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Authorization

The following material is authorized pursuant to Canon B 2 of the Canons of the Church of England for use until further resolution of the General Synod:

- The Calendar
- Rules to order the Christian Year
- Rules to order how the Psalter and the rest of Holy Scripture are appointed to be read
- The Order for the Celebration of Holy Communion also called The Eucharist and The Lord’s Supper
- General Rules
- Collects and Post Communions
- Texts marked † in the list of sources
- The Lectionary

The remaining material in Common Worship: Festivals has been commended by the House of Bishops of the General Synod for use by the minister in exercise of his or her discretion under Canon B 5 of the Canons of the Church of England.
Introduction

Holy Days

From early times the Christian Church has celebrated those in whom it has seen, with particular clarity, the power of God to transform human lives – those who first heard Jesus’ teaching and followed his call, those who received the Holy Spirit at Pentecost and carried forward the Church’s mission in its beginnings, and those who have succeeded and been inspired by them in subsequent generations. The present volume provides resources for the celebration of the individual holy days, distributed through the Christian Year, on which these ‘saints’ or holy men and women are remembered. These holy days are of two kinds:

¶ Festivals, which commemorate the Blessed Virgin Mary, the Apostles and the Evangelists, who represent the first generation of the Church’s life and the beginning of its mission after Christ. Festivals always have their own Collect and readings for Holy Communion and for Morning and Evening Prayer.

¶ Lesser Festivals (whose observance is optional), which celebrate for the most part holy men and women who lived after the time of the apostles and down to our own day, the grace and power of God having been at work in every century of the Church’s life. Each Lesser Festival has a Collect and a Post Communion. (The Post Communion may be individual to that occasion, or may be common to a whole class to which the festival belongs, e.g. Teachers of the Faith.) Some Lesser Festivals have their own readings at Holy Communion (but not at Morning and Evening Prayer).

This volume includes resources for the observance of all these days, as well as for certain Special Occasions, such as those on which the Church prays for the Guidance of the Holy Spirit or the Peace of the World.

The Common Worship Calendar also includes Commemorations. These are observed only by a mention in prayers of intercession and thanksgiving; liturgical resources are therefore not required. (A Lesser Festival which is not observed as such may instead be kept as a Commemoration.)

Because the contents of this volume are principally concerned with the saints of the Christian Church, it may be said to deal with the Church’s sanctorale.
Seasons

Common Worship: Festivals complements Common Worship: Times and Seasons, which deals with the Church’s temporale, that is, the scheme of the times and seasons of the Christian Year. This is built around two great liturgical cycles, which together articulate the drama of Christ’s incarnation, passion and resurrection, and the gift of the Holy Spirit:

¶ from Advent, through Christmas and Epiphany to Candlemas;
¶ from Lent, through Passiontide to Easter and Pentecost.

The beginning, end and central moments of the two cycles are marked by Principal Feasts and Principal Holy Days: Christmas Day, the Epiphany, and the Presentation of Christ (Candlemas) for the first, and Ash Wednesday, Maundy Thursday, Good Friday, Easter Day, Ascension Day, and Pentecost (Whit Sunday) for the second.

The periods before the first cycle and after the second also include associated Principal Feasts and Festivals:

¶ Advent is preceded by a period between All Saints’ Day and the First Sunday of Advent, when the Church celebrates and reflects upon the reign of Christ in earth and heaven; this period begins with All Saints’ Day (a Principal Feast) and its last Sunday (the Sunday next before Advent) is the Festival of Christ the King.

¶ Pentecost is followed by Trinity Sunday (a Principal Feast) and the Day of Thanksgiving for the Institution of Holy Communion (which may be celebrated as a Festival).

Times and Seasons provides resources for both cycles, with their associated Principal Feasts, Principal Holy Days and Festivals, and also for the celebrations of the agricultural year and for the Ember seasons when the Church prays for those who are to be ordained to the sacred ministry.

The Contents of this Volume

There is an important difference in the way in which Common Worship: Festivals has been designed to be used, as compared with Times and Seasons. Times and Seasons is a bank of resources on which those who are preparing orders of service for the particular Sundays, Principal Feasts and Principal Holy Days can draw; it is not
designed to be used directly at the holy table during a celebration of Holy Communion. *Festivals*, by contrast, has been designed for use as a president’s book when Holy Communion is celebrated on a Festival, Lesser Festival or Special Occasion, according to Order One in contemporary language. It includes every liturgical text that is needed for a celebration, though not the texts of the lectionary readings. (A Bible, or a book in which the readings are printed in full, will therefore be needed.)

For some of the Festivals, and all but one of the Lesser Festivals, the resources provided in *Festivals* are the ‘Commons’ appropriate to a class of occasions, rather than resources specific to each occasion. Because none of the Commons is suitable for the Commemoration of the Faithful Departed (a Lesser Festival), resources have been supplied from the provision in *Times and Seasons*.

For Special Occasions, resources have been included (in addition to the Collect, lectionary references and Post Communion) where these could be compiled from material in *Times and Seasons*. The aim has been to provide here at least one text of each type (one invitation to confession, one kyrie confession, etc.). Further resources may be found in *Times and Seasons*.

Because the Annunciation of Our Lord to the Blessed Virgin Mary is related to the incarnational theme of the Christmas cycle, rather than to the season of Lent or Easter in which it falls, and because it usually falls on a weekday, provision for it is included in this volume. By contrast, because Harvest Festival belongs with the celebrations of the agricultural year, and the Festivals of the Baptism of Christ and Christ the King are closely attached to the seasons in which they fall, provision for them is made in *Times and Seasons*.

Like the other volumes in the *Common Worship* series, of which *Common Worship: Festivals* is the last to be published, this book aims to help the members of the Church of England to respond in gratitude to God’s gracious work of creation, redemption and sanctification, and, in the case of this volume in particular, to celebrate those who have gone before us in the Christian way and in whose company we journey:

> Since we are surrounded by so great a cloud of witnesses … let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith. (Hebrews 12.1,2)
The Calendar

For Rules to Order the Christian Year, see page 22.

