glorifying God.
But the leader of the synagogue
was indignant
because Jesus had healed her
on the sabbath.
The leader of the synagogue
said to the crowd,
'There are six days
on which work should be done.
Let healing be done
on those days,
not on the sabbath.'
But the Lord answered him,
saying, 'You hypocrite!
Every one of you, on the sabbath,
would untie your donkey,
and lead it to water.
This woman
is a daughter of Abraham,
kept bound
by Satan
for eighteen years.
And you would refuse to release her,
just because
it is the sabbath!'
All his opponents
were put to shame
by these words.
And the entire crowd
was rejoicing
at the wonderful things
that he was doing.
This is the Gospel of the Lord.

Sunday between 28 August and 3 September

Twenty-second Sunday in Ordinary Time

First Reading - Deuteronomy 16.9-12

A reading from the book of Deuteronomy.
Seven weeks after the first cut of the harvest,
you are to keep a festival to the Lord your God.
From the bounty of your harvest,
you are to make
a free-will offering,
and celebrate,
in the presence of the Lord,
with your sons and daughters,
and your servants,
and the Levites in your towns,
and also the foreigners,
and the orphans,
and the widows, who are amongst you.
You are all to celebrate together
in the place
that the Lord your God
will choose
as a dwelling for God's holy name.
You must carefully
observe these commands,
for you must never forget
that you were once, yourselves,
in slavery, in Egypt.
This is the word of the Lord.

Second Reading - Hebrews 13.1-9a, 15-16

A reading from the letter to the Hebrews.
Keep on loving one another
as brothers and sisters in Christ.
And show hospitality
to whoever comes to you,
for by doing this, some have hosted
angels, without knowing it.
Remember those who are in prison,
as though you were
in prison alongside them.
Remember all who are
mistreated, as though you yourself
were suffering with them, as one body.
Let marriage be held in honour
by all.
Keep your lives free
from the love of money.
Find contentment
in what you have.
For God has said, 'I will never
leave you, nor forsake you.'
So we can say with confidence:
'The Lord is my helper; I will not be afraid.'
Remember the leaders who
first brought
the word of God to you,
and the good
that they achieved
by their way of living,
and follow their example of faith.

Do not be led astray
by every new idea,
for Jesus Christ is the same
yesterday, today, and for ever.
And now, let us be
continually
offering to God, through Christ,
worthy and acceptable sacrifices
of both words and deeds,
by praise and proclamation of God's name,
and by doing good works - including
sharing all that we have.
This is the word of the Lord.

Gospel - Luke 14.1,7-14

Hear the Gospel of our Lord Jesus Christ
according to Luke.
One sabbath day, Jesus was dining
in the house
of one of the leaders of the Pharisees.
He saw
how the guests
chose the places of honour,
and he told them this parable.
'When you are invited
to a wedding feast,
do not sit down
straight away
at the highest table,
for you may then be told
to give up that place
to another guest,
and the only place left
might be
the furthest away.
But go and sit first
in a humble place,
and your host
might say, "Friend, come up and sit closer,"
and in this way, you will be honoured
in front of all the other guests.
For those who place themselves
above others
will be brought down.
But those who choose to be humble
will be lifted up.'
And to the one who had
invited him, Jesus said:
'When you host a meal,
do not invite your friends, or your relatives,
or your wealthy neighbours,
for they will invite you
in return, and you will be repaid.
But when you host a banquet,
invite the poor, and the weak,
the lame, and the blind;
and you will be blessed, because
they cannot repay you.
And you will be repaid
at the resurrection
of the righteous.'
This is the Gospel of the Lord.

Sunday between 4 and 10 September
Twenty-third Sunday in Ordinary Time

First Reading - Deuteronomy 30.15-20

A reading from the book of Deuteronomy.

Today I set before you
life and prosperity,
or death and adversity.
If you love the Lord your God,
and keep the commandments of the Lord your God,
you will live, and become numerous,
and the Lord your God will bless you,
in the land that you are entering to possess.
But if your heart turns away,
and you do not
hear and receive these words,
but instead
allow yourselves
to be led astray,
to bow down to other gods, and serve them,
I declare today
that you will perish;
that you will not
live long
in the land that you are crossing the Jordan
to enter and possess.
I call on heaven and earth
to serve as witnesses today,
as I set before you the choice of
life or death, of
blessing or adversity.
Now choose life,
for yourselves, and your descendants,
by loving, trusting, and holding fast
to the Lord your God.
For the Lord is your life.
And so may you
live long
in the land
that the Lord promised to your ancestors -
to Abraham, Isaac, and Jacob.
This is the word of the Lord.

