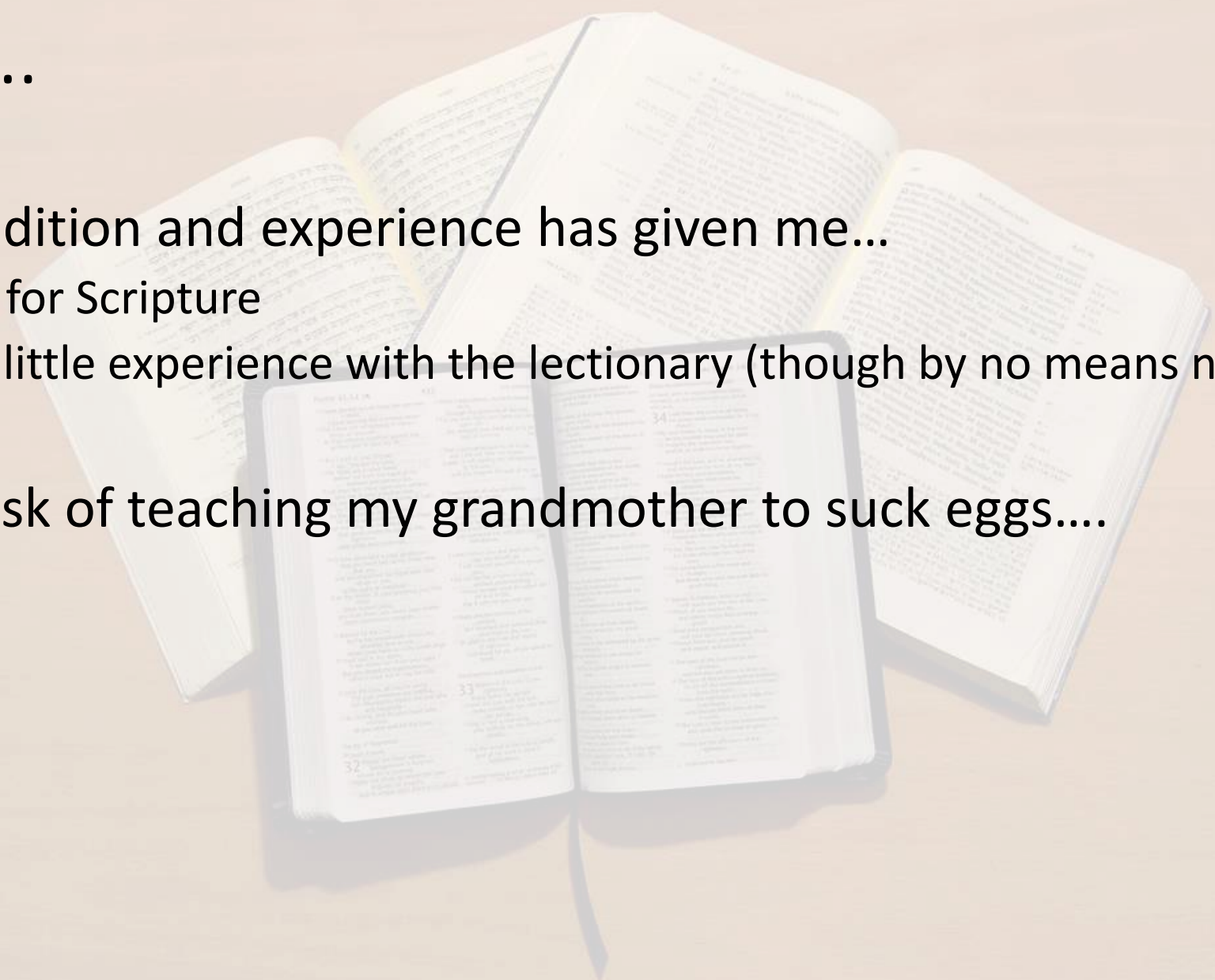
The image shows three open books, likely Bibles or lectionaries, arranged on a light-colored wooden surface. The books are open to various pages, showing columns of text. The central book is the most prominent, with its pages clearly visible. The other two books are positioned behind it, one to the left and one to the right. The text 'The Lectionary: history and structure' is overlaid in a large, black, sans-serif font across the center of the image, partially obscuring the pages of the books.

The Lectionary: history and structure

Caveats...

- My own tradition and experience has given me...
 - a passion for Scripture
 - relatively little experience with the lectionary (though by no means none!)
- So, at the risk of teaching my grandmother to suck eggs....