In the printing of the Calendar, Principal Feasts and other Principal Holy Days are printed in **bold**; Festivals are printed in *roman* typeface; other Sundays and Lesser Festivals are printed in ordinary roman typeface, in black. Commemorations are printed in *italics*. 
The Seasons

Advent

The First Sunday of Advent
The Second Sunday of Advent
The Third Sunday of Advent
*From 17 December (O Sapientia)*

*begin the eight days of prayer before Christmas Day*

The Fourth Sunday of Advent
Christmas Eve

Christmas

**Christmas Day** – 25 December
The First Sunday of Christmas
The Second Sunday of Christmas

The days after Christmas Day until the Epiphany traditionally form a unity of days of special thanksgiving.

Epiphany

**The Epiphany** – 6 January
**The Baptism of Christ** – *The First Sunday of Epiphany*
(The Second Sunday of Epiphany when 6 January is a Sunday)

The Second Sunday of Epiphany
The Third Sunday of Epiphany
The Fourth Sunday of Epiphany

**The Presentation of Christ in the Temple (Candlemas)**
– 2 February

Ordinary Time

*This begins on the day following the Presentation*

The Fifth Sunday before Lent
The Fourth Sunday before Lent
The Third Sunday before Lent
The Second Sunday before Lent
The Sunday next before Lent
Lent

**Ash Wednesday**
The First Sunday of Lent
The Second Sunday of Lent
The Third Sunday of Lent
The Fourth Sunday of Lent — *Mothering Sunday*
The Fifth Sunday of Lent (*Passiontide begins*)
Palm Sunday
Monday of Holy Week
Tuesday of Holy Week
Wednesday of Holy Week

**Maundy Thursday**

**Good Friday**
Easter Eve

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Easter

**Easter Day**
Monday of Easter Week
Tuesday of Easter Week
Wednesday of Easter Week
Thursday of Easter Week
Friday of Easter Week
Saturday of Easter Week
The Second Sunday of Easter
The Third Sunday of Easter
The Fourth Sunday of Easter
The Fifth Sunday of Easter
The Sixth Sunday of Easter

**Ascension Day**

*From Friday after Ascension Day*

*begin the nine days of prayer before Pentecost*

The Seventh Sunday of Easter — *Sunday after Ascension Day*

**Pentecost** (*Whit Sunday*)
Ordinary Time

This is resumed on the Monday following the Day of Pentecost

Trinity Sunday
The Thursday after Trinity Sunday may be observed as
The Day of Thanksgiving for the Institution of Holy Communion
(Corpus Christi)
The First Sunday after Trinity
The Second Sunday after Trinity
The Third Sunday after Trinity
The Fourth Sunday after Trinity
The Fifth Sunday after Trinity
The Sixth Sunday after Trinity
The Seventh Sunday after Trinity
The Eighth Sunday after Trinity
The Ninth Sunday after Trinity
The Tenth Sunday after Trinity
The Eleventh Sunday after Trinity
The Twelfth Sunday after Trinity
The Thirteenth Sunday after Trinity
The Fourteenth Sunday after Trinity
The Fifteenth Sunday after Trinity
The Sixteenth Sunday after Trinity
The Seventeenth Sunday after Trinity
The Eighteenth Sunday after Trinity
The Nineteenth Sunday after Trinity
The Twentieth Sunday after Trinity
The Twenty-first Sunday after Trinity
The Last Sunday after Trinity

Dedication Festival – The First Sunday in October or The Last Sunday after Trinity, if date unknown

All Saints’ Day – 1 November
The Sunday between 30 October and 5 November may be kept as All Saints’ Sunday or as:
The Fourth Sunday before Advent
The Third Sunday before Advent
The Second Sunday before Advent

Christ the King – The Sunday next before Advent
Holy Days

For the key to the typography, see page 5.

January

1 The Naming and Circumcision of Jesus
2 Basil the Great and Gregory of Nazianzus, Bishops, Teachers of the Faith, 379 and 389
2 Seraphim, Monk of Sarov, Spiritual Guide, 1833
2 Vedarayagam Samuel Azariah, Bishop in South India, Evangelist, 1945
6 The Epiphany
10 William Laud, Archbishop of Canterbury, 1645
11 Mary Slessor, Missionary in West Africa, 1915
12 Aelred of Hexham, Abbot of Rievaulx, 1167
12 Benedict Biscop, Abbot of Wearmouth, Scholar, 689
13 Hilary, Bishop of Poitiers, Teacher of the Faith, 367
13 Kentigern (Mungo), Missionary Bishop in Strathclyde and Cumbria, 603
13 George Fox, Founder of the Society of Friends (the Quakers), 1691
17 Antony of Egypt, Hermit, Abbot, 356
17 Charles Gore, Bishop, Founder of the Community of the Resurrection, 1932
18–25 Week of Prayer for Christian Unity
19 Wulfstan, Bishop of Worcester, 1095
20 Richard Rolle of Hampole, Spiritual Writer, 1349
21 Agnes, Child Martyr at Rome, 304
22 Vincent of Saragossa, Deacon, first Martyr of Spain, 304
24 Francis de Sales, Bishop of Geneva, Teacher of the Faith, 1622
25 The Conversion of Paul
26 Timothy and Titus, Companions of Paul
28 Thomas Aquinas, Priest, Philosopher, Teacher of the Faith, 1274
30 Charles, King and Martyr, 1649
31 John Bosco, Priest, Founder of the Salesian Teaching Order, 1888
February