Second Reading - Philemon 10,12-17

A reading from the letter of Paul to Philemon.

I am writing to appeal to you
regarding Onesimus, who has
become like a son to me
during my imprisonment.
In sending him back to you,
I am sending my own heart.
I wanted to keep him with me,
so that he could be of service to me,
while I remain in chains for the gospel;
but I preferred
not to make
any such decision
without your consent,
so that your goodness
could be voluntary,
and not imposed upon you.

Perhaps Onesimus was even
separated from you
for a while
so that you could receive him back
for ever;
and receive him back
no longer as a servant,
but as a dear brother,
both as a fellow human being,
and as a brother in the Lord.
As he has been very dear
to me,
may he now be
even more dear
to you.
I ask you to welcome him
as you would welcome me.
This is the word of the Lord.

Gospel - Luke 14.25-33

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Large crowds
were now following Jesus.
He turned
and said to them,
'If you come to me,
to be my disciple,
you must be ready
to give up
all that you have;
ready
to forsake
your father and mother,
your husband or wife, your children,
your brothers and sisters,
even life itself;
ready
to carry your cross,
and follow me.'
And he told them
two parables.
'Before you start to build a tower,
you must work out
whether you can afford to complete it;
for if you abandon it, incomplete,
all who see it
will mock.
And a king
will not go to war
if his army is unprepared
for the forces of the enemy;
instead, he will send
a delegation
to ask the terms for peace.
In the same way, you cannot
become my disciple
unless you are ready
to give up
all that you have.'
This is the Gospel of the Lord.

Sunday between 11 and 17 September
Twenty-fourth Sunday in Ordinary Time

First Reading - Exodus 32.7-8,10-11,13-14

A reading from the book of Exodus.

At the top of Mount Sinai,
the Lord said to Moses, 'Go down
at once
to your people,
the people you brought
out of Egypt,
for they have corrupted themselves.
They have already turned aside
from the way that I commanded them.
They have made for themselves
an image
of a calf;
and they have worshipped it,
and made sacrifices to it.
They have even declared
that this is the god who
brought them out of Egypt.
Now let my anger
burn hot against them
to destroy them.
And from you alone
I will make a great nation.'
But Moses pleaded with the Lord his God,
saying, 'O Lord,
do not let your anger
burn hot against your people,
the people you brought out of Egypt
with great power
and with your own
mighty hand.
Remember your promise
to your servants
Abraham, Isaac, and Jacob,
that you would multiply their descendants
like the stars of heaven,
and give them this land
as their inheritance.'
And the Lord heard
Moses' plea,
and drew back
from anger
at the rebellion of the people.
This is the word of the Lord.

Second Reading - 1 Timothy 1.12-17

A reading from the first letter of Paul to Timothy.

I give thanks
to Jesus Christ our Lord
for showing the utmost patience
in strengthening me, raising me up,
and appointing me into his service;
and so demonstrating in me, the worst of all sinners,
the truth I now proclaim,
that it might be heard and received, in every nation:
that Christ Jesus
came into the world
to save sinners.

For in my ignorance and unbelief,
I was surely
the worst of all sinners,
persecuting,
slandering, and abusing the church.
But the saving mercy and grace of our Lord
overflowed for me
even more,
that with the faith
and love
that are in Christ Jesus,
I myself
might be an example
of God's saving mercy and grace
for all who will come to believe
in Christ Jesus
for eternal life.
To the King
of the ages,
immortal, invisible, the only God,
be honour and glory for ever.
This is the word of the Lord.

Gospel - Luke 15.1-10

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Amongst those who came to hear Jesus
were collectors of the Roman taxes,
and other notorious sinners.
Jesus welcomed them,
and would even sit and eat with them.
For this, the Pharisees and the scribes
complained
against Jesus.
So Jesus told them this parable:
'If you have a hundred sheep, and lose one,
you surely leave
the ninety-nine, feeding in the pasture,
and go searching
for the one that is lost.
And when you find it, you carry it home,
and you call your friends and neighbours,
"Come, celebrate with me!
I have found the sheep that was lost!"
In the same way,
there is more joy in heaven
over one sinner who repents,
than over ninety-nine righteous, who need
no repentance.
And if a woman has ten silver coins, and loses one,
she lights a lamp,
sweeps the house,
and searches until she finds it.
Then she calls her friends and neighbours, "Come,
celebrate with me!
I have found the silver coin that was lost."
In the same way,
when one sinner repents,
all the angels of God rejoice.'
This is the Gospel of the Lord.

