

A Lectionary of Biblically Controlled Service

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A recent article in *The Churchman* ('The Lessons at the Daily Services', by Anthony Gelston, January 1976) stated twice that 'it is no longer realistic to assume sufficient continuity in the congregations at the Sunday offices to make a reduced *lectio continua* at these services worthwhile'. The purpose of the present article is to give an account of the Sunday *lectio continua* operated at Christ Church, Ware, and the reasons which led to its introduction.

A feeling had grown for some time amongst the clergy and some others in the church that the traditional Sunday lectionary (as adopted in 1961 and published annually by SPCK-Mowbrays) was unsatisfactory in two main respects. First too much valuable material was omitted. A two-year cycle in which some lections are the same in both years, and in which morning and evening readings are kept separate restricts the average church-goer to acquaintance with only a small selection from the wealth of teaching in the Bible. Furthermore, the compilers of the 1961 lectionary have, naturally, been guided by their theological views in deciding which passages are worth reading and which are not, and as Evangelicals, who attach great importance to the whole Bible as God's self-revelation, we regretted the omission of certain whole aspects of revealed truth.

Secondly, passages are read out of context. The recent emphasis on the creative purposes of the Biblical writers has been of great help to Bible-readers, but a lectionary which ignores the whole for the sake of the parts has the opposite effect. The selections from the prophets, for example, in the 1961 lectionary generally seem to be unrepresentative of the overall message of those books.

Both these criticisms apply even more forcibly to the Series 3 thematic lectionary, according to which three readings are appointed to fit (more or less) the theme of the day; contexts, whether literary or historical, and other levels of meaning, are ignored entirely. In some churches, the chapter and verse numbers are not even announced. The preacher can, of course, fill in the background of at least one of the readings, but most of them do not. It is ironical that the churches using this lectionary are often those which

criticise Evangelicals for 'naive' and 'fundamentalist' approaches to Scripture, since the Series 3 treatment of excerpts from the Bible as independent inspired oracles can justifiably be described as both 'naive' and 'fundamentalist'. It is to be regretted that the 1976 report *The Calendar, Lectionary, and Rules to Order the Service* has reaffirmed this thematic principle.

It is apparent that the only way to overcome these two objections to the traditional lectionaries is to construct a *lectio continua* covering several years.

An opportunity came to do something about this situation when the Autumn 1973 issue of *The Churchman* published an article 'Towards a Better Lectionary', by John Tiller. That article included a four-year scheme for reading the Gospels in Sunday services, and in 1974 the first year of his scheme was used in our morning services in place of the traditional second lesson. Such a mixture of lectionaries was far from perfect in operation, but many people found it helpful to read right through a Gospel in this way, and it became evident that a similiar scheme for the remainder of the Bible would be welcomed.

Accordingly, in 1975 we began year 2 (since we had used the Gospel lections from year 1 the previous year) of a four — (or ten —) year lectionary in which John Tiller's Gospel-readings are used either in the morning or the evening, in alternate years. It will take four years to read right through the scheme, after which, (since the modern trend is against attending church twice on a Sunday) the morning and evening cycles are interchanged. This will be done by using the Series 3 thematic lectionary for the 5th and 10th years.

The three main principles governing the lectionary are *comprehensiveness*, *continuity*, and *flexibility*.

Comprehensiveness. Virtually the whole of the New Testament is included in this scheme of readings, but the sheer quantity of material in the Old Testament means that for practical reasons much must be omitted. The essential principle, however, that Scripture should govern theology rather than *vice versa* has been maintained by choosing Old Testament readings to represent as fairly as possible the total message of each book, instead of cutting out the unattractive portions.

Continuity. On the whole, a book or self-contained unit is read straight through. This means, inevitably, that church festivals may include readings which are not particularly appropriate to them (although nothing we could produce for morning readings on Easter Day could be worse than what the 1961 lectionary provides!) However, it may be a gain to show the once-a-year worshippers that Scripture does contain more than the Christmas

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or Easter story, and it has been possible to arrange at least the New Testament readings to fit in quite often with the Calendar (e.g. Acts 1 & 2 are read at the Ascension-Pentecost season, Colossians and Philipians, with their Christological hymns, are read at Christmas-time, Galatians is read at Passion-tide, and 1 & 2 Thessalonians are read in Advent). The principle of continuity implies also that in churches where a service of Holy Communion replaces Morning or Evening Prayer once a month, the lectionary should still be followed.