1 Brigid, Abbess of Kildare, c.525
2 The Presentation of Christ in the Temple (Candlemas)
3 Anskar, Archbishop of Hamburg, Missionary in Denmark and Sweden, 865
4 Gilbert of Sempringham, Founder of the Gilbertine Order, 1189
6 The Martyrs of Japan, 1597
10 Scholastica, sister of Benedict, Abbess of Plombariola, c.543
14 Cyril and Methodius, Missionaries to the Slavs, 869 and 885
14 Valentine, Martyr at Rome, c.269
15 Sigfrid, Bishop, Apostle of Sweden, 1045
15 Thomas Bray, Priest, Founder of the SPCK and the SPG, 1730
17 Janani Luwum, Archbishop of Uganda, Martyr, 1977
23 Polycarp, Bishop of Smyrna, Martyr, c.155
27 George Herbert, Priest, Poet, 1633

Alternative dates
Matthias may be celebrated on 24 February instead of 14 May.
March

1 David, Bishop of Menevia, Patron of Wales, c.601
2 Chad, Bishop of Lichfield, Missionary, 672
7 Perpetua, Felicity and their Companions, Martyrs at Carthage, 203
8 Edward King, Bishop of Lincoln, 1910
8 Felix, Bishop, Apostle to the East Angles, 647
8 Geoffrey Studdert Kennedy, Priest, Poet, 1929
17 Patrick, Bishop, Missionary, Patron of Ireland, c.460
18 Cyril, Bishop of Jerusalem, Teacher of the Faith, 386
19 Joseph of Nazareth
20 Cuthbert, Bishop of Lindisfarne, Missionary, 687
21 Thomas Cranmer, Archbishop of Canterbury, Reformation Martyr, 1556
24 Walter Hilton of Thurgarton, Augustinian Canon, Mystic, 1396
24 Oscar Romero, Archbishop of San Salvador, Martyr, 1980
25 The Annunciation of Our Lord to the Blessed Virgin Mary
26 Harriet Monsell, Founder of the Community of St John the Baptist, 1883
31 John Donne, Priest, Poet, 1631

Alternative dates

Chad may be celebrated with Cedd on 26 October instead of 2 March.

Cuthbert may be celebrated on 4 September instead of 20 March.
<table>
<thead>
<tr>
<th>Date</th>
<th>Name and Title</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Frederick Denison Maurice, Priest, Teacher of the Faith, 1872</td>
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<td>Dietrich Bonhoeffer, Lutheran Pastor, Martyr, 1945</td>
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<td>William Law, Priest, Spiritual Writer, 1761</td>
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<td>William of Ockham, Friar, Philosopher, Teacher of the Faith, 1347</td>
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<td>George Augustus Selwyn, first Bishop of New Zealand, 1878</td>
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<td>Isabella Gilmore, Deaconess, 1923</td>
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<td>19</td>
<td>Alphege, Archbishop of Canterbury, Martyr, 1012</td>
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<td>21</td>
<td>Anselm, Abbot of Le Bec, Archbishop of Canterbury, Teacher of the Faith, 1109</td>
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<td>23</td>
<td>George, Martyr, Patron of England, c.304</td>
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<td>24</td>
<td>Mellitus, Bishop of London, first Bishop at St Paul's, 624</td>
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<tr>
<td>25</td>
<td>Mark the Evangelist</td>
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<tr>
<td>27</td>
<td>Christina Rossetti, Poet, 1894</td>
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<td>28</td>
<td>Peter Chanel, Missionary in the South Pacific, Martyr, 1841</td>
</tr>
<tr>
<td>29</td>
<td>Catherine of Siena, Teacher of the Faith, 1380</td>
</tr>
<tr>
<td>30</td>
<td>Pandita Mary Ramabai, Translator of the Scriptures, 1922</td>
</tr>
</tbody>
</table>
May

1 Philip and James, Apostles
2 Athanasius, Bishop of Alexandria, Teacher of the Faith, 373
4 English Saints and Martyrs of the Reformation Era
8 Julian of Norwich, Spiritual Writer, c.1417
14 Matthias the Apostle
16 Caroline Chisholm, Social Reformer, 1877
19 Dunstan, Archbishop of Canterbury, Restorer of Monastic Life, 988
20 Alcuin of York, Deacon, Abbot of Tours, 804
21 Helena, Protector of the Holy Places, 330
24 John and Charles Wesley, Evangelists, Hymn Writers, 1791 and 1788
25 The Venerable Bede, Monk at Jarrow, Scholar, Historian, 735
25 Aldhelm, Bishop of Sherborne, 709
26 Augustine, first Archbishop of Canterbury, 605
26 John Calvin, Reformer, 1564
26 Philip Neri, Founder of the Oratorians, Spiritual Guide, 1595
28 Lanfranc, Prior of Le Bec, Archbishop of Canterbury, Scholar, 1089
30 Josephine Butler, Social Reformer, 1906
30 Joan of Arc, Visionary, 1431
30 Apolo Kivebulaya, Priest, Evangelist in Central Africa, 1933
31 The Visit of the Blessed Virgin Mary to Elizabeth

Alternative dates
Matthias may be celebrated on 24 February instead of 14 May.
The Visit of the Blessed Virgin Mary to Elizabeth may be celebrated on 2 July instead of 31 May.
June