Lectionaries – ancient practices

- Synagogue readings of the Hebrew Scriptures
 - exact practice in Jesus' time not known
 - - by medieval times, pattern of two readings
 - Torah (the Law, 1st 5 books of our OT)
 - complete reading , one year cycle *lectio continua*
 - Haftorah (selected readings from the rest of the Scriptures)
lectio selecta
- Early church:

On the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the Apostles, or the writings of the Prophets are read as long as time permits. *Justin Martyr, 2nd century.*

Lectionaries – origins of the SEC lectionary

- Roman Catholic Church – after Vatican II

“The treasures of the Bible are to be opened up more lavishly, so that a richer share in God’s word may be provided for the faithful. In this way a more representative portion of Holy Scripture will be read to the people in the course of a prescribed number of years.”
Constitution on the Sacred Liturgy.

- 1969: *Ordo Lectionum Missae*

- 3 readings and a Psalm provided for each Sunday on a 3-year cycle

- Included in the service books of various Protestant denominations

- Developed by the Consultation on Common Texts into the 1983 Common Lectionary

- Revised Common Lectionary 1992

- Adopted – and adapted! - by different denominations

- NB arises from assumption that principal service on Sunday is a Eucharist

Lectionaries – Anglican

- BCP 1662 (lectionary rev 1871, alternatives added 1922), **SPB 1929**
 - (Collects) Epistles and Gospels for each Sunday and feast days
 - Morning and Evening Prayer lessons for Sundays (**3-year cycle**), Holy days, and for weekdays by day of the month
 - Most of OT read once a year; all of NT (except only selections from Revelation) twice a year
 - **Lessons suitable for various other celebrations eg Harvest,**
 - Psalms by day of the month – Psalter read through once every month (**plus Proper Psalms for Sundays and feast days**)
- UK Joint Liturgical Group produced 2-yr lectionary in 1967

SEC Lectionary



- Sunday Eucharist (and main feasts): Revised Common Lectionary readings
- Weekday Eucharist: from ecumenical *Daily Eucharist Lectionary* (2-yr cycle) – Gospel, one other reading and a psalm
- Morning and Evening Prayer (Daily Prayer): Sundays from C of E second service provision; weekdays from *Canadian Book of Alternative Services* – OT/Apocrypha, NT writing, Gospel

SEC Lectionary



- Sunday Eucharist (and main feasts): Revised Common Lectionary readings
- Weekday Eucharist: from ecumenical *Daily Eucharist Lectionary* (2-yr cycle) – Gospel, one other reading and psalm
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Calendar



- Lectionary can't be considered without thinking about the Church's year
- Church's year:
 - teaching – and celebrating - the faith,
 - Especially Jesus' birth, life, ministry, death, resurrection and ascension
 - and the gift of the Holy Spirit
 - making connections between the rhythms of our lives and the rhythm of salvation history
 - importance of the natural seasons

How well does the calendar of the church's year do each of these things?

Two main cycles

Advent – Christmas – Epiphany – Presentation of the Lord (Candlemas)

Solar calendar

Ordinary time

Lent – Holy Week – Easter – Ascension - Pentecost

Ordinary time

Lunar calendar

And, of course we use...

