

News of Liturgy

Editor: Colin Buchanan Issue No. 45 August 1978

Editorial

I want to touch this month on one of the controversial 'catholic-evangelical' questions which constantly recurs when liturgical texts are being revised. I refer to petitions for the departed.

It is acknowledged that the reformers removed all texts of such petitions from the Prayer Book, and that 1662 (whilst including prayer that 'with them we may be partakers . . .') still confined itself to praying for 'Christ's Church militant here on earth'. The reason for this reticence is easy to understand. There is no scriptural warrant, precept, promise, precedent or command relating to intercession for the departed. The prayers arose innocently in later generations, and in turn gave rise to the doctrine of purgatory. When the reformers abandoned the belief in purgatory, they similarly dropped the prayers which so strongly suggested them. And the onus of proof has since then lain upon those who would re-introduce them.

There seems little doubt that many of the nineteenth century catholics who started the re-introduction did in fact believe in purgatory (the catechisms of such folk are quite clear on the subject). But the twentieth century has presented a different guise. The practice of praying for the departed (like wafers, candles and vestments) has overflowed from the catholic specialists and become an uncritically accepted feature of what many think to be 'standard Anglicanism' (though in the perspective of history it is but an innovation of yesterday for the Church of England). But whilst this 'overflow' has been happening, a belief in purgatory has, if anything, apparently been contracting. So there are many Anglicans who pray for the departed, but without any doctrinal background to their practice.

The most usual rationale is that such prayer demonstrates our oneness with those who have died in Christ. Indeed, it is said, how can one cease to pray for someone simply because he or she has now died. It would be arbitrary and unloving to cut off one's prayers at the point of death. One can sympathize with this approach, whilst still retaining some reservations as follows:

- (i) It is *not* the way St. Paul handles the problems in 1 Thess. 4.
- (ii) It is *not* the way the actual praying is often conducted—for, on this rationale, the church on earth would first and foremost express its unity with Mary and the Saints by offering petitions *for them*—but in the Western tradition this is not done, which suggests the rationale is a paperthin rationalization.
- (iii) If it were done according to the rationale, it would still not be proper to ask God to give benefits to the faithful departed *as though they currently lacked them*. The obvious form of such prayers would be a general commendation of them into the trustworthy keeping of God, and a looking for the resurrection of the body at the last day.

Having said that, we look at the Series 3 provision:

- (i) The wording 'we commend' which introduces the set text is an *indicative* expressing our trust in God, not an imperative (which is how the other portions of set text begin).
- (ii) The 'we may share with them' is no different from 1662.
- (iii) Although the last section is about the departed, the 'all men' does not logically refer to all men who have ever been—for its meaning is governed by the heading 'Let us pray for the church and for the world'. And if no 'commemoration' of the departed is made, then the prayer neatly sums up all the previous paragraphs, and the point of reference is most naturally the living.
- (iv) It is of course impossible to restrict what is interpolated into an 'extemporary' slot. Evangelicals cannot have their worship both ways—on the one hand wanting free prayer and flexibility in the rites, and on the other wanting to control every word that other people utter. They can only ask (and this they can ask) that the set texts do not plunge them into error.

It has, apparently, been said that the change in Series 3 Revised Ho, Communion to saying 'Lord, in your mercy Hear our prayer.' at the end of the last bit of set text, pins it down more exclusively as a petition than was so in the 'green booklet'. In fact, the change was inspired by the felt need to have the same response to 'Lord, in your mercy' every time it came, and was not meant to be a doctrinal wooden-horse. But it would be a very poor wooden-horse, partly as 'prayer' does not necessarily and only mean 'petition', and partly because the set text concerned includes an (uncontroversial) petition anyway. No doubt the Revision Committee can look at this, but to build charges of heresy round this particular change looks remarkably like nitpicking. Colin Buchanan

RESPONSE TO THE TEN PROPOSITIONS

The substantive response of General Synod to the Churches' Unity Commission now takes the following form:

'That this Synod, noting the overwhelming support of the Diocesan Synods for continued consultation towards covenanting with other Churches on the basis of the Ten Propositions, and declaring its readiness so to proceed, instructs the Secretary-General to convey to the Churches' Unity Commission the matters set out in paragraph 31 of GS 373 . . .'