1 Justin, Martyr at Rome, c.165
3 The Martyrs of Uganda, 1885–7 and 1977
4 Petroc, Abbot of Padstow, 6th century
5 Boniface (Wynfrith) of Crediton, Bishop, Apostle of Germany, Martyr, 754
6 Ini Kopuria, Founder of the Melanesian Brotherhood, 1945
8 Thomas Ken, Bishop of Bath and Wells, Nonjuror, Hymn Writer, 1711
9 Columba, Abbot of Iona, Missionary, 597
9 Ephrem of Syria, Deacon, Hymn Writer, Teacher of the Faith, 373
11 Barnabas the Apostle
14 Richard Baxter, Puritan Divine, 1691
15 Evelyn Underhill, Spiritual Writer, 1941
16 Richard, Bishop of Chichester, 1253
16 Joseph Butler, Bishop of Durham, Philosopher, 1752
17 Samuel and Henrietta Barnett, Social Reformers, 1913 and 1936
18 Bernard Mizeki, Apostle of the MaShona, Martyr, 1896
19 Sundar Singh of India, Sadhu (holy man), Evangelist, Teacher of the Faith, 1929
22 Alban, first Martyr of Britain, c.250
23 Etheldreda, Abbess of Ely, c.678
24 The Birth of John the Baptist
27 Cyril, Bishop of Alexandria, Teacher of the Faith, 444
28 Irenæus, Bishop of Lyons, Teacher of the Faith, c.200
29 Peter and Paul, Apostles

Alternative dates

Peter the Apostle may be celebrated alone, without Paul, on 29 June.
July

1 Henry, John, and Henry Venn the younger, Priests, Evangelical Divines, 1797, 1813 and 1873

3 Thomas the Apostle

6 Thomas More, Scholar, and John Fisher, Bishop of Rochester, Reformation Martyrs, 1535

11 Benedict of Nursia, Abbot of Monte Cassino, Father of Western Monasticism, c.550

14 John Keble, Priest, Tractarian, Poet, 1866

15 Swithun, Bishop of Winchester, c.862

18 Elizabeth Ferard, first Deaconess of the Church of England, Founder of the Community of St Andrew, 1883

19 Gregory, Bishop of Nyssa, and his sister Macrina, Deaconess, Teachers of the Faith, c.394 and c.379

20 Margaret of Antioch, Martyr, 4th century

20 Bartolomé de las Casas, Apostle to the Indies, 1566

22 Mary Magdalene

23 Bridget of Sweden, Abbess of Vadstena, 1373

25 James the Apostle

26 Anne and Joachim, Parents of the Blessed Virgin Mary

27 Brooke Foss Westcott, Bishop of Durham, Teacher of the Faith, 1901

29 Mary, Martha and Lazarus, Companions of Our Lord

30 William Wilberforce, Social Reformer, 1833

31 Ignatius of Loyola, Founder of the Society of Jesus, 1556

Alternative dates

The Visit of the Blessed Virgin Mary to Elizabeth may be celebrated on 2 July instead of 31 May.

Thomas the Apostle may be celebrated on 21 December instead of 3 July.

Thomas Becket may be celebrated on 7 July instead of 29 December.
August

4 Jean-Baptiste Vianney, Curé d’Ars, Spiritual Guide, 1859
5 Oswald, King of Northumbria, Martyr, 642
6 The Transfiguration of our Lord
7 John Mason Neale, Priest, Hymn Writer, 1866
8 Dominic, Priest, Founder of the Order of Preachers, 1221
9 Mary Sumner, Founder of the Mothers’ Union, 1921
10 Laurence, Deacon at Rome, Martyr, 258
11 Clare of Assisi, Founder of the Minoresses (Poor Clares), 1253
11 John Henry Newman, Priest, Tractarian, 1890
13 Jeremy Taylor, Bishop of Down and Connor, Teacher of the Faith, 1667
13 Florence Nightingale, Nurse, Social Reformer, 1910
13 Octavia Hill, Social Reformer, 1912
14 Maximilian Kolbe, Friar, Martyr, 1941
15 The Blessed Virgin Mary
20 Bernard, Abbot of Clairvaux, Teacher of the Faith, 1153
20 William and Catherine Booth, Founders of the Salvation Army, 1912 and 1890
24 Bartholomew the Apostle
27 Monica, mother of Augustine of Hippo, 387
28 Augustine, Bishop of Hippo, Teacher of the Faith, 430
29 The Beheading of John the Baptist
30 John Bunyan, Spiritual Writer, 1688
31 Aidan, Bishop of Lindisfarne, Missionary, 651

Alternative dates
The Blessed Virgin Mary may be celebrated on 8 September instead of 15 August.
September

1 Giles of Provence, Hermit, c.710
2 The Martyrs of Papua New Guinea, 1901 and 1942
3 Gregory the Great, Bishop of Rome, Teacher of the Faith, 604
4 Birinus, Bishop of Dorchester (Oxon), Apostle of Wessex, 650
6 Allen Gardiner, Missionary, Founder of the South American Mission Society, 1851
8 The Birth of the Blessed Virgin Mary
9 Charles Fuge Lowder, Priest, 1880
13 John Chrysostom, Bishop of Constantinople, Teacher of the Faith, 407
14 Holy Cross Day
15 Cyprian, Bishop of Carthage, Martyr, 258
16 Ninian, Bishop of Galloway, Apostle of the Picts, c.432
16 Edward Bouverie Pusey, Priest, Tractarian, 1882
17 Hildegard, Abbess of Bingen, Visionary, 1179
19 Theodore of Tarsus, Archbishop of Canterbury, 690
20 John Coleridge Patteson, First Bishop of Melanesia, and his Companions, Martyrs, 1871
21 Matthew, Apostle and Evangelist
25 Lancelot Andrewes, Bishop of Winchester, Spiritual Writer, 1626
25 Sergei of Radonezh, Russian Monastic Reformer, Teacher of the Faith, 1392
26 Wilson Carlile, Founder of the Church Army, 1942
27 Vincent de Paul, Founder of the Congregation of the Mission (Lazarists), 1660
29 Michael and All Angels
30 Jerome, Translator of the Scriptures, Teacher of the Faith, 420