Sunday between 18 and 24 September
Twenty-fifth Sunday in Ordinary Time

First Reading - Amos 8.4-7

A reading from the book of the prophet Amos.

Hear this,
you that trample
on the needy,
and bring the poor of the land
to ruin!
You long
for the new moon holiday
to be over,
you long
for the sabbath
to end,
so that you can return
to trading
in wheat and grain,
with your dishonest
balances, measures, and weights,
and the chaff
still in
with the wheat.
With your silver
you buy the poor;
and you enslave the needy
for a single pair of shoes.
The Lord has sworn,
by the honour of Jacob: I will not
forget your deeds.
This is the word of the Lord.

Second Reading - 1 Timothy 2.1-7

A reading from the first letter of Paul to Timothy.

Pray,
and give thanks,
for everyone;
including kings,
and all in authority;
that there may be peace,
so that we can live
with godliness,
and dignity.
For God our Saviour
longs for everyone
to be saved,
and to know this truth -
the truth I was called to proclaim
to all nations
as an apostle -
that there is
one God,
and there is
one mediator
between God and humankind -
Christ Jesus,
himself human, who gave himself
as a ransom for all.
This is the word of the Lord.

Gospel - Luke 16.1-13

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus said, 'A rich man's manager
was accused
of wasteful spending.
So the rich man told the manager
to finalise his accounts, and leave.
The manager said to himself, "What can I do,
now that my master
is dismissing me?
I am too weak to dig,
and too ashamed to beg."
So the manager devised a plan,
to ensure that when he left his employment,
people would welcome him
into their homes.
He summoned his master's debtors, one by one,
and asked them how much they owed.
One owed a hundred sacks of wheat;
the manager told him
to sit down, take his account, and quickly
change it to eighty.
Another owed a hundred jugs of oil;
the manager told him to take his account,
and change it to fifty.
And the rich man
was actually impressed
to see just how expertly
the dishonest manager
could work
to protect his own interests.
For the children of this age
are more expert
than the children of light
in dealing
with their own generation!
So I tell you,
use your worldly wealth
to make friends for yourselves,
so that
you have
friends who will
welcome you
into their homes
when all your worldly wealth
is gone.
Now only
those who do what is right
with minor things
will be trusted
with greater things.
So do what is right with your worldly wealth,
and you will be entrusted with true riches.
Do what is right for others,
and they will do what is right for you.
You cannot serve two masters,
for you will love one, and hate the other:
you cannot serve
both God
and worldly wealth.'
This is the Gospel of the Lord.

Sunday between 25 September and 1 October

Twenty-sixth Sunday in Ordinary Time

First Reading - Amos 6.1,4-7

A reading from the book of the prophet Amos.

Leaders of the nation -

all of Israel looks to you!

In Jerusalem you take your rest;

in Samaria you feel secure.

You lounge

on your couches

made of ivory.

You feast

on veal and lamb.

You make music,

and sing your idle songs.

You anoint yourselves with oil,

and drink wine by the bowl.

And you are unmoved

by the destruction

that has come upon

the tribes of the north.

So hear this, you leaders of the nation:

your revelry

will end

when you are

the first

to be taken away into exile!

This is the word of the Lord.

Second Reading - 1 Timothy 6.6-12a,17-19

A reading from the first letter of Paul to Timothy.

We brought nothing into the world,

and we take nothing out.

So if we have food, and clothing, let us be

content with that.

For true riches are to be found

in godliness

combined with

contentment.

Those who long to be rich in this world

fall into temptation,

and are trapped

by many foolish and harmful desires

that plunge them

into ruin and destruction.

The love of worldly wealth

is the root

of all manner

of evil;

pulling people

away from the faith,

and repeatedly causing them

pain and distress.

So flee from all this,

and instead

seek righteousness, godliness,

faith, love,

patience, and gentleness.

Work always to be strong in the faith,

holding fast to the eternal life

to which you are called.

As for those of you who are

wealthy

in this present age:

do not be arrogant,

and do not look for security

in the uncertainty of riches;

but find your security in God,

for it is God who richly provides us

with all things

to enjoy.

By generosity, and sharing,

be rich in good works;

and from this foundation, hold fast

to the life

that is truly life.

This is the word of the Lord.

Gospel - Luke 16.13b-15,19-31

Hear the Gospel of our Lord Jesus Christ

according to Luke.

The Pharisees loved their worldly riches.

They mocked Jesus, when they heard him say

that you cannot serve

both God and worldly wealth.