There then followed a long section introduced by 'provided that there shall be inserted [into paragraph 31]'. This arose from two amendments to the platform motion, the second of which was passed by only 226 votes to 219. The effect of the amendments is to add bits to the relevant paragraphs. Here is the text of the paragraph, with the added bits in italics:

'31. To sum up the advice given in this paper, the Board recommends that the answer of the Church of England to the Churches' Unity Commission should be as follows:

- (1) The Church of England reaffirms its assent to those Propositions it has already found acceptable [cf. GS 372 paragraph 2]. In this connection "further steps" (Proposition 9) towards visible unity should involve "close fellowship and consultation" (Proposition 10) with all member Churches of CUC, including those which are at present unable to consider covenanting.

- (2) The Church of England affirms its readiness to proceed by discussion towards covenanting on the basis of the Ten Propositions with all those Churches which are so willing [cf. GS 373 paragraph 25].
- (3) In the course of these discussions, no further clarifications are sought from the Methodist Church. However, the Church of England asks for further clarifications:
 - (a) from the Churches of Christ and the Moravian Church, on who has authority to minister at the eucharist;
 - (b) from the Churches of Christ, on infant baptism; and
 - (c) from the United Reformed Church, on issues connected with episcopacy.
- (4) On its part, the Church of England enters into discussion with all those Churches which are willing to proceed towards covenanting on the following understandings:
 - (a) That recognition of ministers in other covenanting Churches will follow upon the acceptance by those Churches of the historic episcopate *by the consecration of bishops* at the inauguration of the covenant, in terms to be agreed, but based on those outlined in "Method A" [cf. GS Misc 77, page 6]:
 - (b) That such recognition will be effected by the action of the whole episcopate of all the covenanting Churches, incorporating [cf. GS 373 paragraphs 16 and 17] the existing ministers into the historic threefold ministry by invocation of the Spirit *in a prayer which makes clear that such incorporation is intended and conveyed*, by a distinctive sign *for the conferring of the gift of the Spirit*, and by concelebration of Holy Communion;
 - (c) That recognition of communicant members "in good standing" will presuppose their baptism.
 - (d) That such discussions in no way prejudice the admissibility and acceptability of women to the ordained ministry of the Church of England.
- (5) The Church of England engages in these discussions on the further understanding that a form of covenant will be drafted by the parties concerned within the next two years. This will incorporate agreements that will already have been reached with each Church on the questions raised on both sides in reply to the Ten Propositions. The Church of England will then be able to decide whether or not to enter into that specific covenant.'

The whole package was passed by Synod (see voting figures last month), and the effect is not dissimilar from that of the High Leigh Conference and the Southwell diocesan motion (see editorial in February 1978 *NOL*). Although there is now greater content to the liturgical prayer, the sequence of actions remains unchanged. In particular, the 'sign' is still to be 'distinctive'—which, we emphasize once again (for not everyone even in high places has yet got this message), cannot be the laying on of hands, for *that* would be far from 'distinctive'. A corporate stretching out of hands by the bishops (standing) towards the presbyters (kneeling) would much more closely fulfil the intention.

THE LAMBETH CONFERENCE 1978

News from the Lambeth Conference on the liturgical front has been sparse. We hear that the printed text of the Tanzanian liturgy at the opening service somehow managed to omit the eucharistic preface—and the Archbishop of Tanzania who was presiding followed the printed text. We also heard of Dr. Coggan abandoning the chair on one occasion to accompany the singing on the piano—though we have not yet heard of the Bishop of Northern Queensland leading the singing on his own guitar.

The following resolutions have come to our notice through *Church Times*: '213. The Conference welcomes and commends the adoption of a common structure for the Eucharist as an important unifying factor in our Communion and ecumenically.

We ask provincial liturgical committees to continue to keep in touch with one another by circulating work in progress to the chairmen of the other liturgical committees through the good offices of the Secretary-General of the Anglican Consultative Council.

'214. The Conference recommends a common lectionary for the Eucharist and the Offices as a unifying factor within our Communion an ecumenically; and draws attention to the experience of those provinces which have adopted the three-year Eucharistic Lectionary of the Roman Catholic Church.'

AND THE PAPAL ELECTION?