Alternative dates

Cuthbert may be celebrated on 4 September instead of 20 March.
October

1 Remigius, Bishop of Rheims, Apostle of the Franks, 533
2 Anthony Ashley Cooper, Earl of Shaftesbury, Social Reformer, 1885
3 Francis of Assisi, Friar, Deacon, Founder of the Friars Minor, 1226
4 William Tyndale, Translator of the Scriptures, Reformation Martyr, 1536
5 Denys, Bishop of Paris, and his Companions, Martyrs, c.250
6 Robert Grosseteste, Bishop of Lincoln, Philosopher, Scientist, 1253
7 Paulinus, Bishop of York, Missionary, 644
8 Thomas Traherne, Poet, Spiritual Writer, 1674
9 Ethelburga, Abbess of Barking, 675
10 James the Deacon, companion of Paulinus, 7th century
11 Wilfrid of Ripon, Bishop, Missionary, 709
12 Elizabeth Fry, Prison Reformer, 1845
13 Edward the Confessor, King of England, 1066
14 Teresa of Avila, Teacher of the Faith, 1582
15 Nicholas Ridley, Bishop of London, and Hugh Latimer, Bishop of Worcester, Reformation Martyrs, 1555
16 Ignatius, Bishop of Antioch, Martyr, c.107
17 Luke the Evangelist
18 Henry Martyn, Translator of the Scriptures, Missionary in India and Persia, 1812
21 Crispin and Crispinian, Martyrs at Rome, c.287
22 Alfred the Great, King of the West Saxons, Scholar, 899
23 Cedd, Abbot of Lastingham, Bishop of the East Saxons, 664
24 Simon and Jude, Apostles
25 James Hannington, Bishop of Eastern Equatorial Africa, Martyr in Uganda, 1885
26 Martin Luther, Reformer, 1546

Alternative dates
Chad may be celebrated with Cedd on 26 October instead of 2 March.
November

1 All Saints’ Day
2 Commemoration of the Faithful Departed (All Souls’ Day)
3 Richard Hooker, Priest, Anglican Apologist,
   Teacher of the Faith, 1600
3 Martin of Porres, Friar, 1639
6 Leonard, Hermit, 6th century
6 William Temple, Archbishop of Canterbury, Teacher of the Faith, 1944
7 Willibrord of York, Bishop, Apostle of Frisia, 739
8 The Saints and Martyrs of England
9 Margery Kempe, Mystic, c.1440
10 Leo the Great, Bishop of Rome, Teacher of the Faith, 461
11 Martin, Bishop of Tours, c.397
13 Charles Simeon, Priest, Evangelical Divine, 1836
14 Samuel Seabury, first Anglican Bishop in North America, 1796
16 Margaret, Queen of Scotland, Philanthropist,
   Reformer of the Church, 1093
16 Edmund Rich of Abingdon, Archbishop of Canterbury, 1240
17 Hugh, Bishop of Lincoln, 1200
18 Elizabeth of Hungary, Princess of Thuringia, Philanthropist, 1231
19 Hilda, Abbess of Whitby, 680
19 Mechthild, Béguine of Magdeburg, Mystic, 1280
20 Edmund, King of the East Angles, Martyr, 870
20 Priscilla Lydia Sellon, a Restorer of the Religious Life
   in the Church of England, 1876
22 Cecilia, Martyr at Rome, c.230
23 Clement, Bishop of Rome, Martyr, c.100
25 Catherine of Alexandria, Martyr, 4th century
25 Isaac Watts, Hymn Writer, 1748
29 Day of Intercession and Thanksgiving for the Missionary Work
   of the Church
30 Andrew the Apostle
December

1 Charles de Foucauld, Hermit in the Sahara, 1916
3 Francis Xavier, Missionary, Apostle of the Indies, 1552
4 John of Damascus, Monk, Teacher of the Faith, c.749
4 Nicholas Ferrar, Deacon, Founder of the Little Gidding Community, 1637
6 Nicholas, Bishop of Myra, c.326
7 Ambrose, Bishop of Milan, Teacher of the Faith, 397
8 The Conception of the Blessed Virgin Mary
13 Lucy, Martyr at Syracuse, 304
13 Samuel Johnson, Moralist, 1784
14 John of the Cross, Poet, Teacher of the Faith, 1591
17 O Sapientia
17 Eglantyne Jebb, Social Reformer, Founder of ‘Save The Children’, 1928
24 Christmas Eve
25 Christmas Day
26 Stephen, Deacon, First Martyr
27 John, Apostle and Evangelist
28 The Holy Innocents
29 Thomas Becket, Archbishop of Canterbury, Martyr, 1170
31 John Wyclif, Reformer, 1384

Alternative dates

Thomas the Apostle may be celebrated on 21 December instead of 3 July.

Thomas Becket may be celebrated on 7 July instead of 29 December.
### The Date of Easter and Other Variable Dates

*For the lectionary years, see page 31.*

<table>
<thead>
<tr>
<th>Year</th>
<th>Ash Wednesday</th>
<th>Easter Day</th>
<th>Ascension Day</th>
<th>Pentecost (Whit Sunday)</th>
<th>First Sunday of Advent</th>
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<tr>
<td>2008</td>
<td>6 February</td>
<td>23 March</td>
<td>1 May</td>
<td>11 May</td>
<td>30 November</td>
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<td>2009</td>
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<td>12 April</td>
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<td>2011</td>
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<td>2012</td>
<td>22 February</td>
<td>8 April</td>
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Rules to Order the Christian Year

For a Table of Transferences, see page 30.

Sundays

All Sundays celebrate the paschal mystery of the death and resurrection of the Lord. Nevertheless, they also reflect the character of the seasons in which they are set.

At Evening Prayer on Saturdays other than Easter Eve, Christmas Eve or Principal Feasts or Festivals, the Collect appointed for the ensuing Sunday shall be used.

When a Festival occurs on the First or Second Sunday of Christmas, a Sunday of Epiphany, a Sunday before Lent, a Sunday after Trinity or on the Fourth, Third or Second Sundays before Advent, it is always to be observed but may be celebrated either on the Sunday or on the first available day thereafter. Festivals may not be celebrated on Sundays in Advent, Lent or Eastertide.