Jesus said to them, 'You make yourselves

look righteous to others,

but God sees your heart;

and the things that you value, God despises.

And he told them this parable.

'There was a rich man,

dressed in purple, and fine linen,

feasting, and living in luxury, every day.

At his gate lay a poor man, called Lazarus,

hungry, and ready to eat whatever scraps

fell from the rich man's table;

and the dogs would come, and lick his sores.

Now the poor man died, and was carried away

by the angels, to be with Abraham.

The rich man also died, and was buried;

and from his great suffering, in the place of the dead,

he looked up, and saw Abraham, far away,

and Lazarus at his side;

and he called out, "Father Abraham, have mercy on me!

I beg you, send Lazarus, to dip

the tip of his finger in water, to cool my tongue;

for I am in agony in these flames!"

But Abraham said, "My son, you received good things

in your life, while Lazarus knew only suffering.

And now, he is comforted here, while you suffer.

And a deep chasm lies between there and here,

that no one can cross."

He replied, "Then I beg you, send Lazarus

to warn my five brothers, so that they will not

come to this place of torment."

Abraham said, "They have Moses, and the prophets.

They should listen to them."

He replied, "But father Abraham, they will listen

if someone is sent to them from the dead."

But Abraham said, "If they do not listen

to Moses and the prophets, they will not believe

even if someone rises from the dead."

This is the Gospel of the Lord.

Sunday between 2 and 8 October

Twenty-seventh Sunday in Ordinary Time

First Reading - *Habakkuk 1.2-4; 2.2-4*

A reading from the book of the prophet Habakkuk.

I cried out to the Lord,

'How long, O Lord,

must I cry to you

for help?

All around, there is destruction,

violence, conflict, and distress.

Justice and law have broken down,

and the wicked

overpower the righteous.'

And the Lord answered me, saying,

'Write this message

in letters so large

that even a runner can see:

"Keep the faith!

For there will be justice at the appointed time.

The arrogant, and the powerful, will fall.

But the righteous, and the faithful, will live!"

This is the word of the Lord.

Second Reading - *2 Timothy 1.1-14*

A reading from the second letter of Paul to Timothy.

From Paul,

by God's grace, an apostle,

proclaiming the promise of life in Christ Jesus.

To Timothy.

Grace, mercy, and peace to you,

from God our Father

and our Lord Jesus Christ.

Timothy, you are like a son to me,

and I give thanks to God,

as I remember you always, in my prayers,

recalling

the tears that you shed

as we parted,

and longing

for the joy

of seeing you again.

I give thanks to God

for your sincere faith -

the faith

that lived first

in your grandmother Lois,

and your mother Eunice,

and now, I know, lives in you.

Keep the flame

of the gift of God

burning brightly within you -

the gift that you received when I was with you,

when I commissioned you to God's service.

For God did not give us

a spirit of cowardice,

but a spirit of power, endurance, and love.

So do not be ashamed

to speak

of our salvation in Christ,

And do not be ashamed

of me, a prisoner for Christ.

But be ready to suffer with me,

for the sake of the gospel,

trusting

in the power of God.

For God saved us, and called us

to new life in Christ,

not because of anything we had done,

but by God's grace -

and for God's purposes.

This grace of God

was established in Christ Jesus

before the foundation of the world.

It is by this grace of God

that our Saviour Jesus Christ

has broken the power of death

and shown us

the way to eternal life.

It is for this message of God's grace

that I was appointed apostle, and teacher.

And it is for this message of God's grace

that I also suffer many trials.

But I have nothing to fear,

for I know

that the one I trust

will protect me

to the very end.

So hold fast

to all that you learned from me.

Hold fast to the faith and love

that you know in Christ Jesus.

And by the Holy Spirit dwelling within us,

treasure the gift that you have received.

This is the word of the Lord.

Gospel - *Luke 17.5-10*

Hear the Gospel of our Lord Jesus Christ

according to Luke.

The apostles said to the Lord, 'Increase our faith!'

And the Lord said to them, 'If you had faith

the size of a mustard seed,

you could tell this tree

to go and plant itself

in the middle of the sea,

and it would be done.'

And the Lord said to them,

'When a servant comes in,

from ploughing the field, or tending the sheep,

he does not sit down to eat

with his master,

but at his master's command,

he prepares and serves

his master's supper,

before making his own.

And he expects no thanks.

In the same way,

when you have done all

that you are commanded to do,

you should have

the humility of a servant,

and say, "We have only done

what we ought to have done."

This is the Gospel of the Lord.