Seasonal **colours**

Seasonal **words**

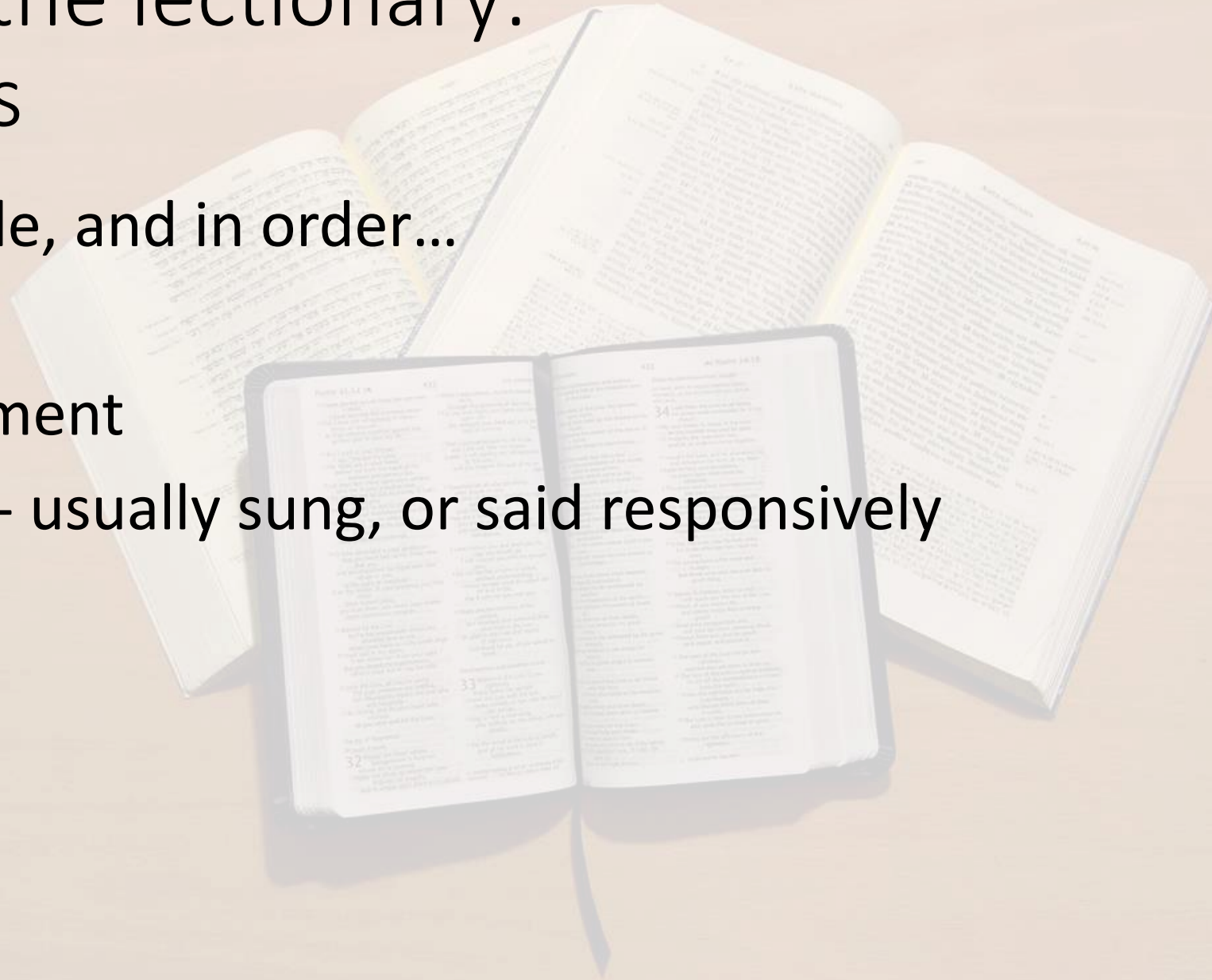
Seasonal **music**