In a year when there are 23 Sundays after Trinity before the Fourth Sunday before Advent, the Collect and Post Communion for the Last Sunday after Trinity shall be used on the 23rd Sunday after Trinity and the Collect and Post Communion for the 3rd Sunday before Lent shall be used on the 22nd Sunday after Trinity.

Principal Feasts

The Principal Feasts which are to be observed are:

Christmas Day
The Epiphany
The Presentation of Christ in the Temple
The Annunciation of Our Lord to the Blessed Virgin Mary
Easter Day
Ascension Day
Pentecost (Whit Sunday)
Trinity Sunday
All Saints’ Day

On these days the Holy Communion is celebrated in every cathedral and parish church, and this celebration, required by Canon B 14, may only be dispensed with in accordance with the provision of Canon B 14A.

These days, and the liturgical provision for them, may not be displaced by any other celebration, except that the Annunciation,
falling on a Sunday, is transferred to the Monday following or, falling between Palm Sunday and the Second Sunday of Easter inclusive, is transferred to the Monday after the Second Sunday of Easter.

Except in the case of Christmas Day and Easter Day, the celebration of the Feast begins with Evening Prayer on the day before the Feast, and the Collect at that Evening Prayer is that of the Feast. In the case of Christmas Eve and Easter Eve, there is proper liturgical provision, including a Collect, for the Eve, and this is used at both Morning and Evening Prayer.

If the Epiphany (6 January) falls on a weekday it may, for pastoral reasons, be celebrated on the Sunday falling between 2 and 8 January inclusive.

The Presentation of Christ in the Temple (Candlemas) is celebrated either on 2 February or on the Sunday falling between 28 January and 3 February.

All Saints’ Day is celebrated on either 1 November or the Sunday falling between 30 October and 5 November; if the latter there may be a secondary celebration on 1 November.

Other Principal Holy Days

Ash Wednesday, Maundy Thursday and Good Friday are Principal Holy Days. These days, and the liturgical provision for them, may not be displaced by any other celebration.

On Ash Wednesday and Maundy Thursday the Holy Communion is celebrated in every cathedral and parish church, except where there is dispensation under Canon B 14A.

Eastertide

The paschal character of the Great Fifty Days of Easter, from Easter Day to Pentecost, should be celebrated throughout the season, and should not be displaced by other celebrations. Except for a Patronal or Dedication Festival, no Festival may displace the celebration of Sunday as a memorial of the resurrection, and no saint’s day may be celebrated in Easter Week.

The paschal character of the season should be retained on those weekdays when saints’ days are celebrated.

Rogation Days are the three days before Ascension Day, when prayer is offered for God’s blessing on the fruits of the earth and on human labour.

The nine days after Ascension Day until Pentecost are days of prayer and preparation to celebrate the outpouring of the Spirit.
**Festivals**

The Festivals are:

- The Naming and Circumcision of Jesus (1 January)
- The Baptism of Christ
  
  *(Epiphany 1 or, when 6 January is a Sunday, Epiphany 2)*
- The Conversion of Paul (25 January)
- Joseph of Nazareth (19 March)
- George, Martyr, Patron of England (23 April)
- Mark the Evangelist (25 April)
- Philip and James, Apostles (1 May)
- Matthias the Apostle (14 May)
- The Visit of the Blessed Virgin Mary to Elizabeth (31 May)
- Barnabas the Apostle (11 June)
- The Birth of John the Baptist (24 June)
- Peter and Paul, Apostles (29 June)
- Thomas the Apostle (3 July)
- Mary Magdalene (22 July)
- James the Apostle (25 July)
- The Transfiguration of Our Lord (6 August)
- The Blessed Virgin Mary (15 August)
- Bartholomew the Apostle (24 August)
- Holy Cross Day (14 September)
- Matthew, Apostle and Evangelist (21 September)
- Michael and All Angels (29 September)
- Luke the Evangelist (18 October)
- Simon and Jude, Apostles (28 October)
- Christ the King *(Sunday next before Advent)*
- Andrew the Apostle (30 November)
- Stephen, Deacon, First Martyr (26 December)
- John, Apostle and Evangelist (27 December)
- The Holy Innocents (28 December)

These days, and the liturgical provision for them, are not usually displaced. For each day there is full liturgical provision for the Holy Communion and for Morning and Evening Prayer.

Provision is also made for a first Evening Prayer on the day before the Festival where this is required. When Evening Prayer on the day before a Festival makes use of the lessons relating to that Festival, the Collect of that Festival shall be used.
Festivals falling on a Sunday are to be kept on that day or transferred to the Monday (or, at the discretion of the minister, to the next suitable weekday). But a Festival may not be celebrated on Sundays in Advent, Lent or Eastertide. Festivals coinciding with a Principal Feast or Principal Holy Day are transferred to the first available day.

The Baptism of Christ is celebrated on the Second Sunday of Epiphany (13 January) when 6 January is a Sunday. If, for pastoral reasons, the Epiphany is celebrated on Sunday 7 or 8 January, The Baptism of Christ is transferred to Monday 8 or 9 January.

When St Joseph’s Day falls between Palm Sunday and the Second Sunday of Easter inclusive, it is transferred to the Monday after the Second Sunday of Easter or, if the Annunciation has already been moved to that date, to the first available day thereafter.

When St George’s Day or St Mark’s Day falls between Palm Sunday and the Second Sunday of Easter inclusive, it is transferred to the Monday after the Second Sunday of Easter. If both fall in this period, St George’s Day is transferred to the Monday and St Mark’s Day to the Tuesday.

When the Festivals of George and Mark both occur in the week following Easter and are transferred in accordance with these Rules in a place where the calendar of The Book of Common Prayer is followed, the Festival of Mark shall be observed on the second available day so that it will be observed on the same day as in places following alternative authorized Calendars, where George will have been transferred to the first available free day.