Sunday between 9 and 15 October
Twenty-eighth Sunday in Ordinary Time

First Reading - 2 Kings 5.1-3, 5, 9-15b

A reading from the second book of Kings.

Naaman

was the highly-respected commander
of the Syrian army, which had
won many victories
under his command.

And yet Naaman, this mighty warrior,
suffered from leprosy.

On one of their raids,
the Syrian army
had taken a young girl captive
from the land of Israel,
and she was now a servant
to Naaman's wife.

This servant girl
told her mistress
that there was a prophet in Samaria
who could cure Naaman of his leprosy.

So, taking with him a letter from the king,
Naaman travelled to Samaria
with his horses and chariots,
taking silver, gold, and fine garments.

When Naaman arrived in Samaria,
at the house of Elisha the prophet,

Elisha sent out a messenger,
to say to Naaman, 'Go and wash, seven times,
in the river Jordan; and your flesh will be restored,
and you will be clean.'

But Naaman became angry, and went away,
saying, 'Surely the prophet could at least have
come out of his house,
called on the name
of the Lord his God,
and waved his hand over the leprosy, to cure it!
We have rivers of our own,
better than any in Israel!'

But his servants said, 'Sir,
if the prophet had commanded you
to do something difficult, you would have done it.
So surely you can do as the prophet commands,
when all he says
is to wash, and be clean.'

So Naaman went,
and washed, seven times,
in the river Jordan,
as Elisha the prophet had instructed.

And Naaman's flesh was restored
like that of a child; and he was clean.

Then Naaman returned, with all his servants,
and stood before Elisha, and said,
'Now I know
that there is no God in all the earth
except in Israel.'

This is the word of the Lord.

Second Reading - 2 Timothy 3.11b-17

A reading from the second letter of Paul to Timothy.

I have endured

so many persecutions;
but the Lord has rescued me from all of them.

All those who aim to live a godly life in Christ Jesus
will be persecuted;
and wickedness, and deception,
will increase.

But hold fast

to all that you have learned and believed,

trusting

those who taught you,

and trusting

in the holy scriptures

that you have known

from childhood, which gave you

the wisdom

to be ready for salvation

through faith in Christ Jesus.

For all scripture, inspired by God,

is useful for teaching, and learning,

and for growing in righteousness,

strengthening

and equipping us

for all

that God calls us to do.

This is the word of the Lord.

Gospel - Luke 17.11-19

Hear the Gospel of our Lord Jesus Christ
according to Luke.

On his way to Jerusalem,

Jesus passed through the region

between Galilee and Samaria.

As he entered a village,

he was approached

by ten people

suffering with leprosy.

Keeping their distance,

they called out, 'Jesus, Master,

have mercy on us!'

Jesus said to them, 'Go and present yourselves
to the priests.'

And as they went,

they were made clean.

One of them, seeing that he was healed,

turned back,

praising God with a loud voice.

And he fell at Jesus' feet,

and thanked him.

And he was a Samaritan.

Jesus said, 'Surely ten

were made clean?

Where are the other nine?

Has none returned,

to give glory to God,

except this foreigner?'

And he said to the Samaritan,

'Get up, and go on your way;

your faith has made you well.'

This is the Gospel of the Lord.

Sunday between 16 and 22 October
Twenty-ninth Sunday in Ordinary Time

First Reading - Genesis 32.22-30

A reading from the book of Genesis.

While it was still dark,
 Jacob led
 his two wives, his two maids,
 and his eleven children,
 to the place
 where they could cross
 the river Jabbok.
Jacob sent them across
 ahead of him,
with everything they had;
 until only Jacob remained.
And there,
 someone wrestled with Jacob
 until daybreak.
And still failing
 to overpower Jacob,
the one who was
 wrestling with Jacob
finally struck Jacob
 on the hip,
 putting it out of joint,
and said,
 ‘Let me go,
 for it is nearly daybreak.’
But Jacob said, ‘I will
 not let you go,
 unless
 you bless me.’
The one who had wrestled with Jacob
 asked Jacob
 his name,
and then said,
 ‘You shall
 no longer be called Jacob,
 but Israel,’
 (which means ‘wrestling with God’),
‘for you have wrestled with God,
 and with mortals,
 and you have prevailed.’
And Jacob said,
 ‘Now tell me your name.’
But the one who had wrestled with Jacob
 said, ‘Why is it
 that you ask
 my name?’
So Jacob called the place Peniel,
 (which means ‘the face of God’)
 saying, ‘I have seen God,
 face to face,
 and yet I live.’
This is the word of the Lord.