Flexibility. The scheme is an outline only, and needs to be modified to fit circumstances. Adjustments need to be made for two distinct reasons. First certain liturgical days do not appear in any particular year. Secondly, the regular pattern of services may be interrupted by, e.g. Festival of Lessons and Carols, Family Service, when normal lessons are not used. In each case, the scheme of readings needs to be altered. In a 'one-man ministry', where the vicar preaches twice every Sunday, these adjustments could probably be made on a hand-to-mouth basis. In our own church, which has a staff of two paid and four honorary ministers, someone needs to spend two hours *per annum* fitting the scheme onto the calendar for the year, and distributing duplicated copies of the results. Adjustments of this kind can be made in various ways:

by omitting the appointed reading (s),

by omitting neighbouring reading (s), and moving the list up or down in the calendar as required

or by dividing the material between the previous and the following weeks.

The basis of the calendar is the 60-day scheme as outlined in John Tiller's article. Every day is given a full set of readings, although in some cases they are unlikely to be needed, e.g. Christmas Day is provided with evening readings because once in every seven years it falls on a Sunday; the Sunday before Christmas has evening readings because not *all* churches hold a Carol Service that night. Morning and evening series can be reversed if necessary: e.g., if a vicar has two churches, and takes Morning Prayer in one and Evening Prayer in the other, he can use the same set of readings for both services (and if these two services alternate between the two churches he probably should do so). It is interesting to note that the 1976 report *The Calendar, Lectionary and Rules to Order the Service* also makes this provision.

A church using Series 3 Holy Communion with three readings could use the morning readings + the evening New Testament reading, or if both evening readings were being used for Evening Prayer, the Epistle or Gospel for another year could be added to the morning set.

Old Testament Readings.

1. The Book Genesis is divided into four cycles of stories, one of which is read in each year of the lectionary, viz., the stories of creation, Abraham, the Patriarchs, and Joseph.
2. The early history of Israel is divided into four sections, one per year, viz., Exodus – Numbers, Deuteronomy – Judges, Samuel and Saul, David and Solomon.
3. The history of the divided kingdoms is interspersed with the prophecies of those periods. The history of the Northern Kingdom, together with Amos and Hosea, is read in the first year, the history of the Southern Kingdom, together with Micah and Isaiah 1-39 is read in the second year, Jeremiah and Ezekiel in year 3, and the story of the return from exile (including Isaiah 40-66) in year four.
4. Wisdom books and other prophets are fitted in as convenient, to give some variety in the readings.

Gospel Readings.

John Tiller's scheme is used, alternately in the morning and in the evening, (with the single exception of Ascension Day year 2, where John 14: 1-14 has been substituted for the longer ending of Mark.)

Acts and Epistles.

The Book of Acts has been divided into two halves, read during the post-Easter period in the third and fourth years. Epistles have been arranged as far as possible so that doctrinal and practical series alternate. When a major theme of an Epistle relates to a particular season of the church's year, the Epistle is read at that time of year.

Gains and Losses.

During the time that this lectionary has been in operation it has proved valuable, although it does have certain drawbacks, mainly due to the fact that some passages of Scripture are not immediately comprehensible. In our morning services, the children from the age of three upwards are present for the first part, including both readings, and the readings are sometimes quite beyond their understanding (but, probably, it would be wrong to restrict the adult congregation to what the children can appreciate). A similar problem occurs once a month when the service includes Infant Baptism, but it is difficult to know how much change one should make in the normal pattern of worship for the sake of Baptism families when the service is as often as once a month. Apart from these special problems, any lack of clarity in the readings can be remedied by careful introductions and by preaching most weeks from one or other of the passages which have been

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read. The problem mentioned by Anthony Gelston, of occasional worshippers, can be overcome in the same way, by filling in the context of a reading.

Because both lessons are parts of continuous schemes, they are normally independent of each other, as in the 1961 lectionary, rather than linked more or less successfully to a common theme as in the two more recent lectionaries. This can give a richness to worship which Series 3 readings lack, but it is necessary to preserve some degree of unity in a service by means of brief explanatory introductions to the readings and by careful selection of hymns and prayers (e.g. if one of the lessons is to be the subject of the sermon, it may be helpful to replace the canticle after the other lesson by a relevant hymn).