An election may not sound very liturgical, but it is worth noting in passing that the signalling of a successful election by puffs of white smoke up a chimney of the Sistine Chapel has become (presumably since the 1958/1963 pair of elections?) an honoured metaphor in the English language. To 'send up the puffs of white smoke' now means 'to have a result to announce'. The symbolism is at least quasi-liturgical, and has become fairly powerful. [STOP PRESS: Papam habemus/habent—and no coronation].

ALSO FROM CANTERBURY

is *A New Canterbury Tale*, for which a blurb is enclosed. A sample of the findings of this joyful and memorable conference is to be found in last month's *NOL*. Now the whole set of papers is made available, with an introduction by Michael Harper, and 'prophecies' and a vision appended. We will send for day of publication where a 9in by 6in SAE is sent, otherwise with the September booklets. The cover pictures include two different shots of the very colourful final eucharist of the Leaders' Conference. Of course the whole conference, whilst dubbed 'for spiritual renewal', had very strong charismatic flavour. This means the non-charismatic has the opportunity to compare group work with direct 'prophecy' as respective means of identifying the will of God. I found at the Conference a tendency by those present to exult at the latter to the detriment of the former—whilst I myself found the former far more profound and challenging. The statements of findings would provide a good starting-point for parish study (and they are somewhat briefer than the Nottingham statements).

8p per copy (£1.90 by post for the year 1978, (£2.25 by air))

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

BOOKS THIS MONTH

We review *The Study of Liturgy* below, and we now have *A People for His Praise* by John Gunstone (Hodder, £3.25) which takes up the theme of renewal at the parish level, and is a sort of handbook for that (including a hefty section on worship). We also have copies at last of the Scottish Episcopal *Experimental Liturgy 1977*—which has a distinctively 'catholic' eucharistic prayer with a Scottish-Eastern type epiclesis, and a series of post-communion seasonal prayers which are of some interest. This is the first official Scottish text to address God as 'you'. Copies cost 15p.

Collins have taken our hint and produced a 'special offer' for the new psalter. They are themselves mailing the offer (ten for the price of eight) direct to parishes. We can supply this post free also.

Review

The Study of Liturgy, edited by Cheslyn Jones, Geoffrey Wainwright and Edward Yarnold, London, SPCK, 1978. £14 cased, £8.50 paper.

The Study of Liturgy is an ambitious book. The question is whether it is able to come up to its ambitions even within the space of 550 pages. It aims not to supplant *Liturgy and Worship*, published over 45 years ago, but, acknowledging its contribution and acknowledging too the quantity of water that has flowed under the bridge since then, to offer a succinct account of the history and development of the main features of Christian liturgy. Thus part two of this three-part volume, occupying 460 of its pages, consists of a general introduction to the development of liturgy, followed by specific consideration of initiation, eucharist, ordination, divine office, calendar and the setting of the liturgy, treating each of the first five under the main divisions of Jewish and N.T., patristic, mediaeval, reformation and counter reformation, and contemporary material.

It does not intend to be primarily an Anglican book, as *Liturgy and Worship*, and will be the more valuable for that. Its authors are predominantly Anglican, although the list of distinguished contributors includes representatives of the R.C., Methodist and Orthodox traditions. For Anglicans nonetheless, the timing of its publication will seem a trifle unfortunate inasmuch as it is unable to offer an assessment of the completed work of Anglican revision, however small a part of the total scope of volume it might be.

At the same time an attempt is made to put the study of liturgy into the wider context of theology and pastoral practice. J. D. Crichton contributes an essay entitled 'A Theology of Worship' which forms part one, and the final part consists of two essays on the pastoral orientation. It is to these that the new student of liturgy may be directed first (particularly if he is suspicious of the subject!), although Wainwright's article is grossly over-compressed for the beginner.

Copious and invaluable bibliographies and footnotes are provided, so that no difficulty should be found in using it as what it intends to be, a spur to further study. New students should be able to forgive the occasional lapse into too cryptic a style, into barbarisms such as 'latreutic' or into untranslated latinism, as the book bids fair to become a standard work and therefore a regular feature on ordinands' (and others') lists for their SPCK book grants.

Michael Sansom

This month's booklet . . .

. . . is no. 60, *Liturgy for Ordination: The Series 3 Services*, by Michael Sansom, tutor of Ridley Hall, Cambridge. There are no booklets available of the text of the Services (which we should have foreseen when planning), but the ordination prayers are included as an appendix to this introduction, and commentary. Those wanting the full text must write to the secretary-general of General Synod, Church House, London S.W.1.