Second Reading - 2 Timothy 4.2-5

A reading from the second letter of Paul to Timothy.

Preach the word of God,
 with patience,
 and persistence,
both when it is
 received with joy,
 and when it is not.
Teach and encourage,
 persuade and challenge,
 even argue and debate,
 for there will be times
 when people
 turn away from the truth
 to go chasing after fantasies,
 listening to teachers who will say
 whatever it is
 they want to hear.
Continue then
 all the more
 in the work
 that God has called you to do.
Keep a clear mind
 in every situation;
 endure through every hardship;
 and proclaim the good news!
This is the word of the Lord.

Gospel - Luke 18.1-8a

Hear the Gospel of our Lord Jesus Christ

according to Luke.

Jesus said, ‘In a city,
 there was a judge, who respected
 neither God
 nor the people.
In the same city,
 there was a widow, who kept on
 coming to the judge, saying, “Grant me justice
 against my opponent!”
At first,
 the judge refused.
But eventually,
 the judge said to himself, “I respect
 neither God
 nor the people,
but because this widow
 keeps bothering me,
I will grant her justice,
 before she wears me out.”’
And Jesus said
 to his disciples, ‘Keep on praying,
 and do not lose heart.
For God will surely
 grant justice, and quickly,
to God’s chosen ones, who
 call out to God,
 night and day.’
This is the Gospel of the Lord.

Sunday between 23 and 29 October
Thirtieth Sunday in Ordinary Time

First Reading - Jeremiah 14.7-8a,9b,21,22b

A reading from the book of the prophet Jeremiah.

Help us, O Lord, for you are
the hope of Israel,
our saviour
in time of trouble.
We know
that we have
rebelled against you.
Our trespasses are many,
and our offences
cry out to you.
But you, O Lord, are amongst us,
and we are
called by your name.
Do not reject us,
or dishonour your glorious throne,
but for the sake of your name,
remember the covenant
you made with us.
We set our hope
on you alone,
O Lord our God.
This is the word of the Lord.

Second Reading - 2 Timothy 4.6-8, 17-18

A reading from the second letter of Paul to Timothy.

I have fought the good fight.
I have completed the course.
I have kept the faith.
And now I am being poured out
like an offering,
and the time for my departure is near.
What lies ahead
is to receive
the crown of righteousness,
which the Lord, the righteous judge,
will present to me
on that day,
alongside all who have
received the Lord's forgiveness,
and look with joy
for the day
of the Lord's appearing.
Having called me
to proclaim the good news
to all nations,
the Lord has stood by me,
rescued me,
and strengthened me;
and the Lord will surely continue
to protect me from every assault,
and bring me safely
to the heavenly kingdom.
To the Lord
be glory for ever!
This is the word of the Lord.

Gospel - Luke 18.9-14

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Amongst those who came to hear Jesus
were some who had great confidence
in their own righteousness,
and regarded others
with contempt.
Jesus told them
this parable.
'Two men
went up to the temple
to pray.
One was a Pharisee;
the other
was a collector
of the Roman taxes.
The Pharisee
stood confidently,
and said: "O God, I thank you
that I am not like
all the other people -
thieves, liars, and adulterers -
or even that tax collector!
I fast twice a week!
I give a tenth of all my income to the temple!"
But the tax collector
stayed back,
at a distance,
and would not even
look up to heaven,
but, with his hand on his heart,
said, "God, have mercy on me,
a sinner."
I tell you,
it was the tax collector,
not the Pharisee, who
returned home
righteous
in the sight of God.
For those who
place themselves above others
will be brought down.
But those who choose
to be humble
will be lifted up.'
This is the Gospel of the Lord.

Sunday between 30 October and 5 November

Thirty-first Sunday in Ordinary Time

Fourth Sunday before Advent

All Saints Sunday

First Reading - Isaiah 25.6-9

A reading from the book of the prophet Isaiah.

On this holy mountain, the Lord God

will prepare for all people

a feast

of rich food

and fine wine.

The Lord will take away

the cloud of darkness

that hangs over peoples and nations.

The Lord God

will bring to an end

the humiliation of the people,

will wipe away

the tears from all faces,

and will destroy

the power of death

for ever.

And the people will say, 'This is the day

of the Lord our God.

Let us rejoice,

for we trusted in God,

and the day

of our salvation

has come.'

This is the word of the Lord.

Second Reading - 2 Thessalonians 1.1-4, 11-12

A reading from the second letter of Paul

to the Thessalonians.

From Paul, Silas, and Timothy,

to the church at Thessalonika.