The great gain of the scheme is that the Bible is given its rightful supremacy in governing worship and proclamation. Evangelicals who believe in the authority of Scripture should demonstrate this by refusing to follow lectionaries in which the Bible is treated either as a quarry for illustrations of liturgical themes, or as a mixture of dross and gold needing to be separated. The particular arrangement of passages in this lectionary could perhaps be improved, but the principles on which it is based seem to be both very important and much-neglected.

The 60 Days of the scheme.

1 Advent 4.	21 Easter Day.	41 Trinity 11
2 Christmas Day	22 Easter 1	42 Trinity 12
3 Christmas 1	23 Easter 2	43 Trinity 13
4 Christmas 2	24 Easter 3	44 Trinity 14
5 Epiphany 1	25 Easter 4	45 Trinity 15
6 Epiphany 2	26 Easter 5	46 Trinity 16
7 Epiphany 3	27 Ascension Day	47 Trinity 17
8 Epiphany 4	28 Ascension 1	48 Trinity 18
9 Epiphany 5	29 Whitsunday	49-52 other Sundays
10 Epiphany 6	30 Trinity Sunday	after Trinity
11 Septuagesima	31 Trinity 1	53-57 last Sundays
12 Sexagesima	32 Trinity 2	after Trinity
13 Quinquagesima	33 Trinity 3	58 Advent Sunday
14 Lent 1	34 Trinity 4	59 Advent 2
15 Lent 2	35 Trinity 5	60 Advent 3
16 Lent 3	36 Trinity 6	
17 Lent 4 (Mothering Sun.)	37 Trinity 7	
18 Lent 5 (Passion Sun.)	38 Trinity 8	
19 Palm Sunday	39 Trinity 9	
20 Good Friday	40 Trinity 10	

Year 1 Morning & Year 6 Evening

Year 1 Evening & Year 6 Morning

1 Gen.1:1-23	Matt.1:18-25	1 Kings 12:1-20	1 Co.1:1-9
2. 1:24-2 3	Lk.2:1-20	12:25-33	1:10-31
3. 2:4-25	Matt.2:1-15	14:1-20	2
4 3:1-24	2:16-23	16:8-28	3:1-15
5 4:1-26	3:1-17	16:29-17:7	3:16-4:5
6 6:1-22	4:1-11	17:8-24	4:6-21
7 7:1-24	4:12-22	18:1-19	5
8 8:1-19	4:23-5:20	18:20-46	6
9 8:20-9:19	5:21-48	19	7:1-24
10 11:1-9	6:1-18	21	7:25-40
11Exod1:1-14	21:23-46	22:1-28	8
12 1:15-2 10	22:1-14	22:29-40	9:1-18
13 2:11-25	22:15-33	2 Kings1	9:19-27
14 3	22:34-46	2:1-18	10:1-13
15 4:1-17	23:1-24:2	4:8-25	10:14-11:1
16 5:1-6:1	26:1-19	4:25-37	11:2-16
17 7:8-24	26:20-35	4:38-44	11:17-34
18 7:25-8 19	26:36-56	5:1-19	12:1-11
19 8:20-9 12	26:57-75	5:19-27	12:12-31
20 10:1-20	27:1-66	6:8-23	13
21 11	28:1-20	6:24-7:2	14:1-25
22 12:1-20	6:19-34	7:3-20	14:26-40
23 12:21-51	7:1-12	8:7-15	15:1-34
24 13:17-14:9	7:13-29	9:1-16	15:35-58
25 14:10-31	8:1-17	9:17-26	16
26 15:1-21	8:18-34	9:30-37	Eph 1:1-14
27 Lev.8	18:16-20	10:1-17	1:15-23
28 16	Jn. 15:18-27	10:18-36	2:1-10
29 19:1-19	16:1-15	13:10-25	2:11-22
30 22:1-22	Matt. 9:1-13	15:8-28	3
31 Ruth 1	9:14-26	15:29-38	4:1-16
32 2	9:27-38	17:1-18	4:17-32
33 3	10:1-15	17:19-41	5:1-20
34 4	10:16-33	Amos 1:1-2:5	5:21-6:9
35 Exod.15:22-16:8	10:34-42	2:6-16	6:10-24
36 16:9-36	11:1-19	3:1-12	2 Co.1:1-14
37 17	11:20-30	3:13-4:13	1:15-2:4