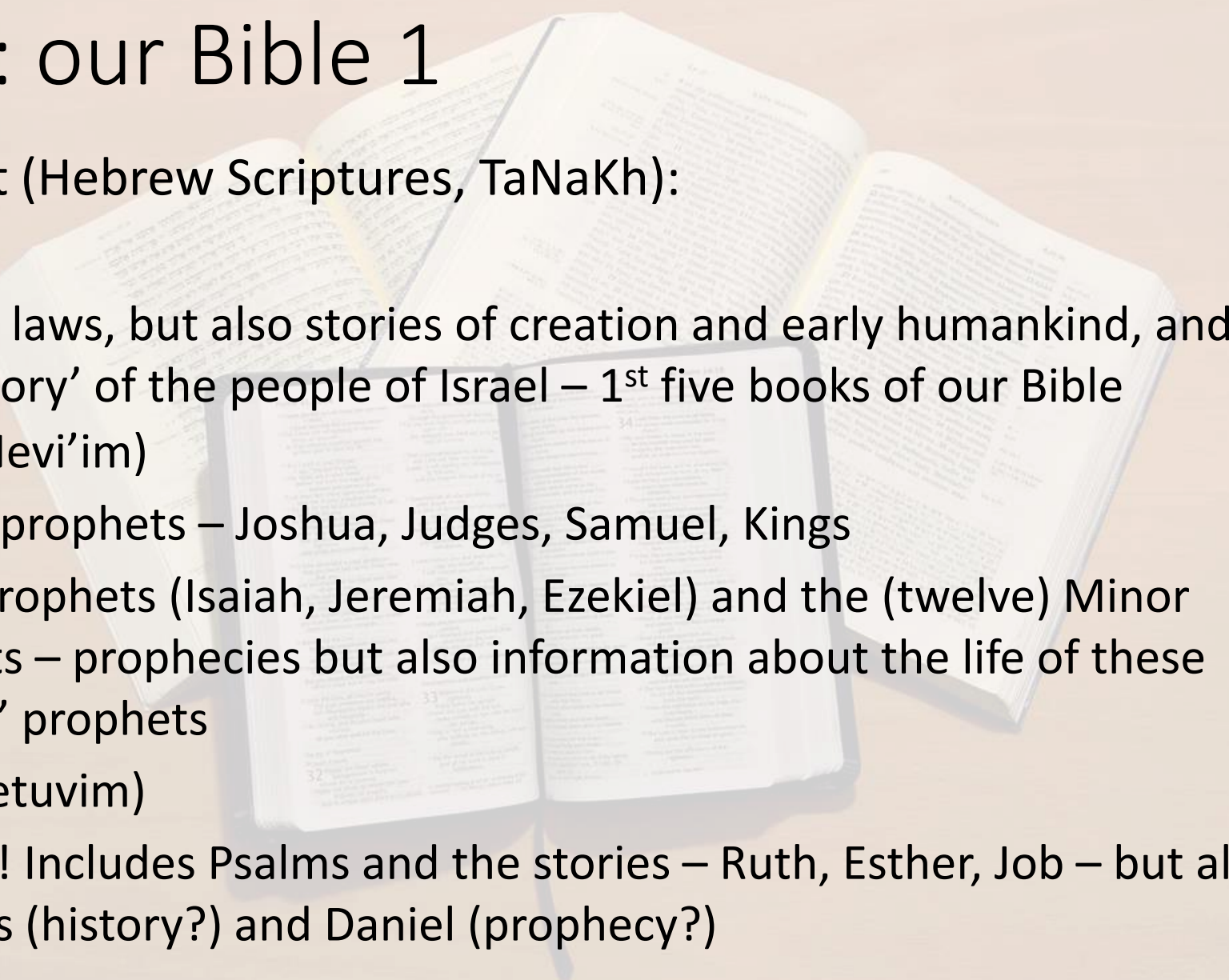
Back to the lectionary: Readings

...in principle, and in order...