The Thursday after Trinity Sunday may be observed as the Day of Thanksgiving for the Holy Communion (sometimes known as Corpus Christi), and may be kept as a Festival. Where the Thursday following Trinity Sunday is observed as a Festival to commemorate the Institution of the Holy Communion and that day falls on a date which is also a Festival, the commemoration of the Institution of Holy Communion shall be observed on that Thursday and the other occurring Festival shall be transferred to the first available day.

The Festival of the Blessed Virgin Mary (15 August) may, for pastoral reasons, be celebrated instead on 8 September.

Christ the King is never transferred.
Local Celebrations

The celebration of the patron saint or the title of a church is kept either as a Festival or as a Principal Feast.

The Dedication Festival of a church is the anniversary of the date of its dedication or consecration. This is kept either as a Festival or as a Principal Feast.

When the date of dedication is unknown, the Dedication Festival may be observed on the first Sunday in October, or on the Last Sunday after Trinity, or on a suitable date chosen locally.

When kept as Principal Feasts, the Patronal and Dedication Festivals may be transferred to the nearest Sunday, unless that day is already a Principal Feast or one of the following days: the First Sunday of Advent, the Baptism of Christ, the First Sunday of Lent, the Fifth Sunday of Lent or Palm Sunday.

Harvest Thanksgiving may be celebrated on a Sunday and may replace the provision for that day, provided it does not supersede any Principal Feast or Festival.

In the Calendar of the Saints, diocesan and other local provision may be made to supplement the national Calendar.

Lesser Festivals

Lesser Festivals, which are listed in the Calendar, are observed at the level appropriate to a particular church. Each is provided with a Collect, Psalm and Readings, which may supersede the Collect of the week and the daily eucharistic lectionary. The daily Psalms and Readings at Morning and Evening Prayer are not usually superseded by those for Lesser Festivals, but at the minister’s discretion Psalms and Readings provided on these days for the Holy Communion may be used at Morning and Evening Prayer.

The minister may be selective in the Lesser Festivals that are observed, and may also keep some or all of them as commemorations.

When a Lesser Festival falls on a Principal Feast or Holy Day, on a Festival, on a Sunday, or on weekdays between Palm Sunday and the Second Sunday of Easter, its celebration is normally omitted for that year, but, where there is sufficient reason, it may, at the discretion of the minister, be celebrated on the nearest available day.

If the Commemoration of the Faithful Departed (All Souls’ Day) falls on a Sunday, it may be celebrated on Monday 3 November instead of the Lesser Festival of Richard Hooker.
Commemorations

Commemorations, which are listed in the Calendar, are made by a mention in prayers of intercession and thanksgiving. They are not provided with Collect, Psalm and Readings, and do not replace the usual weekday provision at either the Holy Communion or Morning and Evening Prayer.

The minister may be selective in the Commemorations that are made.

A Commemoration may be observed as a Lesser Festival, with liturgical provision from the common material for holy men and women, only where there is an established celebration in the wider church or where the day has a special local significance. In designating a Commemoration as a Lesser Festival, the minister must remember the need not to lose the spirit of the season, especially of Advent and Lent, by too many celebrations that detract from its character.

Days of Discipline and Self Denial

The weekdays of Lent and every Friday in the year are days of discipline and self denial, except all Principal Feasts and Festivals outside Lent and Fridays from Easter Day to Pentecost.

The eves of Principal Feasts are also appropriately kept as days of discipline and self denial in preparation for the Feast.

 Ember Days

Ember Days should be kept, under the bishop’s directions, in the week before an ordination as days of prayer for those to be made deacon or priest.

Ember Days may also be kept even when there is no ordination in the diocese as more general days of prayer for those who serve the Church in its various ministries, both ordained and lay, and for vocations.

Traditionally they have been observed on the Wednesdays, Fridays and Saturdays within the weeks before the Third Sunday of Advent, the Second Sunday of Lent and the Sundays nearest to 29 June and 29 September.
Ordinary Time

Ordinary Time is the period after the Feast of the Presentation of Christ until Shrove Tuesday, and from the day after the Feast of Pentecost until the day before the First Sunday of Advent. During Ordinary Time there is no seasonal emphasis, except that the period between All Saints’ Day and the First Sunday of Advent is observed as a time to celebrate and reflect upon the reign of Christ in earth and heaven.

Liturgical Colours

Appropriate liturgical colours are suggested in Common Worship: Services and Prayers for the Church of England (adjacent to each Collect on pages 376–521): they are not mandatory and traditional or local use may be followed. The colour for a particular service should reflect the predominant theme. If the Collect, Readings, etc. on a Lesser Festival are those of the saint, then either red (for a martyr) or white is used; otherwise, the colour of the season is retained.

White is the colour for the festal periods from Christmas Day to the Presentation and from Easter Day to the Eve of Pentecost, for Trinity Sunday, for Festivals of Our Lord and the Blessed Virgin Mary, for All Saints’ Day, and for the Festivals of those saints not venerated as martyrs, for the Feast of Dedication of a church, at Holy Communion on Maundy Thursday and in thanksgiving for Holy Communion and Holy Baptism. It is used for Marriages, and is suitable for Baptism, Confirmation and Ordination, though red may be preferred. It may be used in preference to purple or black for Funerals, and should be used at the Funeral of a child. Where a church has two sets of white, one may be kept for great Festivals indicated as ‘gold or white’.