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38	18	12:1-21	5	2:5-17
39	19	12:22-37	6	3
40	20:1-20	12:38-50	7	4
41	24	13:1-23	8	5
42	28:1-14,31:43	13:24-43	9:1-10	6:1-13
43	32:1-20	13:44-58	9:11-15	6:14-7:1
44	33:7-23	14:1-21	Hos. 1	7:2-16
45	34:1-9,27-35	14:22-36	2:1-13	8:1-15
46	35:20-36:7	15:1-20	2:14-3:5	8:16-9:5
47	40:16-38	15:21-39	4:1-10	9:6-15
48	Num.6:1-21	16:1-12	4:11-19	10
49	11:1-23	16:13-28	5:13-6:10	11:1-15
50	11:24-35	17:1-13	7:8-16	11:16-33
51	13:1-24	17:14-27	8	12:1-13
52	13:25-14:10	18:1-14	9	12:14-21
53	14:10-25	18:15-35	11	13
54	16:1-24	19:1-15	14	Phm. 1-14
55	16:25-50	19:16-30	Dan. 7	15-25
56	20:1-13,21:4-9	20:1-16	Zeph. 3:11-20	2 Pe.1:1-11
57	22:1-20	20:17-34	Zech. 9:9-17	1:12-2:3
58	22:21-35	21:1-22	13	2:4-22
59	22:41-23:12	Mk. 13:1-13	14:1-9	3:1-10
60	23:25-24:25	13:14-37	Mal. 2:17-3:6	3:11-18

Year 2 Morning & Year 7 Evening

Year 2 Evening & Year 7 Morning

1	1Kg.12:1-24	Col. 1:1-14	Deut. 4:1-24	Mt. 1:18-25
2	15:1-24	1:15-23	5:1-21	Jn. 1:1-18
3	2Kg. 11	1:24-2 7	6	Mk. 1:1-13
4	12	2:8-23	7:1-16	1:14-28
5	14:1-22	3:1-17	8	1:29-45
6	16	3:18-4:6	9:1-12	2:1-12
7	18:1-12	4:7-18	9:13-29	2:13-22
8	18:13-37	1 Jn. 1	10:1-5,10-22	2:23-3:6
9	19:1-19	2:1-17	13	3:7-19
10	19:20-37	2:18-29	15:1-18	3:20-35
11	20	3:1-10	26:1-11	11:1-11
12	Mic. 1	3:11-24	30	11:12-26
13	2	4:1-12	31:1-23	11:27-12:12
14	4	4:13-5:5	34	12:13-34
15	6	5:6-21	Josh. 1	12:35-44

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16 Is.1:1-17	2 Jn.	2	14:1-17
17 1:18-31	3 Jn.	4	14:17-31
18 2:1-5	Gal. 1	6:1-21	14:32-52
19 2:12-3:5	2	7	14:53-72
20 3:13-4:1	3:1-14	10:1-15	15:1-47
21 5:1-17	3:15-29	10:16-43	16:1-8
22 6	4:1-20	24:1-15	Jn. 11:1-27
23 7	4:21-31	24:16-33	11:28-54
24 8	5:1-12	Judg. 2:6-23	Mk. 4:1-20
25 9:1-7	5:13-26	3:1-14	4:21-34
26 9:8-21	6	3:15-31	4:35-41
27 10:12-27	1 Tim.1:1-17	4	Jn. 14:1-14
28 11:1-10	1:18-2:15	5	15:18-27
29 22	3:1-13	6:1-24	16:1-15
30 28:1-22	3:14-4:10	6:25-40	Mk. 5:1-20
31 30:1-18	4:11-5:16	7	5:21-34
32 31	5:17-6:2	8:22-35	5:35-43
33 35	6:2-21	11:12-40	6:1-13
34 2 Kg.21:1-18	2 Tim.1	13	6:13-29
35 22	2:1-19	14	6:30-44
36 23:1-20	2:20-3:9	15	6:45-56
37 23:21-30	3:10-4:8	16:1-22	7:1-23
38 23:31-24:9	4:9-22	16:23-31	7:24-30
39 24:10-25:7	Titus1	Hab. 1	7:31-37
40 25:8-30	2	2	8:1-10
41 Jonah 1	3	3	8:11-21
42 2	Ro. 1:1-17	Lam. 1	8:22-26
43 3	1:18-32	2	8:27-9:1
44 4	2	3	9:2-13
45 Gen.11:27-12:9	3	4	9:14-29
46 12:10-20	4	5	9:30-50
47 13	5	Job. 1	10:1-16
48 14	6	2	10:17-31
49 15	7	3	10:32-45
50 16	8:1-17	4	10:46-52
51 17	8:18-39	5	Mt. 5:21-48
52 18:1-15	1 Th.1	8	6:1-18
53 18:16-33	2:1-16	9	Lk. 16:19-31
54 19:1-25	2:17-3:13	10	17:1-10
55 21:1-21	4:1-12	28	17:11-19