Grace to you, and peace,

from God our Father,

and the Lord Jesus Christ.

Brothers and sisters,

we give thanks to God

for your continuing growth

both in faith

and in love for one another.

We gladly tell others

in all the churches

about your faith

that remains steadfast

in the face of so many

hardships and persecutions.

And we always pray for you,

that God will strengthen you

in all your works of faith,

as you seek to fulfil your calling,

and rejoice in all that is good.

And so may the name of our Lord Jesus

be glorified in you,

and may you be glorified in him,

by the grace of God

and our Lord Jesus Christ!

This is the word of the Lord.

Gospel - Luke 19.1-10

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus was passing through Jericho

on his way to Jerusalem.

Zacchaeus, a wealthy

chief tax-collector,

could not see over the crowds

to see who Jesus was.

So he ran ahead

and climbed into a tree

on the route that Jesus was following.

When Jesus saw him there,

he said, 'Zacchaeus,

come down at once,

for I must stay at your house today.'

Zacchaeus

came down quickly

from the tree,

and welcomed Jesus

into his home.

Those who saw this

began to complain,

saying that Jesus

had gone to be the guest

of someone

completely unworthy.

But Zacchaeus said to Jesus,

'My Lord,

half of all my possessions

I will give to the poor.

And if I have cheated anyone of anything,

I will pay it back

four times over.'

And Jesus said, 'Today,

salvation has come to this house.

For Zacchaeus also

is a child of Abraham.

And the Son of Man came

to seek out

and rescue

the lost.'

This is the Gospel of the Lord.

Sunday between 6 and 12 November

Thirty-second Sunday in Ordinary Time

Third Sunday before Advent

Remembrance (or the Sunday before Remembrance)

First Reading - Job 19.23-27a

A reading from the book of Job.

Let this be written down, recorded in a book,
and engraved in stone:

'I know that my Redeemer lives;
and the day will come
when my Redeemer
will stand upon the earth.

And I know

that when the suffering
of this present age
is ended,

with my own eyes

I shall
see God.'

This is the word of the Lord.

Second Reading - 2 Thessalonians 2.16 - 3.5

A reading from the second letter of Paul
to the Thessalonians.

God our Father,

and our Lord Jesus Christ,
in their great love for us,

have always given us

courage
and joyful confidence
for the future.

May they continue
to strengthen you

in every good word
that you speak,
and in every good work
that you do.

And finally I ask you,
my brothers and sisters,
to pray for us.

Pray

that the word of the Lord
may continue to spread,
and be glorified everywhere,
just as it is
amongst you.

Pray also

that we may be protected
from any who would do us harm;
for not all have faith.

But the Lord is faithful.

And we are confident
that as you continue
in all

that we taught you,
the Lord will strengthen you,
and protect you from all harm,
and lead you on
in the love of God,
and in faithfulness to Christ.

This is the word of the Lord.

Gospel - Luke 19.41-48

Hear the Gospel of our Lord Jesus Christ
according to Luke.

Jesus approached Jerusalem,
surrounded
by the crowds.

And when he saw the city,
he wept, and said,

'O Jerusalem,
if only
you had seen
and understood
the way of peace!

But the day will come
when your enemies
will surround you on every side!

They will crush you
to the ground -

you,
and your children within you!

Not one stone
will be left

upon another;
because you did not recognise
that the day would come
when God
would call you to account.'

When Jesus entered the city,
and entered

the temple courtyard,

he began to drive out
those who were trading there,
saying to them, 'The scripture says
"My house shall be a house of prayer" -
but you have made it
a den of thieves!'

Then, every day,
he was teaching
in the temple.

And the chief priests,
the teachers of the law,
and other

leaders of the people,

were looking
for a way to destroy him.

But they could find nothing
that they could do,
because the people were eager
to hear
his every word.

This is the Gospel of the Lord.

Sunday between 13 and 19 November

*Thirty-third Sunday in Ordinary Time
Second Sunday before Advent
Remembrance (or the Sunday after Remembrance)*

First Reading - Malachi 4.1-2a

A reading from the book of the prophet Malachi.

The day is coming, says the Lord,

when the arrogant,
and all evildoers,
will be burned up
like stubble.

Neither root nor branch
will remain.

But on those who honour my name,
the dawn will break,
the sun will rise -
the sun of righteousness -
and there will be healing
in its light.

This is the word of the Lord.

Second Reading - 2 Thessalonians 3.7-13

A reading from the second letter of Paul
to the Thessalonians.

We were not idle
when we were with you.

We did not
accept food from you
without paying for it.