Red is used during Holy Week (except at Holy Communion on Maundy Thursday), on the Feast of Pentecost, may be used between All Saints’ Day and the First Sunday of Advent (except where other provision is made) and is used for the Feasts of those saints venerated as martyrs. It is appropriate for any services which focus on the gift of the Holy Spirit, and is therefore suitable for Baptism, Confirmation and Ordination. Coloured hangings are traditionally removed for Good Friday and Easter Eve, but red is the colour for the liturgy on Good Friday.
Purple (which may vary from ‘Roman purple’ to violet, with blue as an alternative) is the colour for Advent and from Ash Wednesday until the day before Palm Sunday. It is recommended for Funerals and for the Commemoration of the Faithful Departed, although either black or white may be preferred. A Lent array of unbleached linen is sometimes used as an alternative to purple, but only from Ash Wednesday until the day before Palm Sunday. Rose-colour is sometimes used as an alternative on the Third Sunday of Advent and the Fourth Sunday of Lent.

Green is used from the day after the Presentation until Shrove Tuesday, and from the day after Pentecost until the eve of All Saints’ Day, except when other provision is made. It may also be used, rather than red, between All Saints’ Day and the First Sunday of Advent.
## A Table of Transferences

**required, permitted or excluded by the Rules**

### Principal Feasts and Principal Holy Days

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<th>Feast/Day</th>
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<td><strong>Epiphany</strong></td>
<td>may be celebrated on the Sunday falling between 2 and 8 January inclusive</td>
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<td><strong>Candlemas</strong></td>
<td>may be celebrated on the Sunday falling between 28 January and 3 February</td>
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<td><strong>The Annunciation</strong></td>
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<td><strong>All Saints’ Day</strong></td>
<td>may be celebrated on the Sunday falling between 30 October and 5 November</td>
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<td><strong>All other Principal Feasts and Principal Holy Days</strong></td>
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### Festivals

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<td><strong>The Baptism of Christ</strong></td>
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<td><strong>St Joseph, St George or St Mark</strong></td>
<td>falling between Palm Sunday and the Second Sunday of Easter inclusive must be transferred</td>
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<td><strong>A Festival</strong></td>
<td>falling on the Thursday after Trinity Sunday is transferred if Corpus Christi is celebrated as a Festival</td>
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<td><strong>Christ the King</strong></td>
<td>may not be transferred</td>
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<td><strong>A Festival</strong></td>
<td>falling on a Sunday in Advent, Lent or Eastertide must be transferred</td>
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<td><strong>A Festival (except the Baptism of Christ and Christ the King)</strong></td>
<td>falling on another Sunday may be transferred</td>
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<td>falling on a Principal Feast or Principal Holy Day must be transferred</td>
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### Local Celebrations

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<td><strong>The Dedication or Paternal Festival of a church, kept as a Principal Feast or Festival</strong></td>
<td>falling on any other Sunday is observed as a Principal Feast or may be transferred as a Festival</td>
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<tr>
<td><strong>Harvest Thanksgiving</strong></td>
<td>may not be observed on a Sunday so as to displace a Principal Feast or Festival</td>
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30 Calendar Rules
The Lectionary Years

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<th>Church Year (Advent to Advent)</th>
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The weekday lectionary is published separately.
Rules to order how the Psalter and the rest of Holy Scripture are appointed to be read

1 In the reading of psalms and other portions of Holy Scripture any version of Holy Scripture which is not prohibited by lawful authority may be used.

2 The Lectionary references, except those to the psalms, are to the New Revised Standard Version of the Bible. References to the psalms are to the Common Worship psalter (Common Worship: Services and Prayers for the Church of England, pages 593–773). When other versions are used, such adaptations are made as necessary.
   The references, including those to the psalms, state book, chapter and verse in that order. Where optional additional verses or psalms are set, the references are placed in square parentheses [...]. A simple choice between two alternative readings is indicated by an italicized or, placed between references.

3 When a reading begins with a personal pronoun, the reader may substitute the appropriate noun.

4 Verses are stated inclusively. The letter a after the number of a verse signifies the first part of that verse; the letter b the second part.

5 In a compact cycle of readings such as these, some passages have necessarily been abbreviated. When opportunity allows, the passages may be read in full. Verses in brackets may be included or omitted, as desired.

6 When there are only two readings at the principal service and that service is Holy Communion, the second reading is always the Gospel reading.
   If there are only two readings at the principal service on Ascension Day, Pentecost, the Conversion of Paul or the Festivals of Matthias, Barnabas, James and Stephen, the reading from the Acts of the Apostles must always be used.
In the choice of readings other than the Gospel reading, the minister should ensure that, in any year, a balance is maintained between readings from the Old and New Testaments and that, where a particular biblical book is appointed to be read over several weeks, the choice ensures that this continuity of one book is not lost.

When the Principal Service Lectionary is used at a service other than Holy Communion, the Gospel reading need not always be chosen.

7 During the period from the First Sunday of Advent to the Presentation of Christ in the Temple, during the period from Ash Wednesday to Trinity Sunday, and on All Saints’ Day, the readings shall come from an authorized lectionary. During Ordinary Time (i.e. between the Presentation and Ash Wednesday and between Trinity Sunday and Advent Sunday), authorized lectionary provision remains the norm but, after due consultation with the Parochial Church Council, the minister may, from time to time, depart from the lectionary provision for pastoral reasons or preaching or teaching purposes.

8 Three sets of psalms and readings are provided for each Festival. The Principal Service Lectionary (which is drawn from the Revised Common Lectionary) is intended for use at the principal service of the day (whether this service is Holy Communion or some other authorized form). In most church communities, this is likely to be the mid-morning service, but the minister is free to decide which service time normally constitutes the principal service of the day.

The Second Service Lectionary is intended for a second main service. In many churches, this lectionary will be the appropriate provision for a Sunday afternoon or evening service. A Gospel reading is always provided so that this lectionary can, if necessary, be used at Holy Communion.

The Third Service Lectionary, with shorter readings, is intended for use when a third set of psalms and readings is needed. It is most appropriate for use at an office.

On Principal Feasts and Festivals the psalms are appropriate either for morning use or for evening use. They are therefore shown separately from the readings for the Second and Third Services.