- Old Testament
- Psalm - usually sung, or said responsively
- Epistle
- Gospel



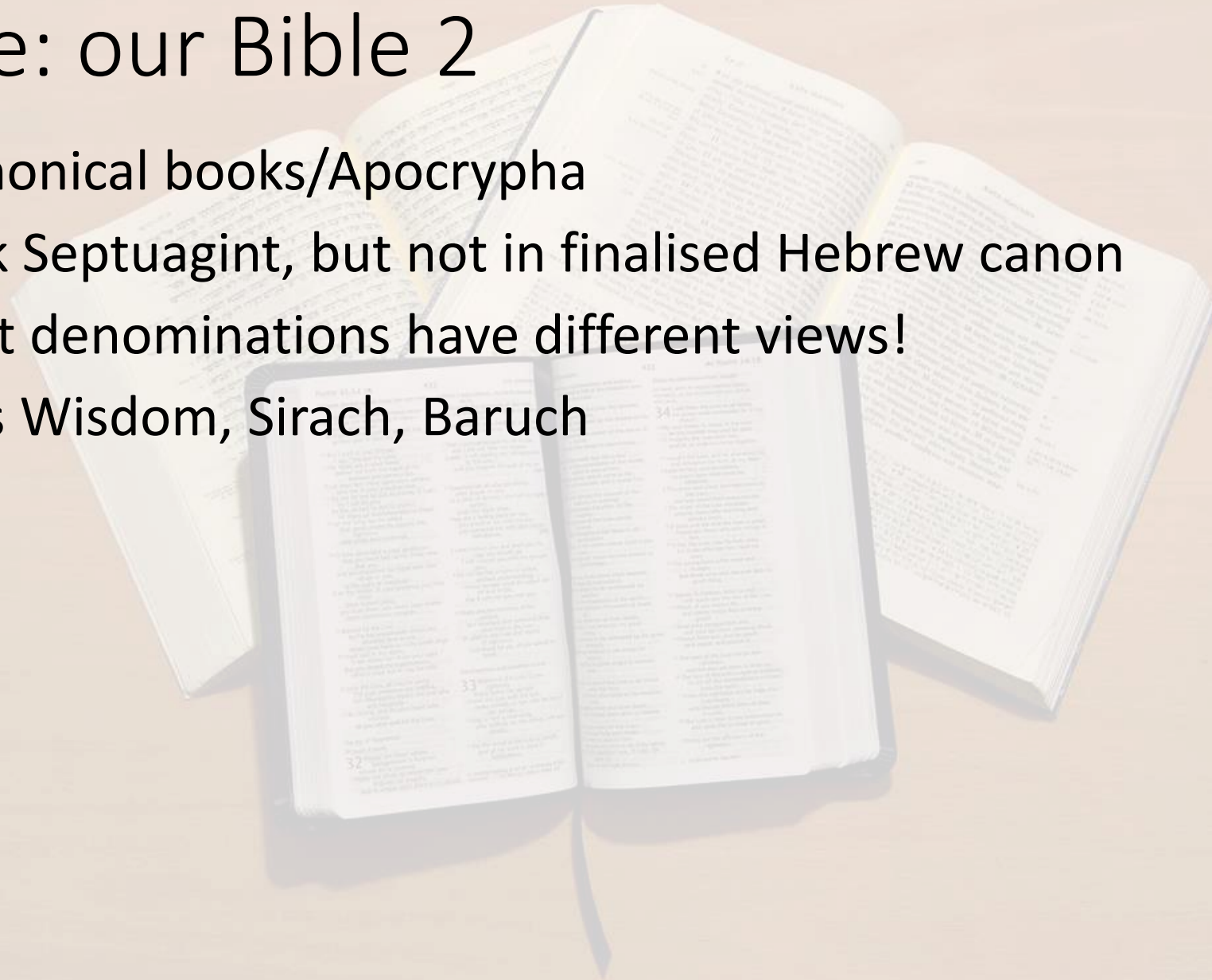
Interlude: our Bible 1



- Old Testament (Hebrew Scriptures, TaNaKh):
 - Torah (Law)
 - literally laws, but also stories of creation and early humankind, and of the early ‘history’ of the people of Israel – 1st five books of our Bible
 - Prophets (Nevi’im)
 - Former prophets – Joshua, Judges, Samuel, Kings
 - Latter prophets (Isaiah, Jeremiah, Ezekiel) and the (twelve) Minor prophets – prophecies but also information about the life of these ‘writing’ prophets
 - Writings (Ketuvim)
 - the rest! Includes Psalms and the stories – Ruth, Esther, Job – but also Chronicles (history?) and Daniel (prophecy?)

Interlude: our Bible 2

- Deuterocanonical books/Apocrypha
 - in Greek Septuagint, but not in finalised Hebrew canon
 - different denominations have different views!
 - includes Wisdom, Sirach, Baruch



Interlude: our Bible 3

The background of the slide features several open Bibles, some overlapping each other, creating a sense of depth and focus on the subject of Scripture. The pages are filled with text, and the spines of the books are visible.

- New Testament:
 - Gospels, Acts of the Apostles – accounts of the life of Jesus and the story of the early church
 - Epistles – mostly written to address a specific church situation
 - Revelation – prophecy

‘Scripture’ is a collection of many different kinds of writing.
We recognise that in how our lectionary is structured.
We also need to recognise that as we read Scripture...

Gospel and Epistle readings

Gospel: From the Roman lectionary we get the semi-continuous reading of the synoptic gospels over a 3-year cycle:

Matthew - Year A, Mark - Year B, Luke - Year C

John read at significant points i.e. during more festal seasons (and a few weeks of Ordinary Time in year B)

Epistle: semi-continuous reading of other NT writings over a 3-year cycle

In the festal seasons, readings selected for the season and thematically related to each other

Old Testament and Psalms

Festal season readings related to each other – this applies also to the

Old Testament

But in Ordinary Time following Pentecost:

Two 'tracks' – *thematic* (OT reading chosen to relate to the Gospel) and *continuous*

NB – need to choose one or the other in any given year

In the season of Easter, OT replaced by readings from Acts

Psalm is always chosen to be a *response* to the OT reading (so in Ordinary Time after Pentecost different Psalms for the two tracks)

Coverage

Over three years, including Sundays and all principal feasts:

- Most of all gospels
- Majority of Acts
- Much, but not all, of epistles
- Old Testament very selective
- Most, but not all, Psalms – but many > once
- Small number of passages from Apocrypha

Some omissions clearly because difficult to preach on. Some surprising!

What shall we read?