. . . and next month's

is Liturgical Study no. 15, *Essays on Hippolytus*, edited by Geoffrey Cuming and with essays by Paul Bradshaw (on 'Ordination' and 'Other Acts of Worship'), Charles Whitaker (on 'Initiation') and by Geoffrey Cuming himself (on 'The Eucharist'). It is designed to fit closely with no. 8 (*Hippolytus: A Text for Students*), and its page-numbering runs on from no. 8. Whilst it has technical material in it, it opens up fascinating new areas of insight for the quite ordinary reader.

. . . and backnumbers . . .

no. 20, *A Case for Infant Baptism*, by Colin Buchanan, is now at last reprinted. Being 32 pages, it costs 40p (anticipating the general price rise which will come in January). Others now virtually out of print are nos. 2, 4, 6, 7, 10, 11, 17, 18, 19, 22, 27, 31, 35, 37, 41, 48. It is becoming impossible to keep pace with demand for these backnumbers.

. . . and a correction to 14C

On page 15 of Booklet 14C there is a statement that General Synod had not yet had the Standing Committee's response to Canon Peter Dawes' Private Member's motion (to replace 'from time to time' with 'normally' in Canon B.21 about the administration of infant baptism). This was incorrect, as the change is in fact contained in 'Draft Amending Canon (No. 6)' (GS 377), which received general approval in Synod on 8 July, and is now remitted to a Revision Committee. The same 'Draft Amending Canon' gives power to the Bishop to decide which form of ordination service to use—an addition to Canon B.3.

THE TABLE FOLLOWING

The Calendar as authorized by Synod for use from 28 October 1979 is set out alongside for the period from 29 October this year to the end of the year. The following points should be noted:

- (i) Where there are three eucharistic lessons, the Old Testament is the 'Controlling' one for the weeks before Christmas and should not be omitted when only two are used. For the days after Christmas the Gospel controls, and either of the others may be omitted.
- (ii) The 'themes' of each Sunday are set out in an appendix to GS292B and are not reprinted here.
- (iii) The 'colours' (which are very optional) are indicated by: G=Green, W=White, R=Red, V=Violet. On Christmas Day gold is an alternative to white.

Further notes will be added next month.