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56	22:1-19		4:13-5:11	38	17:20-37
57	23		5:12-28	39:1-40:1	21:5-38
58	24:1-27	2 Th. 1		42	1:1-25
59	24:28-49	2		Mic. 4:1-7	1:26-38
60	24:50-67	3		5:2-9	1:39-56

Year 3 Morning & Year 8 Evening Year 3 Evening & Year 8 Morning

1	Jer. 1		Lk. 1:57-80	1 Sam. 1:1-20	Heb 1
2	2:1-13		2:1-20	1:21-2:11	2
3	3:1-18		2:21-40	2:12-26	3:1-6
4	4:1-22		2:40-52	3:14:1	3:7-19
5	5:1-19		3:1-22	4:1-22	4:1-13
6	7:1-20		4:1-15	7:3-17	4:14-5:10
7	7:21-34		4:16-30	8	5:11-6:12
8	8:4-21		4:31-44	9:1-21	6:13-20
9	8:22-9 11		5:1-11	9:22-10 16	7:1-10
10	12:1-13		5:12-16	10:17-11:15	7:11-28
11	13:1-11		18:31-34,19:11-28	13:2-23	8
12	15:5-21		19:29-44	14:1-23	9:1-14
13	17:5-18		19:45-20:8	15:1-23	9:15-28
14	17:19-27		20:9-26	16:1-13	10:1-18
15	18		20:27-21:4	16:14-23	10:19-39
16	19		22:1-13	17:1-30	11:1-16
17	20		22:14-34	17:31-58	11:17-31
18	22:10-30		22:35-53	18:1-19	11:32-40
19	23:1-22		22:54-62	18:20-30	12:1-11
20	23:23-40		22:63-23:56	19	12:12-29
21	24		24:1-12	20:12-42	13
22	25:1-14		24:13-35	23:1-14	Ro. 9
23	25:15-38		5:17-26	24	10
24	Prov. 1		5:27-39	25:1-17	11:1-12
25	2		6:1-11	25:18-44	11:13-36
26	3:1-27		6:12-31	26	Acts1:1-14
27	4		24:36-53	28	1:15-26
28	6:6-35	Jn.	15:18-27	30	2:1-13
29	8:1-21		16:1-15	31	2:14-47
30	8:22-9:6	Lk.	6:32-38	Jer. 26	3
31	11		6:39-49	30	4:1-22
32	15		7:1-17	31:1-26	4:23-31
33	16		7:18-35	31:27-40	4:32-5:16

34	23	7:36-50	32:1-25	5:17-42
35	26	8:1-21	34	6
36	29	8:22-39	36	7:1-16
37	31	8:40-56	37	7:17-53
38	Ezk.1:1-28	9:1-17	38	7:54-8:3
39	1:28-3:3	9:18-27	39	8:4-25
40	3:4-27	9:28-36	40	8:26-40
41	4	9:37-50	41	9:1-19
42	5	9:51-62	42	9:19-31
43	11	10:1-24	43	9:32-43
44	12	10:25-37	44	10:1-23
45	13	10:38-42	52	10:24-48
46	16:1-29	11:1-13	Gen. 25:19-34	11:1-18
47	16:30-63	11:14-32	27:1-29	11:19-30
48	17	11:33-54	27:30-45	12
49	18	12:1-12	28:10-22	Rev.1
50	24	12:13-31	29:1-14	2:1-11
51	28	12:32-48	29:15-35	2:12-29
52	33:1-20	12:49-59	30:1-24	3:1-13
53	34	13:1-9	30:25-43	3:14-22
54	36:16-38	13:10-21	31:17-35	4
55	37	13:22-35	31:36-55	5
56	45	14:1-24	32:1-21	17
57	Is.9:2-7	14:25-35	32:22-32	18
58	11:1-9	15:1-10	33	19
59	35:1-10	15:11-32	34	20
60	62:10-63:6	16:1-18	35	21:1-22:5