Calendar and Lectionary

Scottish
Episcopal
Church

Scottish Episcopal Church



Calendar and Lectionary
GUIDE 2018/19

Revised Common Lectionary readings: Year C;
Daily Eucharist and Daily Prayer readings: Year 1

Scottish
Liturgy
1982

with Propers
and
Revised Common Lectionary

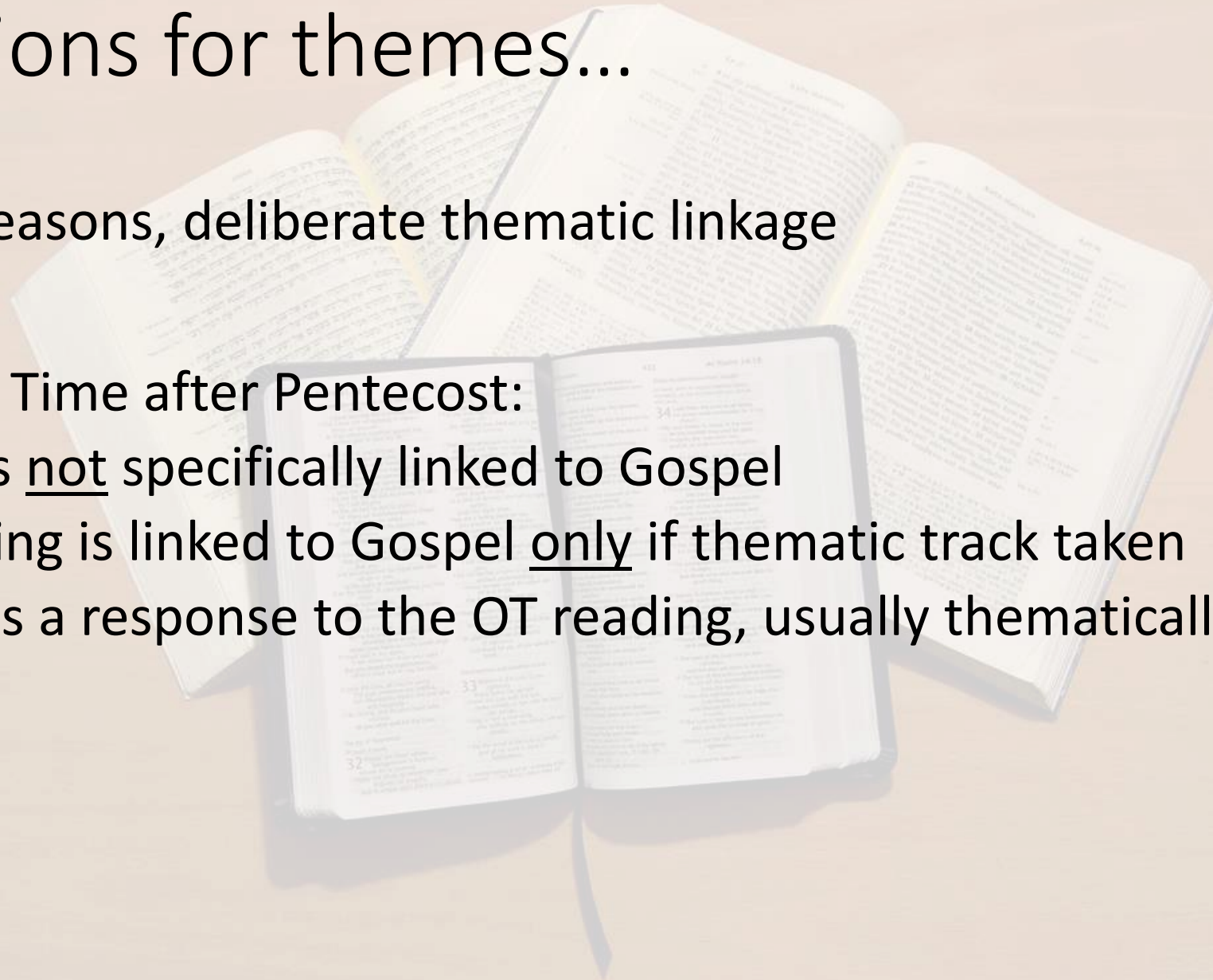
What shall we read?



What do we read?

Implications for themes...

- In special seasons, deliberate thematic linkage
- In Ordinary Time after Pentecost:
 - Epistle is not specifically linked to Gospel
 - OT reading is linked to Gospel only if thematic track taken
 - Psalm, as a response to the OT reading, usually thematically linked to this



But!

- Scripture interpreting Scripture
- Often a link to be found...
- Events in the wider world or in the church may bring a different focus out of the set readings
- Never underestimate the Holy Spirit!