Date	Colour	Day	HOLY COMMUNION			MORNING			EVENING PRAYER		
			OT	Ep	Gosp	Psalm	OT	NT	Psalm	OT	NT
Oct 19	G	9 before Christmas (5 before Advent)	Gen. 1.1-3, 24-31a	Col. 1.15-20	John 1.1-14	104 or 104.1-23	Prov. 8.22-31	Rev. 21.1-7, 22-end	Gen. 2.46-end	John 3.1-12	
30	G	Monday	Is. 61.4-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	2 Cor. 4.1-15 or Heb. 11.32-12.2 or Heb. 13.7-8, 15-16	John 12.20-26 or John 16.16-27 or John 17.18-23	5: 6	Dan. 2.1-24	Prov. 1.1-19 or Ecclus. 1.1-10	Prov. 1.20-end or Ecclus. 1.11-end	Rev. 2.1-11	
31	G	Tuesday (Saints and Martyrs of the Reformation Era)	Jer. 31.1-5, 33.1-5, 145.8-13	Heb. 12.1-12, Rev. 7.9-end	Matt. 5.1-12 or Luke 6.20-23	97: 149, 1-5	Dan. 3.1-8	Is. 40.27-end or Wisdom 3.1-9	Is. 40.27-end or Wisdom 3.1-9	Heb. 11.32-12.2	
Nov 1	W	Wednesday (All Saints' Day)	42.1-7, 118.14-21, 28-29	1 Pet. 1.3-9	John 20.1-9	11: 12	Dan. 3.1-8	Is. 65.17-end or Ecclus. 44.1-15	Prov. 3.1-13	Rev. 3.1-13	
2	G	Thursday (Commemoration of All Souls)	147.12-end	Rom. 9.1-5	Luke 14.1-6	15: 16	Dan. 3.19-end	Matt. 4.1-11	Prov. 3.27-4.19 or Ecclus. 6.14-31	Rev. 3.14-end	
3	G/W	Friday (Richard Hooker, Teacher of the Faith, 1600)	94.14-19	Rom. 11.1, 25-29	Luke 14.1-6	18: 1-30	Dan. 4.1-18	Matt. 4.12-22	Prov. 6.1-9 or Ecclus. 7.27-end	Rev. 4	
4	G	Saturday	130: 10.13-20	Rom. 12.5-16	Luke 14.15-24	25	Dan. 5.1-12	Matt. 5.13-20	Gen. 3	Rom. 7.7-end	
5	G	8 before Christmas (4 before Advent)	87: 67	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	28: 29	Dan. 5.13-end	Matt. 5.21-26	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 5	
6	G	Monday	131	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 6	
7	G	Tuesday	131	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 7	
8	G	Wednesday (Saints and Martyrs of England)	87: 67	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 8	
9	G	Thursday	27.13-16	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 9	
10	G	Friday	98	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 10	
11	G/W	Saturday (Martin, Bishop of Tours, 397)	145.1-7	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 11	
12	G	7 before Christmas (3 before Advent) (Remembrance Sunday)	1: 105, 1-11	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 12	
13	G	Monday	138.1-9	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 13	
14	G	Tuesday	34.1-6	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 14	
15	G	Wednesday	82	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 15	
16	G/W	Thursday (Margaret of Scotland, Queen, Wife and Mother, 1053)	119.89-96	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 16	
17	G/W	Friday (Hilda, Abbess of Whitby, 680) (Hugh, Bishop of Lincoln, 1200)	19.1-4	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 17	
18	G	Saturday	105.1-5, 35-42	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 18	
19	G	8 before Christmas (2 before Advent) (Monday, 570, King and Martyr)	135.1-6, 7, 11-20	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 19	
20	G/R	Monday	79.1-5	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 20	
21	G	Tuesday	11	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 21	
22	G	Wednesday	116, 11-end	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 22	
23	G	Thursday	1	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 23	
24	G	Friday	122	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 24	
25	G	Saturday	1	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 25	
26	G	5 before Christmas (Next before Advent) (Monday)	80.1-7; 80.8-19	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 26	
27	G	Monday	116, 11-end	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 27	
28	G	Tuesday	1	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 28	
29	G	Wednesday (Day of Intercession and Thanksgiving for the Ministry work of the Church)	122	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 29	
30	R	Thursday (St. Andrew, Apostle)	1	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 30	
Dec 1	G	Friday	122	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 31	
2	G/W	Saturday (Nicholas Ferrar, Deacon, Founder of Little Gidding Community, 1637) (4 before Christmas)	122	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 32	
3	V	Advent Sunday (Monday)	50.1-6; 82	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 33	
4	V	Monday	122	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 34	
5	V	Tuesday	72.1-4, 20, 21	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 35	
6	V	Wednesday (Nicholas, Bishop of Myra, c.326) (Ambrose, Bishop of Milan, Teacher of the Faith, 397)	118, 18-27a	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 36	
7	V	Thursday	118, 18-27a	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 37	
8	V	Friday	27.1-4, 16, 17, 146.4-11	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 38	
9	V	Saturday	146.4-11	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 39	
10	V	Advent 2 (3 before Christmas)	19.7-15; 118, 18-27a	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 40	
11	V	Monday	118, 18-27a	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 41	
12	V	Tuesday	85: 7-13	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 42	
13	V	Wednesday	96.1, 10-13	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 43	
14	V	Thursday (John of the Cross, Mystic, Teacher of the Faith, 1591)	103.8-13	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 44	
15	V	Friday	145.1-8, 13	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 45	
16	V	Saturday	1	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 46	
17	V	Advent 3 (2 before Christmas)	80.1-3, 17, 18	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 47	
18	V	Monday	126: Benedicite	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 48	
19	V	Tuesday	72.1-4, 20, 21	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 49	
20	V	Wednesday	119.17-24; 119.161-168	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 50	
21	V	Thursday	117	2 Cor. 4.1-9 or Ecclus. 2.10-18 or Ecclus. 44.1-15	John 12.20-26 or John 16.16-27 or John 17.18-23	31	Dan. 5.13-end	Matt. 5.27-37	Prov. 8.1-21 or Ecclus. 10.6-8, 12-24	Rev. 51	
22	V	Friday	123.131	2 Cor							