Year 4 Morning & Year 9 Evening

Year 4 Evening & Year 9 Morning

1	Gen. 37:1-11	Phil. 1:1-11	Is. 40:1-11	Mt. 1:18-25
2	37:12-36	1:12-30	40:12-31	Jn. 1:1-18
3	39	2:1-11	41:1-20	1:19-34
4	40	2:12-30	41:21-39	1:35-51
5	41:1-24	3:1-16	42	2:1-12
6	41:25-49	3:17-4:7	43:1-21	2:13-25
7	41:53-42:5	4:8-23	43:22-44:8	3:1-21
8	42:6-28	Jas. 1:1-15	44:9-20	3:22-36
9	42:29-43:15	1:16-27	45:1-13	11:1-54
10	43:16-34	2	45:14-25	11:55-12:11
11	44:1-17	3	47	12:12-19

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12	44:18-34		4:1-12		49		12:20-43
13	45		4:13-5:6		50		12:44-50
14	46:26-47:12		5:7-20		52:1-12		13:1-20
15	47:13-26	Rom.	12		52:13-53:12		13:21-38
16	47:27-48:22		13		55		16:16-33
17	49:33-50:26		14		56		17:1-26
18	2 Sam.1		15:1-13		58		18:1-11
19	2		15:14-33		59		18:12-27
20	3:1-19		16		61	18:28-19:42	
21	3:20-39	1 Pe.	1:1-12		63		20:1-18
22	4:1-5:5		1:13-25		65		20:19-31
23	6		2:1-10		66		21:1-14
24	7		2:11-25	Ezra	1		21:15-25
25	9		3:1-12		3		14:15-31
26	11		3:13-22		4		15:1-17
27	12:1-25		4:1-11	Hag.	1		14:1-14
28	13:1-22		4:12-19		2		15:18-27
29	13:23-39		5	Zech.	1		16:1-15
30	14:1-24	Acts	13:1-12		2		4:1-42
31	14:25-15:12		13:44-14:7		3		4:43-54
32	15:13-37		14:8-28		4		5:1-18
33	16:20-17:23		15:1-21		7		5:19-29
34	18:1-18		15:36-16:10		8		5:30-47
35	18:19-19:15		16:11-24	Ezra	5		6:1-21
36	19:41-20:22		16:25-40		6		6:22-34
37	24		17:1-15	Neh.	1		6:35-47
38	Eccles.1		17:16-34		2		6:48-71
39	2		18:1-17		4		7:1-13
40	3		19:1-20		5		7:14-24
41	9		19:21-41		6		7:25-36
42	11		20:1-16	Ezra	7		7:37-8:1
43	12		20:17-38		8:21-36		8:2-11
44	Joel 1		21:1-16		9		8:12-30
45	2:1-17		21:17-26		10:1-17		8:31-47
46	2:18-3:3		21:27-22:1	Neh.	7:73b-8:18		8:48-59
47	1 Kg.1:1-27		22:2-21		9:1-15		9:1-41
48	1:28-53		22:22-23:11		9:16-38		10:1-21
49	2:1-12		23:12-35		13		10:22-42
50	2:13-35		24:1-23	Mal.	1	Lk.	5:1-11
51	3:1-15		24:24-25:12		2:1-16		18:1-14
52	3:16-28		25:13-27		2:17-3:12		18:15-30

53	4:20-34	26:1-18		3:13-4:6	18:35-43
54	5	26:19-32	Dan.	1	19:1-10
55	8:1-21	27:1-12		2:1-24	Mt. 24:1-14
56	8:22-40	27:13-44		2:25-49	24:15-28
57	8:41-61	28:1-16		3	24:29-51
58	10:1-13	28:17-31		5	25:1-13
59	11:1-22	Jude. 1-13		6	25:13-30
60	11:26-43	14:25		7	25:31-46

Year 5 morning & year 10 evening: Series 3 year 1 OT+Gospel.

Year 5 evening & year 10 morning: Series 3 year 2 OT+Epistle.