Indeed we worked night and day,
so that we would not
be a burden
to any of you.

We could
have asked you
to support us.

But we preferred
to set an example
for you to follow.

Even while we were with you,
we were making it a rule
that those who will not work
should not eat!

And yet we hear
that some amongst you
are being
both idle
and
disruptive -
not doing any work, and
disrupting
the work of others!

Our instruction to any in that situation -
in the name of the Lord Jesus Christ -
is to work quietly,
and earn the bread that you eat.

And for all of you, my brothers and sisters, I say:
do not grow weary
in always
doing good.

This is the word of the Lord.

Gospel - Luke 21.5-19

Hear the Gospel of our Lord Jesus Christ
according to Luke.

The disciples
were admiring the temple,
with its fine stone-work,
and its many offerings
and gifts.

Jesus said, 'The day will come
when all of this
will be torn down.
Not one stone
will be left
upon another.'

The disciples asked Jesus, 'When will this happen?
And what will be the sign
that these things
are about to take place?'

Jesus said, 'Do not be misled.
Many will come
claiming
that the time is near,
even claiming
to speak in my name.

Do not follow them.
And when you hear of wars and rebellions,
do not be afraid.

All these things must happen,
but they do not mean
that the end is near.

Nation will rise against nation,
and kingdom against kingdom.
There will be earthquakes,
famines, and plagues.

There will be
terrifying sights
in the sky.

Even before all this,
they will persecute you.

They will arrest you,
and hand you over
to courts, and prisons,
and to kings, and governors,
because of my name.

And there,
you will be my witnesses.

Do not worry
in advance
about what you will say,
for I will give you words, and a wisdom,
that no one
will be able
to refute, or contradict.

You will be betrayed
by parents, brothers, and friends;
some of you will be put to death.

But even when you are hated by all
because of my name,
you will come to no harm.

And in your endurance,
you will find life.'

This is the Gospel of the Lord.

Sunday between 20 and 26 November

Thirty-fourth Sunday in Ordinary Time

Last Sunday before Advent

Christ the King

First Reading - 2 Samuel 5.1-3

A reading from the second book of Samuel.

The elders of the tribes of Israel
came to David at Hebron,
and said, 'We are your own flesh and blood.
And even while Saul has been king over us,
you have been the one who has led us.
And we know that the Lord has spoken to you,
declaring that you will be
the shepherd and leader of Israel.'
So David made a covenant
with the elders of Israel,
in the presence of the Lord, at Hebron.
And there, the elders
anointed David
to be king over Israel.
This is the word of the Lord.

Second Reading - Colossians 1.12-20

A reading from the letter of Paul to the Colossians.

Christ is the image
of the invisible God;
and the firstborn
from before all creation.
In Christ,
all things were created,
both in heaven
and on earth,
both the visible
and the invisible (by which we mean
dominions, authorities, and powers).
All things were created
through Christ, and for Christ.
Christ existed
before all things;
and now it is in Christ
that all things
hold together.
Christ is then also
the head of the body
which is the church;
its beginning,
as the firstborn from the dead.
Christ has first place
in everything.
And so it is, that in Christ,
all things, in heaven and on earth,
can be reconciled, and at peace,
through the sacrifice of the cross.
So let us always, joyfully, give thanks
to God the Father, who has
rescued us,
from the power of darkness,
to dwell, forgiven, with the saints, in light,
in the kingdom
of his beloved Son.
This is the word of the Lord.

Gospel - Luke 23.33-43

Hear the Gospel of our Lord Jesus Christ
according to Luke.

When they came to the place
called The Skull,
they crucified Jesus there,
with the criminals,
one on his right, and one on his left.
And Jesus said, 'Father, forgive them;
for they do not know
what they are doing.'
And they divided his clothing
between them.
And the people stood by,
watching.
The inscription above him
read, 'This is the King of the Jews.'
The soldiers taunted him,
saying, 'If you are
the King of the Jews,
save yourself!'
And they offered him bitter wine.
The religious leaders also mocked him,
saying, 'He saved others;
let him save himself,
if he is the Messiah,
God's chosen one!'
One of the criminals
crucified alongside him
also mocked him,
saying, 'If you are the Messiah,
save yourself - and us!'
But the other criminal
said to him, 'Have you
no fear of God?'
We are being
punished for our crimes,
but this man
has done
no wrong.'
Then he said, 'Jesus,
remember me,
when you
come into your kingdom.'
Jesus replied, 'Truly, I tell you,
today
you will be with me
in Paradise.'
This is the Gospel of the Lord.